

SITUATION OF WOMEN ENTREPRENEURSHIP IN INDIA**Dr. Anil R. Bansod**

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ABSTRACT

Women devote and commit the family, which leads to society and Nation. Social as well as the economic development of women is necessary for the overall development of any society as well as the nation. In traditional societies, they were confined to the four walls of houses performing household activities. In modern societies, they have come out of the four walls to participate in all sorts of activities. 'Entrepreneurship' is seen as one of the most important factors contributing to the development of society and economy at large. As per women entrepreneurship index out of 77 countries India stood at 70th place on the basis of entrepreneurship which is linked to countries development and GDP as well. The importance of women entrepreneurship for economic development has been widely acknowledged in recent years. The basic purpose of this paper is to approach women's entrepreneurship from a socio-economic perspective, and provide a better understanding of the entrepreneurial environment and, phenomena in Indian context.

Keywords: women entrepreneurship, economic development.

Introduction

"It is not possible for a bird to fly on only one wing" said Swami Vivekananda emphasizing that the World Would Progress only when the condition of women improved. Confirming this, experience over the year's shows that women despite facing many socio-economic barriers have been making invaluable contributions to the society. Economic development in any form is the outcome of human activity.

The Indian economy has been witnessing a drastic change since mid-1991, with new policies of economic liberalization, globalization and privatization initiated by the Indian government. India has great entrepreneurial potential. At present, women involvement in economic activities is marked by a low work participation rate, excessive concentration in the unorganized sector and employment in less skilled jobs. Entrepreneurship is a rapidly rising concern of a modern competitive economy and its contribution in economy is viably recognized worldwide. Women's equal access and control over economic and financial resources is critical for the achievement of gender equality and empowerment of women as well as equitable and sustainable economic growth and development.

'Entrepreneurs' play very important role in socio-economic welfare of all countries either developed or developing. Today business is built around human capital and 'women' are one of the valuable factors.

Concept of Women Entrepreneurs

The 21st Century is the century of IT, telecom and financial institutions. The expertise of women in all the industries have begun to emerge and women can be seen emerging force. Women Entrepreneurs may be defined as the women or a group of women who initiate, organize and operate a business enterprise. The Government of India has defined women entrepreneurs as, "an enterprise owned and controlled by women having a minimum financial interest of 51 per cent of the capital and giving at least 51 per cent of the employment generated in the enterprise to women". In nutshell, women entrepreneurs are those women who think of a business enterprise, initiate it, organize and combine the factors of production, operate the enterprise and undertake risks and handle economic uncertainty involved in running a business enterprise. In terms of Schumpeterian concept of innovative entrepreneurs, women who innovate, imitate or adopt a business activity are called "women entrepreneurs".

Based on the synthesis of available literature, women entrepreneurs in Indian context can be defined as women having dominant financial control over their enterprise, who either choose or are driven out of some necessity to take up the challenging role of an entrepreneur and embark towards starting, organizing and managing resources at their disposal in expectation of earning profits. Women entrepreneurs take conscious decisions in order to manage their enterprise. Women

entrepreneurship also leads to social and economic empowerment of women.

Objectives of the Study

- 1) To analyze the influencing factors which encourage women to become entrepreneurs
- 2) To know the concept of women entrepreneurs.
- 3) To study the situation of women entrepreneurs in India.
- 4) To study and explain the problems faced by women entrepreneurs

Situation Women Entrepreneurs in India

In India female headed households were 11.5 % in rural areas whereas this was 12.4% in urban areas as per 68th round of NSS, 2011-12. Female literacy rate was 65.46 % as per Population Census 2011. Further, work force participation rate for female was 25.51 as per Population Census 2011. Women have started playing important roles in decision making at all levels.

It has been observed that 8.05 million out of the total 58.5 million establishments were run by women entrepreneurs in India which is around 13.76 % of the total number of establishments. Total workers engaged in women owned & run establishments were 13.48 million persons, which is 10.24% of the

total number of workers engaged in India under different economic activities.

The total number of establishments owned by women entrepreneurs was 8,050,819 out of which 5,243,044 constituting about 65.12 % of the total establishments were located in rural areas and the remaining 2,807,775 (34.88%) were located in urban areas. Further, about 6,697,354 establishments i.e., 83.19% operated without hired workers and 1,353,465 (16.31%) operated with hired workers. The percentage of establishments without hired workers in rural areas was 86.85% whereas, in urban areas, it was 76.33%. The number of women establishments involved in agricultural activities was 2,761,767 constituting 34.3 % of the total number of establishments owned by women.

The state wise total number of establishments under women entrepreneurship and type of establishments is depicted in **Table 1**.

The details of five top states in terms of percentage share in total number of women owned establishments in the country are:

- i) Tamil Nadu (13.51%)
- ii) Kerala (11.35%),
- iii) Andhra Pradesh (10.56%),
- iv) West Bengal (10.33%) and
- v) Maharashtra (8.25 %).

Table 1. State/UT wise distribution of total number of Establishments under women entrepreneurship by type of establishment

State/UT		Number of Establishments by type			
		Without Hired Workers	With at least One Hired Worker	All	Percentage share of establishments
01	Jammu & Kashmir	23012	8280	31292	0.39
02	Himachal Pradesh	45229	3944	49173	0.61
03	Punjab	83916	27005	110921	1.38
04	Chandigarh	4921	862	5783	0.07
05	Uttarakhand	26828	4591	31419	0.39
06	Haryana	113224	11300	124524	1.55
07	Delhi	50403	20031	70434	0.87
08	Rajasthan	193234	54758	247992	3.08
09	Uttar Pradesh	371730	110649	482379	5.99
10	Bihar	90115	63495	153610	1.91
11	Sikkim	4383	921	5304	0.07
12	Arunachal Pradesh	4438	1975	6413	0.08
13	Nagaland	11840	1817	13657	0.17
14	Manipur	84550	3736	88286	1.1
15	Mizoram	12808	3020	15828	0.2
16	Tripura	13168	1338	14506	0.18
17	Meghalaya	21540	7990	29530	0.37
18	Assam	130338	23820	154158	1.91
19	West Bengal	762247	69090	831337	10.33
20	Jharkhand	19827	34905	54732	0.68

21	Odisha	223875	25725	249600	3.1
22	Chhattisgarh	62328	15648	77976	0.97
23	Madhya Pradesh	155898	67507	223405	2.77
24	Gujarat	403569	125054	528623	6.57
25	Daman & Diu	566	239	805	0.01
26	D & N Haveli	352	952	1304	0.02
27	Maharashtra	580337	83963	664300	8.25
28	Karnataka	492506	53300	545806	6.78
29	Goa	13539	3117	16656	0.21
30	Lakshadweep	329	131	460	0.01
31	Kerala	863797	50120	913917	11.35
32	Tamil Nadu	793646	293963	1087609	13.51
33	Puducherry	8192	1977	10169	0.13
34	A & N islands	2011	502	2513	0.03
35	Telangana	292512	63974	356486	4.43
36	Andhra Pradesh	736146	113766	849912	10.56
	All India	6697354 (83.19%)	1353465 (16.81%)	8050819 (100.00%)	100.00

Source: Sixth Economic Censuses

Problems of Women Entrepreneurs in India:

Women entrepreneurs encounter two sets of problems, viz., general problems of entrepreneurs and problems specific to women entrepreneurs. These are discussed as follows:

1) **The problem of Finance:** Finance is regarded as “life-blood” for any enterprise, be it big or small. However, women entrepreneurs suffer from a shortage of finance on two counts. Firstly, women do not generally have property on their names to use them as collateral for obtaining funds from external sources. Thus, women enterprises fail due to the shortage of finance.

2) **Shortage of raw-materials:** Women entrepreneurs encounter the problems of shortage of raw-materials and necessary inputs. On the pinnacle of this, is the high prices of raw materials, on one hand and getting raw materials at minimum discount rates are the other.

3) **Stiff Competition:** Women entrepreneurs do not have organizational set-up to pump in a lot of money for canvassing and advertisement. Thus, they have to face stiff competition for marketing their products with both the organized sector and their male counterparts. Such a competition ultimately results in the liquidation of women enterprises.

4) **Lack of self-confidence and optimistic attitude amongst women :** Nowadays most of the women are suffering from one major problem of lack of self-confidence,

determination physically powerful outlook, hopefulness etc. They are always in panic that they will commit mistakes while doing their piece of work. Due to lack of confidence in Indian women for their strengths and competence, the family members as well as the society are reluctant to stand beside their entrepreneurial growth.

5) **Limited Mobility:** Unlike men, women's mobility in India is highly limited due to various reasons. A single woman asking for a room is still looked upon with suspicion. The cumbersome exercise involved in starting an enterprise coupled with the officials' humiliating attitude towards women compels them to give up the idea of starting an enterprise.

6) **Socio-cultural barriers:** Women's family and personal obligations are sometime saw great barrier for succeeding in business career. In India, only few women are able to manage both home and business efficiently, devoting enough time and energy to perform all their responsibilities in priority. The business success depends on the support of the family member sex tended to women in the business process and management. The interest of the family members is a determinant in the realization of women folk business aspirations.

7) **Male-Dominated Society:** Male chauvinism is still the order of the day in India. The Constitution of India speaks of equality between sexes. But, in practice, women are looked-upon, i.e. weak in all respects. Women

suffer from male reservations about a woman's role, ability and capacity and are treated accordingly. In nutshell, in the male-dominated Indian society, women are not treated equally to men. This, in turn, serves as a barrier to women's entry into the business.

In addition to the above problems, inadequate infrastructural facilities, shortage of power, high C'wt of production, social attitude, low need for achievement and socio-economic constraints also hold the women back from entering into business.

Conclusion

The economic development of a country depends upon the involvement of women into the entrepreneurship activities. India is known to be male dominant country where women are facing considerable hurdles while operating the venture. In spite of this, women entrepreneurship in India is still growing steadily and is providing job opportunities and income generating avenues for different segments of society. The role of Women entrepreneur in economic development is also being recognized and steps are being taken to promote women entrepreneurship. The Indian society is shifting from conservative attitude to progressive attitude. So, women are getting more opportunities not only in entrepreneurial work but also in other domains of human life. Government and other agencies are taking various steps for the upliftment of women entrepreneurs by making the women entrepreneur a part of mainstream of national economy. Therefore the skills enhancement through encouraging entrepreneurship results in economic development of women and country.

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ECOFEMINIST PERSPECTIVES IN ANURADHA ROY'S *THE FOLDED EARTH***Mr. Ashok Bhosikar**Asst.Prof. Dept.of English, Shivaji Arts,Commerce and Science college,Kannad,Dist Aurangabad
ashokbhosikar@gmail.com**ABSTRACT**

*Ecofeminism examines the connection between women and nature. Ecofeminists examine the effect of gender categories in order to demonstrate the way in which social norms exert unjust dominance over woman and nature. It sees the domination of nature and the exploitation of women. Eco feminism uses the parallels between the oppression of nature and the oppression of women as a way to highlight the idea that both must be understood in order to properly recognize how they are connected. Anuradha Roy's *The Folded Earth*(2011) portrays the exploitation of women and nature in the patriarchal society. This paper attempts to explore the intimate link between the oppression of women and the degradation of nature by closely analysing Anuradha Roy's celebrated novel *The Folded Earth*. It presents before the readers an array of strong willed and independent female characters who share an intimate bond with their immediate environment. It succeeds in beautifully portraying a spectrum of women in Indian society belonging to different generations, with different education, values, beliefs as well as social and economic conditions.*

Keywords: *Ecofeminism, women, nature, exploitation, oppression*

Introduction

According to Merriam-Webster, ecofeminism is a movement or a theory that applies feminist principles and ideas to ecological issues. This term was first coined by a French feminist, Francoise d'Eaubonne in her book "Le Feminisme ou la Mort" (Feminism or Death). She raised the point that patriarchy is the root cause of all ecological crisis – men's control over women and nature have led to overpopulation and overexploitation of nature respectively. When we talk about the environmental disaster that's taking place, the role of gender about how we can move forward comes into play. As United Nations Environment Programme puts it, "Around the world, environmental conditions impact the lives of women and men in different ways as a result of existing inequalities. Gender roles often create differences in the ways men and women act in relation to the environment and in the ways men and women are enabled and prevented from acting as agents of environmental change"; and here comes the concept of ecofeminism.

In India, ecofeminist Vandana Shiva is the pioneer who prepared the ground for ecofeminism with a strong belief that women have always been the key to solve various societal problems and environmental problems are one of them. By highlighting their presence in the Indian literature, the nature and form of ecofeminism in India can be assessed.

Literature in which the concept of ecofeminism has been taken into account ranges from early ecofeminism to the recent or the urbanized one such as 'Nectar in a Sieve' (1954) by Kamala Markandya, 'Fire on the Mountain' (1977) by Anita Desai, 'A Riversutra' (1993) by Gita Mehta, 'The God of Small Things' (1997) and 'An Atlas of Impossible Longing' (2008), *The Folded Earth*(2011) by Arundhati Roy and 'Monkey-Man' (2010) by Usha K.R.

This paper attempts to explore this intimate link between the oppression of women and the degradation of nature in contemporary society by closely analysing Anuradha Roy's celebrated novel *The Folded Earth*. Anuradha Roy is an Indian novelist, journalist and editor whose debut novel *An Atlas of Impossible Longing*, is an immensely moving tale of three generations of an Indian family set during the 20th century. It has been translated into eighteen languages and was named by *World Literature Today* as one of the '60 Essential English Language Works of Modern Indian Literature'. *The Folded Earth*, her second novel, beautifully portrays the delineating hill communities in India by offering an in-depth exploration of the town of Ranikhet in the foothills of the Himalayas. Her other works include *Sleeping on Jupiter*, Sahitya Akademi Award winner *All the Lives We Never Lived*, and her most recent novel *The Earthspinner*, published in September 2021. Roy, along with her husband Rukun Advani, founded

Permanent Black, a publishing company focusing on academic literature in 2000. Her essays and reviews have appeared in newspapers and magazines like *Indian Express*, *The Hindu*, *Guardian* and most recently in John Freeman, ed., *Tales of Two Planets*.

The Folded Earth was long-listed for the 2011 Man Asian Prize. Roy uses the setting of a small village, namely Ranikhet, surrounded by the foothills of the Himalaya, where people live peacefully in harmony with nature. Various species are interwoven in the novel and Roy adds an aura of charm and grace to it by depicting its characters as good samaritans to the co-habitats of the wild. Additionally, women characters of this novel depict the changing role of women in Indian context and their constant struggle to surpass the submissive stereotyped characteristics forced by the male-centric society. Nature and women become an inseparable part of this work and they are presented in all its forms.

The *Folded Earth* is narrated by Maya, a young Hindu woman disinherited by her pickle-industrialist father for marrying a Christian. When her husband dies on one of his mountaineering expeditions, Maya abandons the Deccan to move to Ranikhet, a hill station in the Himalayas. As she hides herself within the simplicity of village life Maya forges relationships with those around her that includes plucky village teenager Charu, her half-wit uncle Puran and mother Ama, and aging aristocrat Diwan Sahib, who keeps alive the memory of pre-Independence India. Mr Chauhan is present as well, a stuffy, self-important civil servant, as is the General, even older than Diwan Sahib, and Veer, Diwan Sahib's nephew, whose arrival in town threatens to upend Maya's semi-frozen existence.

Folded Earth explores the central claim of ecofeminism, that there is an inherent connection between the degradation of nature and the oppression of women. It presents before the readers an array of strong willed and independent female characters who share an intimate bond with their immediate environment. It succeeds in beautifully portraying a spectrum of women in Indian society belonging to different generations, with

different education, values, beliefs as well as social and economic conditions. *Folded Earth* opens with the story of Maya, a young widow, who has come to live in Ranikhet after her husband's death. She was disowned by her family for going against her father's wishes and marrying a man belonging to a different religion. Her father becomes the first symbol of patriarchal mindset in the novel as he completely disregards his daughter's freedom to live her life according to her own choices and ideals. Maya's mother is a perfect product of the Indian patriarchal system who is submissive to her husband's wishes, lacking the power to take her own decisions or to implement them. She becomes the typical example of women who remained oppressed under their husband's control.

The Folded Earth is fictionalized upon a documentation of the journey of Maya, the narrator and the protagonist of the novel, through the hills of Ranikhet. A young Hindu woman, Maya was disinherited by her pickle-industrialist father for marrying a Christian, namely Michael. The storyline develops with the folded memories of Maya, when she comes to Ranikhet, abandoning the Deccan after the death of her husband on one of his mountaineering expeditions. In order to overcome with the mishap in her life, she takes up teaching at a Christian convent in the village Ranikhet, instead of going back to her parents. As she tries to hide herself within the simplicity of village life, Maya builds connections with nature around her and a host of characters in her new world, including the plucky village girl Charu, her ignoramus uncle Sanki Puran and grandmother Ama. Other characters include the aging aristocrat Diwan Sahib, who keeps the memories of pre-independence India alive, Mr. Chauhan, self-important civil servant and General, and Veer, Diwan Sahib's nephew, whose arrival threatens to overturn Maya's semi-frozen existence.

The novel revolves around the cyclic seasons of the year and progresses with the twelve months, from long summers to small winters, monsoons, spring, cold, heat corresponding the peace, harmony, sorrows, joy, fear and so forth. The characters too develop with the progress of cyclic process of nature. Maya, Ama and Charu are the main fundamental

characters around whom the novel pivots. These characters show their identification with nature and their states of life are deeply ingrained in the natural surroundings. The thematic substance of the novel may be followed by two traumatic and interrelated events in Maya's life- she being targeted for criticism by society when she got married to a Christian man, Micheal and second one is Michael's death in hills of Roopkund in a trekking expedition. Michael's love for mountaineering is so strong and he gives more preference to it than Maya. The novel is filled with the scenic beauty of hills and the majestic mountains in the northern India. Maya's expedition into the hills and her experiences with Ama, Charu, Diwan Sahib conceals the dilemma of villagers and their day-to-day struggle for survival. The shift from anthropocentrism to environmentalism is the main focus of this paper where Maya is the mouthpiece of Roy who exhibits a simple means of living as exemplified in the ethics of environmentalism.

The hills are hazardous for its dangerous carnivores like tigers, bears, snakes and so on that prey a good many of cattle's every year in Ranikhet. The region, hills, trees, cattle and the constantly declining tiger population is because of the insufficient natural diversity and natural inhabitancy in Ranikhet. The reading stresses on the linkage and inter-dependence between the multitude of elements including human and various living organisms as well as non-living things. The dim and polluted grey world of the city and the green earth of wilderness vitalize within the novel.

Maya's dealing with Michael's death explores the challengeable circumstance for her as her marriage with the Christian man was dismissed by her parents. Maya much against the desires of her father, breaks away familial and cultural expectations by eloping with a man of a different belief and antagonizing her parents. Roy portrays Maya as an individual character who is ambitious and stands consistent with the spirit to carry on with an autonomous independent life. She never returns to her parents asking for help or to seek apology for her mistake of taking a wrong decision. Her self-esteem shows the 'new women' concept that every woman in the modern Indian Society

exhibits. With nobody to help or support her and worn out totally, Maya looks for sanctuary from her anguish in Ranikhet to begin a new life, in a new environment. The remote village gives her solace and warmth that gives peace to the disturbed mind. She moulds herself to the rhythms of the village, where individuals happily live with natural environment and herself becoming "a hill person who was only at peace where earth rose and fell in waves like the sea" (20). Maya likewise makes herself comfortable in the vast green valleys, hills and mountain ranges forgetting her painful past and finding a new significance to her present existence. She feels quite safe and secure amidst the lap of nature with rich, magnificent and astounding scenery comprising of "...gushing mountain rivers, barren cliffs sides, pin cushioned with cacti, deep forests and stii-grey-blue lakes" (17).

The country-men depend on natural resources like food, milk, wood, shelter and so on for their sustenance. Roy represents another self-regulating and self-governing village girl Charu as „the child of the hills“ as she understands the language of the forest and has immense familiarity with the hills. She serves as the representative of the author. She used to spend most of her time wandering around the woodlands grazing the cattle and usually go towards Aspen Lodge and Dhobi Ghat which comprises of deodar, pine, oak backwoods, a rivulet and few peasant huts. She knew "which of the yellow berries that studded the bushes were edible and which ones were poisonous." (35). Charu gets comfort with her cow, named Gauri Joshi, apart from anybody: "Gauri had come as a large-eyed, timid, sweet-faced calf when Charu was a girl and at whenever she was troubled or scolded by her grandma she ran to Gauri and buried her face in the cow's warm flanks" (37). There exists a strong bond between them. Charu shares all her secrets to Gauri and in that manner, she ascribes humanness to the cow, additionally by attributing her name. Gauri takes humanness to some degree, Charu takes on the cowness to some extent. Roy portrays her as strong-willed girl who makes her own decisions in life and dares to reach her lover very boldly crossing her only known village and people behind. In that way through Charu, Roy addresses the

„new women“ concept in Indian women who, even if ignorant, are courageous enough to do things according to their own will.

Roy has elevated the character of Ama, an elderly village woman and Choru's grandmother, by portraying her as a strong person and the most magnificent woman in Ranikhet who, "was not afraid of anything or anyone" (18). Regardless of whether she has a place with a downtrodden community, she holds self-dignity and honor. This illiterate rural woman demonstrates herself to be independent even at the age of sixties and is quite bold and astute. Ama's practical approach, based on her experience, can't be marked as her lack of association and connection with nature. Contrasted with other characters she has more crucial needs and concerns that influence her decisions. It is her financial requirements that decide her relationship with nature.

However, the calm peaceful life of this hilly folk is disturbed with the appearance of intruders like the power-hungry government officials, politicians and Veer, the nephew of Diwan Sahib. Especially, with the arrival of Veer, Maya's idyllic world begins to fall apart when she finds herself attracted towards Veer. Only in the end Maya confronts the traumatic truth that Veer has tricked her and he has been the reason behind the declining in Sahib's health and death. Roy depicts Maya far from being the typical Indian woman- all forgiving, self-sacrificing heroine. Instead of Sita, Maya appears more like a Kali figure- taking revenge of her husband's death from Veer by destroying all documents bearing the truth of his birth-right.

Another point is of contamination in terms of environment which can't be ignored in any discussion as far as its man's ecological concern today. The life in Delhi as depicted in novel brings about the changes in the climate and biosphere which is man-made and viewed as distressing and similarly self-destructive at the same time. A feeling of horror, insecurity and barrenness pervades the landscape of Delhi. Charu describes the atmosphere of the Delhi as "Here the sky was the slate grey colour of village roofs, only dirtier. In Roy's books the seasons, hills, trees, birds, animals and flowers symbolize hope, expectation,

regeneration, recovery and freshness. Nature in Roy's fiction plays significant role in governing the life and perspective of the characters. Peace, Harmony, joy and love happen manifest in the realm of nature. Through its various moods and elements nature projects a profound shadow over the spirits of these characters who live in this astonishing sight of nature.

Conclusion

So it is observed that Roy is so immensely particular in the ambience and was a lover of nature and so conscious about giving meager details about things. This aspect is directly linked to the concept of Ecofeminism where man is the one who abuses nature and women and eventually disturbs the harmony which drives the world. The women are always abused by men of certain sort. *The Folded Earth* opens various possibilities betwixt individuals and their ecology. It shows hill tribes as simple, uncontaminated, living a peaceful life and on the other hand experiences of Charu and Kundan as tarnished, polluted and dirt stormed life of city people. Apart from Maya, rural Indian women like Ama, Charu unravels what women experience about their own strength and power. All of them emerge themselves as 'New Women' exhibiting their potentials to subvert male power and at the end celebrating their autonomy in the lap of nature. *The Folded Earth* correlates the silent sufferings of both women and nature in the village which has lost its glorious and calm environment. The village is turned into a profitable tourist attraction, and boundaries and restrictions are insisted on the villagers too. Roy depicts the village life and the strains and tensions that are a consequence of modernity, change, and religious rivalry. patriarchy as a system not only dominates women but according to ecofeminist analysis nature also undergoes exploitation and degradation.

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EMPOWERMENT OF WOMEN: A STUDY**Dr. C.N.Rathod**

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ABSTRACT

Any educational institute should strive hard to bring about educational development in women community. This will further support them with several types of skills and knowledge that will surely encourage and enable them to be self-employed, finally leading them to serve the nation and humanity as well. The original and basic place to do the same is university which is regarded as holy place as it gives education and knowledge. Here, the students imbibe values and intellectual pursuit. Even today in some part of the country women are not given power or liberty to do something of their chouce.

Keywords: Intellectual, Pursuit, Encourage, Humanity, Community, Emancipation, Discrimination.

It was one of the factors of freedom movement to lay emphasis on emancipation of women. The father of the nation Mahatma Gandhi inspired women to play an active role in almost all fields, let it be political, social, economic, cultural, and religious and many more. He used to say that the women must not themselves unnecessary regard as subordinate or inferior to their counterpart men. The real companion of man is woman, having equal God gift and other mental capacity. If moral power is regarded as strength then woman can overcome man to a greater extent.

In pre-independence era empowerment of women was one of the significant guiding principles of our national freedom movement. Doubtlessly, we succeeded in achieving some the goal, but yet lot of things are ahead to be achieved. A difficult situation is still there in existence. On the one hand the women have proved their calibre competence and guts in almost all fields. And surprisingly, on the other hand, which is equally true that women are day by day facing numerous challenges and problems and discrimination which emanate from social prejudices. Her are falling victims to violence, physical abuse and ill-treatment. The crimes against women are still increasing day by day. And the question of safety has arised on part of family. The girls at college and women at work place need to be given special attention and care In fact; empowering women will need a concrete approach. In this case a three e-approach- to enable environment, education and equality can be very useful.

The legislation has been prepared by Govt.to provide protection to women as far as domestic violence and sexual harassment at work place is concerned. The effort has also been made to give to women a joint-heirship in property. In 1992 the reservation of one-third of seats foe women in urban as well as in local self-government was declared. It resulted in political decision-making policy on part of women. As a result women's involment at gram panchayat level emerged as empowerment of women. So primarily, giving legislative and administrative weightage or importance to women is very necessary in order to empower them. Hence, basic change in our attitude is needed and also a new social reform movement for gender equality. In this case society's role and attitude regarding women is very important.

Self-help women group in India has brought about significant impact on economic empowerment of women belonging to rural area particularly. The worst thing in our country of gender discrimination is female foeticide. Unfortunately; this type of act is being committed not only by the illiterate but also by educated people in urban area. There is great need to make society aware that a girl child is a boon and a gift and only proper education can bring about an end or eradicate such a blunder. The women and the girls are being given less and limited scope in education and work as well than their counterpart men and boys. This approach needs to be changed. The girls' enrolment must be increased at schools and colleges then only enhancement of women literacy is possible.

The women and the girls who willing to get education and pursue study should be supported with scholarships and loan facilities from various banks. Such type of financial support will definitely make their future bright once they got education at higher levels. They should be encouraged and motivated to try their luck in building entrepreneurship as career option. They should be given proper training on the other hand some schemes can also useful.

The women community must be inspired to fight discrimination and they should march towards equal status and position. The women should work with full confidence and determination for their own empowerment so that they could face the challenges of day to day problems of life. If they are taught about

physical education then the matter of self-defence can be solved this should done right from childhood stage. Today's picture is different today we can see large number of women and girls joining police force, and big change is noticeable when we see that they who earlier was in great need of protection are giving the protection to others, The women of excellence never turn their chosen path. The intelligent and enlightened women are as a matter of fact very important for nation-building as their ideology and values can lead to the prosperity, progress and development of a family, society and nation eventually.

Work cited

1. Empowerment of women by Smt.Pratibha D.Patil (Fast Tracks)

LEGAL PROTECTION OF WOMEN AT WORKPLACE IN INDIA**Dr. Chaitanya Ajabrao Ghuge**Assistant Professor, Dr. Panjabrao Deshmukh College of Law, Amravati (Affiliated to SGBAU, Amravati)
caghuge11@gmail.com**ABSTRACT**

Women in India had to face many obstacles to get the position where they are today in the workplaces. The journey from understanding their potential and fighting for their place to the time now when they are leading many institutions and have proved themselves in different fields. The position of women is taking a positive dive all because of the awareness that education had given to women. There are various laws introduced in India, which are related to the workplace and within which some are specially for women. The Protection of Women from Sexual Harassment Act, 2013 protects the rights of women at workplace which applies to Government, public and private sector. The Vishakha Case is a landmark case which gives guidelines for the safety and protection of rights of women at workplace. Indian Constitution has given women various rights through which women are truly empowered, but still women feel unsafe and had to think before moving from one place to other, traveling via public transport and joining or opting a certain job or career etc. This paper tries to analyze the position of women at workplace and steps taken to change the situation of women in the present time especially at work place. And also tries to make suggestions about how to improve the working environment for women. In this paper researcher mainly used the secondary data.

Keywords: Women Rights, Constitution, Maternity Leave, Equality, Workplace.

Introduction

Women in the world are an indivisible part of our society. Woman plays various roles such as wife, mother and daughter since time immemorial and they show their potential almost in each every field and areas of society. We cannot forget women's contribution to our society. Today women are achieved remarkable place in every field. India is the largest democracy that believes in the principle of social justice. Constitution of India is the true champion of woman's rights which give women the remarkable place in the society. In India there are various laws for the protection of woman rights but still women have to struggle for their fundamental rights, such as paid maternity leave, access to abortion, equal pay, equal status, rights at workplace, etc. Due to the patriarchal nature of the society women have to face many discriminations and are not accepted easily in almost every field, being women in this society is itself a struggle.

Now a day's women are working in every field such as art, commerce. Science, technology, computer, medical, media, entertainment, film, etc. which include public and private sector "According to the 2011 census, the total number of female workers is 149.8M from which 121.8 M were Rural and 28 M were Urban. Within which 35.9 M females are working cultivators, 61.5 M are agricultural laborers, 8.5 M are in household industry and

43.7 M are classified as workers." ¹ It is observed that a large number of women are actually working for their livelihood but most of them are working for small wage and low post jobs, the one from the rural areas mostly works in different industries or household just to maintain their basic need of daily life. Indian women are mostly preferred to work on household work, as the patriarchy system is not affected as the men want to dominate the domain outside the house. Now a day's women have shown that not only the man but even women can perform if given the opportunity. Recently the position of women is changing both in society and the workplace because the numbers of women working are increasing. However they face various discrimination and harassment at workplace. Therefore there fill need of legal protection to women at workplace.

Objective

The main objective of this paper is to find out the position of women in workplace and the legal protection available to women at workplace.

Research Methodology

This paper is mainly based on secondary source of data, like Constitutional provisions,

¹ Census 2011

various books related to the topic, government reports and journals, research papers and articles. Researcher specially focuses on the landmark judgment of the Supreme Court and High Courts.

Legal Protection to Women at Workplace

In India the various women's rights, such as the ability to vote, equality, and access to education, were already guaranteed by our Constitution therefore at the time of the independence struggle, there are not any movements for these rights. The position of women is taking a positive dive all because of the awareness that education had given to women. There are various laws introduced in India, which are related to the workplace and within which some are specially for women. These laws were introduced with the need of time. Whenever we come to the situation that there is a need for laws which can protect women and maintain peace in society, we have come with them. It is a process where laws are introduced and same laws are amended with changing situations as per need. There are some laws related to women in general and the workplace.

The Constitution of India

The various provisions of Constitution truly empower the women in India. The Indian constitution covers almost every aspect of social, political and legal affairs. There are various rights given in the Indian Constitution for women. Fundamental Rights from Article 12 to 35 given in part III of the Indian Constitution mainly deals with overall development of an individual including women. Article 14 focuses on achieving gender equality for men and women in the areas of political, economic, and social life. In essence, it forbids class-based regulation while allowing fair classification. Women are given equal legal protection from all offenses against women under this rule. It closes the gap between gender inequality and female injustice. Article 15 provides that the state shall not discriminate against any of its citizens on the basis of their race, religion, caste, sex, or place of birth. However, this article also permits governments to implement specific positive measures that benefit women. Article 16 states that Every Indian citizen is guaranteed equal

work possibilities, as well as marriage-related rights and permission from both sexes. The 86th Amendment Act, 2002 added clause A into Article 21A which provides right to education as a fundamental right. Article 23 provides that everyone has the freedom to work and select their place of employment and that gender equality must be upheld in all spheres, including employment, work, and remuneration. The maintenance or introduction of policies that provide for unique benefits in favor of the underrepresented sex is not prohibited by the equality principle. also, outlaws forced labor and human trafficking.

Part IV of Indian Constitution of India from Article 36 to 51 deals with Directive Principles of State Policy. Article 39 guarantees and orders the state to implement policies that emphasize that men and women have an equal right to basic means of subsistence and that equal compensation for equal effort popularly called as equal pay for equal work. Additionally, it combats a number of prejudices that hold women to be less capable and strong than males. Article 42 mandates that states establish provisions for providing fair and compassionate working conditions, maternity assistance, and it was for this reason that the Maternity Benefit Act, 1961, was passed. Article 243 states that each Panchayat and Municipalities should reserve one-third of the total number of seats to be filled by direct election for female candidates, this is an attempt to improve the position of women in village areas. These are some rights given to women under the Indian constitution. And there are a few laws that grant women at work basic rights in places like offices, fields, mines, and other industries and construction sites.

The Mines Act, 1952

It outlines safety precautions for workers using shafts, opencast workings, conveyors, aerial ropeways, etc. when working in coal, metal, ferrous, and oil mines. "Section 20 provides separate latrines and urinals for female employees, while Section 46(1)(b) prohibits women from working in any mine below ground or above ground, save between the hours of 6 a.m. and 7 p.m." Additionally, it states that any woman working above ground in a mine must be given a break of at least 11

hours between the end of the day's labor and the start of the next day.

The Maternity Benefit Act, 1961

This statute provides several benefits to the ambitious mother who also enjoys her work and does not want to start over after her pregnancy. It offers women with 26 weeks of paid maternity leave, as well as one month of paid leave for illness caused by pregnancy or miscarriage, as well as a medical bonus of certain amount is to be given if the employer provides pre-natal and post-natal treatment. If the employee provides proof of delivery, the payment is made 48 hours in advance, and the employee dies without a legal heir, the maternity benefit will be paid to a designated beneficiary. No establishment may recruit you for six weeks following delivery, miscarriage, or medical termination of pregnancy under this Act. While you are on maternity leave, you cannot be fired by anybody. This act removes the fear of losing their jobs because of pregnancy.

The Equal Remuneration Act, 1976

It aids in closing the gap between the disparity in pay experienced by our country's women. Article 39 of the Indian Constitution allows you to make a claim for equal pay. Employers must pay both men and women equally for the same job. Employers are also prohibited from discriminating against women throughout the recruiting process except certain places. To eliminate prejudice against women and treat both genders equally and fairly, equal pay is given to men and women. The Central Industrial Relations Machinery (CIRM) was responsible for enforcing this law. Section 4&5 of this act mentions equal pay or wages for both male and female in equal position.

The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013

Women's rights to equality, life, and liberty are all considered to have been violated by sexual harassment in the workplace. It encourages an unstable and hostile work environment that dissuades women from working, which has an impact on their socioeconomic empowerment and the goal of comprehensive growth. The Act defines sexual harassment as unwanted

actions or behavior, including physical contact, advances, requests for sexual favors, statements with sexual overtones, pornographic displays, and any other unwanted sexual behavior that is physical, verbal, or nonverbal. Any unwanted sexual behavior will be regarded as sexual harassment. The Internal Complaint Committee (ICC) should be established in complete conformity with the criteria under law. The committee may attempt to resolve the issue by conciliation between the complainant and the respondent after receiving the complaint; if a resolution is reached, no further inquiry is done. The committee will continue the investigation if the conciliation is unsuccessful or the respondent does not follow any of the settlement terms. If there is a strong cause for filing a complaint against a domestic worker under Section 509 of the Indian Penal Code or any other applicable provisions of the same Code, the Local Committee (LC) must do so within seven days of receiving the complaint. Even though the Act went into effect in 2013, there is still a lack of knowledge about the effects of sexual harassment and how to report it. Apart from these various Labour and Industrial Laws like The Factories Act, 1948 protects the women at workplace.

Landmark Cases

Vishaka v. The State of Rajasthan²

Bhanwari Devi, a Dalit government official in this instance, ran campaigns against dowry and child marriage as well as cleanliness awareness initiatives. She is assisting a young woman whose parents pressured her into an early marriage as part of her employment. She attempted to prevent the marriage from taking place and organized a demonstration, but she was unsuccessful. A gang of individuals assaulted Bhanwari Devi when she and her husband were strolling along the road as retaliation for the protests. The victim was gang-raped by these men. She then files a lawsuit accusing these men of rape. Nevertheless, she received no attention from the police or any law enforcement officers. The Rajasthan High Court found the five men guilty of assault, a crime that carries a penalty that is much less severe than rape. Numerous

² AIR 1997 SC 3011

groups working to protect women's safety and members of the public staged protests and marches in response to the Rajasthan High Court's decision. This compelled Bhawani Devi to receive justice from the government and the court system. That led to the creation of the Vishaka Guidelines. These guidelines state the description of sexual harassment, create a safer environment at workplace, there should be a complaint handling committee and employer must lodge a complaint also help the victim, awareness regarding this should be raised.

The main points of the guidelines issued by the Hon'ble Supreme Court of India are as follows:

1. Definition of sexual harassment.
2. Provide a safer working environment.
3. Duty of the employer to file a complaint.
4. Complaint redressal committee.
5. Employer to assist the employee if she is sexually harassed.
6. Duty of employer to spread awareness.
7. The government has to widen the scope of this guideline.

Shanta Kumar v. Council of Scientific and Industrial Research (CSIR)³

Here the petitioner first filed a complaint to the ICC about the fact that she was in the laboratory and the 3rd respondent entered and stopped all the machines and pushed her out of the laboratory and locked it, even using inappropriate language. The committee investigate the matter and found that the nature of the complaint was not sexual but administrative and managerial. Then a writ petition was filed before the Delhi High Court by Shanta Kumar challenging the proceedings of the ICC.

The Delhi High Court in this case, held that any physical contact would amount to sexual harassment provided it is made in the context of sexually oriented behavior. It was further observed that an unwelcomed touch, if accidental would not amount to sexual harassment. This is an important judgment as it clarified the meaning of the term "sexual harassment". It may also serve as a deterrent to people who file false charges just to annoy or intimidate the accused.

Conclusion

Recently the women in India are working almost in all fields including Government, public and private sector. The Constitution of India is a living document which gives various rights to women and therefore it is in a true sense empower the women. The protection of Women from Sexual Harassment at workplace Act, 2013 is a crucial one to protect women's rights at workplace. The Vishaka Case is a landmark case which gives guidelines for the safety and protection of rights of women at workplace. The laws for women are numerous, but none of them matter if women are willing to put up with anything they go through. Nobody can intervene to improve their situation or support them until they speak out, thus we must fight against anything that we find objectionable. We must demand the things we are due, which may include privacy, respect, pay, and honor, etc. Within a predetermined time frame, awareness must be spread in this respect. In order for us to all strive to overcome these obstacles and for the government to take appropriate action, women in particular need to stand up and describe the difficulties they face in the modern world. Despite the fact that there are different laws in the society, women still have to overcome barriers before entering the workforce and still have to dispel the stereotype that women are helpless, dependent on protection, and incapable of defending themselves.

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WOMEN EMPOWERMENT IN INDIA: CHALLENGES AND OPPORTUNITIES**Deepthi Poreddy**

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ABSTRACT

In India Women Empowerment is the most effective tool for growth and development of the nation. The role of women across the world represent half of the population and one third of the workforce by receiving only one tenth of the income level which is less than one percent of the total population globally. Women's empowerment in India is significantly influenced by a wide range of factors, including age, social position, educational attainment, and geographic location in both urban and rural areas. Empowering women means equipping women in self reliant, positive esteem, to enable them to face any difficulty situation, and able to participate in development activities. The study aims the evolution of women empowerment in India, challenges faced by women to empower and opportunities to empower. Women's empowerment starts with awareness, self-perceptions, rights and capacities, and the social and political forces that influence them.

Keywords: Women Empowerment, challenges, opportunities, Issues, schemes.

1. Introduction

India is the first largest country in the population and famous for traditions, cultures, values, beliefs, religion, civilisation. The term Women empowerment means power or authority begins with women sharing interchangeable rights. Women empowerment refers to discharge of women from socio-economic chains of trust. The population in India consists of 50% women who stay economically dependent on each other without employment. At the time of feminism a small portion of women in India can employ their free will and are permitted to shape their lives the way they want to live. There is a considerable division of women in this nation who require optimistic support. In most villages in India are women are left without basic education and are never authorised to continue to higher education. Women are regarded as the foundation of civilization since they can do several roles with ease throughout the course of the day.

The slogan of women empowerment is "Never cut the wings of women, let them fly and spread the fragrance". The Indian government has put in place a number of programmes to educate people about the rights and values of women, empowering them to make their own decisions and overcoming any social and familial constraints such as International Women's day, Mothers day etc. Women empowerment does not mean empowering only

women it about empowering the entire nation. By removing all social and familial constraints, women can become fully independent in all spheres, including their minds, rights, and decision-making. The Indian government has launched numerous initiatives and planning processes in an effort to include women into the mainstream of development.

2. Review of Literature

Dr. Nilesh, B. Gajjar (2017) in the study titled Women Empowerment in India – Issues and challenges determined that a vital need of the current age is to reform the social values of women. Society without women consider as body without heart. By providing same opportunities and importance then only gender equality maintained. The best way of empowerment is possibly through inducting women in the mainstream of development. Women empowerment will be real and effective only when they are radiant income. The key indicator of their effectiveness should be how well they empower women to create, interpret, and uphold laws that reflect their own perspectives, values, and concerns.

Dr. Darling Selvi (2018) found in the study that better education can be started at home from the childhood and the upliftment of women needs healthy family to bring a holistic development for the nation. The government has implemented a number of measures to empower women in order to stop violence,

social segregation, gender discrimination, and abuse of women. It is necessary to organise various kinds of mass campaigns on women's education awareness in underdeveloped rural areas in order to inform people of the true importance of women and the government's resources for their bright future.

Dhruba Hazarika (2011) determined in the study that now a day's women in India enjoy a unique status of equality with the men as per constitutional and legal provision. But Indian women come a long way to achieve the present positions. Gender inequality in India can be traced back to historic days of Mahabharata when Draupadi was put on the dice by the husband as a product. Today we have seen that women occupied a respectable position in all fields. Even though women are not free from discrimination and harassment from the society.

Prof. Seema Singh and Dr. Antra Singh (2020) analysed in the study that women empowerment is not a slogan but a prerequisite for an optimal capacity for overall development of a family, society, nation and entire world. The various issues related to welfare of women have always been a priority among policy makers. There is a urgent need for reassessing India's affirmative action's, giving fresh inputs on empowering women not only through conventional education but also hand holding for skill acquisition.

3. Objectives of the Study

1. To understand the need for women empowerment.
2. To study various policies implemented by Government for women empowerment.
3. To examine the challenges faced by women in India.
4. To examine various opportunities for women empowerment in India.

3.1. Need for Women Empowerment:

The welfare and socioeconomic advancement of families, communities, and nations depend on the empowerment of women. When women lead secure, contented, and fruitful lives. They have the opportunity to fulfil their potential, contribute their skills to the workforce, and raise contented, healthy children. Women have historically been compelled to come in second to men in all aspects of society. Despite

making up half of the world's population in terms of numbers, women have been marginalised.

In the ancient times women were known to engage in various activities but at the time of pregnancy and childbirth the situation made her to depend on men for protection and basic needs. The need for women empowerment is required because of the status they have in the society from the beginning. There is a need to redefine the status of women in the society. A change can be brought through the constitution and supportive legislations. The constitution of India gives a women status equal to men. However government allowed for reservation of women in Panchayat and legislative bodies without empowering women individually falls short of actual emancipation.

3.2. Policies implemented by Government for Women Empowerment:

It is acknowledged that women's empowerment has come about mostly as a result of their own work and struggles. The government has put in place a number of policies that support its efforts. During the 12th five-year plan, the centre would conduct an overarching programme for the protection and empowerment of women at an estimated cost of 1800 crores. The expenditure finance committee has received a proposal for this programme from the union ministry of women and child development. Some of the policies implemented by Indian Government are as follows:

- Beti Bachao Bati Padhao scheme.
- Working women's hostel scheme.
- One-stop centre scheme.
- Women helpline scheme.
- Mahila police volunteers scheme.
- Swadhar Greh
- Mahila shakti kendras
- Rajiv Gandhi National crèche scheme.
- Ujjawal scheme.
- Protection of Women from domestic violence act, 2005.
- National mission for empowerment of women.
- Support to training and employment programme (STEP)

3.3. Challenges for Women Empowerment:

Women from ancient times are facing with major challenges. Women have equal rights as per the law available in India despite that, there is still many challenges that women face in their everyday life. Women have traditionally fought for their rights and status in society. They have repeatedly pushed for equality so that they can live precisely comparable with men. The major challenges faced by women in India are as follows:

- **Gender Inequality:** Many parents wish to have a boy than a girl before the birth itself since; in their mind they feel that boys will carry on with their generations. Even though it is against the law they want to determine the baby's gender to continue their pregnancy if the baby is a boy and abort if it is a baby girl. A generation cannot pass without a women.
- **Sexual Abuse and Harassment:** According to the most recent government report on crimes in the country, India logged 31,677 cases of rape in 2021, or 86 cases per day on average, while there were approximately 49 incidences of violence against women reported every single hour.
- **Nirbhaya Case:** In Delhi 22 year old women was raped by a gang and ordered in 2012. After 7 years she got justice. Women are frequently compelled to keep quiet in these situations out of fear of society.
- **Education:** This is the most significant and indispensable tool for women empowerment. It makes women aware of their rights and responsibilities. Educational achievements of a woman can have current effects for the family and across generations.
- **Lack of Political will:** The still pending women reservation bill underscores the lack of will to empower women politically. Male dominance prevails in the politics of India and women are forced to remain as mute Spectators.
- **Implementation Gaps:** All these years attention is only on developing the new schemes policies, policies, programmes, and less attention has been given towards proper monitoring system and implementation.

3.4. Opportunities for women empowerment in India

There are many issues for economic empowerment and gender equality gain momentum on the global stage, nations across the globe are implementing incredible measures to reduce the gender gap and promote economic equality.

- Place women as leaders and give them decision making roles:
- Create more Job opportunities for women.
- Invest in women's entrepreneurial ideas, emotionally, and financially.
- Taking action against unpaid labour work.
- Mentoring Women professionally and personally.

4. Conclusions

The societal values and standing of women need to be changed in the contemporary day. Without women, society cannot last for more generations. Presenting a range of options, stifling gender differences, and elevating women. Maybe integrating women into society is the best way to empower them. The key indicator of their effectiveness should be how well they empower women to interpret, apply, and uphold rules they have created themselves, taking into account their own voices, values, and concerns. In a step towards inclusive involvement, women's empowerment makes society and the planet a better place to live. Increased happiness for the family and businesses where women make a difference is what it means.

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A LITERATURE OF THEIR OWN: THE JOURNEY OF SELF DISCOVERY

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ABSTRACT

Starting with a brief introduction about the book, this paper deals with the journey of women writers and novelists towards self discovery. The question is why women require their own literature and why get not equal treatment as men writer get. This paper exposes how the book projects the condition of women writers and marches towards self discovery of a literature of their own.

Keywords: patriarchy culture, anguish, marginalized, humiliated, self discovery.

Introduction

One of the aims of *A Literature of Their Own* is to show how the development of female literary tradition is similar to the growth of any literary subculture. When the academic world is anticipating eagerly seeing Showalter to deepen and sharpen her original thoughts in the expanded edition in the light of recent theories, Showalter just offers them an added chapter on important British novelists who have flourished since the book was published. Showalter draws the history of British women novelists in the 20th century in broad stroke. She traces the continuity of the Victorian tradition in British women's novels up to the present, but the emphasis on particular coherences and continuities in the literary tradition means that other continuities or the discontinuous effects of significant social upheavals and movements cannot be explored, including major conflicts and debates among 20th century feminists.

The first chapter of the book deals with woman writers suffered due to lack of readers and had no readers to read women's books. It showed how women writers struggled to overcome the influence of male writers because women did not get importance in Victorian Age. Some of women writers published their work by using different name. They showed submissiveness, weakness of women in patriarchal society.

As the study involves the identification and analysis of a work of art, the research approach is qualitative and interpretative. The researcher has followed the seventh edition of the MLA Handbook for Writers of Research Papers. By using the research methodology of analysing and summarizing, this paper comes to the conclusion that woman novelists suffer a lot to

create their own existence but finally find their own path.

A Literature of Their Own the title itself indicates that a literature of specific class and shows possessiveness. This work quickly set the stage for the creative explosion of feminist literary studies that transformed the field in the 1980s and changed outlooks towards literary work of women. Beginning a major new area for literary investigation, the book uncovered the long but neglected tradition of women writers and the development of their fiction from the 1800s onwards.

Showalter's study is noteworthy for its balance and generosity as it sheds light on creations and the lives such well-known women writers as Charlotte Bronte, George Eliot, and Virginia Woolf by considering them in relation to their relatively unknown literary sisters. This issue allows the author to challenge, or demystify, prevailing interpretations of these women's lives and work. Consider the instance of George Eliot is as more traditional than radical, and she questions positive assumptions generally associated with Virginia Woolf's concept of androgyny. Throughout the work, Showalter traces women writers' efforts to accommodate, question, or move outside traditional notions of women's domestic nature at the same time that they question the suitability of women's experience as a preparation and basis for writing fiction.

This is a scholarly but highly readable work that not only sheds new light on familiar women writers but also makes aware the reader with some of their contemporaries, who, although less well known, share the same artistic value and social challenges and

concerns. All the women studied take part in a dialogue that spans the nineteenth and twentieth century and that shapes their self-awareness, self-discovery and about their fiction. Showalter begins to fight to destroy the modern Angel.

I think it is important to demystify the legend of Virginia Woolf. To borrow her own murderous imagery, a woman

writer must kill the Angel in the House, that phantom of female perfection who stands in the way of freedom. For

Charlotte Bronte and George Eliot, the Angel was Jane Austen. For the feminist novelists, it was George Eliot. For mid-twentieth-century novelists, the Angel is Woolf herself. (p. 265)

One of the characteristics of *A Literature of Their Own* lies in discovering previously forgotten branches of the family, in tracing hitherto buried lines of kinship and inheritance. Showalter argues that we have failed to sense such connections before can be partly attributed to our insistent concentration on the extraordinary few, such as George Eliot and Virginia Woolf. Showalter recovers for us many of more ordinary ones—sensation novelists like Mary Braddon, Rhoda Broughton; feminist like Olive Schreiner and Sarah Grand; suffragettes and radicals like Elizabeth Robins and Dora Marsden. *A Literature of Their Own* is illuminating and richly informative.

It is a critique of male-dominated language and calls for a new language a new way of reading texts. Showalter is trying to trace new history of women's writing, experience of women's novelists and their criticism. The book encourages women to be novelists in the world of literature. The essay started with a question about why women were absent from the canon of literature. Showalter wanted "to construct a female framework for the analysis of women's literature, to develop new models based on the study of female experience, rather than to adapt male models and theories." This quote clearly shows her aim and purpose in writing the book. She made efforts to bring out and highlight these women writers who have lagged behind due to gender discrimination and the foundation of patriarchal culture.

Here is important to understand a concept, gynocriticism introduced by Elaine Showalter in *Towards a Feminist Poetics* for further interpretation. She refers to a kind of criticism with woman as writer/producer of textual meaning, as against woman as reader (feminist critique). Being concerned with the specificity of women's writings (gynotexts) and women's experiences, it focuses on female subjectivity, female language and female literary career, and attempts to construct a female framework for the analysis of literature. Gynocriticism is associated with feminist endeavours to get women into the tradition of writing which had otherwise always been systemically dominated by men. This concept assists to attain their self-discovery.

By this term, Showalter is referring to the literary framework that is going to assess the works of female authors and focuses on critiquing their work without using the terminologies used and developed by male critics and author, as using that sets the women writers at disadvantage.

Through gynocriticism, Showalter is basically trying to form a female literary canon by studying and bringing into the light of various women writers who have been forgotten under the dominance of western canon that predominately contains male writers. Her idea is that the female canon is already present and we only need to discover these great works by female writers, to understand their worth and the contribution they would make to literature. This is something extensively done by Showalter in her research of various female writers of the Victorian Age.

Showalter attempts to build a female literary canon by intensive study in order to resurrect the forgotten women authors of history. She does, however, acknowledge that like any other type of writing, the early stages of women's writing emulated the works of the mainstream and dominant male writers.

Women's writing, like all other types of writing, has developed with time, as she illustrates. Showalter separates the evolution of women's literature into three phases: "feminine", "feminist", and "female". She defines that journey of self-discovery came through three major phases: first a phase of "imitation" where women writers imitates and

adopts the values and the literary forms, the subculture largely the dominant tradition. This phase extends from the widespread appearance of the male pseudonym in the 1840s to the death of George Eliot in 1880. The next a phase of “advocacy” and “protest” in which the subculture rejects prevailing values and begins to declare its autonomy—a stage which Showalter associates with the years between 1880 and the winning of the vote in 1920; and finally a phase of “self-discovery”—a turning inward and a search for identity—which here begins around 1920 and continues to the present. Having survived a culture’s equivalent of childhood and adolescence, Showalter’s model implies that the female literature tradition now approaches its maturity. Showalter labels these stages of development the “feminine”, the “feminist”, and the “female”. These problematic names have provoked a hot discussion among critics. Ruth Yeazell argues that “feminine is a word difficult to associate with the massive achievement of the Bronte, George Eliot, and Mrs. Gaskell” (Yeazell, p. 282). Although these words are ambiguous in academic meanings, they can never reduce this book’s value.

What Showalter gives us is not the single life-history of British women writers, but a perceptive and wide-ranging family chronicle. One of the pleasures of reading *A Literature of Their Own* lies in discovering previously forgotten branches of the family, in tracing hitherto buried lines of kinship and inheritance. What Showalter gives us isn't the single life-history of English ladies scholars, yet an insightful and far reaching family narrative. One of the joys of reading *A Literature of Their Own* lies in finding recently neglected parts of the family, in following until now covered lines of connection and legacy.

Showalter put forwards that we have failed to sense such connections before can be partly attributed to our insistent concentration on the extraordinary few, such as George Eliot and Virginia Woolf. Her contribution reflects in recovering many of more ordinary ones—sensation novelists like Mary Braddon, Rhoda Broughton; feminist like Olive Schreiner and Sarah Grand; suffragettes and radicals like Elizabeth Robins and Dora Marsden. *A*

Literature of Their Own illuminates and provides a deep knowledge of women writers. To follow the account of Braddon’s Lady Audley as she pushes her husband down a well or of Robin’s militant heroine, Vida Levering, as she blackmails her Parliamentary ex-lover into backing the suffrage bill by threatening to seduce his new fiancée into the women’s movement is to share Showalter’s delight in the narrative exuberance of the female imagination. To see the direct kinship between the murderous wives of sensation fiction and Eliot’s deadly Madame Laure in *Middlemarch* is to recognize anew the way in which great art feeds and finds a path for women novelists.

Conclusion

A Literature of Their Own impresses the reader with Showalter’s groundwork to revive the interest in long-forgotten women writers in British literature history. It is not her remarks on Bronte or George Eliot or Virginia Woolf that gives the book its enduring quality, but the range of its references to minor writers. Showalter’s work is indeed a kind of rediscovery self-discovery, mapping widely of women writer. It promotes them and helps to create their own existence as writers, novelists. The title of book indicates that it has given women writers their own path and tradition. Before these women writers used identity of manhood. In a sense, feminist criticism came of age with this book. Whatever demerits and flaws the book may have, our debt to it is huge and should never be forgotten. *A Literature of Their Own* in many ways energizes reader to read. This masterpiece has nurtured women’s writing and feminist criticism studies. It has stimulated research, prompted the publication of neglected women writers, and helped many young women go out to speak and act for themselves in the patriarchal world.

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Grandmother's Brush And Pouch (Dadir Kuccho An Kotli)

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Gor-Banjaras are versatile ethnic tribal group of people of India. They are colourful people of India and widely known as '*Gor, Gor-Mati as well as Banjara*'. They speak a common language, which is known by different names as '*Gor-Boli and Banjara language*' language but the '*Gor-Boli*' is comprehensively considered and it is more melodic, romantic and poetic as characterized by its distinctive nature and linguistic beauty. Gor-Banjara has a unique yet independent culture. They have preserved their unique tradition of livelihood and independent folk life. It is very much evident in their life style, food, habits, festivals, rites, rituals, '*Bano*' (clothing), '*Boli / Bani*' (language) and '*Dhati*' (culture), crafts, worship, folk-songs, dances and folk literature with distinctive and linguistic beauty. The linguistic beauty in Gor-Boli dialect, the poetic imagination and prospective of Tanda characterized- Gor-Banjara community, their amazing imagination, phenomenon and folk literature's aesthetic approach is glorious as well as expressed in enthusiastic manner in Tanda's living system. The folk literature of Gor-Banjara community is creative writing of recognized artistic and sensuous values due to grandmother's linguistic brush and pouch. By integrating all these issues and from the point of view of globalization, making Gor-Banjaras folk literature, meaningful and rewarding, the writer, I, **Dr. Dinesh Sewa Rathod** has shown my courage to translate with detailed analysis and review Marathi book, named "**Gorpan : Gor Bolitil Bhashya Saundarya**", which is written by Bhimniputra, Mohan Naik in Marathi language, from which a copy of English edition is made by me into English language and he named it, '*Bhimniputra's Gorpan: The Linguistic Beauty In Gor-Boli Dialect, (A Socio-Cultural Study and Analysis)*' and from this book I have priced and comprehensively illustrated a chapter, **Grandmother's Brush And Pouch** means

(*Dadir' Kuccho An Kotli*) in Gorboli dialect as below.

A grandparent plays an important role in the lives of grandchildren. They have always been important members of a family. Gor-Banjara culture is known for its age old tradition and benefit in joint family system. So joint family successfully prevailed and parents with their children and grandchildren lived under one roof. However, increased independence and mobility have paved away far many joint families to collapse. Due to modernization urbanization and some economic reasons have made it seemingly impossible to stay together under one roof. There are many joint families with extended family system and joint households are found in '*Tanda*' where all members live untidily under one roof and every member are expected to share common rights in household property and make some financial contribution. The eldest male member is entitled to take economic and social decision on behalf of the family. Grandmother serves as a vital link between the past and present. She plays several roles through for the lives of their grandchildren, as she is historian, mentors and role model. Therefore, language, devotions, traditions, habits and moral values etc. can be learned in the family by grandmother. She is an important part of the family organization. A grandmother is a little bit parents, a little bit teacher and little bit best friend. As I remember my '*Nani*' (Granny) '*Ruplibai & Kishnibai*', as a very loving soul, though she left us more a decade ago, she is still living in my memory as a loving and guiding grandmother. In short, family organization is the primary institution in providing and teaching more rites and rituals.

The story telling ritual existed for centuries in Gor-Banjara, native community as the secret oral history. Grandmother's story telling is universal figure. A recalling a time, grandmother gathered the children to their

story and import, myths legend, traditions, wisdom of the people, '**Sakees**' (short-tales) '**Saktars**' (puzzles) and '**Kenawats**' (proverbs). Gor-Banjara tradition is generally defined as long-standing belief, practices or customs that have been handed down from one generation to the next. However, storytelling has become a lost art and yet this skill turns information into something worth listening for children. Whatever we realize it or not, grandmothers' story telling impact every aspect of our lives. Gor-Banjara '**Sakees, Saktars and Kenawats**' teach us about life, ourselves, and about others. '**Sakees, Saktars and Kenawats**' are unique ways for children to develop an understanding, respect, appreciations for our and other culture and promote positive attitude. A grandmother who leads a life of future generation meets with us in Gor-Banjara folklores. When grandmother usually says, "**AavoreTamen Saki Kuchu.**" (Come on, I tell you a story) Children are attracted to grandmother by listening her calling. When the children got together, the grandmother began to fill the color by applying her language as if she is rubbing with a brush of touching language. It is observed that grandmother increases children's willingness to communicate thoughts and feelings, increases verbal proficiency, encourages developing imagination and creativity, promoting a feeling of well being and relaxation, offer insights into Gor-Banjara culture and experiences. She also enables children to have a clear focus and maintain their concentration. All these things are valuable for children taught by grandmother. From educational point of view '**Sakees**' are the tools, used to shape children's thoughts, creativity and feelings. This tool is more important than the stories that are taught to children in their class rooms. Thus, '**Sakees**' can enhance the intellectual understanding and communication of children.

Telling **Sakees** can captivate an audience because of grandmother's right techniques. I had an innate love of stories. Here is a story given below, create magic and a sense of wonder by grandmother among children.

E.g. Grandmother tells....,

Ekdan Makoda Or Yadin Keye Lago Ka,
"Yadi ! Yadi! Vu Nayker Gharer
Goler Bheti Vata Lavu Kayi?"

Yadi Keye Lag Ka.....

Think Chha Beta; Pan Aangadya
Tar Kadem Jor Chha Kayi Dek la !"

Transtation:

One day, a black ant said to his mother, "mother, "can I fetch a heap of jaggery from that Nayak's house?"

Mother said, "Ok Beta, but understand how strong is your waist?"

Connotation :-

The moral of the story is, "**One should not accept any risk without knowing own ability.**" Children learn about a situation involving exposure to danger and a venture undertaken without regard to possible loss. This Sakee is excessively determined or characterized by emotion rather than action. Grandmother has large collection of stories, that represent the true spirit of Gor-Banjara culture and underlying principles would be truth, love, mutual respect, righteousness, rectitude, priority to societal unity and culture. Thus using such a language, Gor-Boli fills the color in the life of her grandchildren. There is the great potency, efficacy and vigor in grandmother's Sakees. She enables children to laugh and to be cheerful. It is the power consisted in her brush and loving language. She enables children to laugh and to weep by her charming magical language. Grandmother also urges children to listen the stories carefully and apply the morals through the stories in their everyday life. Here is the conversation between grandmother and grandson as shown below.

Dadi: Ak Vana Kayi Manda, Man
SapnoAayo.

Poto: Kayi?

Dadi : Sapnem Kayi, Ma Guyem Padgi....

Poto: (Hasan) Pach...

Dadi : Tujakon Mangalem Padgo..

Poto: (Kush Ven) Pach....

Dadi : PachJakon Ma Ton Chatri, Tu
Man Chatroto !

Translation:-

Grandmother: Once, what happened? I had dream about a strange scene.

Grandson: What?

Grandmother: You know, what happened in the dream I feel in the Puddle of the solid waste matter)

Grandson: (by laughing) Then, What happened next?

Grandmother: Then, you fell in the puddle of honey.

Grandson: (being happy) Then, What?

Grandmother: Then, What! You were lapping me and I was lapping you!!

The most important thing, I would like to share you, obediently. I will not let my Gor-Banjara brothers to neglect grandmother and her 'Sakees'. She needs some assistance with daily activities and health care. I have learned a great deal from my father, grandfather, grandmother, mother, brother and friends but I have yet to speak such a personality in my life that I love and admire greatly his literary works in Gor-Banjara community. If you are lucky enough to have grandmother, she is probably pretty and awesome. *Bhimniputra* says, "We should all have one person who knows how to bless us despite the evidence, Grandmother was that person to me." *Bhimniputra* has played a role of grandmother in my life and taught me that happiness is both a skill and a decision and you are responsible for the outcome. Today, *Bhimniputra* has popularity in the field of Gor-Banjara literature and he believes that it is because of his grandmother's brush. He usually says, "My Personality is only because of my grandmother's brush. She used to tell me 'Sakees' (stories) of '*Vetya Mankya*' and '*Chanda Mayir Dokri*' (an old woman in the moon) in my childhood. My grandmother always used to let me sleep in the cradle by singing lullaby of '*Chandragupta Maurya*'. (the founder of the Maurya Empire in ancient India) Such as "*Kun Poso Chanda Morlare*" Today, whatever my image as an author stands in front of you, it is because of grandmother's brush. Whatever, I wrote and attempted to find out Gor-Banjara literature & culture in systematical and scientific manner is the bliss and bless of my grandmother.

My two or more books written in the form of research, it has also only one reason that is grandmother's brush, '*Dadir Kuchho*', '*Kuchho*' is the Gor-Boli word and it is called as '*kunchala*' in Marathi and '*brush*' in English. In Sanskrit language, it is identified

as '*kunchi*'. In Gor-Bolikuccho means the brush to clean the utensil that obtained from the root of the flame tree, '*Palas*'. This tree is identified as '*Kesula*' in Gor-Banjara (scientific name is *Butea monosperma* in Botony.) This flame tree in Gor-Banjara is of great importance. To fire the dead body in touching process, it is so called as '*Kuccho*' in Gor-Banjara language. Overall being '*Gor*', and the completion or enrichment of a piece of Gor-Banjara, distinctly '*Kuccho*' is unique one. This '*kuchho*' has different forms, linguistic brush and cultured brush....

Brush...! Brush! Brush! Kuchcho.....! Kuchcho ! Grandmother's sainted, sacred, blessed and righteous brush.....! '*Dadir Pavitra Kuchho!*'

Considering the distinctness of rich and colorful Gor-Boli dialect, Gor-Boli dialect is so called linguistic brush. This linguistic brush is entitled as "*Gorpan :The Linguistic Beauty In Gor-Boli Dialect*"

Grandmother's Pouch

The parents of a grandparent, or the grandparents of parents, are called the same name as grandparents (grandfather/grandmother, grandpa/grandma. Here, in Gor-Banjara community, grandmother is the mother of our father or mother who is generally called, '*Dadi*', (a female ancestor) In traditional Gor-Banjara culture, grandmother often have direct and clear role in relation to the care and nurture of children. She has prominent and influential role within the family. '*A Kotli*' (a pouch) is small or medium size bag-like container for holding or carrying things. Here the grandmother's pouch is used in a symbolic sense, which is important because it contains so many things for the children and all.

❖ Background:-

In Gor-Banjara culture, the situation prevailing at and particular time or underlying a particular events are described in scenery and the main object of contemplation has been perceived as a framework. In this regard, grandmother has used each of two or more words having the same pronunciation but different meanings to make event rejoicing for children. The children are taught about social heritage, culture, rituals, moral values and previous experiences or training by their grandmother. She used to

serve visible symbols, practically for something abstract in her '**Sakees, Sakars and Kenawats**' (stories, puzzles, sayings and proverbs) proceeding by means of symbols. In the following practical event, the children are involved in the event of '**Saktars**' and grandmother enable children to accept their goals through meaningful message from the stories. Here is a story relating to motivation to children, which is given below

Grandmother tells her grandchildren to put their hands paws upside down on the ground. A grandmother sitting in front of the grandchildren puts her figure on her lips and loudly says -BBC. Then she continuously touches the joint of the figures of the every child, who put hands upside down, in doing so, she tells the following verse. When a grandmother's verse ends, she tells a particular child to turn his/her hand back and straight, simultaneously where her figure lastly touches the joint of the figures of a child. This action is continuously going on till all the hand paws of the children are turned back in right position. The joint of fingers of the grandchildren in this action symbolize as a village situated on a distance like turmeric's trunk and straight-handed paws symbolize shiny village. This means '**Fulo-Vajad**' (give light) and '*Be brightish and glorious*', such ideas have been revealed in this verse.

Haldi Maldi.....Gath Gathelo

Suvam TeloNare Nar.....

Divo Bal.....Divo Go ,

Kacholo Pan.....Nanak Moti,

Fulo Vajad !

❖ **Glossory :-**

'**Haldi-Maldi**' = of turmeric, '**Gath-Gathelo**' = trunks or roots of turmeric, running trunks, '**Suvam Telo**' = situated on a distance, '**Nare Nar**' = the village, '**Divo-Bal**' = light the lamp, '**Divo-Go**' = though the lamp is extinguished, '**Kacholo Pan**' = bowl of leaves, lamp of clay, '**Nanak Moti**' = smalls and elders, '**Fulo Vajad**' = make it bright, give knowledge, make it visible and vivid.

❖ **Imaginative Expansion:-**

Like turmeric knot, villages are situated stably distance, light up a lamp and light it there. Get back your past glory. Though the lamp extinguished and light lost, do not be frustrated

make the bowl of leaves and light a wick in it, enlighten the knowledge among small to big, lighten them, enlighten the villages, and make the people watchful and knowing, who live in the villages.

"Fulo-Vajad...!-Enlighten the knowledge." In this verse, grandmother's pouch is very important. Valuable things are remarkable in a symbolic container. Such as, peoples in the village are in ignorance. Knowledge is a powerful acquisition in their life when given to them, they does not decrease. Knowledge is the collective thought and experience of grandmother, wise woman and ancestor that left behind rich heritage advice and wealth of information in her pouch. It is a pouch of the '**Sakees, Saktars and Kenawats**' (information, moral advice, facts, principles, skills, culture, ethics etc. That can be acquired through education and experience via- grandmother's pouch. She remarked that while ignorance is curse for villagers, but education and knowledge is the important power of wings to carry villagers to incredible achievement.

Thus, grandmother evaluated the importance or rural sociology. She has stressed on the importance of education and motivated children to do so. Any kind of transformation in Gor-Banjara community can be brought with the help of education and knowledge; be clear-sighted to catch aim -'**Fulo Vajad.!**' Grandmother did not waste unnecessary wordings but she has raised the caves of meaningful words. Gor-Boli dialect has been proven glorious and cultured. If you open the grandmother's literary bag, which is about the pride of Gor-Boli dialect in Gor-Banjara literature, there is a great possibility of finding a new history of Gor-Banjara culture in the era of civilization. While searching for the original meaning of the word, "**Fulo Vajad**," it is important to pay attention to the therapeutic treatment method in Gor-Banjara culture that is given below.

As a treatment on the white spot lying in the eye, people take water-pot of copper in hand and standing up by facing the morning sun, immerse the copper ring in water-pot. Then the ring is rotated on the white spot. By doing it seven times, a white dot on eyeball disappears. This treatment method is called '**Fulo-Vajad**' in Gor-Banjara. It means '*do watchful and*

visible' that implied in the same way. In short, we live in a world of constant activity, technological breakthrough and change, yet we seem to be less happy and less connected to our Gor-Banjara community. By connecting with the elder, '**Dadi**' (grandmother), wisdom of our community, glorious history and heritage for thousands of years from Indus civilization will be identified. We can learn the lessons that our elders are able to teach and reclaim the self-reliance and happiness. Gor-Banjara culture has given some of the most profound knowledge to us. The culture has accepted the commitment of protecting and advancing the interest of all the exploitive community living in the villages, hamlets, crossroads, and cluster

of houses. However, this has tended to be lost with the development of the nuclear family. This is the glorious subject that stands out clearly from this Gor-Boli dialect and folk literature.

What a blessed and enriched Gor-Boli dialect is!

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ABSTRACT

In modern era of the participation and administrative state, many writers have voiced their concern over the problem of responsiveness of the administrative state to the norms of democratic procedures. To safeguard individual rights and liberties against bureaucratic or arbitrary abuse an increase in women's vigilance and participation in politics is necessary. Modern state should show "concern for individual people in the criteria used in making decisions; as an effort to assign each women's need equal weight in policy deliberations and as an effort to make as broad as feasible the opportunities for women to participate in the decisions that affect them." The term 'political participation' refers to those voluntary activities by which members share in the selection of rulers and, directly or indirectly, in the formation of public policy. These activities are like casting vote, seeking information, holding discussions, attending meetings, making financial contributions to political parties, staging strikes and demonstrations, communicating with the legislators and other leading figures and the like. It follows that political participation "is the involvement of the individual at various levels in the political system. Political activity may range from non-involvement to office-holding. It is also important to stress that participation "may result in the motivation for increased participation, including the highest level – that of holding various types of offices - which involves the process of political recruitment. The idea of political justice and equality is explained in article 1 of the Universal Declaration of 1948 in these words, "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in spirit of brotherhood".

Introduction

It is now widely accepted that self governing institutions at the local level are essential for national growth and for effective people's participation and that they are an integral and indispensable part of the democratic process. "Grassroots of Democracy", based on small units of government, enables people to feel a sense of responsibility and to inculcate the values of democracy. At the same time, it also offers a unique opportunity to participate in public affairs, including development work. In a vast, diverse and complex, subcontinent, decentralization is also a political and administrative imperative. Participation is an ingredient of every political system whether traditional or modern, democratic or totalitarian, large or small. The political system may be of any kind.

Self governing rural local bodies are described in the Indian context as institutions of democratic decentralization or Panchayat Raj. This was considered a political and administrative innovation of far-reaching importance when it was first introduced in 1959. It was depicted as a mechanism of popular participation. The Panchayat Raj bodies were expected to awaken political consciousness on the countryside and to engender a democratic

process in rural India. Initially, people evinced keen interest in the Panchayat Raj system and their representatives participated actively in local affairs, including developmental activities. With the passage of time, the initial enthusiasm and public participation had gradually diminished.

Importance of Women Participation

Women's participation may be used both for support by an agency and as a control device by the law-makers. Participation may be direct or indirect, formal or informal; it may be political, social or administrative in nature. Women's participation in Panchayat Raj institutions may take many forms. It refers to all those activities which show the women's involvement in the processes and administration, that is, participation in policy formulation and programme planning, implementation and evaluation of policies and programs meant for development target groups. In developing societies the traditional definition of people's participation often becomes irrelevant due to lack of time, initiative, and resources of the citizen who fails to show the necessary enthusiasm or cooperation towards governmental programs meant for their benefit. The state not only plays the key role in attempts at socio-economic

transformation and modernization but also in promoting, what is called institutional participation. Government aid the government sought to create an institutional infrastructure to promote popular participation. Panchayat Raj and community development programs were introduced mainly so solicit women participation in the development administration of the government. The community development programme was a method of soliciting community participation to assist the government authorities in improving the social, economic and cultural life of the women in the rural areas.

The Constitution (73rd and 74th Amendment) Act, 1993

The Panchayats got a constitutional status in 1993, the Gram Sabha found place in it as the Vidhan Sabha of the village. Women/SCs/STs/OBCs got reserved seats to take part as chairpersons and members in the decision-making at the PRI level. Schedule XI, containing 29 powers, was laid down for devolution of powers to the PRIs. The District Planning Committee was proposed for preparing the plans for economic development and social justice at the district level.

With the implementation of the State Acts as per the 73rd Constitutional Amendment, a clear-cut role of the PRIs in rural development has been envisaged and the Government of India and different states are now increasingly seeking the assistance of the PRIs in implementation of various schemes and developments programs. The government of India have invariably sought a meaningful involvement of the PRIs and carved out a specific role for them in the context of the XI Schedule and the five-year plans.

Maharashtra started many development schemes such as 'Manodhairy yojna', 'Betibachao Betipadhao yojna', 'Indira Gandhi matrutv sahyog yojna', 'Kishorishakti yojna', etc.

The main objectives of the Kishori shakti yojna are as follows:

To provide health and hygiene education and training to adolescent girls on the health effects of child marriage and frequent childbirth, as well as the need to eat a balanced diet and green leafy vegetables.

Under this scheme, various programs like 'Kishori Melava', 'Kishori Arogya Shibir' are organized for the adolescents at the Anganwadi Center level.

Adolescents who have anemia are given special care with Aryan folic acid tablets and special training in hygiene.

When the 73rd and 74th Constitutional Amendments were introduced, a very strong signal went out to the entire world from a developing country that not only equality of women but also justice for them is a key agenda of the nation. According to the Ministry of Panchayat Raj, elected women representatives have to face many challenges in their line of work as it is a process of social change, and social change does not come about easily. The initial struggle was the lack of knowledge among the elected women about the Panchayat Raj Act and Rules, and also the factor of illiteracy. Other problems included the lack of expertise in political administration, gender prejudice from predominantly male staff who work in the system, restrictions around women's mobility, non-conducive work environments, and elected women being represented by their male relatives (as proxy or stand-in representatives) in all decision making processes.

Women in Panchayats

The goal of decentralization of powers through enactment of the 73rd Constitution Amendment Act would have been half achieved without removing gender imbalance and bias in the institution of local self-government at the grassroots level. Moreover, women in India have been waiting for this rightful share in political power. Constitutional guarantee of equal political rights has been achieved only partially due to socio-economic set-up of Indian polity. Women were exercising only right to vote meekly. Equal opportunity to hold political posts and positions rarely came to them. They remained marginalized politically, socially and economically and subjected to various types of oppression. Justice eluded them and deprivation became prime.

Stepping forth as leader

In the first, after election, women participate in a Women's Leadership activities that

- a) awakens women to their selfhood and human rights,
- b) educates them about their powers and responsibilities as panchayat leaders,
- c) Builds their capacity to create a vision and plan actions to achieve it, and
- d) Link them with government and other resource people in their area. This is reinforced through needs-based programs that women request to strengthen their skills in communication, finances, and knowledge of laws and government programs.

Leadership for development

In the second, they work with Panchayats to create bottom-up plans (or “micro plans”) for villages to meet basic needs. These plans are not a wish list; bottom-up planning means assessing available resources and creating strategies for actions that people can take themselves. When resources from local government are required, such as for improving schools or health clinics, planning includes establishing good partnerships with local officials.

Increasing women participation in election

In the run-up to elections, The Hunger Project carries out massive campaigns to encourage the participation of women both as independently minded voters and as candidates. As the reserved seats rotate to different areas each term, new women are encouraged to step forward to run for those seats. In addition, women who have already served are encouraged to stand for reelection against men in unreserved seats.

Implementation via partnership

India is enormously diverse - with 22 official languages and hundreds of dialects. In addition, since the Freedom Movement days of Mahatma Gandhi, India has been blessed with the existence of more than 35,000 local non-governmental organizations (NGOs) with highly committed leadership. “Determinant of political participation: women and public activity” explained that participatory and non-participatory orientations results from the environmental stimuli and the psychological resources of the relation between these resources and political activity.

Conclusion

However, the prevailing situation in clearly asks for serious thinking and programmes to realize the provision of the 73rd and 74th constitutional amendment opened gates of opportunities in different fronts for women. The policy of political empowerment of women aims at eliciting their active participation in decision-making process in these institutions. However, the goal of political empowerment of women does not end up only with their induction into the power positions in PRIs. After getting elected for positions in these institutions, their real role begins. These are the bodies where decisions are taken democratically. Regular meetings are convened for this purpose. Village, block and district level problems are identified and discussed. Rural development programs – of both central and state governments - are implemented through these institutions. Therefore, achievement of goal of rural development depends on the efficiency of PRIs. How efficient are the members in PRIs is therefore important.

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EMPOWERMENT OF RURAL WOMEN THROUGH PANCHAYAT RAJ**Mr. Dnyaneshwar Sarangdhar Gore**Assistant Professor, Shri Saraswati college of Social Work, Washim
dnyaneshgore1888@gmail.com**ABSTRACT**

The study makes an effort to pinpoint the panchayat raj program's role in women's empowerment. The secondary data and some local observations included in this article are from the Washim District. Because traditions are deeply ingrained in Indian culture, where the sociological structure has always been one that favors males, educated Indian women have had a long road to equal rights and status. In every sphere of life, she has successfully battled against man, and business is no exception as well as risk-taking. The seventy-third constitutional amendment act of 1992, which sought to realize Mahatma Gandhi's dream of Grama swaraj, marked a significant day in the history of panchayat raj in India. On this day, the institution of panchayat raj was given constitutional status.

Keywords : Rural Women, Empowerment, Panchayat Raj System.

Introduction

Wider participation of the populace in the political process is necessary for the nation's development, regardless of caste, creed, sex, etc. The democratic system is crucial in facilitating the provision of this opportunity. All of India's citizens are guaranteed equality before the law and equal protection under the law by the country's constitution, which is based on the egalitarian principles. It guarantees fundamental freedoms and rights and forbids discrimination on the grounds of race, religion, caste, sex, and place of birth. These rights have not, however, been transformed into de facto rights and have remained de jure. Women have thus been denied numerous social, economic, and political rights. Politics is a significant area where women have received insufficient representation. The constitution of independent India has provided for legal protection and created the appearance of equality, with which these affluent women appeared satisfied. Articles 325 and 326 of this constitution guarantee, respectively, political equality, equal right to vote, and equal right to participate in political activities.

The goal of the current study is to understand the level of involvement of women representatives in panchayats and the reservation system, as well as the issues that rural women in general face. Unification of India's economy was one of its main objectives. The government preferred centralization of power over decentralization in

order to achieve this economic prosperity. Although centralization was able to speed up economic growth, poverty remained a significant issue, particularly in rural areas. Despite the existence of rural development programs like the Community Development Program and IRDP, local issues could not be resolved in the centralized system of governance, so decentralization was adopted.

Objectives

01. To study of concept of Women Empowerment.
02. To study of Representation of Women in Panchayat System
03. To Study the Political Status of Rural Women in Maharashtra

Research Methodology

Both secondary and primary data are used in the research. Its nature is exploratory and descriptive. The secondary data is gathered through examination of earlier studies and other reports. The factors have been determined and divided into three categories: those that cause obstacles, those that serve as motivation for starting a business, and those that contribute to the empowerment of women. The majority of the literature on women's empowerment uses these methods. The first group of studies looks at the factors that influence women's emancipation. The second group of studies looks at various measures of female empowerment. The ability of a woman to manage the household, in comparison to her husband, is a key indicator of female

empowerment. Women's relative physical mobility, economic security, capacity for decision-making, lack of exposure to domestic violence, and political awareness and engagement have all been used to gauge empowerment.

Discussion

Concept of Women Empowerment.

According to Kate Young, "empowerment is about people taking control over their own lives, becoming able to do things, setting their own agendas, and changing events in a way that was previously lacking." Feminists, however, believe that feminism is bringing about radical changes in the social structure that are to blame for women's subordinate position. According to Srilatha Batliwala, empowerment is the process of challenging established power relations and gaining more control over the sources of power.

At every level, empowerment is necessary. It entails developing the ability to speak up, having access to knowledge, being exposed to fresh perspectives and experiences, accepting responsibility for one's actions, and taking calculated risks. Training, networking, creating positive role models, and facilitating the process of empowerment can all lead to empowerment.

According to Jo Rowland, "Empowerment in the context of gender and development is best defined as a process rather than an outcome; it is dynamic and changing and varies greatly depending on circumstances. The process of empowerment will take the shape that develops from a specific cultural, ethnic, historical, economic, geographical, political, and social location; from a person's position in the life cycle and particular life experience; and from the interaction of all of the aforementioned with gender relations that are prevalent in society.

Women's empowerment, according to Naila Kabeer, is "a process by which women become able to organize themselves to increase their own self reliance, to assert their independent right, to make choices and to control resources which will assist in challenging and eliminating their own subordination." The emphasis of Caroline Moser's definition is on the empowerment of

individuals, and it identifies resource control as the primary strategy for achieving empowerment. She states that "the capacity of women to increase their own self-reliance and internal strength is empowerment. The ability to exert control over both material and non-material resources enables this to be defined as the right to make life decisions and to determine the course of change.

The advancement of society depends heavily on the empowerment of women. It means giving people the freedom to make their own decisions, think for themselves, and reach their full potential as contributing, equal members of society. Women's empowerment, according to the United National Development Fund for Women (UNIFEM), is defined as:

- Gaining knowledge and understanding of gender relations and the potential for change in these relations.
- Acquiring a sense of worth, the conviction that one has the power to bring about desired changes, and the right to be in charge of one's life.
- Developing the capacity to make decisions and use influence in negotiations.
- Gaining the capacity to plan and direct social change in order to establish a more just social and economic system on a national and international scale.

Therefore, the term "empowerment" refers to both a psychological sense of personal control or influence as well as a concern with actual social influence, political power, and legal rights. It is a multi-level construct that includes people, groups, and communities. It is a continuous process that is centred on the neighbourhood and involves group participation, caring, critical reflection, and respect between individuals who do not have an equal share of valuable resources.

Representation of Women in Panchayat System

According to Article 243D of the Indian Constitution, there must be a minimum of a third of seats up for direct election and a certain number of Panchayat chair positions reserved for women. However, as per the information available with the Ministry, 21 States namely, Andhra Pradesh, Assam, Bihar,

Chhattisgarh, Gujarat, Haryana, Himachal Pradesh, Jharkhand, Karnataka, Kerala, Madhya Pradesh, Maharashtra, Odisha, Punjab, Rajasthan, Sikkim, Tamil Nadu, Telangana, Tripura, Uttarakhand and West Bengal, have made provision of 50% reservation for women in Panchayati Raj Institutions in their respective State Panchayati Raj Acts. The constitutional provision outlined in Article 243D is applicable to the remaining States.

According to Article 243D of the Indian Constitution, there must be a minimum of a third of seats up for direct election and a certain number of Panchayat chair positions reserved for women. However, as per the information available with the Ministry, 21 States namely, Andhra Pradesh, Assam, Bihar, Chhattisgarh, Gujarat, Haryana, Himachal Pradesh, Jharkhand, Karnataka, Kerala, Madhya Pradesh, Maharashtra, Odisha, Punjab, Rajasthan, Sikkim, Tamil Nadu, Telangana, Tripura, Uttarakhand and West Bengal, have made provision of 50% reservation for women in Panchayati Raj Institutions in their respective State Panchayati Raj Acts. The constitutional provision outlined in Article 243D is applicable to the remaining States. In addition, this Ministry has advised the States on how to hold separate Ward Sabha and Mahila Sabha meetings ahead of Gram Sabha meetings, increase the presence and participation of women at Gram Sabha and Panchayat meetings, allocate funds from the Panchayat for women-focused activities, and combat the evils of women trafficking, female foeticide, child marriage, among other things.

According to Article 280 (3) (bb) of the Indian Constitution, the Finance Commission is required to make recommendations regarding the steps that should be taken to increase a State's Consolidated Fund in order to supplement the Panchayats' resources in the State. Accordingly, funds have been recommended by Central Finance Commissions in order to improve the operation of Panchayati Raj Institutions, including women-related activities.

Political Status of Rural Women in Maharashtra

One million women have actively entered Indian politics thanks to the Panchayat Raj Institutions (PRI), which have expertise with this. An extraordinary social experiment is being conducted in more than 500,000 villages with more than 600 million residents thanks to the 73rd and 74th Constitutional Amendment Acts, which ensure that one-third of all local elected bodies' seats are reserved for women. Since the implementation of the quota system, local women, the majority of whom are uneducated and underprivileged, have risen to hold up to 43% of the seats, which has encouraged more women to run for office at the district, provincial, and national levels. Since the founding of the PRI, the proportion of women in various political activity have risen from 4-5% to 25-40%.

A short assessment of the advancements made by women has highlighted the successes while also bringing to light certain pressing issues that need the government's attention throughout the Tenth Plan. They consist of the growing impact of poverty, unequal access to primary healthcare, under- and malnutrition, high rates of illiteracy, lack of education, lack of access to and control over assets and resources, unequal power and decision-making distribution, lack of access to information and the media, rising rates of violence against women, adolescents, and girls, and ongoing discrimination against girls, among other things. The Tenth Plan offers the following strategy in light of these issues and worries in order to improve and expedite the ongoing process of empowering women.

To quickly enhance the social and economic standing of women, eradicating the pervasive social discrimination against them must be given top priority. This must take place in tandem with increasing direct action. A synergy of advancement is possible in this approach. Women will make more money as they become more educated and skilled.

The table showing data of women representatives in Maharashtra

Table no. 1

Z.P.			P.C.	
District	Total Representative	Women Representative	Total Representative	Women Representative
Thane	53	27	106	53
Palghar	57	29	114	57
Raigarh	59	30	118	59
Ratnagiri	55	28	110	55
Sindudurgh	50	25	100	50
Nashik	73	37	146	73
Dhule	56	28	112	56
Nandurbar	55	28	110	60
Jalgaon	67	34	134	67
Ahmadnagar	73	37	146	73
Pune	75	38	150	75
Satara	64	32	128	64
Sangli	60	30	120	60
Solapur	68	34	136	68
Kolhapur	67	34	134	67
Aurangabad	62	31	124	62
Jalna	56	28	112	56
Parbhani	54	27	108	54
Hingoli	52	26	104	52
Bid	60	30	120	60
Nanded	63	32	126	63
Usmanabad	55	28	110	55
Latur	58	29	116	58
Amravati	59	30	118	59
Akola	53	27	106	53
Washim	52	26	104	52
Buldhana	60	30	120	60
Yavatmal	61	31	122	61
Nagpur	59	30	118	59
Vardha	52	26	104	52
Bhandara	52	26	104	52
Gondia	53	27	106	53
Chandrapur	56	28	112	56
Gadchiroli	51	26	102	51
	2000	1009	4000	2005

Report on LSG Election January 2014- Dec.2018 State Election Commission Maharashtra.

Conclusion

Women have been denied social, economic, and political rights due to lack of representation in politics. The constitution of independent India provides for legal protection, but decentralization was adopted to address poverty. The research aims to study the concept of Women Empowerment, representation of women in Panchayat System, and political status of rural women in Maharashtra. Secondary and primary data are used to examine the factors that influence women's emancipation and various measures of female empowerment. Secondary and primary data are used to explore and describe the factors that

influence women's emancipation and female empowerment. Physical mobility, economic security, capacity for decision-making, lack of exposure to domestic violence, and political awareness and engagement are all used to gauge empowerment. Empowerment is the process of challenging established power relations and gaining more control over the sources of power. Women's empowerment is a process of increasing self-reliance, asserting independence, making choices, and controlling resources to challenge and eliminate subordination. It is a multi-level construct that includes people, groups, and communities.²¹ States have made provision for 50%

reservation for women in Panchayati Raj Institutions, and Central Finance Commissions have recommended funds to improve the operation of Panchayati Raj Institutions, including women-related activities. The Tenth Plan offers a strategy to empower women by eradicating social discrimination and increasing direct action to improve their social and economic standing.

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WOMEN AND POLITICS

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Introduction

Women's participation in politics has been a topic of discussion for decades, as women have long been underrepresented in political positions worldwide. Despite progress in recent years, women still face significant challenges in political representation and leadership. This paper will explore the historical context of women's political participation, the challenges women face in politics, and potential solutions to address gender disparities in political representation.

Historical Context

Women's political participation has been limited throughout history. In many societies, women were excluded from participating in politics altogether. Even in democracies, women were often excluded from the electoral process until the 20th century. In the United States, for example, women were not granted the right to vote until 1920, and it took even longer for women to gain representation in political positions.

In recent years, there has been progress in terms of women's political representation. Women's participation in politics has increased, but there is still a significant gender gap in political positions. According to the Inter-Parliamentary Union, as of 2021, women make up only 25.5% of parliamentarians worldwide, and only 22 countries have a woman serving as head of state or head of government.

Challenges Women Face in Politics

Women face many challenges in politics, including gender bias, discrimination, and harassment. Women are often subjected to sexist attitudes and comments, which can discourage them from participating in politics. Studies have shown that women who run for political office are often subjected to more scrutiny than their male counterparts, and they are more likely to be questioned about their appearance and personal lives rather than their policy positions.

Women also face challenges in terms of funding and resources. Women are less likely to have access to the same level of funding as men when running for political office, which can make it difficult for them to compete with male candidates. In addition, women are less likely to have access to the same networks and resources as men in politics, which can make it more challenging for them to build support and gain traction in political campaigns.

Finally, women face challenges in balancing their political careers with their personal lives. Women are often responsible for caring for children and family members, which can make it difficult for them to devote the same amount of time and energy to their political careers as men.

Women and Politics in India

Women's participation in politics in India has come a long way since independence. Although women's participation in politics has increased in the last few decades, the participation of women in politics in India remains low compared to men. Women's political participation in India faces a number of challenges such as patriarchy, cultural barriers, gender discrimination, and low levels of education and socio-economic status.

Despite these challenges, Indian women have made significant contributions to politics in India. Women in India have held key positions in government, including the position of President and Prime Minister. The reservation of seats for women in local government bodies, or Panchayats, has been a major step forward in increasing women's political participation in India. The Women's Reservation Bill, which seeks to reserve 33% of the seats in the Parliament and State Legislatures for women, has been in the pipeline for a long time but has not yet been passed.

Efforts are being made to increase women's political participation in India. These include providing women with education and training in politics, increasing women's access to

resources, and encouraging women to participate in political processes at all levels. The empowerment of women in India is crucial to the development of the country and the attainment of social justice and equality.

Solutions to Address Gender Disparities in Political Representation

To address the gender gap in political representation, there are several potential solutions. One solution is to implement gender quotas in political positions. Gender quotas require that a certain percentage of political positions be held by women. Quotas have been successfully implemented in several countries, including Norway, which has a quota of 40% for women in corporate boards and 40% for women in politics.

Another solution is to provide more funding and resources to women who are running for political office. This can include offering training and mentoring programs, as well as providing access to networks and resources that can help women build support and gain traction in political campaigns.

Finally, it is important to change the culture and attitudes towards women in politics. This can include implementing policies to address discrimination and harassment, as well as promoting women in leadership positions to serve as role models and inspire other women to pursue careers in politics.

Conclusion

Women's participation in politics has come a long way, but there is still a significant gender gap in political representation. Women face many challenges in politics, including gender bias, discrimination, and harassment, as well as

challenges in funding and balancing personal and political responsibilities. To address these challenges, potential solutions include implementing gender quotas, providing more funding and resources to women running for office, and changing the culture and attitudes towards women in politics. By addressing these challenges, we can work towards a more inclusive and representative political system.

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