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ON

Women Empowerment: Opportunities and Challenges



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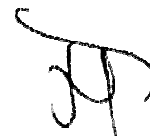


Dear Participants and Distinguished Guests,

It is with great pleasure and anticipation that I extend a warm welcome to each of you to our National Seminar on "Women Empowerment: Opportunities and Challenges" on 17th February 2024. Women's empowerment stands as a cornerstone of societal progress and development. It is not merely a concept but a lived reality that shapes the fabric of our communities, economies, and cultures. In recognizing both the opportunities and challenges inherent in this journey towards empowerment, we embark upon a collective endeavor to foster inclusivity, equality, and dignity for all. This seminar serves as a pivotal platform for dialogue, reflection, and action. Through insightful discussions, shared experiences, and collaborative efforts, we seek to illuminate the pathways towards a more equitable and just society where every woman is empowered to realize her full potential.

I extend my deepest gratitude to the organizers, speakers, and participants for their dedication and enthusiasm in making this seminar a reality. May our deliberations inspire innovative solutions, forge meaningful connections, and catalyze positive change in our communities and beyond. The souvenir of the seminar would play an important role in passing relevant information among the students, teachers, researchers and planners.

I wish the seminar a great success.



Hon'ble Nanasaheb Sanjay Onkar Wagh
Chairman
Pachora Taluka Cooperative Education Society,
Pachora, Dist.-Jalgaon, Maharashtra State



 Pachora Taluka Co-operative Education Society's
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Date: 17/02/2024

Principal Desk

Warm greeting to each one of you. I heartily welcome to all researchers, participants, Professors and eminent personality in the Interdisciplinary National Seminar organized by our Department of Humanities and Commerce, Sau. RajanitaiNanasahebDeshmukh Arts, Commerce and Science College Bhadgaon, Jalgaon. Our college is established in 1979, the college aims to provide higher education opportunities to the Taluka's poor students with its arts, commerce, and science faculties running well. The college development is under the guidance of Honorable President BhausahaebDilipOnkarWagh and Honorable Chairman NanasahebSanjay OnkarWagh, Hon'ble Honorary Secretary Adv. Dadasaheb Mahesh Deshmukh, Vice Chairman Hon'ble V. T. Joshi and Hon'ble member of PTC's.

We organizethis interdisciplinary National Seminar on “Women empowerment: opportunities and challenges” on Saturday, 17 February 2024. The participation of renowned research will certainly inspire the delegates in their work depend the teacher and scholar from the various field. The seminar with such a relevant theme would provide an opportunity to scholars, teachers, and Research students, to charm out idea for Women empowerment.The souvenir of the seminar would play an important role in passing relevant information among the students, teachers, researchers and planners.I wish the seminar a great success.

Dr. Nana N. Gaikwad

Principal

Sau Rajanitai Nanasaheb Deshmukh
Arts, Commerce and Science College
Bhadgaon Dist.- Jalgaon, Maharashtra



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Impact of Education in Women Empowerment

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Abstract

The work on “women empowerment and education” is tried to establish the means of women empowerment with the help of proper education system. This paper is to analyze the impact of education in Women Empowerment and highlights the concerns and Challenges of Women Empowerment. Empowerment is simply the actualization of the potentialities. Education is a systematic way to get the highest knowledge. Education helps all round development of a person. It helps to bring out the best of a child. Educations not only develop an individual but it brings the social development. In education training plays an important role. The main aim of training is to help and make a person grow. In our society educated woman can play a very vital role in the development of the country. Education helps woman to break the social barriers, traditional orthodox rules. It also change their life. It also helps them to free the challenges of today’s world and also give them mental power to overcome it. So we can’t ignore the importance of education of woman and their empowerment. Women education is very important in our civil society as it plays a very important role for the development of our country. The study concludes by an observation that access to Education, Employment and Change in Social Structure are only the enabling factors to Women Empowerment.

Keywords:

Women empowerment, education and goal of women, challenges and freedom

Introduction :

“If you educate man you educate an individual, however, if you educate a woman you educate a whole family.

“Women empowered means mother India empowered.”

-Pt. Jawaharlal Nehru.

Women empowerment refers to increasing the spiritual, political, social, educational, gender or economic strength of individuals and communities of women. Women’s empowerment in India is heavily dependent on many different variables that include geographical location educational status social status and age. Policies on Women’s empowerment exist at the national, state and local levels in many sectors, including health, education, economic opportunities, gender based violence and political participation. Women empowerment means freedom of women from the violence hold of social, economic, political, social group and gender-based intolerance. It means yielding women freedom to make life loads. Women’s empowerment is an important process in reaching gender equality, which means "privileges, responsibilities and opportunities of individuals will not depend on whether they are born male or female".

Literature Review:

Thus mobilizing the potential productivity of rural people and particularly of women is indispensable to achieve the resilient economic growth that will pull people above the poverty line (Mukesh Upadhyay 2011, Sanjeeb K. Jena 2013).

It can bring lots of attitudinal changes which is very crucial for socio-economic and political progress of the country. Education facilitates the process of conscientization through which human beings may introspect in themselves. Education in its general sense is a form of learning in which the knowledge, skills and habits of a group of people are transferred from one generation to the next through teaching, training or research (Ojha, 2016)

Empowerment is the process of enabling or authorizing individual to think, take action and control work in an autonomous way (Bhat, 2015; Kaur, 2018).

One of the paramount ways to think about power is, having the capability to make choices and to be disempowered means to be deprived of choices. Kabeer’s (1999)



A brief overview of the literature study has attempted to identify the various factors influencing women to show her performance and empower her career.

Objectives :

- To study the concept women empowerment.
- To study the concept of proper education.
- To study the relation between women empowerment and education for attaining goal of women.

Research Methodology

The study is based on descriptive research design. The data has been collected through secondary sources like journals, books, government reports, newspapers and various working papers. The secondary data has been analyzed through content analysis method. Meta analyses, systematic reviews, literature reviews, books and documents that were not based on authenticated data, were excluded from the study.

Conceptual and Operational Framework

Education is milestone of women empowerment as only the educated women can play a very dominant role in the economic development of our country as well as in becoming informed citizens, parents, and family members. The growth of women's education in rural areas is very slow implying that still large women folk of our country are illiterate, the weak, backward and exploited. Therefore, "educating the women" is the most powerful tool that can bring change of position of women in society bringing reduction in inequalities and functions as a means of improving their status within the family. Education implies not only gaining knowledge but also transforming that knowledge into application through vocational training and skill development. Gender Gap index 2013 (GGI) measures the gap between men and women in four fundamental categories – economic participation & opportunity, educational attainment, health & survival and political empowerment. India ranks among the lowest 101 in 136 Countries, below Countries like China, Sri Lanka and Bangladesh. This mirrors the status of women in India and gender discrimination in all aspects of life-education, economic activity and empowerment. Education is the basis for the full promotion and improvement of the status of women. Amartya Sen makes a compelling case for the notion that societies need to see women less as passive recipients of help, and more as dynamic promoters of social transformation, suggesting that the education, employment and ownership rights of women have a powerful influence on their ability to control their environment and contribute to economic development (Sen, 1999). Literacy and educational levels are increasing for Indian women still there is gap between male and female literacy rate which can be seen in the following Table.

Table 1: Literacy Rate in India

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

Source: Census of India (2011)

As Table 1 shows the pre-Independence time literacy rate for women had a very poor stream in comparison to literacy rate of men. This can be witnessed from the fact that literacy rate of women has risen from 0.7% to 7.3 % while the literacy rate of men has risen from 9.8 % to 24.9 % during these four decades. The literacy rate of male has almost tripled over the period e.g. 25% in 1951 and



76 % in 2001. Government has undertaken various programmes to increase literacy rate. Surprisingly the female literacy rate has increased at a faster pace than the male literacy during the decade 1981 - 2001. The growth is almost 6 times e.g. 7.9 % in 1951 and 54% in 2001. From this analyse one can infer that only half of the female population are literates are wadding behind three fourth of the literate male population.

Women Empowerment :

Empowerment enables women to acquire knowledge, skills and techniques which will help them in their personal and social growth as well as foster in them sensitivity towards problems in the society. Special efforts are required to be taken for education, health and employment of women. Economic empowerment is essential for improvement of female sex ratio but economic empowerment is possible only when women are educated.

Lack of education is the root cause for women's exploitation and negligence. Only literacy and education can help women to understand the Indian's constitutional and legislative provisions that are made to strengthen them. Education is "potential affirming and performance confirming". Empowerment of a girl starts even enterprise makes empowerment operational. That is full filling journey for a mother too: from a painful situation to a gainful situation. When women are educated, they will be able to contribute in nation building. A few women are currently holding powerful positions in India and in the world, but there is still room for improvement if more women are educated. Perhaps with increase in women holding the mantle in a male-dominated political arena, the socio-political state of affairs of the whole world will definitely improve. Gender equity is what women desire. Empowerment becomes the means of achieving it with dignity. Indian woman is considered as shakthi, which means power. What is power without justice?

Thus, promoting education among women is of great important in empowering them to accomplish their goals in par with men in different spheres of life, nurturing and sustaining a culture on unity, equity and dignity. Education makes women economically sound which is source of other all types of women empowerment i.e., Social, Psychological, Technological, Political. It enables them to overcome obstacles.

Women Empowerment schemes in India

The important women empowerment schemes in India are listed below:

Women Empowerment scheme	Launch Year	Objectives
Beti Bachao Beti Padhao Scheme	2015	<ul style="list-style-type: none"> To prevent gender-biased sex selective elimination To ensure survival & protection of the girl child To ensure education and participation of the girl child
One-stop centre scheme	2015	<ul style="list-style-type: none"> To provide support and assistance to women affected by violence, both in private and public spaces. To Facilitate/Assist in filing First Information Report (FIR/NCR) To provide psycho-social support and counselling to women/girl
Women helpline scheme	2016	<ul style="list-style-type: none"> To provide toll-free 24-hours telecom service to women affected by violence. To facilitate crisis and non-crisis intervention through referral to the appropriate agencies such as police/Hospitals/Ambulance services/District Legal Service Authority (DLSA)/Protection Officer (PO)/OSC. To provide information about the appropriate support services, government schemes, and programs available to the woman affected by violence, in her particular situation within the local area in which she resides or is employed.
Ujjawala	2016	<ul style="list-style-type: none"> To prevent the trafficking of women and children for commercial sexual exploitation. To facilitate the rescue of victims from the place of



		<p>their exploitation and place them in safe custody.</p> <ul style="list-style-type: none"> To provide rehabilitation services with both immediate and long-term to the victims by providing basic amenities/needs such as shelter, food, clothing, medical treatment including counseling, legal aid and guidance, and vocational training.
Working women hostel	1972-73	<ul style="list-style-type: none"> To promote the availability of safe and conveniently located accommodation for working women. To provide accommodation to children of working women, up to the age of 18 years for girls and up to the age of 5 years for boys.
Swadhar greh	2018	<ul style="list-style-type: none"> To cater to the primary need for shelter, food, clothing, medical treatment, and care of women in distress. To provide women with legal aid and guidance.
Support to Training and Employment Programme for Women (STEP)	1986-87	<ul style="list-style-type: none"> To provide skills that give employability to women. To benefit women in the age group of 16 and above in the country.
Nari shakti puraskar	2016	<ul style="list-style-type: none"> To strengthen the place of women in society. To facilitate institutions that work towards the progress and development of women in society.
Mahila shakti kendras (msk)	2017	<ul style="list-style-type: none"> To create an environment for women where they have access to healthcare, quality, education, guidance, employment, etc. To facilitate these opportunities at the block and district level in the country.
Nirbhaya	2012	<ul style="list-style-type: none"> To facilitate safety and security for women at various levels. To ensure strict privacy and confidentiality of women's identity and information. Provision for real-time intervention as far as possible
Mahila e-haat	2016	<ul style="list-style-type: none"> To facilitate entrepreneurship opportunities online for women. To educate women on various aspects of online selling and helping them establish their venture.
Mahila police volunteers	2016	<ul style="list-style-type: none"> An MPV will serve as a public-police interface in order to fight crime against women. The broad mandate of MPVs is to report incidences of violence against women such as domestic violence, child marriage, dowry harassment and violence faced by women in public spaces.

Source : <https://byjus.com/free-ias-prep/women-empowerment/>

The government of India has taken the safety and empowerment of women and children into serious consideration. The growing injustice towards women had to be minimised, and these schemes are the solutions to the major problems related to women in India. Aspirants should also know that Women Empowerment Essay is a probable choice in UPSC Mains. So making use of these schemes, aspirants can easily draft a good Women Empowerment Essay.

Status of Woman in Indian :

In earlier times women were involved just as kitchen and house keeper. During these days women faced many problems like child marriage, Dowry, sati, death during early child birth. In 1995 International Year for Women was declared and observed all over the world. Now-a- days women began to get educated and takes part in social and political field. In our freedom struggle women also



took part as men did. Now women are not in four wall boundaries, they are awake and moving towards progress.

In India, Women have adorned different high offices like Prime Minister, President, Speaker of Lok Sabha. In our Indian sub-continent women are playing a very significant role. They not only manage their home but also ruling the nation also as man can .This is as because of the light of education which help in women empowerment.

Conclusion:

Education is a powerful catalyst for empowering women and advancing gender equality. By providing equal access to quality education, challenging gender norms, promoting economic empowerment, fostering leadership skills, and improving health outcomes, societies can create a more inclusive and equitable world. Investing in women's education is an investment in the future, unlocking the potential for social, economic, and political progress. Therefore, the education of women is a very strong tool for their empowerment.

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Role of Women Entrepreneurship in Social and Economic Development

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Abstract:

Within the society, women have important roles to perform. The roles of women are primarily recognized in the social, political, economic, cultural and religious spheres. In these spheres, when they are to possess efficient skills and abilities, so they are able to render their participation in an effectual manner. In addition to the skills and abilities, it is vital for women to generate awareness in terms of the factors influencing their participation. Possessing information regarding these factors also enables them in overcoming the barriers that may arise within the course of performance of roles. When women are performing various types of roles, they need to ensure that they work effectively towards promoting well-being of their family and community. In other words, they need to ensure that their contribution is beneficial to the individuals. The main areas that have been taken into account in this research paper include, significance of roles of women within society, factors influencing the participation of women, types of roles within the society, and roles of women within employment settings. In recent time women entrepreneurship is very crucial for economic growth of our country. It does not only contribute to improve women situation in the society but also helps to improve economic situation of country. In man oriented society, women wants to prove him and created equality and democratic approach. For this purpose, women tries to contribute in all areas like medical, education, business etc. but like an entrepreneur, she faced lot of problems and challenges like lack of wealth, socio-economic barriers etc. while she belongs to rural area or urban area. So this paper covers Role of women Entrepreneurship in social and economic development and also discusses various programs taken by government for women entrepreneurship development.

Keyword: Women Entrepreneurship, Social & Economic development, Govt. Scheme, Barriers etc.

Introduction:

Women Entrepreneurship is considered as one of the most important factors contributing to the economic development of any nation. Entrepreneurs have been considered instrumental in initiating and sustaining socio-economic development. There are evidences to believe that countries which have proportionately higher percentage of entrepreneurs in their population have developed at a faster rate as compared to countries, which have lesser percentage of them.

• Women Entrepreneurship:

Frederick Harbison – “Any woman or group of women which innovates, initiates or adopts an economic activity may be called women entrepreneurship”.

• Objectives of The Study:

1. To know why Indian women undertake entrepreneurship.
2. To study the roles of women entrepreneurs in Social & Economic Development.
3. To know the important Barriers faced by women entrepreneurs in India.
4. To Study the Schemes for development of women entrepreneurship.

• Research Methodology:

This is a conceptual paper and the study focuses on extensive study of secondary data collected from various books, national and international journals and publications from various websites which focused on various aspects of women entrepreneurship.

• Role of Women in Social Development:

1. Eradication of the social evils: - There are many social evils persisting in the society due to women entrepreneurship. Various social evils like, child marriage prohibited widow marriage, dowry system, female feticides, illiteracy among the girl child are showing declining trend. On observing the status of women entrepreneurship their women also accepting various trades, by ignoring old customs, rituals restrictions on them. Now a woman has come out of their various services, business, leadership etc. This has itself the eradication of veil system (parda system).

2. Self-dependence:- Traditionally women are dependent for their money matters and family decisions, on men. But due to entrance of women entrepreneurs in the industrial sector they have



achieved self dependence. It had increased their social stratus and self confidence. Now they are not subordinate of men but they play role of colleagues.

3. Development of leadership:- Women Entrepreneurship creates a quality of leadership and women takes lead in different areas. It benefits in social development of society and rearing of children in family.

• **Role of Women in Economic Development:**

Entrepreneurship is very important criteria for economic development. The role of women entrepreneurs cannot be ignored in this process. There is a significant contribution of women entrepreneurs in the growth of developed nations. The development of women entrepreneurship is low in India, especially in rural areas. Women entrepreneurs face lot of problems right from the beginning till the enterprise functions. It is this need to realize their highest potential that motivates many women to start up their own ventures. Again not the easiest road but definitely she has chosen for herself. Women can find a work-life balance in their own venture. They can attend to both their family and work more methodically

Barriers that prevent Women Entrepreneurship:

• **Inadequate Finance:** Women and small entrepreneurs always suffer from inadequate fixed and working capital. Owing to lack of confidence in women's ability, male members in the family do not like to risk their capital in ventures run by women. Banks have also taken negative attitude while lending to women entrepreneurs. Thus women entrepreneurs rely often on personal saving and loans from family and friends.

• **Shortage of Raw Material:** Women entrepreneurs find it difficult to procure material and other necessary inputs. The prices of many raw materials are quite high.

• **Shortage of Marketing Facilities:** Most of the women entrepreneurs depend on intermediaries for marketing their products. It is very difficult for the women entrepreneurs to explore the market and to make their product popular.

• **Cut throat Competition:** Women entrepreneurs face tough competition from male entrepreneurs and also from organized industries. They cannot afford to spend large sums of advertisement.

• **High Cost of Production:** High prices of material, low productivity. Under utilisation of capacity etc. account for high cost of production. The government assistance and subsidies would not be sufficient for the survival.

• **Low Mobility:** One of the biggest handicaps for women entrepreneur is her inability to travel from one place to another for business purposes. A single women asking for room is looked upon with suspicion. Sometimes licensing authorities, labour officials and sales tax officials may harass them.

• **Lack of Training:** A women entrepreneur from middle class starts her first entrepreneurial venture in her late thirties or early forties due to her commitments towards children. Her biggest problem is the lack of sufficient business training.

• **Lack of Information:** Women entrepreneurs sometimes are not aware of technological developments and other information on subsidies and concessions available to them. They may not know how to get loans, industrial estates, raw materials, etc.

• **Schemes for Development of Women Entrepreneurship:**

In India, women position not so good. That's why development of women is the major objective of government. Before 70s, government approach was only welfare oriented but after 1970s, this approach changed into development approach. In 80s, this approach again changed into multidisciplinary approach with an emphasis on three major areas of health, education and employment. Government as well as non-government bodies focused on women's economic contribution by self employment and industrial ventures.

1. Women Self Help Group (SHG) Scheme:

2. Integrated Rural Development Programme (IRDP)

3. Khadi and Village Industries Commission (KVIC)

4. Training of Rural Youth for Self- Employment (TRYSEM)

5. Entrepreneurial Development Programme (EDPs)

6. Management Development Programmes (MDPs).

Conclusion:



Finally we can say that the position of women in the Indian society is clearly in the process of transformation and has important impact of future social development economic development. Women should be empowered so that they can lead India to glory. Women in urban and rural areas should be given access to good opportunities so that they can bring about positive social change and contribute to the growth of the country.

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The Role of Micro Finance in Women Empowerment through Women Entrepreneurship Development (Under the Funded By MRP, SRTMU.Nanded)

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Abstract

A nation can only be developed if its women are given equal opportunities as compare to men. Developing women entrepreneurship will be appropriate approach for women empowerment. It's very necessary to enhance their socio-economic status. Once women start entrepreneur activity with help of micro finance (SHGs) that's effect women feels economically strong and also she will feel equal to men in all respect. And it can be only possible with the help of micro finance, therefore this paper attempt to find out "The Role of Micro Finance in Women Empowerment through Women Entrepreneurship Development"

Keywords: Microfinance, Women empowerment, Women Entrepreneurship Development.

1. Introduction

Micro finance now a day is indentified as efficacious institution for socio-economic empowerment of rural women in particular all over the world. In another words, microfinance in recent times has recognized as a powerful tool for its potential is to alleviate poverty, particularly of rural poor women especially in the developing countries like India. The Significance impact of women entrepreneurship development is not only in enhancing economic status of women but also improve personality as well as social status of women. Women entrepreneurs are considered to be most significant economic agents for economic development of the country. The famous thought of the Jawaharlal Nehru is "You can tell the condition of a nation by looking at the status of women." Empowerment is a process of community or a group gaining autonomy and control over one's life. As a result of the empowerment, the empowered should become agents of their own development, exercising choices selecting their own agenda and improving their status in the society. A nation can only be developed if its women are given equal opportunities as compare to men. Developing women entrepreneurship will be appropriate approach for women empowerment. It's very necessary to enhance their socio-economic status. Once women start entrepreneur activity with help of micro finance (SHGs) that's effect women feels economically strong and also she will feel equal to men in all respect. And it can be only possible with the help of micro finance, therefore its very necessary to find out "The Role of Micro Finance in Women Empowerment through Women Entrepreneurship Development"

2.Literature Review:

Review of literature plays vital role in procuring information regarding the work done in the past by various researchers and provides useful guidelines in formulating the theoretical framework of research. **Rajeswari M. and Sumangala P. (1999)** explored the problems and prospects in women entrepreneurship and concluded that women entrepreneurship enables to pool the small capital resources and skill available with women. It paves the way for fuller utilization of capital and also mobilizes the female human potential.The study reveals that the total economic development of India is not possible without support of women entrepreneur.Empowerment of women: **According to Pillai J.K. (1995)** "Empowerment is an active, multidimensional process which enables women to realize their full identity and powers in all spheres of life. Power is not commodity to be transacted; nor can it be given away as aims. Power has to be acquired, it needs to be exercised sustained and preserved'**According to Bandura (1986)** "Empowerment is the process through which individuals gain efficacy, defined as the degree to which an individual perceives that he or she controls his or her environment". Empowerment of women in all the respect is essential in the country. **Manimekalai and Rajeswari (2000)** conducted a study, "empowerment of women through micro enterprises, and



concluded that the SHGs are considered as a viable organization of the rural poor people particularly women for delivering micro-credit in order to undertake entrepreneurial activities.

3. Statement of the problem:

Since the day of independence a number of innovative schemes have been launched for the upliftment of women in our country. These have been a perceptible shift from viewing women as critical agents for socio-economic development. Now the emphasis has shifted from development to empowerment. Indeed the target of socio-economic development of poor women can be achieved through women empowerment with help of Women entrepreneurship.

4. Need and significance of the study:

Over 80 percent of the working women in rural areas directly related to agriculture and allied activities. They usually perform very well but, do not get equal wages particularly as compared to male workers. It is very necessary to give a golden chance to women agricultural workers for improving their socio-economic status. And it is possible with them they prefer to take up alternate economic activities with the help of SHGs. The government has also laid stress on empowering especially rural women by providing them alternative economic activities.

5. Objectives of the study:

Keeping in view of the significance of the study, the following are the main objectives of the present study.

1. To Study the role of Entrepreneurship development in Women empowerment.
2. To analyze impact of micro finance on socio-economic empowerment of women through Entrepreneurship development.

6. Hypotheses of the study: The following specific hypotheses have been formulated to meet the above objectives of the study.

1. Self help groups (SHGs) leads to socio-economic empowerment of women with help ED.
2. Microfinance helps in promoting Entrepreneurship activities for women empowerment.

7. Research methodology of the study: Given the nature of the present study, it was required to collect data from secondary sources therefore this study totally depends on secondary data. The related review of literature and study have been review for formulate conclusion.

8. Scope of the study: The present study confined only overview The Role of Micro Finance in Women Empowerment through Women Entrepreneurship Development and based on secondary data only.

9. Analysis and Findings:

The analyses of findings have been discussed under the following sub-head.

9.1 Economic empowerment of women:

Economic empowerment of women can only be achieved by eradication of poverty as women form the majority of population observed below poverty line. By implementing new perspectives to strengthen the existing micro-credit mechanism and micro-finance institutions and involve them in designing and implementing macro-economic and social policies by institutionalizing their participation in such processes to improve women life.¹¹

Economic empowerment of women can only be achieved by alleviation of poverty, because majority of the population below the poverty line. Therefore, poverty eradication programmes will particularly address the need and problems of poor and neglected women. Once we provide adequate financial access to such women, which are help to eradicate poverty. Once eradicate poverty, economic empowerment automatically follows. In short no economic empowerment of women is possible, unless make them free from poverty.

9.2 Social Empowerment of Women:

Social empowerment of women can only be achieved by eradication of their illiteracy and providing adequate health facilities to needy poor women. It's possible only offer having equal access to education particularly to poor neglected and backward women and girls. Government of India takes it on agenda and makes an effective arrangement of quality higher education to women making them socially empowered.



9.3 Journey towards Women Empowerment.

Journey towards empowerment can be explained with following chart.

Dis empowerment	Empowerment
Exploited Insecure Controlled Victimized	Affirmed Confident Competent Assertive
Dependence.....Independence.....Interdependence	

* Source: B.Suguna, "Empowerment of rural women through Self Help Group, Discovery Pulication New Delhi, pp: 6-7.

10. Conclusion of the study.

Empowerment is closely linked to economic independence. Nothing succeeds better them power of self help. Micro finance has emerged as a powerful instrument for fighting against poverty in rural areas and support for women empowerment. Micro finance provides sufficient credit, saving and other basic financial services to the needy rural poor women. Given small amounts of credit at reasonable interest rates to set up a small own business activity especially rural women. The role of Micro finance is very significant in women empowerment through Entrepreneurship Development.

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The Changing Role of Civil Society and NGOs in Achieving Women's Development in India

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Abstract: Women's empowerment in India challenges various aspects of culture, tradition and inequality. Nongovernmental organizations and nongovernmental organizations (NGOs) have become key players in tackling these challenges and promoting lasting change. This comprehensive assessment highlights the significant impact of civil society and NGOs in empowering women in India. It explores elements of culture, law, and persistent obstacles to women's advancement. It also examines the various strategies adopted by civil society and nongovernmental organizations, their impact on women's lives and the challenges they face. Through many case studies and examples, this work demonstrates the catalytic potential of grassroots organizations to promote gender equality, improve women's health and support their lives with dignity.

Keywords: Women's empowerment, India, civil society, NGOs, gender equality, economic development

1. Introduction

1.1 Background and Significance:

Women's empowerment is an important aspect of sustainable development and prosperity. Despite massive economic growth in India, gender inequality still exists and prevents women from realizing their rights and potential. Public institutions and nongovernmental organizations have become important actors in solving these problems and empowering women with various measures and initiatives. This article aims to explore their key role in promoting women empowerment in India and examine their strategies, impacts, challenges and future directions.

1.2 Scope of the Article:

This article aims to provide a comprehensive review of the role of civil society and NGOs in promoting women empowerment in India. Women empowerment in India. It will address the context of cultural, legal and ongoing issues facing women. In addition, the ideas adopted by civil society and nongovernmental organizations, their impact on women's lives and the main problems they face in their work will be investigated. By presenting case studies and examples, this article will demonstrate the evolution of grassroots organizations in empowering women and promoting gender equality.

1.3 Methodology:

The research of this article will be based on a comprehensive review of existing documents, reports and research on women empowerment, public community and NGOs in India. Additionally, the opinions of doctors and experts in the field of gender equality and women's empowerment will complement the analysis. Case studies and examples will be used to illustrate the strategies and interventions of civil society and NGOs towards women's empowerment.

2. Contextualization of Women Empowerment in India

2.1 Socio-Cultural Factors:

Women in India face many cultural factors that limit their opportunities and rights. Patriarchal policies and practices often relegate women to family and community roles, limiting their access to education, employment, and decision-making processes. Gender-based violence, including domestic violence, financial violence and honour killings, creates a culture of fear and mistrust among women. Additionally, discrimination in Indian society such as child marriage, abortion and nepotism continues to affect women and girls.

2.2 Laws and Regulations:

India has made significant progress in establishing laws and regulations to protect and promote the rights and interests of women. Right. Indian laws guarantee equality before the law and prohibit discrimination based on gender. Various laws to address gender-based violence and discrimination, including the Protection of Women from Domestic Violence Act, the Dowry Prohibition Act, and the Violence Against Women at Workplace (Prevention, Prohibition and



Remedies) Mafia Act. In addition, government programs such as Beti Bachao Beti Padhao (Save Girls, Educate Girls) and Pradhan Mantri Matru Vandana Yojana provide financial support and incentives to improve the health of women, mothers and their daughters.

2.3 Key Challenges:

Despite the existence of appropriate laws and policies, women in India face many challenges that affect their empowerment and well-

being. Gender inequality in education persists; Girls' literacy and school dropout rates are lower than boys. Women's economic opportunities are limited, they are more likely to engage in informal work, and they face wage and employment discrimination. Access to health services, especially child care and maternal health, remains inadequate, leading to high maternal and child mortality rates. Additionally, women's political representation and participation are still low and they are underrepresented in voting and decision-making processes.

3. Understanding Civil Society and NGOs

3.1 Definition and characteristics:

Civil society and NGOs are not profit organizations that operate independently of government control and are driven by a commitment to social change and public service. It plays an important role in solving social problems and improving the health of poor and vulnerable people, including women and girls. Civil society organizations and NGOs often work at the grassroots level, working directly with communities to identify needs, mobilize resources, and implement programs and projects in accordance with the local context.

3.2 The importance of solving social problems:

Civil society and NGOs are unique in solving complex social problems and driving change because of their grassroots origin, flexibility, and ability to mobilize resources and stakeholders. They often fill gaps left by the government, providing essential services and support to communities, especially in areas where government reach is limited. Citizens and NGOs also play an important role in advocacy and policy reform, supporting the government, and raising awareness on issues affecting women's rights and empowerment.

3.3 Profile of Civil Society and NGOs in India:

India is a dynamic and diverse country with thousands of NGOs and NGOs working on various issues, including women empowerment. These organizations vary in size, capacity and focus, from small leaders to large national and international NGOs. They work in sectors such as education, health, economic development and human rights, using a variety of strategies and methods to empower women and strengthen gender equality.

4. Strategies used by civil society and NGOs

4.1 Education and awareness measures:

Education is an important tool to empower women and girls and break the cycle of exploitation, poverty and inequality. The public sector and non governmental organizations in India are using a variety of education and outreach strategies to promote access to quality education, empower girls and retain them in schools, and eliminate barriers to education such as child marriage and gender-based violence. These often include community programs, scholarships, training, and advocacy to raise awareness of the importance of girls' education and support families, community energy, and policymakers.

4.2 Economic Support:

Financial support is important in terms of the importance of girls' education. Strengthen women's agency and independence so that they can participate in business and social life. Citizens and NGOs in India are leveraging a variety of financial incentives to assist women with skills training, livelihoods, access to credit and financial services, and job recruitment and income generation support. These services help women earn income, accumulate assets and achieve economic independence, improving their economic well-being and contributing to poverty alleviation and sustainable development.

4.3 Health Services and Policy Development:

Access to health services, especially child and maternal health, is important for women, maternal health and well-being. Civil society and non-governmental organizations in India are



working to improve access to healthcare, advance health awareness and rights, and advocate for policies and services important to women's health needs. They provide clinics, mobile clinics, and community health services covering maternal and child health, family planning, AIDS prevention and treatment, and other services. They also address cultural and social barriers to accessing healthcare, such as stigma, discrimination and gender-based violence, and promote gender-sensitive and rights-based approaches to healthcare.

4.4 Legal Aid and Social Justice:

Legislation is essential to protect women's rights and ensure justice for victims of violence, gender-based violence and discrimination. Non-governmental organizations and non-governmental organizations in India provide legal services and support to women and girls, including advocacy, mediation and representation in trials. They are also involved in promoting and supporting legal reform, strengthening laws and regulations, and holding the government accountable for combating gender-based violence, society, and discrimination. They also raise awareness of women's rights and legal remedies, encourage women to fight for their rights, and build partnerships with legislative and judicial bodies to promote gender justice and accountability.

4.5 Political participation and leadership development:

Women's participation in politics and leadership is critical to promoting gender equality and improving women's rights. Non-governmental organizations and non-governmental organizations in India are working to promote women's participation in politics, including elections, governance and decision-making. They provide training, coaching and leadership development to female leaders and staff, giving them the skills, knowledge and confidence to be effective in policy, management and consultancy. They also advocate for policies and electoral reforms that promote gender equality, increase women's representation and leadership in politics and organizations, and support female candidates and elected officials.

5. Impact of Civil Society and NGOs

5.1 Strengthening Entrepreneurship:

Civil society and NGOs in India have made significant progress in empowering women entrepreneurs and improving their health and wellness opportunities. Through skills training, entrepreneurship development, and access to credit and financial services, these organizations help women earn income, create jobs, and improve their health. Financial support programs also contribute to poverty reduction, family health and community development when women invest their income in education, health and food for their families.

5.2 Access to education and healthcare:

Civil society and NGOs play an important role in increasing women's and girls' access to education and healthcare in India. Through scholarships, school construction, teacher training, and community support, these organizations support girls' education and participation, close gender gaps in education, and promote girls' empowerment and leadership. Likewise, they improve women's access to healthcare, reduce maternal and child mortality, and support women's health and well-being through health centres, child health services and awareness campaigns.

5.3 Political Participation:

Civil society and NGOs have played an important role in increasing women's participation and leadership in India. Through advocacy, capacity building, and support for female candidates, these organizations help women overcome barriers to political participation, such as culture, tradition, and family injustice. As a result, women's representation in elected bodies and decision-making processes has increased, resulting in greater influence, regulation and policies that address women's rights and preferences.

5.4 Poverty-Based Violence:

Civil society and NGOs play an important role in reducing gender-based violence and promoting gender equality in India. Through legal aid, counselling, shelter and advocacy, these organizations provide support and protection to victims of violence, allowing them to seek justice and rebuild their lives. They also raise awareness about the causes and consequences of gender-based violence, challenge harmful patterns and behaviors, and encourage communities to speak out and prevent what is bad for women and girls. As a result, attitudes towards gender-based violence are



changing, survivors are gaining confidence and empowerment, and perpetrators are being held accountable for their actions.

5.5 Case Studies and Examples: Contains case studies and examples of specific projects and programs implemented by civil society and NGOs in India, illustrating ideas, impacts and lessons learned.

6. Challenges and Constraints

6.1 Funding Constraints:

Civil society and NGOs in India often face financial constraints and limited access to women's empowerment, power and initiative. Sources of funds may be scarce or unreliable, leading to conflict and uncertainty for the organization. Additionally, donors' priorities and financial needs may not be aligned with the needs and priorities of women and girls, leading to financial barriers to priorities such as education, health, and financial support.

6.2 Legislation:

Challenges faced by communities and NGOs when it comes to addressing sensitive issues such as gender equality and women's rights in India Culture and resistance. Patriarchal norms and attitudes can hinder efforts to promote women's empowerment and face resistance from community leaders, religious leaders, and traditional organizations. Women advocates and leaders can face threats, harassment, and violence for challenging the status quo and advocating for change, limiting their ability to advance women's rights and interests.

6.3 Coordination and collaboration:

Civil society organizations and NGOs often work in silos, with coordination and collaboration between organizations working on similar issues or in the same field. Lack of coordination can lead to competition of efforts, inefficiencies, and lack of time for coordination and collaboration. Additionally, competition for funds and resources can impede collaboration and coordination between organizations, increase fragmentation of work, and reduce effectiveness in solving difficult problems such as women's empowerment.

6.4 Intersectionality and Marginalized Communities:

Civil society and NGOs may struggle to address intersectionality and reach marginalized communities such as Dalit women, Adivasi women, and women with disabilities in India. These communities face many discrimination and disadvantages based on gender, race, ethnicity, religion or disability, which affect and exacerbate their disadvantage. Civil society organizations and NGOs must recognize and address the intersections and experiences of women and girls to ensure that their programs and projects are inclusive, equal, and responsive to the needs of all women and girls.

6.5 Equitable Local Global Best Practices Conclusion:

Civil society and NGOs working for women empowerment in India should be balanced in the transition process in terms of local content and use global best practices. While international guidelines and standards provide important guidance and benchmarks for action, they may not necessarily be applicable or relevant to India's diverse cultural practices, culture and politics. Citizens and NGOs must work with local communities, stakeholders and partners to understand their needs, priorities and realities and to co-create context-specific, cultural and local problem solving.

7. Future Directions and Recommendations

7.1 Strengthening Partnerships:

Civil society, NGOs, governments, donors and other partners should encourage collaboration and collaboration to strengthen their support for women in India's interventions. Both parties should work together to identify common ground, share resources and expertise, address the root causes of gender-based conflicts, and promote women's rights.

7.2 Investment in Capacity Building:

Citizens and NGOs should invest in capacity building; Provide assistance to workers, volunteers and partners to improve their knowledge, skills and effectiveness in women's empowerment. Capacity assessment should focus on areas such as gender planning, advocacy and lobbying, institutional development, monitoring and evaluation, leadership and management.

**7.3 Use of technology and innovation:**

In India, citizens and NGOs should use technology and innovation to expand their impact and reach more women and girls. They should explore the use of digital platforms, mobile technologies and social media to deliver services, disseminate information, provide support and engage with the community. They also need to embrace new methods such as social entrepreneurship, impact investing and informed decision-making to solve complex social problems and drive change.

7.4 Strengthening the voice of the poor:

Citizens and NGOs should spread their voices and organizations on the issues of women and girls in India and ensure that their ideas, values and needs are heard and addressed. They need to gain participation and integration that will enable marginalized communities to participate in decision-making processes, defend their rights and hold governments and other stakeholders to account, and their commitment to gender equality and women's empowerment.

7.5 Advocacy of policy reform:

Civil society and NGOs should advocate for policy reform and institutional changes to promote gender equality and women's empowerment in India. They must work with lawmakers, legislators, and government agencies to influence the development, implementation, and enforcement of laws, policies, and programs that support women's rights. In addition, they should promote public support and establish partnerships with non-governmental organizations, social movements and other stakeholders to create a positive environment for women's empowerment and gender equality.

8. Conclusion :

Examples and NGOs play an important role in women empowerment in India through their community leadership, advocacy and leadership in the community. Despite the challenges they face, these organizations have managed to improve the lives of women and girls across the country. Using their skills, resources and collaborations, civil society and NGOs can make positive changes and contribute to achieving gender equality and empowering women in India.

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An analytical study: Role of self-help group in women empowerment in Bhokardan Taluka

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Abstracts:

Microfinance can play an important role in the financial inclusion of economically excluded segments that comprise a large part of rural India. This will help not only in poverty alleviation but also in social and economic development which is essential for inclusive growth. In India, the government has made several efforts to provide credit to people in rural areas. The Government has launched the Integrated Rural Development Program (IRDP) to eradicate poverty. In 1982, NABARD was established to regulate and provide loans and other facilities for the promotion and development of agriculture and allied activities in rural areas. Prof. Mohammad Yunus inspired the cooperative group model in Bangladesh in 1979 to empower the rural poor through the creation of savings and credit groups. The concept of self-help group (SHG) has its origins in cooperative philosophy and cooperative organizations, including national credit sector federations. Self-help groups or micro-self-help groups are now a well-known concept. It has been almost two decades now. It has been reported that self-help groups play a role in accelerating the economic development of the country. Self-help groups have now developed as a movement. This paper is an attempt to study the role of cooperatives in inclusive growth in Maharashtra where a large population is deprived of the benefits of growth. In this research paper I have tried to focus on women empowerment through the growth of self-help groups in Maharashtra.

Key Words: Self-help Group, Women Empowerment, Poverty Reeducation, Microfinance, Social Integrity etc.

Introduction

India has taken very important steps through Self Help Savings Groups to give women a place of honor in the society, it is seen that women especially from rural and backward areas and women from low-income families have got a golden opportunity to live in the society. In the current situation in India, through this self-help group, poor, upstart, and needy women got an opportunity to make their mark in the social, economic, educational, cultural, and political fields. The condition of the families living in poverty is seen to be very pathetic. As the entire society was caught in the trap of private moneylenders, poor families were facing difficulties in raising their social status. The father of this concept, Shri Mohmand Yunus from Bangladesh seems to have started this concept in Jobra, a village in Bangladesh.

Ref: Golden Research Thoughts ISSN 2231-5063 Impact Factor : 2.2052 (UIF) Volume-3 | Issue-10 | April-2014 Available online at www.aygrt.isrj.net

Concept of Women Empowerment:

Empowerment is the process of building awareness and capacity that leads to greater participation in decision-making and control and transformative action. It is a process of changing existing power relations in favor of poor and marginalized women. It is a long-term process that requires changes in knowledge, attitudes and behavior not only of women but also of men and society. Empowerment of women in general and empowerment of poor women in particular is a major area of development initiatives in India today.

(Ref:1) Role of Self Help Groups for Inclusive Growth in Maharashtra, 1) Prin. Dr. T.P. Madhu Nair is a Dean, Faculty of Commerce, University of Mumbai, 2) *Mr. Deepak Raverkar is an Associate Prof. & HOD of Commerce, in Dr.C.D.Deshmukh College, Roha-Raigad.)

It means 'empowerment' is a multi-fold concept that includes economic, social & political empowerment.

Economic empowerment economic empowerment it is necessary for a woman to have access to and control over productive resources and to ensure some degree of financial autonomy.

Social empowerment



Constitutionally and legally, man and woman are equal. In real practice, however, woman still finds a secondary place. Examples of inequalities galore in respect of women's birth rate, education, and participation in matters financial and political. Atrocities are perpetrated on woman. She is viewed not as a human being but as delectable thing.

The social empowerment means that the woman should get an important place in her family and society, and should have a right to enable her to make use of available resources. The members of SHGs are mostly women. They save money and invest in SHG. They can use it at the time of their needs. As they can have money in their hand, they get some status in their family. It has resulted in developing self-confidence, self esteem and self respect also.

Political empowerment

The political element entails that women have the capability to analyze, organize and mobilize the surrounding situation for social transformation. Leadership qualities are also developing in women, because they now participate in the social activities, like trying to solve the problems.

Thus, Self-help Group has proved an important means in taking the process of women empowerment to rural region.

Ref: 'Drushti' - Stree Adhyayan Prabodhan Kendra, An Evaluation Of Impact Of Shg On The Social Empowerment Of Women In Maharashtra, National Commission For Women New Delh,Page No.5,6

Concept of a Self-Help Group

Self-Help Group consists of 10 to 20 women. The women save some amount that they can afford. It is small amount ranging from Rs. 10 to 200 per month. A monthly meeting is organized, where apart from disbursement & repayment of loan, formal and informal discussions are held. on many social issues also. Women share their experiences in these groups. The minutes of these meetings are documented and the accounts are written. The President, Secretary and Treasurer are three official posts in any SHG. If the SHGs relate to some NGOs, they take part in other social activities of those NGOs. Of late, the organizational structure of various micro-financial groups is undergoing significant changes. There are Thrift groups; Credit management groups, Income generating groups, Self-help groups and Mutual help groups. Sometimes the institute that promotes the SHG, itself provides loan facilities. It is called as Micro-finance Institute.

Self-Help Group in Bhokardan Taluka

In Bhokardan taluka, it is seen that full awareness has been created regarding self-help groups. New self-help groups are being formed day by day and now the self-help groups have taken the form of a movement in this taluka. Thousands of self-help groups of men and women have been established in the taluka. Women are more ahead than men when it comes to setting up self-help groups. Women's self-help groups are not only visible on paper, but every woman's self-help group is determined to do some kind of business. Therefore, the business network of self-help groups run by women self- help groups in this taluk is spread throughout the taluk. Agriculture is the main livelihood of the people in Bhokardan taluka. Therefore, many women's self-help groups have prioritized buying and selling farm produce along with agriculture and farming. In this, the major crops are chilli, soybean, paddy, turmeric etc. Similarly, businesses like dairy business, goat rearing, poultry rearing, threshing machine, agricultural service center etc. which are helpful to agriculture and can be started with less capital are being started by women self-help groups. Many women's self-help groups are engaged in the business of selling chilli and turmeric powder by processing the agricultural produce of chilli and turmeric through Kendra. Some women self-help groups are doing business related to daily village life like grocery and general, vegetables, stationery, mandap decoration and bedding, sewing, textile shop cooking food for Anganwadi etc. Some women's self-help groups are doing seasonal business like sale of puja materials, rakhi, etc. during religious festivals.

Objectives of the Research

1. To know the contribution of self-help groups for economic self-reliance of women.
2. Exploring personality development of women in self-help groups.
3. To find out about the business run by women self-help groups in Bhokardan Taluka.

**Scope of The Study**

The scope of the study is to find out women empowerment, measured by income generation, women employability and rural economic development, through Self- Help Groups within Bhokardan Taluka of Jalna District and to find out the level of awareness of these self- help groups among the rural women of Bhokardan.

Hypothesis of the Study

1. Women are becoming financially self-reliant due to self-help groups.
2. The personality of women is being developed due to the establishment of women's self-help groups.

Research Methodology

Primary and secondary data collection methods have been used to prepare the present research paper. In this, information regarding self-reliance and personality development of women has been obtained by directly visiting successful women's self-help groups in Bhokardan taluka. Secondary data collection method includes newspapers, magazines, published books etc. Aadhaar has been taken.

Ref: Dr. A. C. Pande, 2017, Empowerment and development of women through Self Help Savings Groups, www.lbp.world, Volume - 6, Issue – 12, Page no.1-2.

Review of Literature

Selvakumar (2015) studied women empowerment through self-help groups in Krishnagiri district of Tamil Nadu. The information required for the study has been collected from both the primary and secondary sources. A multistage random sampling method has been followed. Factor analysis was used to measure and determine the relationship between the observed variables. The results of the study revealed that the SHGs have had greater impact on both economic and social aspects of the beneficiaries.

Yadav (2013) is to understand women empowerment through self-help-groups in Nagthane village. Primary data has been collected through questionnaire instruments and secondary data includes books, journals and websites. Most of it is spent on current consumption. Members should change it. A good practice of women self-help groups in the study area is timely loan repayment.

Ref: Ms. Poornima Vijaykumar, A Comparative Study on Women Empowerment through Self-Help Groups with Special Reference to Rural Districts of Karnataka, Page No.14,19.

The various types of Self-help promoting agencies are stated below:

1. Non-governmental agencies
2. Government
3. State & commercial banks
4. Microfinance institutions
5. SHG Federations

Functions of Self-Help Groups

1. They try to build the functional capacity of poor and marginalised sections of society in the domain of employment and income-generating activities.
2. They offer collateral-free loans to sections of people that generally find it hard to get loans from banks.
3. They also resolve conflicts via mutual discussions and collective leadership.
4. They are an important source of microfinance services to the poor.
5. They act as a go-through for formal banking services to reach the poor, especially in rural areas.
6. They also encourage the habit of saving among the poor.

Advantages of Self-Help Groups

1. Financial Inclusion – SHGs incentivise banks to lend to poor and marginalised sections of society because of the assurance of returns.
2. Social Integrity – SHGs help eradicate many social ills such as dowry, alcoholism, early marriage, etc.
3. Gender Equality – By empowering women SHGs help steer the nation towards true gender equality.



4. Enhancing the efficiency of government schemes – SHGs help implement and improve the efficiency of government schemes. They also help reduce corruption through social audits.
5. Banking literacy – SHGs encourage people to save and promote banking literacy among the rural segment.

Problems of Self-Help Groups

1. **Limited Training, Capacity Building & Skill Upgradation:** There is a lack of appropriate training plans, quality training, and expert training institutions.
2. **Lack of Financial Inclusion:** There is a lack of financial literacy and proper coverage of members of SHGs by formal institutions.
3. **Lack of market linkages:** Poor market linkages and forward integration hamper the growth of SHGs.

Ref. Self-Help Groups (SHGs) in India – Functions, Advantages, Problems (nextias.com)

Limitations of the study

1. This study limited only Bhokardan Taluka.
2. Data were collected by convenience sampling method.
3. This study limited only Women Self-help Group.
4. Due to time, money, and H.R. limitation for data collection purpose of the research Study.
5. It was a time-consuming process as most of the respondents were illiterate and therefore questionnaires could not be used.
6. Non-disclosure of accurate data on internet.

Findings

1. The study also showed that there was a significant increase in income of women after joining SHGs.
2. It was also seen that the women in these Bhokardan Taluka was aware of the existence and functioning of SHGs and the benefits of these groups.
3. We can also conclude that there was a significant increase in the rate of employment of women after joining SHGs.
4. There also exists a significant relationship between the members of the group and taking financial assistance from the groups.

Suggestions

1. As majority of the members of the self -help groups are illiterate, these SHGs can take up the initiative to give minimum education.
2. As per the analysis SHGs have led to increase in employment as well as income among the rural women.
3. SHGs should also promote the products manufactured by its members by conducting exhibitions in rural and urban areas.
4. These programs have to be expanded to cover illiterate women in the urban areas.

Conclusion

From above discussion, it is clear that micro financing programme through SHG is working very effectively. Empowerment in micro-credit will inevitably involve a significant change in attitude, change in work practices and challenging vested interests. For women's empowerment to be addressed, women need to be enabled to define their priorities and demand their rights. Micro finance can be an effective strategic instrument for poverty alleviation only if it used for income generating microenterprise development.



Development of Women consumer behavior of detergent powder product marathwada region

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Introduction:

There is a saying in Sanskrit which says “yatra naryastupajyante, Ramantetatradevta” (where Women are worshipped gods themselves reside). This only indicates the importance of women in any society. God has given birth to every human being as equal individuals and women have qualities and talents of their own.

Women as part of the society are in extricable connected with economics actives. Women are working as an economics produce and income earner in an expanding market economy and while working in domestic front, she is indirectly contributing to social and economic development of the nation as a whole.

Women are the builder and molder of the nation’s destiny. The participation of women in all walks of life in increasing day by day. The situation of India is also changing from last four decades. Women are inflow of employment in different fields be it public or private sector. The percentage of working women is also rise. This has resulted changes environment and work culture. Since the society is gender conscious, we need to study moral of employees as the basis of gender.

It is widely assumed that women are more “in touch “with their feelings than men that they react more emotionally and better able to read emotions in others. Is there any truth to these assumptions?

The evidence does confirm differences between men and women when it comes to emotional reactions and ability to read others. Women show greater emotional expression than men; they experience emotions more intensely; and they display more Frequent expressions of both positive and negative emotions, except anger.

In contrast to men, Women also report more comfort in expressing emotions. Finally, women are better non-verbal cues than are men.

What explains these differences? Three possible answers have been suggested. One explanation is the different ways men and women consumer have been socialized. Men are taught to be tough and brave; showing emotions Is inconsistent with this image. Women on the other hand, are socialized to be nurturing. This may account for the perception that women are generally warmer and friendlier than man. For instance, women are expected to express more positive on the development of women consumers behavior For instance, in the house all types shopping, glossary, detergent power, soap others goods. Every woman’s firstly house wife then she decided doing service, and entrepreneur shop keeper etc.

Women may have more innate ability to read others and present their emotions than do men consumer. Third women may have a greater need for social approval and, thus, a higher propensity to show positive emotions like happiness.

/Women may have more innate ability to read others and present their emotions than do men consumers. Third women may have a greater need for social approval and, thus, a higher propensity to show positive emotions like happiness.

Women consumer occupy very many strategic positions, including board level positions, in many private sector and foreign, public sector given advertisement on T.V. Channel infant of women consumer. Women consumer behavior is the most complex aspects of marketing activities.

Development the women consumer’s preference to various tergent powders, like that, Gladi (17.3%), Wheel (16.9%), and Tide (13.5%), Nirma (6%) etc.¹



Women Consumer decided to multiple choice detergent powders. Detergent power available in various kinds in market, so kind of availability in market, detergent cake, Toilet soap, Detergent powder, Shampoo etc.

Over the years, the Indian economy has been undergoing rapid changes. The new economic policies have altered the course of nation so radically that marketing has emerged as the center price of business activities in the country. Competition has ushered in an altogether new marketing environment in the country. Marketing has become a necessity for survival of business firm's price, competitiveness, velocity assurance and customer service have become vital components of marketing and most business firms are realizing that if they do not competitiveness straight, they cannot survive.

Detergent

A detergent is a surfactant or a mixture of surfactants with cleansing properties when in dilute solutions. There are a large variety of detergents; often they are the sodium salts of long chain alkyl hydrogen sulphate or a long chain of benzene sulphonic acid.¹ The most commonly found detergents are alkyl benzene sulfonates: a family of soap-like compounds that are more soluble in hard water, because the polar sulfonate (of detergents) is less likely than the polar carboxylate (of soap) to bind to calcium and other ions found in hard water.

Definitions

Look up detergent in Wiktionary, the free dictionary. "The word detergent is derived from the Latin adjective detergens, from the verb detergere meaning to wipe or polish off. Detergent is a surfactant or a mixture of surfactants with cleansing properties when in dilute solutions."⁷

However, conventionally, detergent is used to mean synthetic cleaning compounds as opposed to soap (a salt of the natural fatty acid), even though soap is also a detergent in the true sense.² In domestic contexts, the term detergent refers to household cleaning products such as laundry detergent or dish detergent, which are in fact complex mixture of different compounds, not all of which are by themselves detergents.

Detergency is the ability to remove unwanted substances termed 'soils' from a substrate (e.g clothing).⁸ Detergents are a group of compounds with an amphiphilic structure, where each molecule has a hydrophilic (polar) head and a long hydrophobic (non-polar) tail. The hydrophobic portion of these molecules may be straight- or branched-chain hydrocarbons, or it may have a steroid structure. The hydrophilic portion is more varied, they may be ionic or non-ionic, and can range from a simple or a relatively elaborate structure.⁹ Detergents are surfactants since they can decrease the surface tension of water. Their dual nature facilitates the mixture of hydrophobic compounds (like oil and grease) with water. Because air is not hydrophilic, detergents are also foaming agents to varying degrees. Detergent molecules aggregate to form micelles, which makes them soluble in water. The hydrophobic group of the detergent is the main driving force of micelle formation, its aggregation forms the hydrophobic core of the micelles. The micelle can remove grease, protein or soiling particles. The concentration at which micelles start to form is the critical micelle concentration (CMC), and the temperature at which the micelles further aggregate to separate the solution into two phases is the cloud point when the solution becomes cloudy and detergency is optimal. Detergents work better in an alkaline pH. The properties of detergents are dependent on the molecular structure of the monomer. The ability to foam may be determined by the head group, for example anionic surfactants are high-foaming, while nonionic surfactants may be non-foaming or low-foaming.

Structure and properties Detergents are classified into four broad groupings, depending on the electrical charge of the Surfactants.

Meaning of consumer behaviour:-

Consumer behaviour is defined as "all psychological, social and physical behaviour of potential customers as they become aware of evaluate purchases, consume, and tell others about products and services" in other words, consumers behaviour includes the act of individuals directly involved in obtaining and using economic goods. These decisions are influenced by various factors. Hence, consumers behaviour is the process by which individuals decide whether, what, when, where, how and from whom to purchases goods and services.

**Concept and Nature of Consumer Behaviour:**

In the modern competitive markets, consumers play a very important role. A company or a firm that does not attend to the needs of its consumers, very soon, finds its markets share declining very fast. Consumer has become the cause and purpose of every business activity. No business can afford to ignore the consumers, and therefore, the study of consumer behaviour is catching attention from business people as well as from marketing academicians. Every concerned the growth rates in relative and from prices of crops were able to explain the shift in area of the crops like rice coconut, tapioca etc. Here an attempt is made of relation between productions. Productivity and prices of agricultural commodities in Marathwada.

Need and Significance of the Study

Now a day's detergents powders and liquid are becoming increasingly popular as the washing clothes and other materials for showing good and cleaning and standard in their life styles. Detergent industries used various pattern for attracting the consumers for used their products, because it is inspired when it is used, the sale of detergent is a rather large business. There are many different kinds or brands of detergent powders, many of them claiming some special qualities or features as selling points and variation form deferent detergents powders. A detergent work of art is a formulated mixture of raw materials that can be classified into different types based on their properties and function in the final product. The physic-chemical properties make them suitable for person wishes to known what the consumers, will do how he will behave and why will be responding positively or negatively.

Development of women consumer behaviour:

When a women consumer purchases a product, she has a reason for it. Motive is a strong feeling, urge, instinct, desire or emotion that makes the buyer to make the decision to buy. Buying motives thus are defined as "those influences or consideration which provides the impulse to buy, induce action or determine choice in the purchase of goods or services." Every human activity is a result of motivation. Each man is motivated by his needs. Her needs- Satisfaction results in the creation of another need.

Product motives: -

Product motives may be defined as those impulses' desires, and consideration, which make the buyer purchase a product. Product motives may still be classified on the basic of nature of satisfaction.

Consumer/ customer: -The term 'consumer ' is used both for personal consumer and organizational consumer. The personal consumer buys goods and services for his personal use (detergent power, shampoo, haircut), or for household consumption (Suger, Television set), or just one member of the family (a pair of shoes for school-going child) or a birth day party to the whole family. In all cases the goods are bought for final uses i.e ., end-user or ultimate use by the organization. Anyone who regularly purchase from a store or a retail shop is termed a customer. Thus, customer is defined in terms of specific store or retail shop. The consumer is a riddle. She is not a simple entity. Her needs very from security needs to self- actualization needs. She satisfies his needs by her means. When his needs are costlier, he postpones them. With the revolution in the fields of mass media, the consumer is exposed to a great deal of information. She does not take all the information, but select those which suit him when a consumer takes a buying decision, there is no rigid rule to bind his. Her decision may either be spontaneous on the spot, or be made after a thorough analysis.

Statement of the Problem

The marketing concepts situation is women consumer behaviour different problem that are faced in India. The detergent powder in area marketing sector has been facing a number of problems such as, financial, marketing and impresses women consumer behaviour problems. In view of this, the study has attempted to investigate the research problems such as, what is the pricing strategy of agricultural products in production of Government Agencies in Marathwada? What are difficulties of detergent Products? What is the socio-economic status and problems of users of detergent powders? What is the effect of using the detergent powders and liquids on the user's body and clothes?

**Objectives of the Study: -**

The following objectives have been formulated to show the Development of women consumer behaviour of detergent powder product in Marathwada region:

- 1.To Study the present a social economic and demographic profile of the different strata under study of Marathwada region.
- 2.To discuss the various brand awareness among women consumers for selected product categories.
- 3.To analyze the inter-relationship among socio-economic variable of the women consumers.
- 4.To find out factors influencing women in the selection and use of a particular product category.
- 5.To Study the various company strategic use for sales of detergent powder.

To study the detergent powder cost impact on human budget.

Hypothesis of the Study: -

1. The development of women consumer behaviour of detergent powder product in Marathwada region.
2. The women consumer behaviour of detergent powder product pricing strategy
3. Women consumer behaviour transformed the economic scenario powder product.

Review of Literature**Ashok Parikh (1970)¹**

It is saying that contribution of Increase In area in explaining output per acre was very high. Chemical fertilizers do not have any importance for the output growth in Madras. Rainfall is a critical variable in the disaggregate analysis and in a region where irrigation facilities are dependent on rain-fed sources, this variable cannot be ignored.

Nguyen (1979)²

There is another observation about Marathwada and other state to find out the growth & differences in agricultural productivity because the various regions.

Table No. 1.2

SR. NO.	Name of the Comany	Agencies	Estimated Consumer	Sample 5 %
1	Swadesh Detergent powder Ltd (Aur) (ISO 9001 2008 Certified)	Kartikienterpre Cidco.N-4 Samarth Nagar Aurangabad	2000	100
2	Darshan Detergent Pvt Ltd	D-Mart	2000	100
3	Datta Soap Industry MIDC	D-Mart Jalgaon Road Hudco	2000	100
4	Sarthak Soap Industries Chikalthana Aurangabad	Reliance Market Garkheda	2000	100
5	Olywash Detergent cate & powder Ganesh Nagar Beed Bypass Road Aurangabad	It-khedaPaithan Road Kanchanwadi Bajaj Nagar Waluj MIDC(Super Market Devigiri)	2000	100

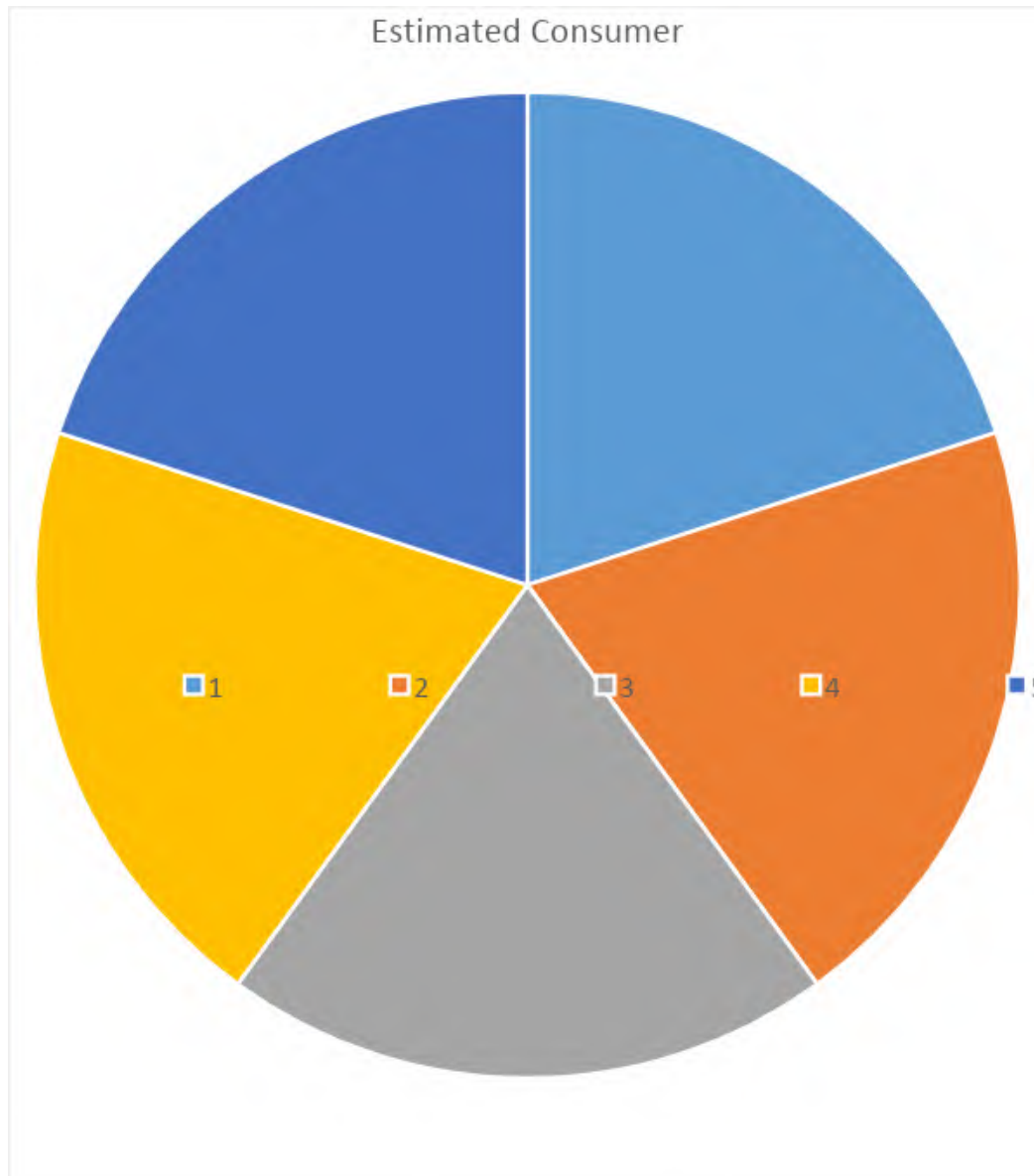


Table No. 1.3

Sr. No.	Name Of Agencies /Place
1	Cidco N-4
2	Bidkin
3	MIDC
4	Chikalthana
5	Beed By Pass Road

Conclusions: -

The research was started with the objectives to "to study and analyze the consumer behaviour towards the selection of toothpaste in Aurangabad city by concentrating on specific parameters" The research was carried out with the view to analyze the buying behaviour of consumers with respect to 4 main factors such as detergent powder Recommendation, Medical Shopkeeper's Opinion and Research Studies; Marketing, Advertisement and Sales Promotions; Economic Point of View and Consumer Preferences. With the set of objectives in mind, a structured questionnaire was prepared for a sample of 400 samples from the few distinct Geographical areas of the Aurangabad City. With the data collected the results were analyzed, classified, tabulated and interpreted. From the findings few recommendable suggestions have been given for the detergent powder companies, customers and



consumers of detergent which will be very beneficial to both of them as well as for development of national economy.

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Entrepreneurship And Women-Led Businesses

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INTRODUCTION

In this golden age of globalization, digitalization and start-up booms, India is clearly seeing a revolution vis-à-vis women entrepreneurs. The sixth economic census released by the Ministry of Statistics and Programmed Implementation (MoSPI) highlights that women constitute around 14% of the total entrepreneurship in India. Today's women entrepreneurs do not come only from the established business families or from the higher-income sections of the population, they come from all walks of life and from all parts of the country. From running sports media firms to construction companies and security and detective agencies – women are dabbling into fields that have traditionally been bastions of male domination.

Women Entrepreneurs may be defined as the woman or a group of women who start and operate a business venture. A women entrepreneur has several functions. Women Entrepreneurs are extremely increasing in the economies of almost all countries. The hidden business potentials of women have been increasing with the growing sensitivity to the role and economic status within the society. The knowledge, ability and compliance in business are the core reasons for women to come forward into business ventures. Women entrepreneurs engage in business as a result of push and pull factors that provide confidence to women to have a self-sustaining occupation and stand on their feet. Logic towards independent decision making on their life and career is that the motivational factor behind this insists on 'Women Entrepreneur' is a person who accepts a challenging role to fulfill her personal needs and turn out to be economically independent. A powerful desire to do enormous positive is an integral quality of entrepreneurial women, who is competent of tributary values in both family and social life. With the introduction of the media, women are conscious of their own qualities, rights and also the work situations.

REVIEW OF LITERATURE

Singh Nagendra (1986): - This research is on 'Essays Concerning Types of Entrepreneurship,' which reflected the increase in indigenous entrepreneurship following independence in the nation as a whole. The study is on 'Essays Concerning Types of Entrepreneurship.' Both the public and private sectors, as well as big and small firms, were analysed and examined in terms of the role that they play in the process of economic growth.

Lakshmana Rao and Nafziger (1986): - The research emphasised the significance of education, training, and previous work experience for the healthy growth of entrepreneurial endeavours. Additionally, the study mentioned numerous development programmes that are intended to encourage micro, small, and medium-sized enterprise players to achieve long-term positions.

France, M.; and S. Siwolop (1996) : - According to the findings of the research, there is a perception that smaller enterprises imitate more costly items, which are then classified into grades owing to a lack of available resources. An investigation on productive tactics that may be used in the fight against imitation goods was carried out.

Gutner, T. (1996): - In the research, entrepreneurs were shown to be susceptible to constraints on a variety of aspects, whilst capitalists were found to be exempt from such restrictions and to enhance a variety of possibilities. The study covered both types of business owners. The research also showed that business owners have a greater desire to innovate technologically with a greater number of new ideas.

Rani (1996) found that the availability of leisure time motivated women entrepreneurs from higher income classes. Contrary to the above, women entrepreneurs are forced to take entrepreneurship in the absence of any other means of contributing to family income.

Lall & Sahai, (2008), conduct a comparative assessment of multi-dimensional issues & challenges of women entrepreneurship, & family business. The study identified Psychographic variables like,



degree of commitment, entrepreneurial challenges & future plan for expansion, based on demographic variables. Through stratified random sampling & convenience sampling the data have been collected from women entrepreneurs working in urban area of Lucknow.

Greene et.al., (2003), evaluate the research & publication contribution in the area of women entrepreneurship. The study categorized various journal & resources of research on the basis of certain parameters concerned with women entrepreneurship like gender discrimination, personal attributes, financing challenges, business unit, context and feminist perspectives

OBJECTIVES OF THE STUDY

1. To understand the women entrepreneurship in India.
2. To know the problems of women entrepreneurs in India.
3. To assess the Organizations Promoting Women Entrepreneurship in India.

RESEARCH METHODOLOGY

The present study based on extensive study of secondary data collected from various books, National & International Journals and public and private publications available on various websites and in libraries focusing on various aspects of Women Entrepreneurship. This research is also a desk study based on secondary information various articles, journals, and websites.

PROBLEMS OF WOMEN ENTREPRENEURS

- **Socio personal problems:** Wrong attitude of the society against women due to lack of proper education and information, economic backwardness and low risk bearing capacity.
- **Managerial problems:** Which is due to lack of enough knowledge of general management and experience, lack of skilled labour, absenteeism and low labour turnover, lack of clear cut objectives, transportation problem as women.
- **Production problem:** Such as inadequate availability of land, plots, and premises, irregular supply of enough inputs, inadequate technical support of production identification, and lack of up gradation of technology research and development and quality control, poor inventory management.
- **Marketing Problem:** Difficulty in marketing their products due to lack of enough knowledge of how to market their products and also relaying on local markets; heavy competition from big enterprises, exploitation by middlemen, difficulties in the collection of dues, inadequate sales promotion avenues and lack of export market support.
- **Problem of government assistance:** Both central and State governments are implementing various assistance, schemes, for the promotion of women entrepreneurship. But in practice the respondents face many difficulties in obtaining government assistance due redtapism at various levels, exploitative advisors, problems due to dishonest officials, complicated and time consuming long procedures in getting the assistance etc. Problem of Labour: In the course of this study, it has been observed that the women entrepreneurs in the selected group face various labour problems in their units.
- **Type of Labour Problems Faced:** The human resource of an organization is the most important resources for a firm. The amount of work done, talent, skills and drive, competent and dedicated performance on the part of the labour force goes a long way for the successful accomplishment of the objectives of the industrial units. The various types of labour problems definitely hinder their success.
- **Less Confidence:** Women entrepreneurs are not confident about their strength and competence. Their family members don't stand by their entrepreneurial growth. In recent years, though the situation is changing, yet the women have to face further change for increased entrepreneurial growth.
- **Non-Availability of Finance:** They have lack of access to funds, because they do not possess any tangible asset and credit in the market. Very few women have the tangible property in hand. So, they are suffering from inadequate financial resources and working capital.
- **Competition from Male Entrepreneurs:** Competition from male counterparts develops hurdles to women entrepreneurs in business management process. Women entrepreneurs have to face the constraints of competition from male entrepreneurs due to less organizational skills than men.
- **Mobility Constraint:** The Indian society is a conservative society which restricts the mobility of women entrepreneurs. Women are less mobile than men. The confidence to travel day & night and to different regions and States is lacking in women comparing with men.

**ORGANIZATIONS PROMOTING WOMEN ENTREPRENEURSHIP IN INDIA**

- **National Resource Centre for Women (NRCW)** An autonomous body set up under the National Commission for Women Act, 1990 to orient and sensitise policy planners towards women's issues, facilitating leadership training and creating a national database in the field of women's development.
- **Women's India Trust (WIT)** WIT is a charitable organisation established in 1968 to develop skills of women and to earn a regular income by providing training and employment opportunities to the needy and unskilled women of all communities in and around Mumbai.
- **Women Development Corporation (WDC)** WDCs were set up in 1986 to create sustained income generating activities for women to provide better employment avenues for women so as to make them economically independent and self-reliant.
- **Development of Women and Children in Urban Area (DWCUA)** DWCUA was introduced in 1997 to organise the urban poor among women in socio-economic self-employment activity groups with the dual objective of providing self-employment opportunities and social strength to them.
- **Women Development Cells (WDC)** In order to streamline gender development in banking and to have focused attention on coverage of women by banks, NABARD has been supporting setting up of Women Development Cells (WDCs) in Regional Rural Banks and Cooperative Banks.

SUCCESSFUL LEADING BUSINESS WOMEN IN INDIA

The 21st leading business women in India:-

- **Akhila srinivasan**-Managing Director of Shriram group and life insurance company.
- **Chanda Kocchar**-former CEO of ICICI Bank
- **Ekta Kapoor**-Creative Director, balaji Telefilms Ltd.
- **Jyoti Naik**-President of Lijjat Papad.
- **Kiran Mazumdar Shaw**-founder and executive chairperson of Biocon Ltd and Biologics Ltd.
- **Falguni Nayar**-founder and CEO of Nykaa.
- **Aditya Gupta**-founder of Menstrupedia.
- **Shradha sharma**-founder of Youth story.
- **Vani Kola**-founder and Managing director of Kalaari capital.
- **Divya Gokulnath**-co founder of Byju's.

CONCLUSION

Women, being almost 50% population of India, have a pivotal role to play as far as economic development of country is concerned. India is a male dominated society and women are assumed to be economically as well as socially dependent on male members. Women entrepreneurs faced lots of problems like lack of education, social barriers, legal formalities, high cost of production, male dominated society, limited managerial ability, lack of self confidence etc. Various factors like Pull and Push factors influencing women entrepreneurs. Successful leading business women in India. Women have the potential and determination to setup, uphold and supervise their own enterprise in a very systematic manner, appropriate support and encouragement from the society, family, government can make these women entrepreneur a part of mainstream of national economy and they can contribute to the economy progress of India.

The Government has increased the importance of women by adopting various schemes and programs for their participation in economic activities. As technology speeds up lives, women are an emerging economic force, which cannot be neglected by the policy makers. The world's modern democratic economy depends on the participation of both sexes. Today, women in advanced market economies own more than 25 per cent of all businesses and women-owned businesses in Africa, Asia, Eastern Europe, and Latin America are growing rapidly. In some regions of the world, transformation to market economy, women entrepreneurs is a growing trend. However, in India, the actual participation of women in income generating activities is quite unsatisfactory, only eight per cent of the small scale- manufacturing units are owned and operated by women. If women entrepreneurs get support and encouragement from family, society, Government and financial institutions, such positive effort can open new avenues for them and increase the marketability and profitability of business owned by them. If the problems of women entrepreneurs are addressed properly, they can emerge as very successful entrepreneurs far better than men entrepreneurs.



I would like to conclude with a famous saying by **Dr. A.P.J Abdul Kalam**:

“Empowering Women is a prerequisite for creating a good nation, when women are empowered, society with stability is assured. Empowerment of women is essential as their thoughts and their value systems lead to the development of a good family, good society and ultimately a good nation”.

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Opportunities and Challenges of Women entrepreneurship in Karnataka-A study in Bidar District of Karnataka

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Abstract:

India is Country of many villages, among them many villages are still not developed even seven and half decades have been completed after independence but not much development has found especially in women of villages. History has proved that women have playing greater role in family, in the society and even in the economic development of a nation but their contribution has not been duly recognized nor considered. To develop the villages, economic development of women of the villages gets more importance which is almost neglected and not considered phenomenon.

This study focuses Opportunities and Challenges of Women entrepreneurship in Karnataka A Study in Bidar District which is still lot of opportunities for women entrepreneurs. Bidar district women are strongly fit for improving their economy but what they need is opportunities. Creating opportunities for women empowerment entrepreneurship development of women is only solution. Hence giving more opportunities for women in rural areas is more importance than generating more employment to the women.

Key words- Opportunities, Challenges, entrepreneurship, generate, recognized, empowerment.

1. Introduction-

The existing scenario is that women form an important part of the labour force in the economic role played by them cannot be neglected. Karnataka is an important hub of entrepreneur development especially it is an unique hub for women entrepreneurship. Karnataka stand eighth largest state in by region and ninth largest state by population where according to 2011 population censuses total population is 6.25 crore among them 49.1% population is women population. Nearly 250 out of 1000 MSMEs are owned and run by women in Karnataka i.e., twenty lakh women are working for entrepreneurship. Therefore it becomes an importance to study the opportunities and challenges of women entrepreneurship in Karnataka. For sample study we have chosen Bidar district. We have considered impact of women entrepreneur on their income and also we take in to consider how SHGs have made an impact on women in the district.

2. Objectives-

1. To study the impact of women entrepreneurs on family income
2. To study the opportunities available for women entrepreneurs in Karnataka
3. To learn the trends of entrepreneurs in India and Karnataka
4. To show the Challenges of women entrepreneurs in Karnataka

3. Research Methodology

In Bidar we have choose 5 villages of the district, Sample Size is 200 respondents, data collection method was survey method. Primary data through questionnaire and personal interview. Secondary data from Books, Journal, online date and from office records.

Parameters of Success of the women in entrepreneurship development

1. Age
2. Education
3. Experience
4. Trait identification
5. Type of venture
6. Internal support
7. External support
8. Improvement of family
9. Improvement of economy



Table 1. Showing growth of entrepreneurs in India

Year	Number of Units (in Lakhs)		Total
	Registered	Unregistered	
2000-01	13.10	88.00	101.10
2001-02	13.75	91.46	105.21
2002-03	14.68	95.42	110.10
2003-04	15.54	98.41	113.95
2004-05	16.57	102.02	118.59
2005-06	18.70	104.70	123.40
Average Annual growth rate	4.4	4.0	4.1

Source: Ministry of SSI Economic Survey 2007-08

Table 2. Registered Women Entrepreneurs and Micro Enterprises in Karnataka

Year	Total Registered Women entrepreneurs	Total Registered Micro Enterprises	Percentage
2007-08	3011	2870	95.31
2008-09	4512	4369	96.83
2009-10	4580	4354	95.06
2010-11	5553	5176	93.21
2011-12	6109	5933	97.11
2012-13	6896	6315	91.57
2013-14	6679	6355	95.14
2014-15	8119	7729	95.19
Total	45459	43101	94.81

Source: Information Provided by DIC (Department of Industries and Commerce, Govt of Karnataka, Bangalore.

Table 3. Trends of facilities for women by the Association of Women Entrepreneurs of Karnataka (AWAKE)

Year	Total Clusters	SSIs	Service Entities	Productivity
2000-01	34	45	18	5
2001-02	49	59	19	6
2002-03	51	61	25	8
2003-04	64	72	27	9
2004-05	76	84	27	11
2005-06	77	95	30	16
2006-07	84	98	41	14
2007-08	85	100	45	21
2008-09	98	111	50	25
2009-10	100	128	56	35
Growth rate	71.8	85.3	33.8	--

Source: Computed Using Annual Report of AWAKE

Table 4. Savings by SHG member in the Selected Programmes

Promoting Institutions	Total SHG Promoted	Total Members enrolled	Total Savings taped from SHG (in lakhs)
Swa shakti Programe (KSWDC) upto dec 2003	2139	38346	4.76
Stri Shakti Programe (Dept of Women and Child Development) up to Dec 2004	10000	1479794	179.60
MYRADA Up to Dec 2003	8359	130672	27.77

Source: Karnataka Human Development Report 2006 (SHGs)



Table 5.
Number of Registered Women Entrepreneurs in Micro Enterprises in Bidar

Year	Number of Registered Women Entrepreneurs
2007	6
2008	11
2009	7
2010	22
2011	30
2012	18
2013	32
2014	30
C.G.R	26.5

Source: Information Provided by DIC (Dept of Industries and Commerce, GOK, Bangalore.

Data Interpretation:-

Present study covers the impact of SHGs in Bidar District as sample by taking few variables which are depicted through following table which shows the impact of SHGs, in Bidar District.

Table 6
Educational Qualification of the Leader of SHGs

Educational Qualification	Percentage
Illiterate	30
Below SSLC	54
SSLC & PUC	8
PUC & above	8

Source: Primary data

Analyses:

Among total sample leader 54% of the leader are having below SSLC Educational level and SSLC and above SSLC are have 8 and 8% and among them 30% of Leaders are Illiterate.

Interpretation.

No authorities have fixed the minimum qualification for becoming leader of the SHGs, hence more than 54% of Leaders are having below SSLC educational level. No higher education is required for the Leader of SHGs and minimum educational holders can do a magic in extending their services towards their members and helps to improve their financial status of the SHGs.

Table 7
Age wise distribution of sample SHGs total number of members

Serial No	Number of members	Number of SHGs	Percentage
1	Below 18	17	34
2	18-35	26	52
3	Above 35	7	14
	Total	50	100

Source: Primary data

Analysis:

Among 18-35 age group members are found 26 which is more than 50% of sample SHG members and above the 35 age members are very less i.e., 7 only which is 14 percentage whereas below 17 age group members are 17 i.e., 34%

Interpretation:

Above table depicts that more than 50% members falls in the above 18 and below 35 age group that means this period of age is active working age. After 35 age group members are engage more in family activities rather than SHGs work.



Table 9

Reasons for forming SHGs

Sr No	Reasons	Number of SHGs	Percentage
1	Improve Economics Status	03	06
2	Promotes Saving habits	27	54
3	Obtain Financial Support	18	36
4	Initiate group activities	02	04
	Total	50	100

Source: Primary data

Analyses:

Table 9 show the Reasons for forming SHGs where 27 members out of 50 said that they wanted to form the SHGs for saving the income and only 2 members said that to initiate group activity which just 4%, 18 members answered that they wanted for obtaining financial support for their family which is equal to 36%. Last but not least three members replied in regards to reason for joining or farming SHGs is to improve the Economics Status of the family which is 6%. members.

Interpretation:

It is very clear that more number of members are joined the SHGs as member to save the money to maintain the families needful expenditure. It can be assumed that more women are aware to save the money for their family expenditure hence they wanted the spend the above money for their children education and health.

Table 10. Decision of Financial Transation

Sr No	Decision	No of SHGs	Percentage
1	Taken by group Leader and ratified	02	04
2	Taken by few member	02	04
3	Taken by all member	46	92
	Total	50	100

Source: Primary data

Analyses:

From the above table it is clearly depicts that Financial decisions are left to the all members of the SHGs very less member like two and two members takes the decision by Leaders or few members which is almost 4%.

Interpretation:

Members are more important that the Leaders because Leaders cannot take all financial decisions nor few members can take the decision regarding financial transactions of the SHGs. That means Leader is for members service not members are for Leader service.

Table 11.

Occupational status of the Sample members

Sr. No	Category	No of Members	Percentage
1	Farmer	32	16
2	Labour	128	64
3	Petty Shop Owner	24	12
4	Artisans	08	04
5	Others	08	04
	Total	200	100

Source: Primary data

Analyses:

Table 11 shows that 128 members out of 200 members belongs to labour group which is 64% and next highest members belongs to farmers family which is 32 members which is equal to 16%, petty shop owner are 24 in numbers which is equal to 12% and members from artisans group are 8 and 7 accordingly which is 4%.

**Interpretation:**

It is very clear that members who wanted to join SHGs are belongs to labour group, next it is farmers and later group is pretty shop owner who wanted to do the part time job in SHGs, and artisans group are having their own work who are not having time to work for SHGs, other members like uneducated and unemployment people are also less interested the join the SHGs to work. Mainly labour group are more interested to join, form and improve the SHGs.

4. Conclusion

New era has thrown many challenges for women to empower in their family, society, and national as whole. The most important is women must be work in earning money through working in many entrepreneurship like SHGs and others. Opportunities for women have to opened more to improve the lives. SHGs have undoubtedly begun to make a significant contribution in poverty alleviation and empowerment of poor especially in rural and backward places of the country. Women are the real source of increasing income for the family hence investing in empowering women is definite way to contribute the economic growth and overall development.

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A study of gender differences in academic achievement and academic resilience of distance learners.

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ABSTRACT

The present study was undertaken to study gender differences in academic achievements and academic resilience of distance learners. A sample of 200 Bachelor of Arts distance learners was selected by using Simple random sampling technique from Directorate of Distance Education, University of Jammu, Jammu. Self developed academic resilience scale was used to collect data. Critical ratio was used for analysis of data. The results indicate that significant differences were found among gender in relation to academic achievement and academic resilience. Female distance learners have high academic achievement and academic resilience than male distance learners. Further no difference was found for academic resilience dimensions' academic confidence, relations with peers and teachers, sense of well being and persistence but difference was found for academic resilience dimensions' academic motivation and ability to get goals and emotional regulation and physical health. so concluded that female was better in educational status and resilience.

Keywords: Gender, Gender Equality, Academic Resilience, Academic Achievement,

INTRODUCTION

Eradicate gender differences is the goal of all countries to eliminate extreme poverty and increase prosperity. Women is working shoulder to shoulder with men in almost every field. But in some women are lagging behind in some fields. But in the field of education women proved them, women are more in numbers and have high achievement than male. Even they have less support from family and society. Gender difference can be eradicate only by educating the society. Education strengthens the economy and reduces inequality. Men and women education is important and women education helps to create stability and harmony. But for women education is more than the opportunity to go to school. Gender equality is important and when we invest in women education, this means more income, less child marriage, lower child mortality and increased economic growth in the country. Education brings social empowerment in county. Education based on empowering can lead to positive behavioral change. Therefore, it is important for the socioeconomic and political health of a country. Education affects everyone life in positive way. Education is an important element in empowering women and helps to eradicate problems, face traditional responsibilities and change their lives. Therefor we cannot ignore the importance of education in empowering. Education is the only tool to reduce the inequality for men and women and to make resilient to students.

Academic resilience

Academic resilience has different variation, it has positive vision of life It also refers to personal independence, drawing positive attention and controlling emotion in adverse situation. It has different characteristics like ability to self-motivation, persistence in the face of frustration, impulse control. Academic resilience has an important role in everybody's life to adapt in the changeable environment. It is important for student's life they have to face both academic and non-academic challenges. They have to adapt according to the changing environments by overcoming many challenges. While facing those challenges, some students mentally collapse but there are also many who are strong enough to come back successfully in the situation (Ansary, 2022, pp. 1-2). Academic resilience assists a learner in dealing with difficult circumstances, managing stress, and pressure in a classroom setting (Rani, 2022, 15). Academic resilience gives students the psychological strength to cope with stress and hardship. Psychologists believe that resilient individuals are superior and able to handle such adversity and rebuild their lives after a catastrophe (karpagavalli, 2019, p. 4). Some students excel efficiently without getting negatively affected by the challenges. Students, who, despite



of a high level of risk, show greater academic achievement, are called academic resilient. Educational resilience as educational success in school and other academic activities despite facing adversity brought about by the environment, experiences, conditions in which children live (Kavathekar, 2019, p.5).

SIGNIFICANCE OF THE STUDY

Education is the base of a strong and resilient generation. Women are in behind in many ways. Although they got less opportunities but if they get they excel. Present study focus on the education of women, who have high achievement and more resilient. Study of gender based difference in relation to academic achievements and academic resilience and its dimensions is of great significance because it is related to the student academic life. The findings of the study can be used to focus on academic resilience among students, so that students can excel in academic field. Study also helps to know whether male and female were different in academic achievements and academic resilience and its dimensions. Academic resilience knowledge helps learner to improve resiliency to remain motivated during the education process. Moreover, the findings of the study can also be of great help for the teachers. Teachers having the knowledge of the academic resilience prepare students to deal with many of the challenges they face in the classroom easily and efficiently. They can use motivational techniques to motivate student and encourage them to face academic problem boldly. After knowing the reasons of lack of resilience among students teacher try to eradicate those reasons. For the maximum output in study and learning among the students, it is necessary that resilience should be enhanced among students. For development of resilience teachers should create a supportive learning environment. The findings of the present study highlight the differences in resilience and some variables to know the reason and who have lack of resilience most. It will also help policy makers to know which variable are more affected and what techniques can be adopted to enhance resilience among students. Study also also motivate parents to support their children to get higher education specially girls.

REVIEW OF RELATED LITERATURE

Kharsiing, (2013); Bala, (2014); Changra, (2014), investigated and found that academic achievement of females was higher as compared to academic achievement of males. **Kumar, (2020)** investigated and found that 9th and 11th class girl's student had better academic achievements than boys. Likewise, **Razak, (2020)** investigated that male students had lower performance than their female counterparts.

But on the contrary **Bige, (2009)** conducted a study and found that male students score higher than female students. Similarly, **Tyagi, (2016)** in his study found that male students had higher academic achievement as compared to female of senior secondary school students of Haryana state. On the other hand, **Mareesh, (2015); Yadav, (2015); Kaur, (2016); Yadav, (2021)** investigated of academic achievement and concluded that there was no difference in the academic achievements of boys and girls of school students. Again a study was conducted by **Kavitha, (2014)** on academic achievement in and found that there was no difference in girls and boys in academic achievement. **Baskaran, (2015)** investigated that there was no difference in academic achievement of boys and girls of higher secondary students.

Kader and Abad (2017) conducted study on academic resilience and found that male and female students had significant difference in relation to academic resilience and found that female students had higher level of resilience than male students. **Siddiqi (2018) and Abubakar, et. al. (2021)** found that pharmacy female students had higher level of academic resilience. **Lone, (2021)** found in the study that male and female did not differ significantly on sense of well-being and motivation and ability to get goals dimensions of academic resilience as well as overall academic resilience but there was difference in the dimension's academic confidence, emotional regulation and physical health and relationship with peers and adults and female students were found better than male students in relationship with peers and on others male are better. **Nandal, Nandal and Milind (2021)** found that female had high level of academic resilience as compared to male students. **Wasonga, Christman and Kilmer (2003) and Thornton, Collins and Daugherty (2006)** found that female students scored significantly higher than male students on all measures of resilience. Female students were more resilient than their male counterparts. But on the contrary **Mallick and Kaur (2016)** found that male and female were not



different in terms of academic resilience. **Kaur, (2017)** found that gender had no impact on academic resilience of secondary school students.

OBJECTIVE

1. To compare male and female distance learners in terms of academic achievement.
2. To compare male and female distance learners in terms of academic resilience and its dimensions.

HYPOTHESIS

1. There is no difference between between male and female distance learners in terms of academic achievement.
2. There is no difference between between male and female distance learners in terms of academic resilience and its dimensions.

METHODOLOGY

The present study was descriptive in nature.

Population and sample

In the present study, the accessible population of the present study comprises of all bachelor of arts distance learners. For the present study, the investigator used simple random sampling technique and 200 distance learners were selected as a sample for the study.

Tool used: In the present study self developed academic resilience scale was used to evaluate academic resilience. Academic resilience scale has 30 items distributed in 5 dimensions: Motivation and ability to get goals; academic confidence; relations with peers and teachers; emotional regulation and physical health; sense of well being and persistence. Calculated reliability of scale was 0.86 and .92 is the intrinsic validity of tool is. Items were responded in 5 point Likert scale (5- strongly agree, 4- agree, 3- undecided, 2- disagree- 1) and negative items were reciprocally scored.

ANALYSIS OF DATA: The data was statistically analyzed after the collection. Researcher calculate Mean, S.D and Critical Ratio to found the difference between male and female distance learners academic achievement, academic resilience and its dimensions..

Table 1. Showing Academic Motivation and ability to get goals among Male and Female Distance Learners.

Gender	Mean	S.D.	SEDM	CR	Level of Significance
Male	16.69	3.71	0.539	2.20	Significant at 0.05 level
Female	17.88	3.89			

From the above Table 1, it is evident that CR value on academic motivation and ability to get goals of male and female distance learners has come out to be 2.20 which is significant at 0.05 level of significance. It can thus be interpreted that there is a significant difference among male and female distance learners with regard to academic motivation and ability to get goals. Further, Table 1 indicates that female distance learners have better academic motivation and ability to get goals as compared to that of male as their mean values came out to be 17.88 and 16.69, respectively. Contrary result was found by **Lone, (2021)**.

Table 2. Showing academic confidence among Male and Female Distance learners.

Gender	Mean	S.D.	SEDM	CR	Level of Significance
Male	13.02	2.87	0.42	0.787	Not significant at 0.05 level
Female	12.65	3.15			

From the above Table 2, it is evident that CR value for gender on academic confidence has come out to be 0.787 which is not significant at 0.05 level of significance. It can thus be interpreted that there is no significant difference among male and female distance learners with regard to academic confidence. Further, Table 2 indicates that female distance learners mean values came out to be 12.65 and male has 13.02, respectively.



Table 3. Showing emotional regulation and physical health among Male and Female Distance learners.

Gender	Mean	S.D.	SEDM	CR	Level of Significance
Male	18.43	4.52	0.628	4.27	Significant at 0.01 level
Female	15.46	4.42			

From the above Table 3, it is evident that CR value for gender on emotional regulation and physical health of male and female distance learners has come out to be 4.27 which is significant at 0.01 level of significance. It can thus be interpreted that there is a significant difference among male and female distance learners with regard to emotional regulation and physical health. Further, Table 3 indicates that male distance learners have better emotional regulation and physical health as compared to that of female as their mean values came out to be 18.43 and 15.46, respectively.

Table 4. Showing relation with peers and teachers among Male and Female Distance Learners.

Gender	Mean	S.D.	SEDM	CR	Level of Significance
Male	18.05	4.32	0.60	1.78	Significant at 0.01 level
Female	16.98	3.82			

From the above Table 4, it is evident that CR value for gender on relations with peers and teachers of male and female distance learners has come out to be 1.78 which is not significant at 0.05 level of significance. It can thus be interpreted that there is no significant difference among male and female distance learners with regard to relation with peers and teachers. Further, Table 4 indicates that male distance learners have high mean value in relation with peers and teachers as compared to that of female as their mean values came out to be 18.05 and 16.98, but the relation is not significant.

Table 5. Showing Sense of Wellbieng among Male and Female Distance Learners.

Gender	Mean	S.D.	SEDM	CR	Level of Significance
Male	16.99	4.39	0.58	0.62	Not significant at 0.01 level
Female	16.63	3.93			

From the above Table 5, it is evident that CR value for gender on sense of well being of male and female distance learners has come out to be 0.62 which is not significant at 0.05 level of significance. It can thus be interpreted that there is no significant difference among male and female learners with regard to sense of emotional well being. Further, Table 5 indicates that male and female distance learners has same mean values 16.99 and 16.63, respectively.

Table 6. Showing Persistence among Male and Female Distance Learners.

Gender	Mean	S.D.	SEDM	CR	Level of Significance
Male	11.92	3.26	0.48	0.17	Not significant at 0.05 level
Female	11.84	3.48			

From the above Table 6, it is evident that CR value for gender on persistence of male and female distance learners has come out to be 0.17 which is not significant at 0.05 level of significance. It can thus be interpreted that there is no significant difference among male and female distance learners with regard to persistence. Further, Table 6 indicates that male and female distance learners have same mean values 11.92 and 11.84, respectively.



Table 7. Showing Academic Resilience among Male and Female Distance Learners.

Gender	Mean	S.D.	SEDM	CR	Level of Significance
Male	89.75	14.71	4.89	2.37	significant at 0.05 level
Female	94.64	14.43			

From the above Table 7, it is evident that CR value for gender on academic resilience of male and female distance learners has come out to be 2.37 which is significant at 0.05 level of significance. It can thus be interpreted that there is a significant difference among male and female distance learners with regard to academic resilience. Further, Table 7 indicates that female distance learners have better academic resilience as compared to that of male distance learners as their mean values came out to be 94.64 and 89.75, respectively and the result were supported by **Kader and Abad (2017)** and **Lone, (2021)**.

Table 8. Showing Academic Achievement among Male and Female Distance Learners.

Gender	Mean	S.D.	SEDM	CR	Level of Significance
Male	56.18	3.55	0.50	3.76	Significant at 0.01 level
Female	58.06	3.54			

From the above Table 8, it is evident that CR value for gender on academic achievement of male and female distance learners has come out to be 3.76 which is significant at 0.01 level of significance. It can thus be interpreted that there is a significant difference among male and female distance learners with regard to academic achievement. Further, Table 8 indicates that female distance learners have better academic achievement as compared to that of female distance learners as their mean values came out to be 58.06 and 56.18, respectively. The result are supported by **Bala, (2014)** and **Kumar (2020)** that female have higher academic achievement than male students.

CONCLUSIONS AND IMPLICATIONS

Distance education is for those who are not able to complete their education by regular mode by any reason. Distance learners are pursuing their qualification and empowering them by education. The findings of the study reveal that there is difference in academic resilience in distance learners’ in relation to gender. Female have higher academic resilience and academic achievement which mean females have better resilience and educational status than male learners. Further results shows that male are better in academic motivation and ability to get goals and relation with peers and teachers. The reason may be that women may have little or no support from family, society and friends in pursuing education. Based on these results, it is recommended that teachers and school administrators put in place certain programs that may motivate learners to get higher educations. In addition to this, it should be an important duty of the teacher to make the learners aware about significance of education. Teachers and parents should guide the learners and can help them strengthen their learning. Organizing periodic meetings with learners by the administrations and leaders of higher education institutions and listening to their issues in order to overcome the difficulties they face. Administration also takes steps that eradicate the problems of distance learners, which lead to increase enrolment of distance learners for further studies.

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Women's Contribution to the Indian Independence Movement: A Historical Perspective

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Abstract:

This research paper delves into the significant but often overlooked role of women in the Indian independence movement. Despite facing societal constraints and gender biases, women played a crucial part in various aspects of the struggle for freedom from British colonial rule. Through a comprehensive analysis of primary and secondary sources, this paper examines the diverse contributions made by women leaders, activists, and ordinary citizens, highlighting their participation in movements such as nonviolent protests, civil disobedience campaigns, underground resistance, and political mobilization. Additionally, it explores the challenges and obstacles faced by women within the patriarchal framework of Indian society, and the ways in which they navigated and challenged these barriers to assert their agency and make lasting impacts on the course of history. By shedding light on their roles and achievements, this paper seeks to provide a more inclusive and nuanced understanding of the Indian independence movement.

Keywords: Indian independence movement, women's participation, resistance, patriarchy.

Introduction:

The struggle for Indian independence from British colonial rule was a multifaceted and complex movement that involved individuals from all walks of life. While the contributions of male leaders such as Mahatma Gandhi, Jawaharlal Nehru, and Subhas Chandra Bose are widely recognized, the role of women in this historic struggle has often been marginalized or relegated to the background. However, women played a pivotal role in shaping the course of the independence movement, demonstrating resilience, courage, and leadership in the face of formidable challenges. This paper aims to examine the diverse ways in which women contributed to the fight for freedom, from organizing protests to participating in underground resistance activities, and to highlight the importance of recognizing their role in shaping India's history.

Women played a significant role in the Indian independence movement, contributing in various ways such as participating in protests, organizing marches, boycotting British goods, promoting swadeshi (indigenous) products, and providing support to male leaders. Prominent figures include Sarojini Naidu, Annie Besant, Kamala Nehru, Aruna Asaf Ali, and many others who were instrumental in mobilizing masses and raising awareness about the need for independence. Additionally, women's participation in civil disobedience movements, underground activities, and their resilience in the face of British repression were crucial in shaping the course of the independence movement.

The Indian struggle for independence is a wonderful tale of bravery and sacrifice. Women also participated enthusiastically in this struggle and made important contributions. While fulfilling their family responsibilities, women fought against the British with courage and bravery. Rani Lakshmbai, who sacrificed her life while fighting the British in the freedom struggle of 1857, is prominent among the great women of India. She was the bravest and best military leaders of rebels. Even today, corers of women take inspiration from her bravery, courage and sacrifice. Begum Hazrat Mahal was the first woman to participate in the freedom struggle of 1857. She fought the British with her brilliant organizational power and bravery. In 1856, the British captured the state of Awadh and imprisoned Wajid Ali Shah, the Nawab of Awadh. After which Begum Hazrat Mahal took over the power of Awadh state by placing her minor son Birjis Kader on the throne. On July 7, 1857, she went north to the battlefield against the British and fought bravely.

Though society oppressed woman there were some women who were excellent administrators and reformers such as Padmini, Razia Bagum, Nur Jahan, Jahan Ara etc. They revolted against social customs and bondage and proved their ability. Among the Maratha rulers Tara Bai and Ahilya Bai



Holkar were famous women administrators. Sada Kaur, a good stateswoman and courageous woman from Punjab helped Ranjit Singh in conquering Lahore and consolidating the Sikh Empire.

The Indian National Congress was established in Mumbai on 28 December 1885. A few years after the establishment of Congress, women also started participating in its sessions. Mrs. Kadambini Ganguly delivered a speech at the Calcutta session of 1890, the first woman in the country to do so. Swarn Kumar Devi was another woman who participated in this convention. After this, in the freedom movement the number and role of women continued to increase.

Women's Participation in Nonviolent Protests:

One of the most notable aspects of the Indian independence movement was the widespread adoption of nonviolent resistance as a means of challenging British colonial rule. Mahatma Gandhi encouraged women to participate in the freedom struggle. Gandhi made genuine efforts for the Untouchables and women to improve their lot. Many women participated in the freedom struggle by violating social norms. They protest against Rowlatt Bill, Salt laws, Forest laws and went to jail for their protest. Women were responsible to carry forward the movement for independence. In Bombay and Assam women took their processions, held demonstration and organized camps for women to give them required training. Women like Aruna Asaf Ali, Sucheta Kriplani and Usha Kriplani worked underground during this period. Indira Gandhi actively involved in freedom struggle with Quit India movement.

The participation of women in the national struggle changed the attitude of conservative society regarding women. Women joined men in equal footing for independence. Women played a central role in organizing and participating in various nonviolent protests, including marches, boycotts, and satyagrahas. Leaders such as Sarojini Naidu, Kamala Nehru, Kasturba Gandhi, Vijaya laxmi Pandit and Aruna Asaf Ali emerged as prominent figures in the struggle, mobilizing women across the country and advocating for their rights.

Women actively participated themselves in Non-Cooperation Movement. They boycotted British goods, encouraged the use of khadi (handspun cloth), and participated in protests against British policies. Women like Bhikaiji Cama and Kalpana Dutt were involved in revolutionary activities and played crucial roles in the Indian independence movement. Kamala Chaudhary, a resident of Meerut, was jailed by the British for hoisting the tricolor in a meeting. She was jailed six times during the freedom struggle

Women in Civil Disobedience and Non-cooperation Campaigns:

Civil disobedience emerged as a powerful tactic in the fight against colonial rule, and women played a significant role in its implementation. From breaking salt laws to participating in illegal gatherings and protests, women defied British authority and faced arrest, imprisonment, and violence. The Salt March led by Mahatma Gandhi in 1930 saw the participation of thousands of women from all walks of life, symbolizing their willingness to sacrifice and endure hardship for the cause of freedom. Purnima Banerjee took part in Dandi Yatra and Quit India Movement. She was jailed for participating in the Dandi Yatra and the Quit India movement. The Quit India Movement of 1942 witnessed widespread participation by women, who played key roles in organizing strikes, protests, and underground activities aimed at undermining British rule. Jawaharlal Nehru's wife Kamala Nehru had actively participated in the non-cooperation movement and civil disobedience movement.

Kamala Nehru had to go to jail several times in the struggle for India's independence. Aruna Asaf Ali was the first person to hoist the tricolor at Gowalia Tank Ground When the Quit India Movement started and all the big leaders of the Congress were arrested. Lakshmi Sehgal joined the Indian Azad Hind Fauj and made an important contribution to the independence of the country. She was awarded the Padma Vibhushan in the year 1998.

Women in Underground Resistance:

In addition to their visible presence in public protests and campaigns, women also played a crucial role in underground resistance activities aimed at destabilizing British rule. Figures such as Bhikaiji Cama, Pritilata Waddadar, and Matangini Hazra exemplified the courage and determination of women involved in underground resistance, often at great personal risk. Their contributions, though less widely known, were instrumental in weakening the colonial administration and paving the way for India's eventual independence. Sucheta Kripalani laid the foundation of All India Mahila



Congress, whose job was to inspire women to fight for the country. She provided shelter to women victims of communal riots in East Bengal in 1946 and Punjab riots in 1947. She was the Chief Minister of Uttar Pradesh from March 1963 to 1967. She was the first woman Chief Minister of independent India.

In 1928, when Saunders was murdered by Bhagat Singh and his associates, Durga Bhabhi had carefully planned to transport Bhagat Singh and Sukhdev safely to Calcutta. On October 9, 1930, Durga Bhabhi fired at Governor Hailey, in which Governor Hailey survived but military officer Taylor was injured. Usha Mahata played an important role in India's independence movement. Usha started the secret Congress Radio on 14 August 1942 during the Quit India Movement. The first broadcast of this radio was also in the voice of Upa. After three months of broadcasting, the British caught Usha and her colleagues and sent them to jail. Bhikaji Cama edited the newspapers Talwar and Vande Mataram. European journalists called her the great priestess of Indian nationalism.

Women's Organizations:

Various women's organizations emerged during this period to address women's issues and promote their empowerment. For example, the Bharat Stree Mahamandal, founded in 1910 by Sarala Devi Chaudhurani, focused on women's education, social reform, and political awareness. Similarly, the Women's Indian Association (WIA), established in 1917 by Annie Besant and others, worked towards women's rights and social welfare.

Challenges and Obstacles:

Despite their significant contributions, women involved in the independence movement faced numerous challenges and obstacles, both from the colonial authorities and from within Indian society itself. Indian society was deeply patriarchal, with women facing significant social and cultural barriers that restricted their participation in public life and political activities. The majority of Indian women had limited access to education and was therefore often unaware of their rights and opportunities for political involvement. Women encountered discrimination and marginalization within nationalist movements, where their contributions were sometimes sidelined or undervalued compared to those of men.

Moreover, women from marginalized communities, such as Dalits and Adivasis, faced additional layers of discrimination and oppression. Many women faced the challenge of balancing their responsibilities within the home with their desire to participate in political activism, often having to navigate societal expectations of traditional gender roles. Yet, despite these barriers, women persisted in their efforts and made invaluable contributions to the struggle for freedom. As a result, our country became independent on 15th August 1947, breaking the darkness of slavery.

Conclusion:

The role of women in the Indian independence movement was multifaceted and far-reaching, encompassing a wide range of activities and contributions. From nonviolent protests to underground resistance, women played a pivotal role in challenging British colonial rule and shaping the course of India's history. Their efforts not only helped to secure independence but also laid the foundation for the advancement of women's rights and empowerment in post-independence India. By acknowledging and celebrating their contributions, we honor the legacy of those women who fought tirelessly for freedom, justice, and equality.

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Government initiatives to encourage women entrepreneurs: current state of selected schemes.

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Abstract:

India has 63 million micro, small and medium enterprises (MSMEs), of which around 20% are women-owned, and within next five years this number will rise by 90%. India ranked 57th among 65 countries in the MasterCard Index of women entrepreneurship. (MIWE, 2021). Despite their increasing enthusiasm, female entrepreneurs continue to face a variety of challenges such as gender bias, lack of funding, inadequate support and many more. The Indian government has introduced a number of programs to assist female entrepreneurs. Objectives of this paper is to explore more about various Government schemes and initiative for women entrepreneurs and to find current state of selected schemes by government of India to empower women entrepreneurs.

Key words

Women entrepreneurs, Women –led enterprises, Mudra Yojana, Govt. schemes for women empowerment, stand up India

Introduction:

Growing presence of Women entrepreneurs in India has significantly influenced the social and economic demographics of the country. The participation of women in economic activities has helped millions of families get out of poverty and has led to employment generation. Women are widely known for their leadership skills and hence dominate in new-age industries such as electronic manufacturing, where more than 50% of the employees are women because of their high-precision work and better productivity levels. This attitude towards work and commendable business skills have also emphasized the importance of women in modern workforce.

Government Initiatives to Encourage Women entrepreneurs:

Government of India has taken various initiatives to provide financial, technical, marketing assistance to women entrepreneurs.

Mudra Yojana:

Pradhan mantra MUDRA Yojana (PMMY) is for providing loans up to 10 lakh to the non-corporate, non-farm small/micro enterprises. These loans are given by financial institutions. MUDRA grants loan under three stages namely 'Shishu', 'Kishore' and Tarun. Under this loans up to 10 lakh is granted. MUDRA loan for women are also available on easy terms and conditions with no collateral required. This scheme also offers lower interest rates for women making it a lucrative option for women entrepreneurs.

Credit guarantee fund trust for Micro and small enterprises:

It provides collateral free financing to micro and small enterprises. Both existing and new enterprises are eligible for the scheme, for which a named Credit Guarantee Fund Trust for Micro and Small Enterprises (CGTMSE) has been established to provide credit facilities up to ₹ 500 lakh per eligible borrower covered. Maximum extent of credit guarantee coverage is given below:



Category (including Trading activity)	Maximum extent of Guarantee Coverage		
	where guaranteed credit facility is		
	Upto ₹ 5 lakh	Above ₹ 5 lakh & upto ₹ 50 lakh	Above ₹ 50 lakh & upto ₹ 500 lakh
Micro Enterprises	85%	75%	75%
MSEs located in North East Region (incl. Sikkim, UT of Jammu & Kashmir & UT of Ladakh)	80%		
Women entrepreneurs / SC/ST entrepreneurs / Person with Disability (PwD)/ MSE promoted by Agniveers / MSEs situated in Aspirational District/ ZED certified MSEs	85%		
All other category of borrowers	75%		

Source:<https://www.cgtmse.in>

Stand up India scheme:

Stand up India scheme facilitates bank loans between 10 lakh and 1 crore to SC/ST and or women entrepreneurs for setting up a Greenfield enterprise. This enterprise may be in manufacturing, services, agri-allied activities or the trading sector conditioning to at least 51% of shareholding and controlling stake should be held by either SC/ST or women entrepreneur. Various special subsidies are also given to women under this scheme.

Mahila coir Yojana:

Mahila coir Yojana (MCY) intends to empower women by providing spinning equipments at reduced prices followed by proper skill development training. Under this scheme women entrepreneurs can get subsidy of up to 75% of the cost of equipments and machinery for coir processing units.

The scheme also provides a margin money subsidy of up to 25% of the project cost. The scheme is available to rural women artisan who are above 18 years of age and has completed a training program in coir yarn spinning at any of the Coir Board's training institutes.

Trade related entrepreneur assistance and development (TREAD)

The initiative aims to economically empower women by providing finance (through NGOs), training, development and counselling. Non-governmental organizations (NGOs) get help in the form of a grant from the Government of India (GoI) of up to 30% of the total project cost, as decided by the lending agency, to promote entrepreneurship among target groups of women. The lending agency finances the remaining 70% of the project cost as a loan to carry out the project's activities.

UDYAM Shakti portal:

It was launched by ministry of MSME for promoting social entrepreneurship by creating low cost products and services. It offers assistance with business planning incubation facilities, training programs, mentorship, market research, and much more. The initiative covers projects up to ₹25 lakhs, including ₹10 lakhs for service-based projects. The initiative's internet portal has had a huge impact on empowering women outside of their homes.

Other schemes and initiatives:

Some other important schemes by government India to assist women entrepreneurs are Annapurna Yojana, Stree Shakti Package, Dena Shakti, Bhartiya Mahila bank business loan, etc.

**Current state of selected schemes:****Mudra Yojana:**

Source:www.mudra.org.in

- More than **41.16 crore** loans for an amount of **Rs 22.80 lakh crore** have been sanctioned since launch of the scheme (as on 31.03.2023).
- Approximate **68.62%** loans of the total number of loans have been sanctioned to Women Entrepreneurs.

Credit guarantee fund trust for Micro and small enterprises:

- CGTMSE has created a new landmark by touching the milestone the Cumulative no. of guarantees approved weremore than 110 Lakhs during FY 2022 - 23. Amount approved was 1, 04,781 crores in the financial year 2022-23.
- Out of total approved amount 21% are women beneficiaries.

Stand Up India scheme:

- **Rs.40,710 crore** has been sanctioned under Stand Up India Scheme to **180,636** accounts up to 21.03.2023 since inception of the Scheme i.e. from 2016.
- Total number of accounts were 1, 44,787 and 33,152.43 crores loans were sanctioned to women entrepreneurs.
- So out of total amount sanctioned approx. 81.4% loan has been given to women entrepreneurs.

Mahila Coir Yojana:

- During the year 2022-23, an amount of Rs. 234 lakhs has been allocated for MCY. At present, there are 740 nos. of women beneficiaries in the Country and amount of Rs.92.96 lakhs released for this Yojana so far.
- The Coir Board conducted an evaluation study in the year 2020. The study indicated that rural women's income increased dramatically after receiving MCY training. The output of coir has expanded, allowing women spinners to make more money.

Conclusion:

In India 20.37% women are MSME owners and are providing employment to around 22 to 27 million people. The present contribution of women to the national GDP is around 18 %.so providing them various assistance through various initiatives is the need for an hour.

The Indian government is continuously making the greatest feasible efforts to encourage and empower women entrepreneurs by these various schemes and initiatives. Other players also need to provide more and more such initiatives and programsto support women led enterprises.

After analyzing the data of some major schemes like Mudra Yojana, Stand up Yojana, Mahila coir Yojana Women entrepreneurs are benefited most by these schemes.

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The Contribution of Women in Indian Freedom Movement

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Introduction-

Indian Freedom Movement was a significant movement in the history of India. It was a movement to get rid of slavery, dependence and subordination from the clutches of British rule. The struggle for India's independence from British colonial rule was characterised by the unflinching support of women to their male counterparts. In the entire journey of freedom struggle a large number of women showed unwavering determination, resilience, and patriotism. These women played a pivotal roles ranging from mobilising masses to leading processions, from organising protests, to contributing to underground movements. Women's participation in the freedom struggle empowered them and brought them out of domestic confinement into public life, professions, and governance roles. It strengthened the national movement and opened doors for gender equality.

Analysis: There were several prominent Women freedom fighters in India. A few of the important women freedom fighters were Sarojini Naidu, Annie Beasant, Bikaji Kama, Aruna Asaf Ali, Pritilata Waddedar, Usha Mehata to name a few. During the Chittagong Armory Raid of April 1930, 20-year-old Waddedar, along with Surya Sen, Ganesh Ghosh, Lokenath Bal, Ambika Chakrabarty, Anand Prasad Gupta, Tripura Sen, Bidhubhusan Bhattacharya, Kalpana Dutta, Himangshu Sen, Binod Bihari Chowdhury, Subodh Roy, Monoranjan Bhattacharya among others in a group of at least 65 people, devised plans to raid the armoury of the British forces and destroy telegraph and telephone lines. Although the group did not manage to locate the armory, they succeeded in ruining the telegraph and telephone lines. Many members in the group were very young at that time, Subodh Roy being the youngest at just 14. While some members of the group were captured and arrested, Waddedar and a few others managed to escape and regroup over the next few months. In 1932, the group, following Surya Sen's original plans to attack the Pahartali European Club in Chittagong, assigned Waddedar as the leader for this assignment. The social club for Europeans had been specifically targeted because of its racist and discriminatory practises towards Indians, especially its use of the signboard that read "Dogs and Indians not allowed". Under Waddedar's leadership, a group of 10 was trained in the use of arms and taught how to consume potassium cyanide if the need arose. They attacked the club on the night of September 23, 1932. Several members of the club were injured, while the group was shot at by the police guarding the club. Waddedar sustained a bullet wound that prevented her from escaping with her group. In those circumstances, she consumed potassium cyanide to evade arrest and ended her life. Waddedar was only 21. Like her contemporary, Bina Das, Waddedar too had been denied her graduation degree by the British authorities of Bethune College under Calcutta University. In March 2012, almost eight decades after her death, the University of Calcutta posthumously awarded Waddedar her pending Bachelor of Arts degree with Distinction for the year 1932. On her graduation certificate, Waddedar's name is mentioned with a misspelling, 'Pritilata Waddar', perhaps an indication of how her name was recorded in university records.

Another woman freedom fighter who contributed to the freedom struggle was Aruna Asaf Ali. She took part in many non-violent agitations during the Salt Satyagraha. For this, she was promptly arrested by the colonial authorities. Also known as the Grand Old Lady of the Indian Freedom Struggle, Aruna Asaf Ali hoisted the tricolor Indian flag at the Gowalia Tank Maidan in 1942. When the British police led a search against her, she went into hiding and led the movement by starting an underground radio station, as well as seditious magazine called '*Inquilab*.' Aside from Quit India Movement, she participated in the Salt Satyagraha in 1930. In 1932, she underwent a hunger strike to improve the living conditions of prisoners in Tihar jail. The fast-to-death resulted in a marked improvement of their living conditions. In 1928 she married a much older Asaf ali, who was a Muslim and a prominent member of the Indian National Congress (INC). Her marriage was opposed by her parents, but it was through her partner that she got her first exposure to the political world. Soon she followed the footsteps of her husband and became an increasingly active member of the Congress party. Her first endeavor into politics started with an active participation in the Salt



Satyagraha in 1930. It was then that she was arrested for the first time, on the charges of being a nomad. Unlike other prisoners, who were released on an account of the Gandhi Irwin Pact in 1931, she was released after the public protested against her arrest. Post-independence, she worked towards the upliftment of the status of women by encouraging women education. She also started a weekly journal 'Weekly' and newspaper 'Patriot' to attain this objective. In 1958, she served as the first elected Mayor of Delhi. She was awarded the Padma Vibhushan in 1992. One year after her death; she was honoured with the Bharat Ratna in the year 1997.

Role of Sarojini Naidu in the Indian Freedom Struggle

Sarojini Naidu was influenced by iconic stalwarts of the Indian freedom struggle, Gopal Krishna Gokhale and Gandhi. She was deeply affected by the partition of Bengal in 1905 and decided to join the Indian freedom struggle. She met regularly with Gopal Krishna Gokhale, who in turn introduced her to the other leaders of the Indian freedom movement. Gokhale urged her to devote her intellect and education for the cause. She took a respite from writing and devoted herself fully to the political cause. She met Mahatma Gandhi, Pandit Jawaharlal Nehru, C. P. Ramaswami Iyer and Muhammad Ali Jinnah. Her relationship with Gandhi was that of mutual respect as well as of benign humour. She famously called Gandhi 'Mickey Mouse' and quipped "It costs a lot to keep Gandhi poor!" She met Jawaharlal Nehru in 1916, worked with him for the disheartening conditions of the Indigo workers of Champaran in the western district of Bihar and fought vehemently with the British for their rights. Sarojini Naidu travelled all over India and delivered speeches on welfare of youth, dignity of labor, women's emancipation and nationalism. In 1917, she helped found the Women's India Association with Annie Besant and other prominent leaders. She also presented to Congress the need to involve more women in the freedom struggle. She travelled extensively to the United States of America and many European countries as the flag-bearer of the Indian Nationalist struggle. In March 1919, the British government passed the Rowlatt Act by which the possession of seditious documents was deemed illegal. Mahatma Gandhi organized the Non-Cooperation Movement to protest and Naidu was the first to join the movement. Sarojini Naidu religiously followed Gandhi's example and actively supported his other campaigns like the Montagu-Chelmsford Reforms, the Khilafat issue, the Sabarmati Pact, the Satyagraha Pledge and the Civil Disobedience Movement. When Gandhi was arrested after the Salt March to Dandi in 1930, she led the Dharasana Satyagraha with other leaders. She accompanied Gandhi to London to take part in the Round Table Talks with the British Government in 1931. Her political activities and role in the Freedom struggle led to several stints in prison – in 1930, 1932, and 1942. Her 1942 arrest led to imprisonment for 21 months. She went to England in 1919 as a member of the All-India Home Rule Deputation. In January 1924, she was one of the two delegates of the Indian National Congress to attend the East African Indian Congress. As a result of her selfless contribution to the cause of freedom, she was elected as the President of the Indian National Congress Party in 1925. Naidu played an immense role in presenting the nuances of the Indian non-violent struggle for freedom to the world. She travelled to Europe and even to the United States to disseminate Gandhian principles and was partly responsible for establishing him as this icon of peace. After the independence of India, she became the first governor of the United Provinces (now Uttar Pradesh) and remained in the role till her death in 1949.

Usha Mehta was born on March 25, 1920, in Saras, a village in the western state of Gujarat, to Gheliben Mehta, a homemaker, and Hariprasad Mehta, a district-level judge under the British Raj. Throughout her upbringing, members of Usha's family were involved in India's independence struggle. When Mahatma Gandhi gave his famous "Do or Die" speech on Aug. 8, 1942, galvanizing Indians to demand the end of British rule, Usha Mehta heeded the call. With the help of other activists, Mehta, who was 22 at the time, secured a ghost transmitter and started an underground radio station to amplify Gandhi's message. On Aug. 14, Mehta and her colleagues, broadcasting from a secret location, went live. "This is Congress Radio calling on 42.34 meters from somewhere in India," she said from behind the microphone, referring to their wavelength. Mehta and others relayed news, patriotic speeches and appeals directed at the people she called "workers in the struggle" — students, lawyers and police officers. She passed along information from the All India Congress Committee and delivered messages from across the country. The broadcasts were



originally once a day but quickly transitioned to twice a day: once in the morning and once in the evening, in both English and Hindustani.

Bhikaiji Rustom Cama was a prominent Indian independence activist. She hailed from an affluent Parsi family, Bhikaiji was drawn towards the nationalist cause at an early age. Exiled in Europe for years, she worked with prominent Indian leaders. She co-founded 'Paris Indian Society' and established literary works like 'Madan's Talwar' and emerged as the first person to unfurl the Indian flag abroad, calling it the "Flag of Indian Independence" while attending the second Socialist Congress at Stuttgart, Germany. Bhikaiji Cama devoted her life to philanthropy and social work. She not only fought for human rights and autonomy from British rule, but was also a champion of women's rights and suffrage. Bhikaiji returned to India in November 1935, along with Jehangir. On August 13, 1936, the fearless revolutionary who played an instrumental role in India's struggle for freedom from as far as Europe, breathed her last at the Parsi General Hospital in Bombay, British India. Annie Besant was another woman freedom fighter whose contribution in the Indian Freedom struggle is quite immense and significant. She played an important part in the formation of Banaras Hindu University. Annie Besant promoted studies of ancient Indian religions, philosophies and doctrines. She was born in England in 1847 and got married at the age of 20. In 1893 she came to India and settled there for the cause of freedom. In 1914 she took part in political activities and appealed to Indian people to demand the political rights from the British government on the lines of Irish people. In order to create awareness about political rights among Indian people, she started 'Commonweal' and 'New India' newspapers. She was instrumental in the formation of All India Home Rule League in September, 1916. In 1902, Annie Besant wrote that "India was not ruled for its benefit, but rather for the benefit of its conquerors."

Conclusion- Indian Women freedom fighters played a vital role in India's struggle for independence from the clutches of British colonial rule. Their contributions were multifaceted and crucial in various aspects of the freedom movement. They were involved in variety of activities ranging from protest to demonstrations, underground activities, promoting nationalism to social reform.

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A Critical study of Women's Political Participation in India after Independence

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The present research paper will focus on Women's political participation in India after independence. It will also highlight some historical references regarding the issue. It will also focus on some of the established as well as emerging women politicians in India. As we know that women empowerment and their political participation is a key subject not only in India but the whole world. In early days women were kept at home and they had to do just their womanly duties like cooking and giving birth to the children. Later on, civilization developed in western countries. There was a widespread of education. Some women writers alongwith some male writers started producing work of art like novels and poems. Further England, America and other European countries accepted democratic mode of government. Earlier women had no right of voting or contesting election but it was given to them later on. Nowadays we see that woman not only in western countries but in India also handling key post chief minister, Governor, Prime minister, president etc.

There are many challenges in women's political participation in our country. Leadership roles and political participation are different things. The first major challenge is our patriarchal society. Though we speak of women empowerment we can not deny a fact that since ancient days we prefer a boy to a girl. Women are insisted to carry complete household burden. They are restricted to child and kitchen. We discriminate, and it is clearly seen in politics. Parents support a boy child for politics as a carrier option rather than a girl.

The second challenge is lack of financial problems or resources. In some of the western countries election is a state sponsored concept. Government sponsor election. In our country situation is adverse. Contesting election requires a lot of money. Therefore women are not supported to contest election.

The third major challenge is illiteracy. In our country people don't support a girl child to take education so supporting them for politics is far away. In western countries women literacy rate is higher than India. It is reflected in their political participation.

One of the most important points is discrimination. There are two types of discrimination women have to face in our country. First is class discrimination and second is caste discrimination. As per our law both male and female are equivalent, but actual condition is different. If any political party wish to give election ticket to a woman candidate they prefer rich candidate rather poor. And in our country we can not deny the fact that women from upper class are preferred.

One more barrier is sexual violence. If a women participate in politics, there is a threat of sexual violence to her. The situation of some of the cities and villages is so worst that women is not safe at home. It is seen that women in politics have to face sexual violence many times. In my opinion these are the barriers or challenges for women to participate in politics in our country.

Its not that women have zero participation in politics. After independence women are taking part in political process from Gram Panchayat to Lok-Sabha. Today women are playing a significant role in all spheres of life. They have got inspiration from historical figures like Rajmata Jijabai, Rani Lakshmbai, Ahilyabai Holkar, Savitribai Phule etc. After Independence there was a widespread of education in India also. Women politician like Indira Gandhi, Jayalailtha, Sushma Swaraj, Mamta Banerjee, Mayavati, Shila Dixit, Sonia Gandh, and recently Nirmala Sitaraman, former president Pratibhatai Patil, and President of India Draupadi Murmu.

Lets have a look at some of the most influential female political leaders in India. The major first Indian female political leader is our former Prime minister is Indira Gandhi. She needs no introduction. She is the daughter of first prime minister of India Jawaharlal Nehru. She had been in politics since childhood. She took part in Indian freedom movement. She became Prime minister of



India for four times. She took some revolutionary decisions during her tenure. For example, nationalization of banks and Navratan companies, inspiring green revolution, stopping pension of formerly princely states and lastly defeating Pakistan in 1971 war and dividing it into two countries. Her contribution is unforgettable.

Jayalalitha was an important name in the politics of Tamilnadu. She was a film actress later under the influence of former chief minister of Tamilnadu MG Ramchandran she entered in politics and hold the post of chief minister of Tamilnadu for three times. She also worked as a General Secretary of AIADMK party for highest tenure.

Mamta Banerjee is an important name not only in west Bengal but the whole country. Since childhood she like the philosophy of congress party. In her first Lok-sabha elections she defeated veteran leader of CPI(M) party Somnath Chatterjee. Later she worked as central minister of railway and coal. In the year 2011 she ended 34 year old regime of CPI(M) party in west Bengal and became the chief minister of west Bengal. She still holds this office.

An important female politician in one of India's largest state is Mayavati. Under the influence of Kashi ram she started working in Bahujan Samaj Party. She became the Chief minister of Uttar Pradesh three times. She is supposed to be a strict administrator. Presently after the death of Kashiram she works the president of Bahujan Samj Party.

First Indian women president was Pratibha Patil. She worked as a member of Congress party in early days. She was elected as a MLA in Maharashtra vidhan sabha. Later she was also elected as MP from Amravati Lok Sabha seats. She also worked as Governor of Rajasthan Lastly she became the President of India.

Draupadi Murmu is the 15th president of India. She comes from tribal community. In early days she worked a teacher. She started working in B.J.P. party. She was the member of Orisa Legislative Assembly. She has also worked for tribal community to enhance their social and educational standard.

Alongwith this Congress president Sonia Gandhi, former union minister Sushma Swaraj, former Rajasthan chief minister Vasundhara Raje Sindia, currently the finance minister of India Nirmala Sitaraman etc. Women have proven their potential in every aspect of life. Whether education or sports, whether science or politics.

Government have also taken few steps to enhance women's political participation. In India, reservation of seats for women in Panchayats and Municipalities is provided for under the 73rd and 74th Constitutional Amendments. These amendments were passed in 1992 and aimed to empower local government and give women a greater say in the governance of their communities.

Thus, to enhance women's political participation, we must pay heed to women empowerment. Empowerment includes the action of raising the status of women through education, raising awareness, literacy, and training. Women's empowerment is all about equipping and allowing women to make life-determining decisions through the different problems in society. Women's empowerment is the way or a social action in which women elaborate and recreate what it is to be in a circumstance that they previously were denied the principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The Constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favour of women. Taking inspiration from these female stalwart political leaders all girls should walk on their path and progress for themselves, their family, their society and ultimately their nation.

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A study of the crucial role of pregnant and lactating women in achieving sustainable development goals with specific reference to women from vulnerable families residing in Janata Vasahat, Pune city, Maharashtra

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Keywords: Sustainable Development Goal (SDG), Maternal Health, Women Empowerment

Abstract:

Women empowerment refers to the process of providing women with the resources, opportunities, and support needed to participate fully in social, economic, and political activities. It involves promoting equal rights, gender equality, and creating an environment where women can make choices and decisions regarding their own lives.

While women empowerment is a multifaceted concept encompassing many aspects of women life, empowerment of pregnant and lactating women, who play a pivotal role in shaping the nation's sustainable and equitable future, becomes extremely crucial. This research study explores the multifaceted roles of pregnant and lactating women in advancing SDGs. Also, this study aims to shed light on the challenges faced by these women and propose strategic interventions for their holistic empowerment.

The Sustainable Development Goals (SDGs) address various social, economic, and environmental challenges which include some crucial aspects revolving around the lives of women. To mention a couple of goals, sustainable development goal number 5 aligns with gender equality goals, ensuring equal opportunities, addressing gender-based violence, and providing healthcare and ensuring physical and emotional well-being thereby, providing support for active participation in decision-making processes. Goal number 3 aims to reduce maternal and neonatal mortality rate and ensuring the physical wellbeing of mothers and children. While some of the sustainable development goals show direct linkage with the empowerment of women, it is important to note that all the goals are interconnected in nature and cannot be seen in isolation. All the goals in some or the other way refer to the various aspects of women empowerment. In other words, women empowerment is not only a standalone goal but is integrated into several other SDGs, emphasizing its cross-cutting importance in sustainable development.

This research paper is based on the data and learnings captured during field intervention by the researcher while working with **Tapasya**, a non-governmental organisation which works in the space of behavioural change among pregnant and lactating women in urban slums of Pune city. Being one of the key persons responsible to implement the project, the researcher collected data from pregnant and lactating women as well as those women who have children below the age of 6 years. The data was collected around various aspects of maternal and child healthcare such as awareness about ante-natal check-up, vaccination, nutrition and diet, adequate rest, stress management during maternal journey, healthy breastfeeding practices, family planning, awareness about government schemes available for pregnant and lactating mothers and children, etc. The findings and observations from this study highlight the fact that investing in the health, education, and empowerment of pregnant and lactating women is a moral obligation and a strategic investment for a sustainable and equitable society. Acknowledging pregnant and lactating women as powerful agents of change is not only a matter of individual health but also a broader societal issue with implications for education, empowerment, and community development. It is imperative to create an environment that values and supports women during these transformative phases of their lives. As the nation progresses towards SDGs, recognizing and championing the rights and contributions of these women is key to a brighter and more inclusive tomorrow.

**Objective:**

1. To study the multifaceted roles of pregnant and lactating women in advancing Sustainable Development Goals (SDGs) in India.
2. To explore various aspects of the socio-economic and cultural context that influence the experiences of pregnant and lactating women.
3. To shed light on the challenges faced by pregnant and lactating women from marginalised sections of society
4. To provide valuable insights to the ongoing discourse on women's pivotal role in shaping a sustainable and equitable future in the context of India's commitment to SDGs.

Assumption:

1. Inherent Contribution of Pregnant and Lactating Women: The assumption is that pregnant and lactating women inherently contribute significantly to the advancement of Sustainable Development Goals (SDGs) in India, playing multifaceted roles that extend beyond traditional caregiving. These roles may include influencing community dynamics, education, and socio-economic aspects, forming a critical foundation for sustainable development.

2. Identifiable Challenges and Opportunities: The assumption is that the study will identify specific challenges faced by pregnant and lactating women in the context of SDG advancement. Additionally, the research anticipates revealing opportunities within government initiatives, community-driven programs, and partnerships that can be strategically leveraged to empower these women holistically.

Methodology:

- **Research design:** Quantitative
- **Geography:** Janata Vasahat Slum, Pune
- **Universe:** Women from Janata Vasahat who are either pregnant, lactating or having children up to the age of 6 years
- **Sample size for the study:** 300 women
- **Sampling technique:** Simple random sampling
- **Methods of data collection:** Primary data collected through semi structured interviews and focused group discussion

Introduction:

Pregnant and lactating women play a crucial role in the holistic development of societies, and their empowerment aligns seamlessly with India's pursuit of the Sustainable Development Goals (SDGs). As we strive for a more inclusive and sustainable future, it is imperative to recognize and support the unique contributions of these women who are at the heart of family and community life.

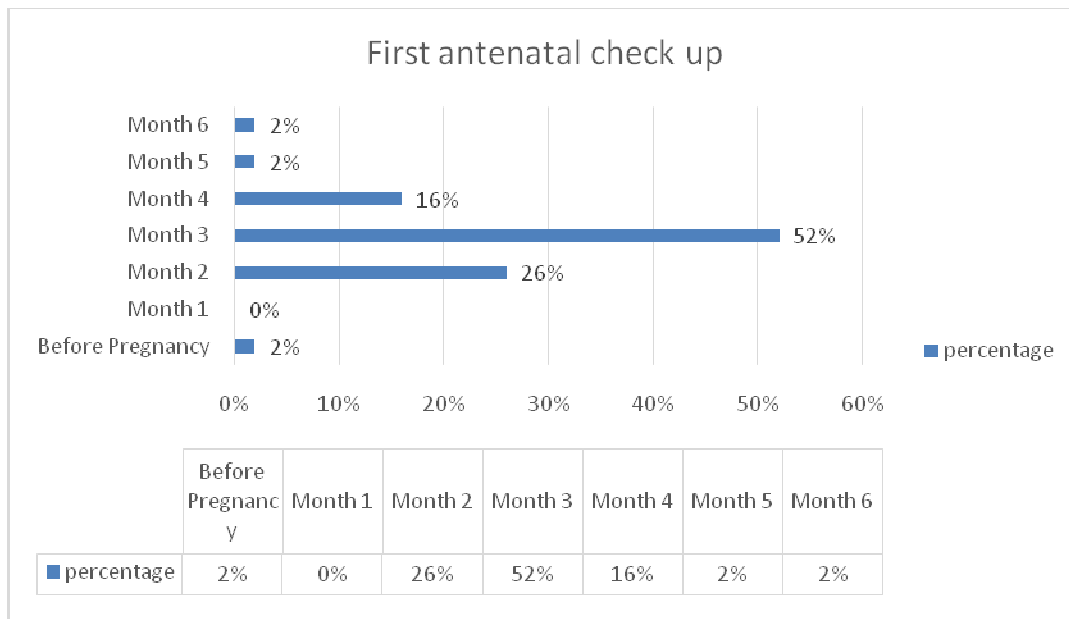
In the pursuit of sustainable development, the empowerment of women, particularly pregnant and lactating women, plays a pivotal role. India, with its commitment to achieving the United Nations Sustainable Development Goals (SDGs), recognizes the integral contribution of women to building a sustainable and equitable future. This article delves into the multifaceted roles that pregnant and lactating women play in advancing SDGs in India and explores the initiatives aimed at ensuring their holistic well-being.

Since the researcher works as a social work professional in the space of bringing behavioural change among adults, especially young mothers who are either pregnant, lactating or having children below six years of age, this paper uses the primary data collected by the researcher while working with **Tapasya**, a non-governmental organisation, in the Janata Vasahat of Pune, from 2022 to 2024. Researcher is one of the key persons responsible for implementing the project in the city of Pune, Maharashtra.

One of the aims of SDG 3 is reducing maternal and neonatal mortality rate. It is known that early medical check-up during pregnancy is crucial as it can help in identifying the underlying health issues of the mother and the foetus. Also, regular doses of iron and folic acid in the antenatal phase are extremely important for the health of the foetus. Hence, an early registration at the health care centre and early check-up is an important part of antenatal care. Also, the schemes that ensure maternity benefits to the women also require the women to register themselves with the health care centres in early stages. Hence, researcher studied the pattern of early registrations and early antenatal



check-ups among the respondent women. Following chart shows the status of the first antenatal check-up done by the women:



It was observed that only 2% women consulted doctor before planning motherhood. While 26% of the respondents got themselves checked in the second month of pregnancy, majority of the respondents, i.e. 56 % women consulted the doctor for the first time in the third month of their pregnancy. Around 4% mothers consulted doctor in the 5th & 6th month of their pregnancy. This shows that many of the respondents delayed in the first antenatal check-up and also missed crucial medicines like Iron and folic acid tablets which helps in the development of the brain of the foetus.

It is important to note here that this is one of the key questions asked during the study. Since it has a direct relevance with one of the SDG’s aims of reducing maternal and neonatal mortality rate and promoting healthy maternal journey, researcher has used it to highlight the fact that the well-being of pregnant women is closely linked to the health and development of their infants, making them crucial agents of change. Similarly, the researcher asked the respondents several other questions around healthy breastfeeding practices, immunization, nutrition, adequate rest and family planning.

Observations:

While interacting with the respondents on various issues concerning their maternal journey, the researcher observed some important socio-economic and cultural aspects impacting the lives of these young mothers. Some of the observations are as follows:

1.Lack of scientific knowledge: It is often observed that the women and other family members from marginalized communities may face challenges in accessing quality education and healthcare, which can impact their knowledge about maternal healthcare and other scientific topics. Limited awareness about the importance of healthcare, especially among women in marginalized communities, can contribute to inadequate utilization of healthcare services.

2.Prevalence of superstitions:Superstitions related to pregnancy vary across cultures, often reflecting societal beliefs. While some superstitions may be deeply rooted in cultural practices, it's important to note that they may negatively affect the health of the mother and the baby, e.g. Not disclosing the pregnancy until the end of first trimester results in delayed antenatal check-up and consuming inadequate doses of important medicines.

3.Financial constraints: Financial constraints can significantly impact maternal healthcare, contributing to various challenges that can affect both access to and quality of care.Financial barriers may prevent pregnant women from seeking timely and regular prenatal care. Without adequate prenatal care, the risk of complications during pregnancy and childbirth increases. Here, the role of social welfare schemes is very important as they assure direct benefit transfer to the eligible women.



4. Participation of women in the decision making: Often, the young women in the families, especially from marginalised sections, do not have the rights to participate in the decision making concerning their own health and maternal journey, e.g. they have to struggle/ fight with the families in deciding if they want to have children, the number of children, if they want to continue the pregnancy or terminate it, family planning methods to be used, etc. Often this struggle makes their maternal journey difficult or even unpleasant.

5. Role of father of the baby: The role of the father in empowering the maternal journey is crucial and can have a significant impact on the well-being of both the mother and the baby. However, it is very difficult for the men from socio-economically struggling backgrounds to actively participate in this process because of financial stress, work demands, societal and cultural expectations.

Recommendations:

Based on the findings of the study and experience of working in the development field, the researcher recommends following points, which may create an eco-system of support for the pregnant and lactating women, thereby empowering them to have control over their and their child's wellbeing:

1. Efforts to improve maternal healthcare knowledge should focus on addressing systemic issues like poverty, lack of access to education, and healthcare disparities. Community-based programs, awareness campaigns, and initiatives that consider the specific needs and cultural contexts of diverse communities can contribute to empowering women and improving their understanding of maternal healthcare.

2. There are various social welfare schemes to support the healthcare of pregnant and lactating mothers. Government should invest more in the awareness creation; doorstep reach and capacity building of the frontline workers so that the schemes reach to the intended beneficiaries in greater numbers. Targeted assistance can lead to more effective and personalized healthcare support.

3. It's important for communities, healthcare providers, and policymakers to work collaboratively to create an environment that encourages and supports fathers, regardless of socio-economic background, in actively participating in the maternal journey.

4. More NGOs and CSRs should come forward to work on this issue as they can play a multifaceted role in empowering women for reproductive rights by providing education, healthcare services, legal advocacy, community engagement, and support, contributing to the overall well-being and autonomy of women in making decisions about their reproductive health.

Conclusion:

Pregnant and lactating women are not just recipients of development initiatives; they are powerful agents of change. By investing in their health, education, and empowerment, we pave the way for a more sustainable and equitable future. As India continues its journey towards achieving the Sustainable Development Goals, let us acknowledge the pivotal role of these women in shaping the destiny of generations to come.

The journey toward achieving Sustainable Development Goals in India is intrinsically linked to the empowerment of pregnant and lactating women. Recognizing their multifaceted roles and addressing the challenges they face is not only a moral imperative but also a strategic investment in the nation's sustainable future. Government initiatives, community-driven programs, and global partnerships that prioritize the well-being and empowerment of pregnant and lactating women are crucial steps towards building a more sustainable and equitable India. By championing the rights and contributions of these women, we pave the way for a brighter and more inclusive tomorrow.

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Transforming Societies: The Impact of women-led entrepreneurship on Women empowerment

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Abstract:

The research paper delves into the various aspects of women's empowerment in India. Which are rooted in the ancient period as a Nari Shakti to the new emerging India. it explores the evolution of women's role from traditional to modern society in India, as leaders across various fields in India. The topic's key objectives include the current situation of women entrepreneurs and women empowerment, highlighting their impact on society. Exploring different opportunities with government initiatives. also identifying various challenges faced by women entrepreneurs. The study emphasizes the transformative potential of women for economic independence, social progress, and gender equality by analyzing statistical data and government schemes for women entrepreneurs, such as stand-up India, Mahila e haat, WE hub, and capacity-building programs, aimed at supporting women entrepreneurs.

The paper discusses the multifaceted impact of women-led entrepreneurship in the process of women empowerment, including leadership development, economic independence, social change, and gender equality, etc. it categorizes various types of women-led entrepreneurship such as self-employed, traditional business, social enterprises, e-commerce platforms, etc. which highlighting their contribution for economical growth and social development. Furthermore, the paper identifies and discusses the challenges and barriers faced by women entrepreneurs in Indian society, ranging from patriarchal thinking to limited access of financial and technological exposure.

The methodology used is the descriptive and analytic approach based on secondary data and review of literature. The study aims to provide overview of women led entrepreneurs and women empowering women in the Indian context.

Keywords: Women empowerment, women-led entrepreneurship, Transforming Societies, government initiatives.

Introduction:

The concept of Nari Shakti has been deeply ingrained in Indian culture since ancient times, with the mother goddess worshipped in various forms such as Durga and Kali in East India, and Mahishasura Mardini and Bhagawati in Kerala. She has consistently symbolized the essence of Shakti, embodying abilities beyond those attributed to men.

However, the way people think of women as powerful contrasts greatly with how women live. In history, women didn't have the right to say and make important decisions in their families. They were always under the control of men, and what they wanted to do wasn't considered important. They were only seen as mothers, wives, or daughters, and their other dreams and hopes were often ignored.

India's vision transcends mere development; it envisions women leading the journey of progress. This is exemplified by the appointment of a woman from a tribal background as the head of state, serving as president. Furthermore, approximately 1.5 million elected women lead at various levels of local government, and women actively serve in the Army, Navy, and Air Force. India boasts the highest percentage of women air pilots globally, with significant contributions to missions such as the Mars mission. Recognizing that investing in girl children uplifts entire families, empowering women to drive national transformation.

Women's lives have changed a lot lately. More women are learning to read and write, and because of this, they are understanding how important they are. They are asking for fair treatment and



the same rights as men, both at home and at work. Breaking through barriers across various sectors, including information technology, space science, sports, and defense, women have emerged as formidable leaders. Entrepreneurship, once predominantly male, now sees significant female participation, with almost every fifth woman venturing into entrepreneurship in both urban and rural India.

Objectives of the study:

1. To assess the current scenario of Women empowerment and women entrepreneurship in India.
2. To emphasize the impact of women-led entrepreneurship on the emerging Indian society.
3. To explore the various opportunities and government initiatives for women entrepreneurship in India.
4. To identify the key challenges and barriers faced by women entrepreneurs in Indian society.

Significance of the topic:

The significance of exploring the impacts of women-led businesses on women's empowerment is as follows.

To evaluate the potential of transformative change in Indian society, this study will help in fostering economic independence and promoting gender equality as well as challenging gender norms. This topic will help to identify women's potential in job creation, innovation, and social progress. Eventually, by promoting women's empowerment through women-led entrepreneurship, Indian societies can achieve sustainable development goals, foster inclusive growth, and alleviate poverty.

current scenario of Women empowerment:

The current statistical data shows a picture of women entrepreneurship within our country. NITI Aayog's "WEP" that is Women Entrepreneurship Platform has simplified the journey of women entrepreneurs in India since its launch at the 8th Global Entrepreneurship Summit in 2017. India currently ranks 57th out of 65 nations, in the Mastercard Index on Women Entrepreneurship (MIWE). On the Female Entrepreneurship Index, it ranks 70th among 77 nations. National surveys peg women entrepreneurship at 20% in the MSME sector in India. This was re-affirmed by the Union Minister for Micro, Small and Medium Enterprises (MSMEs), Shri Narayan Rane who during the Shakti National Conference 2023 stated that "women entrepreneurs in India play a significant role in advancing the economic growth of the country and women-owned business are now growing significantly." according to a report by Bain & Company, nearly 20% of enterprises in India are owned by women.

Image consulting, e-commerce, science, and entertainment, are just a few industries where Indian women entrepreneurs have been smashing glass ceilings. According to Sixth Economic Census data, out of the 58.5 million businesses, only 8.05 million were owned by women. That is only 13% of total entrepreneurs in India. As per the data available on StartupIndia the no. of women entrepreneurs in the startup ecosystem has increased in the last two years. In the present scenario in our nation, more women joining startup rally opportunities. Because of growth in market capitalization, India predicted a fast economy in upcoming years and it is seen that the market capitalization growth is more than that of GDP. The second reason, more ideas, mentorships, and finance opportunities are available for women. Third, the various government initiatives give support to women for their entrepreneurship.

Result and discussion:**Impact of women-led entrepreneurship on Women empowerment in the emerging Indian society:**

Women empowerment is the process of providing women with rights over their own lives, rights to access their resources and opportunities, and freedom of their choice. It is the process of overcoming gender-based inequality and stereotypes present in society that limit participation, empowering women socially, politically, economically, and personally.

Women-led entrepreneurship contributes significantly to women's empowerment in various ways in Indian society like economic Empowerment, Leadership Development, Creating Opportunities for Other Women, Social Impact, Gender Equality

1. economic Empowerment - Women entrepreneurs create job opportunities, especially for women, thus enhancing their financial stability. empower women to make informed career choices, fostering



their economic independence Women-led businesses allow women to generate their income sources and make them financially stable, reducing dependency on family.

2. Leadership Development - women can gain confidence, assertiveness, leadership skills, and decision-making abilities, challenging traditional gender norms and fostering a culture of women in leadership by leading their businesses.

3. Creating Opportunities for Other Women - Women entrepreneurs can play an important role for the women who have their dream of becoming entrepreneurs. These successful leading women entrepreneurs help other women to break that old illogical barrier that is affected by patriarchal society.

4. Social Impact- Women-led entrepreneurship addresses various social and psychological problems, and emphasizes changing the perspective of society especially men toward working women. It contributes the social change by addressing women's health issues and women's education and helps to uplift the social status of women in households as well as in society.

5. Gender Equality – Women-led entrepreneurship promotes gender equality by advocating equal opportunity to prove themselves at an intellectual level. And challenge stereotypes present in society by signifying women's capabilities and competence as working professionals.

Overall, women-led entrepreneurship plays a dynamic role in progressing women's empowerment in the emerging Indian society by fostering economic independence, leadership development, social impact, role modeling, and promoting gender equality.

Types of women-led entrepreneurship and government initiatives:

1. Self-Employed Entrepreneurs: -involves small-scale enterprises like, homemade product selling, in villages women used to own small businesses of pickle, papad, milk products, small manufacturing items, etc. which helps them to generate income.

2. Traditional and Handicraft Businesses: -Women entrepreneurs play a very important role in preserving India's valuable traditional crafts and art forms. Being a homemaker, most women do business from their homes with their other family responsibilities such as handloom products, handicrafts for decoration, artisan goods, traditional toys, stitching clothes, and food items.

3. Social Enterprises: -involve enterprises that address societal issues like education, healthcare, and environmental sustainability. Women empowering rural women through financial literacy and giving entrepreneurship training, transforming lives in society.

4. Fashion and Lifestyle Brands:- various women successfully established fashion and lifestyle brands in India. Women own their beauty parlors, Butik, ornament shops, etc. which shape the fashion industry landscape.

5. E-commerce and Retail:-Women-led e-commerce and retail businesses are emerging. It provides platforms for interested women in the online marketplace, offering diverse products and services nationwide. These various types of women-led entrepreneurship highlight the diverse contributions of women entrepreneurs to India's economic growth and social development.

Government initiatives: -Our Indian constitution enriched gender equality and empowered the states to make laws and policies in favor of women. As we know before independence in 1947 under the Montagu-Chelmsford reforms women allow to vote. After independence, Constitutional Article 326 provided voting rights. Government policies had women empowerment since the five-year plan 1974-1979. Now in the modern era, women's entrepreneurship plays a vital role in the economic development of the country. Self-help group: the rural women are engaged in a small-scale entrepreneurship program to joint effort can solve their obstacles. It's a joint collectiveness of rural women with micro small or medium entrepreneurship. The government launched various flagship programs for women entrepreneurship as follows,

○ Stand up India: near about 80% of beneficiaries in this program are women entrepreneurs.

○ Mahila e-haat: it's an online platform where women entrepreneurs can leverage technology to showcase the products manufactured by them.

○ Pradhan Mantri Mudra Yojana: provide without collateral financial securities for small new enterprises. With Shishu, Kishor, and Tarun schemes.

○ Women Entrepreneurship Platform by NITI Ayog,

○ Mission Youth: an initiative by the government of Jammu and Kashmir, provides all-around facilitation of various youth. Under this scheme, TEJASWINI is specially designed for women.



- WE Hub: it facilitates to access financial technical governmental and policy support to the startups, scales up, and accelerates women-led startups by the Telangana government.
- Women startup program: it is IIM Banglour's initiative aimsto support ambitious and innovative women entrepreneurs.
- Capacity building program: supports marketing, quality control, operation management, and financial management.

challenges and barriers faced by women entrepreneurs in Indian society:

- Patriarchal Construct and Familial Constraints,
- Lack of Female Mentors,
- Biological Aspects Assessing Cerebral Capacities,
- Raising Finance & Management, Stereotypes on Capabilities,
- Constraints Related to Funds,
- Societal pressures
- Create rural-urban divide
- Limited access to finance
- Lack of technological exposure
- Disparity in science, technology, engineering, and math (STEM) sector

Conclusion-Overall, Women led entrepreneurship serves as an important catalyst for the women development in society, fostering leadership, and gender equality, creating more opportunities for women, providing a vital support network to needy women, reduce gender stereotypes that ultimately lead to economic independence and social change in the Indian society. Research in this area has the potential to inform policies, and empower unskilled women. And contribute to transformative, social change and economic outcomes in the emerging Indian society. Way forward, empowering half of the countries potential workforce offers significant economic benefits. Should investment the infrastructure and education, which predict a higher proportion of women's intersperses in the India. Better education and health will increase female participation, encourage more efforts and improved career advancement practices that promote leadership, confidence. Successful women entrepreneur will encourage the other aspiring female entrepreneurs, provide them guidance. Government should conduct frequent training programmed for new Morden production technique, sales techniques etc.

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Influence of Higher Education on Empowering Women in West Bengal

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Abstract

This study explores the socioeconomic and cultural environment with an emphasis on women's empowerment through higher education in West Bengal, India. Women in West Bengal still struggle with issues of gender inequality, restricted access to resources, and limited participation in decision-making processes, despite significant progress. This study investigates how women's empowerment and gender equality are advanced in the area through higher education. The study clarifies the relationship between women's empowerment and higher education by exploring theoretical frameworks, empirical investigations, and literature. The research employs a mixed-methods approach, drawing on both qualitative and quantitative analysis to comprehend the mechanisms by which women's empowerment in West Bengal is facilitated by higher education. The results show that women's empowerment and higher education are positively correlated, with education providing a means for women in West Bengal to achieve economic, social, and political empowerment. However, obstacles like unequal access, gender prejudice, and cultural norms continue to persist and restrict women's empowerment and active engagement in higher education. In summary, the report emphasizes how critical it is to give top priority to programs that expand women's access to higher education and foster an inclusive workplace culture. West Bengal can keep moving towards gender parity and realizing the potential of its female population by eliminating these obstacles.

Keywords: Higher education, Women's Empowerment, West Bengal, Gender inequality, Socioeconomic development

Introduction:

In the socioeconomic and cultural context of West Bengal, India, women's empowerment is a major concern. Women in West Bengal still confront several obstacles linked to gender inequity, restricted access to resources, and limited participation in decision-making processes, even with recent advancements. In this manner, higher education shows itself to be a potent instrument for advancing gender equality and women's empowerment.

Women's lives are transformed by higher education since it gives them the information, skills, and chances for both professional and personal development. It not only increases their financial independence but also gives them the confidence to question social conventions, go for leadership positions, and make significant contributions to their communities. Higher education acts as a catalyst for women's empowerment in West Bengal, where historical and cultural obstacles prevent women's growth and generate an inclusive and democratic society. If women are educated and have access to higher education, which acts as a gateway to productive employment, they can contribute significantly to society. Women are widely acknowledged to make major contributions to society, as stated in the eighth five-year plan of India (1992–1997). It has become widely recognized that women's engagement in the manufacturing, service, and agricultural sectors contributes significantly to the economy (Maity&Sanuar, 2020).

The purpose of this research study is to investigate how women's empowerment in West Bengal is impacted by higher education. The study aims to comprehend how higher education affects several aspects of women's lives, such as economic, social, and political empowerment, by looking at the connection of education, gender, and empowerment. The research will clarify the mechanisms by which women's empowerment in the region is facilitated by higher education, utilizing a blend of qualitative insights and quantitative analysis.

**Objectives:**

To evaluate the state of women's empowerment in West Bengal, paying particular attention to significant parameters including work, education, and involvement in decision-making to evaluate how women's empowerment in West Bengal is aided by higher education, considering socioeconomic outcomes, skill development, and educational accessibility. To determine the obstacles and chances that women in West Bengal face in achieving the goal of higher education, including expectations from society, financial limitations, and gender bias. Through qualitative interviews or focus groups, investigate women's experiences and perceptions of how higher education affects their empowerment.

Literature Review:

Extensive research and intellectual inquiry have been conducted on women's empowerment and higher education, both internationally and in regional contexts such as West Bengal, India. This review of the literature offers a summary of important theoretical frameworks and empirical research that investigate from different angles, the relation between women's empowerment and higher education.

Conceptual Structures:

Capital theory: By the principles of the Human Capital Theory, women's human capital in West Bengal is greatly enhanced by higher education. Women who receive an education benefit from enhanced work prospects, greater incomes, and greater socioeconomic mobility, all of which ultimately contribute to their empowerment in the community (Ross, 2023).

Capability Approach:

Amartya Sen proposed the capacity approach, which emphasizes the moral significance of people's freedom to pursue well-being. It evaluates people's quality of life not just by looking at their money or subjective well-being, but also by looking at their real capacity to do and be what they value. This method emphasizes the importance of interpersonal differences and the function of social structures in supporting human flourishing. It centers on comprehending the actual opportunities people have to develop lifestyles they have cause to value (Amartya Sen's Capability Theory Approach, 2020).

Gender and Development Theory: This framework emphasizes how important it is to address gender differences in the processes of development. One way to challenge traditional structures and conventions, enable women to stand up for their rights, and promote gender equality is through higher education.

Empirical Studies:

"The Impact of Higher Education on Women's Empowerment in Developing Countries": This study concentrates on how education improves women's autonomy, decision-making ability, and socioeconomic standing in developing nations. It examines the relationship between these two phenomena (Kabeer, 2005).

"Women's Higher Education and Economic Empowerment: Insights from Bangladesh": This study looks at the relationship in Bangladesh between women's economic empowerment and higher education. According to research, women's economic empowerment is facilitated by obtaining a higher education, which gives them the self-assurance and ability to pursue commercial activities (Hossain, 2019).

Regional Perspectives:

"A study on the present status of Women in Higher Education of Purba and Paschim Medinipur" This case study explores the effects of higher education on women's empowerment in West Bengal's Purba and Paschim Medinipur, with an emphasis on the socioeconomic consequences and obstacles that women encounter when attempting to pursue and complete higher education (Maity, 2021).

"Women's Access to Higher Education in West Bengal In Open Distance Learning System": West Bengal has experienced a dramatic change in the way people view higher education as a means of empowering women in recent years. This case study examines how programs like open distance education, especially those offered by establishments like the Indira Gandhi National Open University (IGNOU), have a transforming effect on women's access to higher education and the advancement of their socioeconomic status (Maity & Sanuar, 2020).



Overall, the research shows the importance of higher education in empowering women through increasing their capacity, improving their socioeconomic prospects, and reducing gender inequality. However, obstacles like unequal access, sex discrimination, and cultural norms remain in preventing women's active participation and empowerment in higher education.

Methodology

Secondary data has been gathered for this study and descriptive approaches have been employed. The data and material used in this study came from a variety of sources, including books, research articles, magazines, research journals, e-journals, and reports from UGC and the higher education departments of West Bengal and India. Secondary data serve as the study's foundation. Several indicators are used to compare the state of women in West Bengal to the rest of India, including Female Literacy (FL), Female Gross Enrolment Ratio, and the distribution of West Bengal colleges by year about India.

Year	West Bengal	Growth Rate	% Growth Rate	India	Growth Rate	% Growth Rate
1971.00	26.56			18.70		
1981.00	36.56	10.00	27.35	24.80	7.88	31.77
1991.00	46.56	10.00	21.48	39.42	9.44	23.95
2001.00	60.22	13.66	22.68	53.67	14.87	27.71
2011.00	71.16	10.94	15.37	65.46	11.30	17.26

Source: Census data (1971-2011)

The table shows the growth of female literacy rates in West Bengal and India from 1971 to 2011. West Bengal had a 26.56% female literacy rate in 1971, growing at a pace of 6.29%. In India, 18.7% of women were literate, and this percentage was growing at a rate of 6.63%. With a growth rate of 10%, West Bengal's female literacy rate rose to 36.56% by 1981. In India, it increased at a pace of 7.88% to reach 24.8%. The female literacy rate in West Bengal increased by 13.66%, from 46.56% to 60.22%, between 1991 and 2001. On the other hand, India's female literacy rate increased by 14.87%, from 39.42% to 53.67%. Finally, West Bengal's female literacy rate grew by 10.94% between 2001 and 2011, rising from 60.22% to 71.16%. With an 11.3% growth rate, the female literacy rate in India increased from 53.67% to 65.46%.

	West Bengal			India		
	Male	Female	Both	Male	Female	Both
2015	19.1	16.2	17.7	25.4	23.5	24.5
2016	19.8	17.2	18.5	26	24.5	25.2
2017	19.9	17.6	18.7	26.3	25.4	25.8
2018	20	18.7	19.3	26.3	26.4	26.3
2019	20.3	19.6	19.9	26.9	27.3	27.1
2020	20.3	22.3	21.3	26.7	27.9	27.3
2021	25.9	26.8	26.3	28.3	28.5	28.4

Source: AISHE, Report (2015-2021)

The table shows a comparison of the Gross Enrolment Ratio (GER) between West Bengal and India from 2015 to 2021. In West Bengal, the GER for male was 19.1% in 2015, 16.2% for female, and 17.7% for both genders combined. In contrast, the GER in India was 25.4% for males, 23.5% for females, and 24.5% for both genders combined. In West Bengal, the GER increased significantly by 2016 to 19.8% for male, 17.2% for female, and 18.5% for both genders combined. Additionally, there was a minor increase in the GER in India, where it was 26% for male, 24.5% for female, and 25.2%



for both genders together. India's GER was 26.3% for males, 25.4% for females, and 25.8% for both genders together, whereas West Bengal's GER was 19.9% for males, 17.6% for females, and 18.7% for both genders together. West Bengal's GER increased to 20% for male, 18.7% for Female, and 19.3% for the two sexes combined in 2018. In contrast, the GER in India was 26.3% for male, 26.4% for female, and 26.3% for both sexes combined. The GER continued to increase in both West Bengal and India in subsequent years, with the figures fluctuating slightly. In 2021, the gender-specific GER in West Bengal was 25.9% for male, 26.8% for female, and 26.3% for both genders combined. overall contrast, the GER overall India was 28.3% for male, 28.5% for female, and 28.4% for both genders when combined. While West Bengal's GER has generally grown over time, it has stayed marginally below India's national average, indicating that the state is still working to raise enrolment rates.

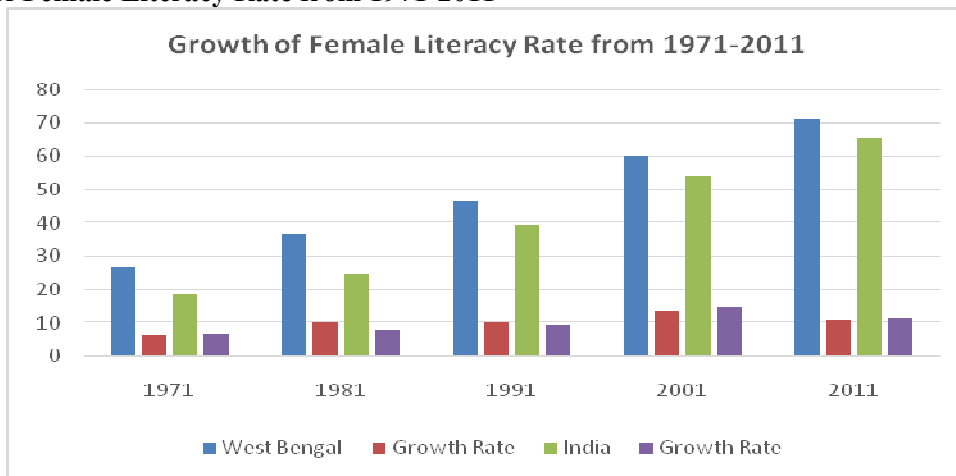
Gender disparity in work participation rate in Major states of India						
State	Participation rate				Change	
	Male	Female	Male	Female	Male	Female
	2001	2011	2001	2011		
Andhra Pradesh	56.2	57	35.1	36.2	0.8	1.1
Assam	49.9	53.6	20.7	22.5	3.7	1.8
Bihar	47.4	46.5	18.8	19.1	-0.9	0.3
Gujarat	54.9	57.2	27.9	23.4	2.3	-4.5
Haryana	50.3	50.4	27.2	17.8	0.1	-9.4
Himachal Pradesh	54.6	58.7	43.7	44.8	4.1	1.1
Karnataka	56.6	59	32	31.9	2.4	-0.1
Kerala	50.2	52.7	15.4	18.2	2.5	2.8
Madhya Pradesh	51.5	53.6	33.2	32.6	2.1	-0.6
Maharashtra	53.3	56	30.8	31.1	2.7	0.3
Odisha	52.5	56.1	24.7	27.2	3.6	2.5
Punjab	53.6	55.2	19.1	13.9	1.6	-5.2
Rajasthan	50	51.5	33.5	35.1	1.5	1.6
Tamil Nadu	57.6	59.3	31.5	31.8	1.7	0.3
Uttar Pradesh	46.8	47.7	16.5	16.7	0.9	0.2
West Bengal	54	57.1	18.3	18.1	3.1	-0.2

Source: Census data (2001-2011)

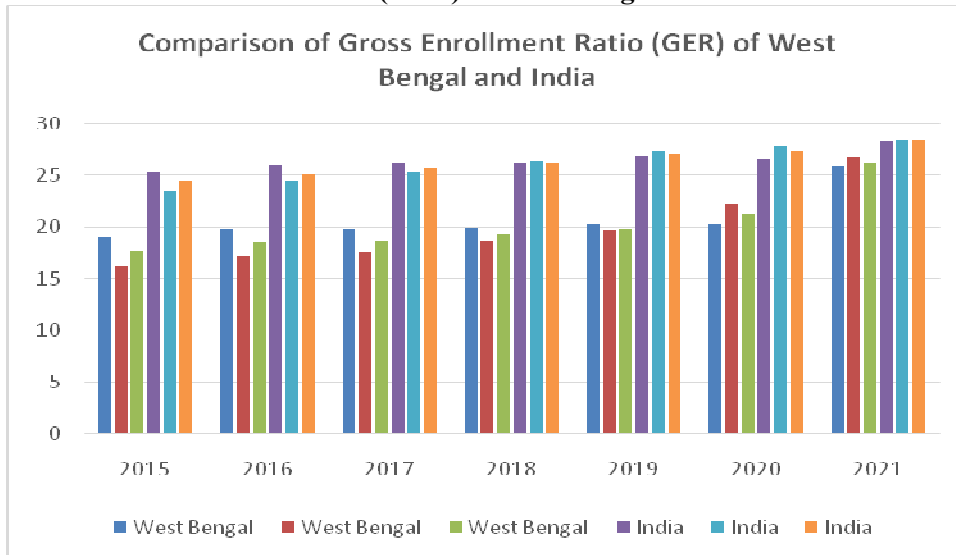
The table provides insights into the gender disparity in work participation rates across major states of India from 2001 to 2011. From 2001 to 2011, West Bengal's rates of work participation by gender were usually more equitable than those of other states. Compared to several other states, West Bengal has comparatively greater rates of involvement for both males and females. The state continued to have a smaller gender disparity in employment than states like Uttar Pradesh, Haryana, Punjab, and Gujarat. During this time, the gender gap widened in several states, although gender parity remained largely stable or even significantly improved in West Bengal. In West Bengal, however, there was a minor decline in the proportion of women working between 2001 and 2011, suggesting that focused initiatives are required to preserve or advance gender parity in the workforce. Comparing West Bengal's performance to many other major Indian states throughout the required period, the state did well overall in terms of gender inequality in labour participation rates.



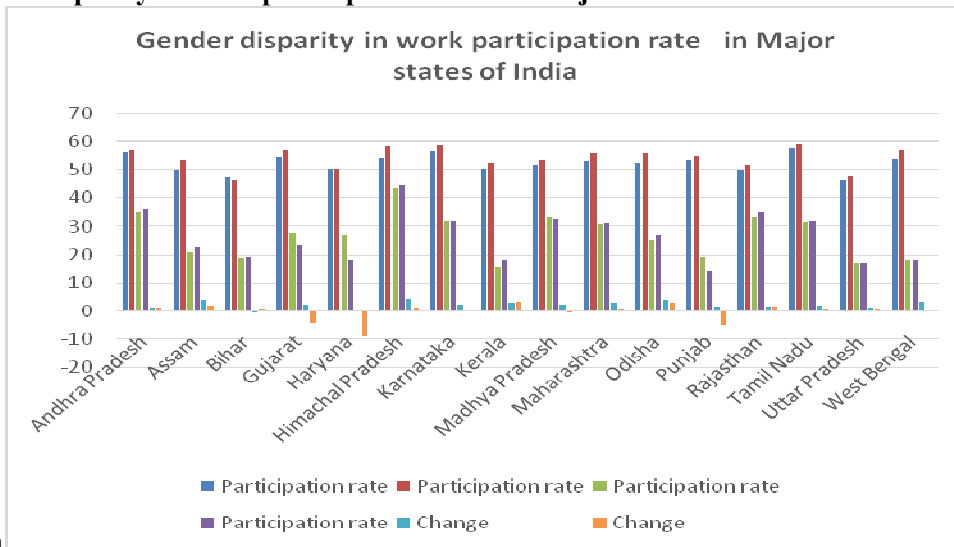
Analysis and Interpretation of Data
Growth of Female Literacy Rate from 1971-2011



Comparison of Gross Enrolment Ratio (GER) of West Bengal and India



Gender disparity in work participation rate in Major states of India



India

**Discussion:**

Even though West Bengal's female literacy rate has increased, there is still a critical need to improve women's access to higher education. Although the state's labour participation rates are reasonably equitable when compared to other states, there has been a slight decrease in the number of female workers. These results highlight the significance of focused initiatives to advance gender equality in the workplace and education, highlighting the revolutionary potential of higher education in empowering women in West Bengal.

Conclusion:

This study highlights the advancements made in West Bengal in increasing the rates of female literacy and encouraging fair work participation. However, there are still issues, especially with maintaining women's participation in the workforce and providing them with greater access to higher education. Although West Bengal has made great progress towards gender equality, more has to be done to address the underlying inequalities and impediments that prevent women from achieving full equality. West Bengal can move closer to attaining gender parity and using the full potential of its female population by giving priority to programs that increase educational opportunities and create a welcoming environment for women in the workforce.

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Role of Women in Industrialization & Social Changes in Dadra Nagar Haveli

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ABSTRACT:-

The basic economic activity of the territory is agriculture involving about 60% of the working population. The total land area under cultivation is 236.27 square kilometers (58,380 acres) i.e. 48% of the total geographical area. Agriculture sector has given a major boost to the economy of DNH.

Another major contributor to the economy is the manufacturing industries. Due to heavy industrialization in the region owing to tax sops for industries in the union territories, steady growth in employment has been observed. The employment generation is increasing at a pace of 5% per annum.

Industrialization in the area began in 1965 when the first industrial unit in the UT was started at Piparia, Silvassa in the cooperative sector by Dan Udyog Sahakari Sangh Ltd, following which three industrial estates were established at Masat (1976), Khadoli (1982) and Silvassa (1985). Earlier (before 1965) only traditional craftsmen who made clay pots, leather items, viz., chappals, shoes and some other items of bamboo were present. Since there was no sales tax in the UT, it attracted many entrepreneurs. Around 30 new units comprising Engineering, fabric weaving units and dyeing and printing units were established until 1970.

INTRODUCTION:-

Industrialization of a country means the inclusion of manufacturing industries in addition to agricultural industries to develop the country. A country which is based only on agriculture cannot develop as much as an industrialized country can. In fact, both of these are the pillars that sustain a stable economy for a country. Despite the disadvantages of industrialization affecting the environment and people's health, the country remains underdeveloped. Industrialization is necessary to strengthen the economy along with technological advancement of the country. Industrialization in India started in 1854 with the first cotton mill in Bombay. Since then India has always progressed in its industrial system and thus from an underdeveloped country to a developing country. Economy plays an important role in the growth of every country around the world. Economy is what gives a developed country an identity. The economy of developed countries mainly depends on the industrial sector while the economy of underdeveloped countries mainly depends on the agricultural sector. Industrialization plays an important role in bringing about economic changes in numerous countries around the world to revive economic conditions and industrialization in India also brought about the same change.

SELECTION OF THE STUDY AREA:

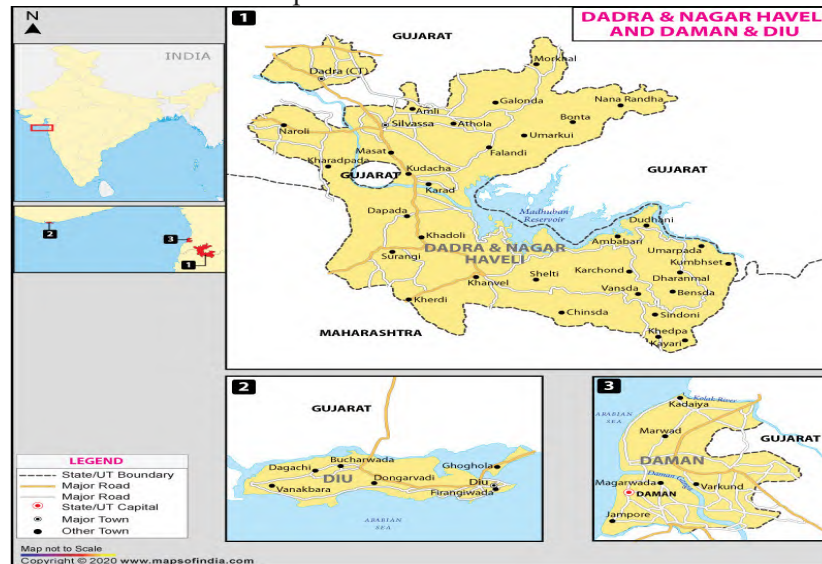
Dadra and Nagar Haveli is a district of the union territory of in western India and extend of this union territory of Latitude: $30^{\circ} 42' N$ Longitude: $76^{\circ} 54' E$. It is composed of two separate geographical area Dadra & Nagar Haveli, located in between Maharashtra and Gujarat states and other, which is surrounded by Gujarat. Silvassa is the administrative headquarters of Dadra and Nagar Haveli.

Every coin has two sides in the same way Dadara & Nagar Haveli is developed in the context of industry but if we look at other sides we find that the society, community is still backward by their social & economical condition. Due to such reason it is required to research on said topic. In order to



investigate some of these problems the role of women in industrial development in DNH, have been selected for the study.

Map:- 1.1: Location of DNH



OBJECTIVES:-

Researcher has set following objectives for this research paper:-

- 1) Role of Women in Industrialization & Social Changes in Dadra Nagar Haveli
- 2) To study overall development in DNH.

HYPOTHESIS:-

"Social and economic changes brought about by industrialization in Dadra Nagar Haveli"

RESEARCH METHODOLOGY:-

The data and the information are the most vital requirement for a research. The analysis of entire research is to be based on data and information collected. Hence the present work will be based on both primary and secondary sources of data.

The researcher finds out accurate data from research with the help of statistical analysis. The tabulated data will analyze with the use of various statistical methods and prepare maps, graphs, and diagrams will finalize with the help of cartographic techniques.

EXPLANATION:

Dadra & Nagar Haveli is a predominantly a backward area in both the way economically as well industrially. It has an area of 491 Sq kms. and surrounded by State of Gujarat and Maharashtra, which are having a very healthy position, economical and industrial. Further the U.T. is located at almost equal distance from Mumbai, a Business/Economic capital of the country and Surat a Business/economic capital of Gujarat State. West sea coast is just 30 kms. Nearest railway station is Vapi on Western railway which is 18 kms from Silvassa, the Head Quarter of Dadra & Nagar Haveli. Thus U.T. has a location advantage.

In 1971, Govt of India has declared U.T. as industrially backward area/district and extended the Scheme of 10% cash subsidy to the industrial units on their capital investment. The quantum of subsidy was increased gradually to 15% and 25% subsequently which resulted in speedy industrial development of the territory. This Scheme was terminated from 30th September 1988 and during this period the Government has disbursed subsidy to the tune of Rs.12, 33, 66,142/- say Rs. 12.5 crores to the Units established

There are 39 Industrial Estates in Daman, 3292 Industrial Units of which 2929 are in the small scale sector. Two industrial areas have been developed by OI DC at Daman and other industrial



areas are located at Dabhel, Bhimpore, Kachigam and Kadaiya. Industrial development in Dadra and Nagar Haveli started with the establishment of an industrial estate under the co-operative sector by Dan Udyog Sahakari Sangh Ltd. in 1965. There are more than 45 private Industrial Estates in the UT. Thereafter, three Governments Industrial Estates have been developed at Silvassa, Masat and Khadoli in the territory during 1972-85. There are 3175 Industrial Units of which 2620 are in the Micro/Small sector and 590 in Medium/ Large scale sector. On the whole it is estimated that industry alone provides employment to 1, 20,000 people in the two territories.

The key sectors which have a large presence include polyester and cotton yarn (it is estimated that 80% of India's polyester yarn is made in these two UTs), plasticizers, papers, and petroleum by products such as lube oils, pharmaceuticals, plastics, electrical conductors, marble tiles. In the textile sector, the industrial units are engaged in spinning (mainly cotton and micro yarn spinning) and processing (mainly texturizing, twisting, weaving and knitting activities). While, the main activity of the plastics sector is injection and blow molded articles, includes industrial as well domestic household products, furniture, etc. The paper industry is engaged in the manufacturing of corrugated paper boxes, sheets, rolls, paper tubes, etc.

Table No 1.1:- Scenario of industries in DNH

Sr No.	Head	Unit	Particulars
1	registered industrial unit	No.	3277
2	total industrial unit	No.	3277
3	registered medium & large unit	No.	549
4	estimated avg. no of daily worker employed in small scale industries	No.	42913
5	employment in large & medium industries	No.	23494
6	no of industrial area	No.	4
7	turnover of small scale industries	in lacs	-
8	turnover of medium & large industries	in lacs	

Source: - MSME – Development Institute Govt. of India

CONCLUSION:-

Impact of Industrialization on the Indian Economy Industrialization has caused a negative impact upon the ecological management of the country; there have been severe problems such as pollution of various kinds, air, water and sound with discharging of harmful gases such as carbon dioxide.

There has been an increase in population, where people are coming from rural areas in search for jobs, In rural areas, industries are closing down with the impact of industrialization in urban areas and villagers are becoming jobless, some have a low level of education, whereas others do not have any education at all and in order to sustain their living they are moving to urban areas in search for jobs. Industrialization has been positive in some cases, whereas negative in others

Industrialization changes in the local population structure. Like, male to female ratio, mortality rate. Birth Rate, Age Structure of Population, Main Workers, Marginal Workers, Agricultural Workers. The ratio of nuclear family to joint family varies.

Along with this, the level of education in the population, the level of labor, the standard of living of the people, the development of the area is greatly affected by industrialization. The present research aims to find out the expected effect of industrialization on the study area of Dadra Nagar Haveli.

Due to the large number of tribal women in Union Territory of Dadra and Nagar Haveli, the number of women in agro-based industries, oil industry, plastic industry and other industries is significant. Therefore, the role of women in industrialization in this region is towards development.

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Analysis Of Female Work Participation Based On Sex Ratio Of Marginal Workers In Jalgaon District (Ms)

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ABSTRACT :

The present paper analyses the female work participation based on sex ratio of Marginal workers in in Jalgaon district of Maharashtra. The data for the present study is obtained from the District Census Handbook of Jalgaon district for the years 2001 and 2011. Decadal changes incurred in sex ratio of marginal workers are calculated as relative changes occurred between 2001 and 2011. From the present study, it is clear that Very high sex ratio of marginal workers was recorded during the year 2001 and it showed decline in the year 2011. There is considerable decline in the sex ratio of marginal workers in all tehsils of the district. This declines is positive change which suggest that females in the district are getting the status of full time workers instead of marginal workers.

KEYWORDS : Sex Ratio, Marginal workers, Jalgaon district

INTRODUCTION :

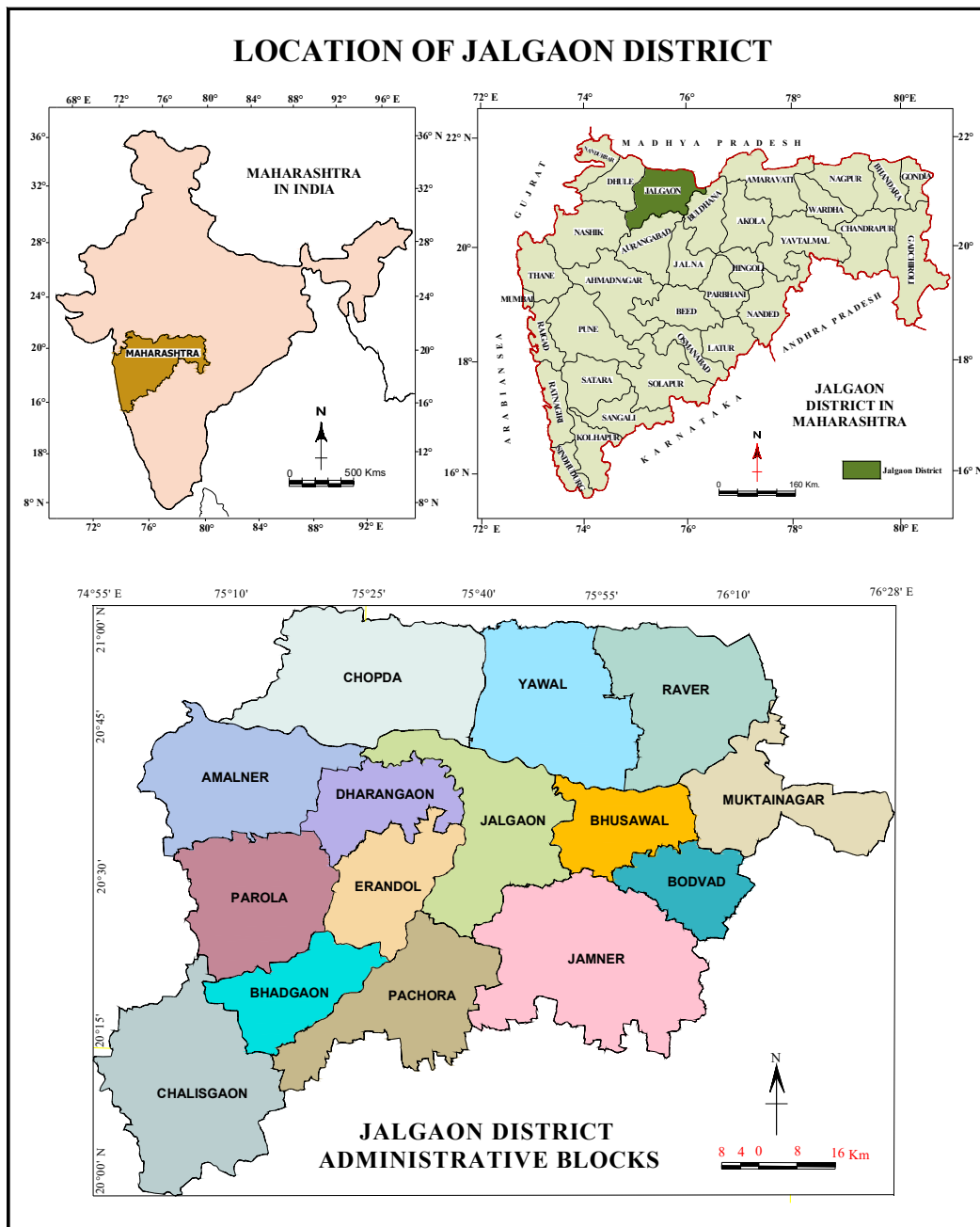
'Among various elements of population composition, sex composition, age composition and economic composition hold a prime place for population geographers. The separate data for males and females are important for various types of planning and for the analysis of the demographic characteristics such as natality, mortality, migration, marital status, economic characteristics, etc. The balance between two sexes affects the social and economic complementary roles in the economy and society, the study of sex composition assumes added significance for a population geographer.' (Chandana, 2011)

The numerical measurement of sex composition of a population is often expressed in terms of sex ratio. This ratio is calculated differently in different countries. In some countries like Russia, it is expressed in terms of percentage of male or female population. In India, however, the sex ratio is calculated in terms of number of females per thousand males.

The present paper deals with the analysis of female work participation by calculating spatio-temporal changes occurred in the sex ratio marginal workers. It thoroughly discuss the changes incurred in sex ratio of Marginal workers. To understand the changing role of females in work participation rate, changes in sex ratio of marginal workers are taken into consideration.

The Study Region

The region under study, i.e. Jalgaon district is flanked by the Satpura ranges to the north and Ajanta hills to the south and the central part of the district is covered by well-known Tapi river basin which flows towards the west. The region experiences slightly different climate than by rest of the state of Maharashtra, since it is located away from the coast but at much lower altitude than the rest of the plateau of Maharashtra. The location away from the coast has resulted in high range of mean daily temperature which is slightly than 15 0 C. Low altitude has resulted in abnormally high maximum summer temperature which is normally above 40 0 C. The district is bounded by the state of Madhya Pradesh to the north. The rivers Anner and Panjhara form a boundary in the west between the region and the Dhule district. In the east, the district under study is bordered by Buldhana district. To the south, Satmala, Ajanta and Chandor hills form a natural boundary between the study region and the districts of Nasik and Aurangabad. The Jalgaon district which is one of the 34 districts of Maharashtra lies between 200 N and 210 N latitudes and 740 55' E and 760 28' E longitudes. The total area of the district is 11765.0 sq. Km. According to 2011 Census, the total population of the region was 42, 29, 917. The proportion of urban population to total population in the district is 31.74 percent. This urban population resides in 01 city with Municipal Corporation, 14 Municipal towns and 05 Census towns.



Map No.1

OBJECTIVE :

The objective of the present research paper is to analyse the female work participation based on the sex ratio of marginal workers in Jalgaon district of Maharashtra.

DATA AND METHODOLOGY :

The data for the present study are of secondary type, which are collected from the District Census Handbooks of 2001 and 2011 for Jalgaon district. The sex ratio of marginal workers are calculated as female marginal workers to per thousand male marginal workers using conventional formula. The spatio-temporal changes are based on relative percentage changes incurred during the decade of 2001 and 2011. While calculating spatiotemporal changes, the data of 2001 are considered as base, and then relative changes incurred in sex ratio of marginal workers are calculated accordingly for each tehsil of Jalgaon district. The results, thus obtained are elaborated thoroughly with the help of table and maps.

**RESULTS AND DISCUSSION****SEX RATIO OF MARGINAL WORKERS :**

All those who worked for some time (less than 6 months or 183 days) during the one year preceding the date of enumeration but not for the major part, have been treated as marginal workers. The proportion of females is higher in marginal workers as compared to males. It is due to limited availability of job opportunities and paucity of jobs. Agricultural workers do not get job throughout the year. Agricultural operations are seasonally and differ according to types of crops cultivated. It also differs from region to region due to varied geographical conditions. Most of the agricultural operations are completed by employing female workers for the period of few days or weeks. Therefore, the work participation rate in marginal workers is more in females. This is also proved by the fact that the sex ratio of marginal workers is higher in agricultural tehsils, while it is found very low in industrially and economically developed tehsils like Jalgaon and Bhusawal.

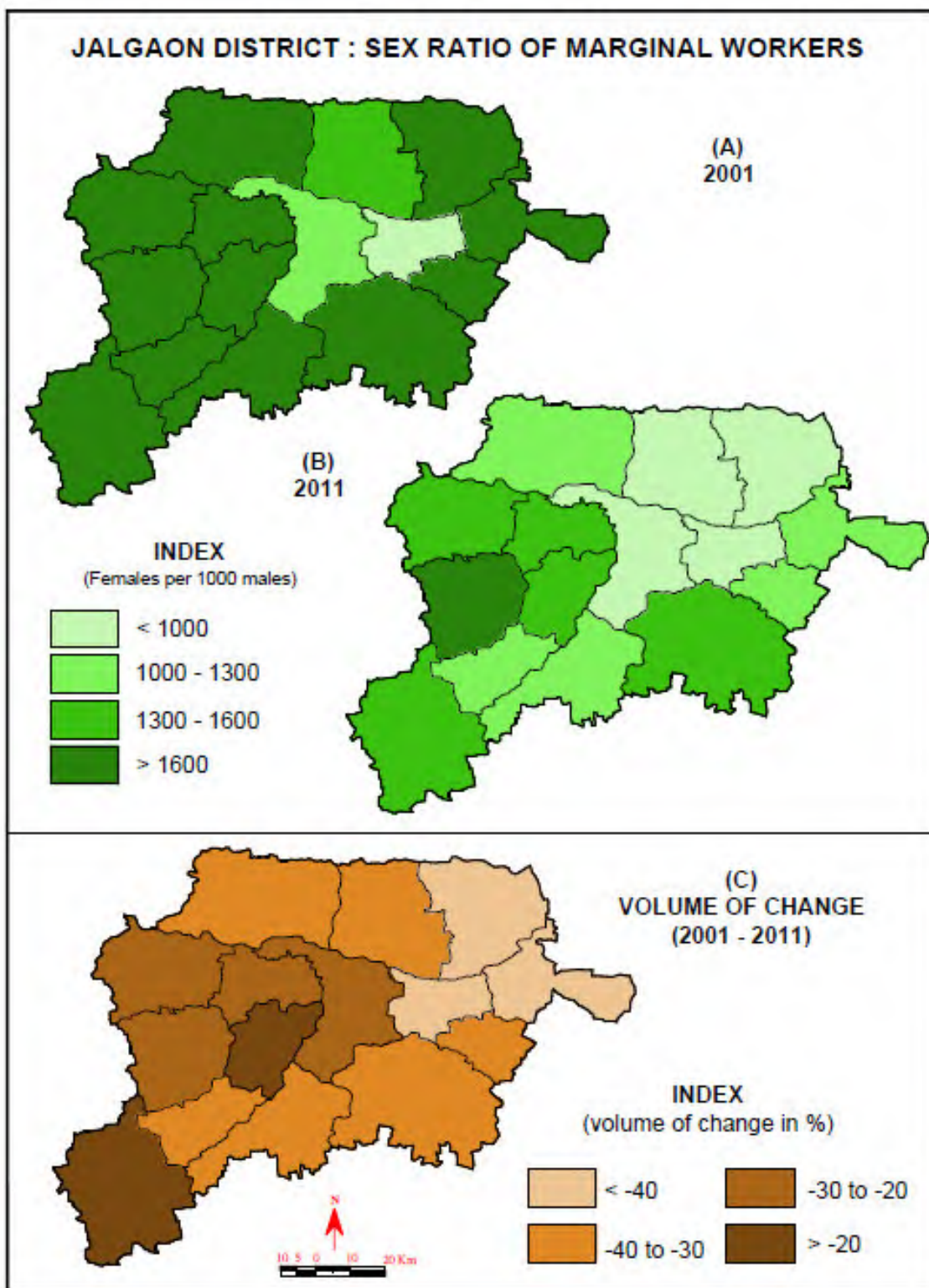
Very high sex ratio of marginal workers was recorded during the year 2001. It was 1707 females per 1000 males for the district as a whole. There were 12 districts located to the western and eastern parts of the study area, which had recorded sex ratio of marginal workers above 1600. Among these, the highest sex ratio was recorded in Parola tehsil (2273 females) followed by Muktainagar (2070 females) tehsil. The lowest sex ratio of marginal workers was recorded in Bhusawal tehsil (901 females) followed by Jalgaon (1190 females) and Yawal (1491 females).

Table No. 01 - Jalgaon District : Sex Ratio of Marginal Workers (2001-2011)

Sr. No.	Tehsils	Females per 1000 Males		Volume of change %
		2001	2011	
1	Chopda	1711	1031	-39.76
2	Yawal	1491	951	-36.22
3	Raver	1967	943	-52.04
4	Muktainagar	2070	1042	-49.67
5	Bodvad	1744	1059	-39.27
6	Bhusawal	901	525	-41.74
7	Jalgaon	1190	885	-25.63
8	Erandol	1919	1557	-18.87
9	Dharangaon	1848	1461	-20.93
10	Amalner	1875	1369	-27.00
11	Parola	2273	1678	-26.16
12	Bhadgaon	1981	1202	-39.31
13	Chalisingaon	1653	1366	-17.33
14	Pachora	1963	1294	-34.05
15	Jamner	1917	1333	-30.48
Jalgaon District		1707	1121	-34.31

Source : District Census Handbooks of Jalgaon District, 2001 & 2011.

As compared to 2001, sex ratio of marginal workers is declined and recorded 1121 females per 1000 males for the district. There is considerable decline in the sex ratio in all tehsils of the district. Parola tehsil of the district has recorded the highest sex ratio in the year 2011. There are five tehsils namely Amalner, Dharangaon, Erandol, Chalisingaon and Jamner have recorded sex ratio between 1300 and 1600 females per 1000 males. Sex ratio ranging between 1000 and 1300 females is recorded in five tehsils namely Chopda, Bhadgaon, Pachora, Bodvad and Muktainagar. The lowest sex ratio of marginal workers is recorded in Bhusawal tehsil followed by Jalgaon, Raver and Yawal tehsils.



Map No. 2

Decadal volume of percentage change is calculated in table 1 and shown in Map No. 2, C. It is found that during the decade sex ratio of marginal workers has declined by 34.31 percent. It is observed that in all tehsils of the study area sex ratio is found declined. There are three tehsils which have recorded more than 40 percent decline in the sex ratio. Among these, tehsil Raver has recorded the maximum decline in sex ratio followed by Muktainagar and Bhusawal. Six tehsils from the district have recorded decline of sex ratio between 30 and 40 percent. These tehsils are mainly located in



south and northern parts of the district. Four tehsils located in western and central parts of the district namely Amalner, Parola, Dharangaon and Jalgaon have recorded decline of sex ratio between 20 and 30 percent. Erandol tehsil has recorded the lowest decline in sex ratio in the district during the last decade.

CONCLUSION :

Very high sex ratio of marginal workers was recorded during the year 2001. It was 1707 females per 1000 males for the district as a whole. It is declined and recorded 1121 females per 1000 males in 2011. There is considerable decline in the sex ratio in all tehsils of the district. It is found that during the decade sex ratio of marginal workers has declined by 34 percent. It is observed that in all tehsils of the study area sex ratio is found declined.

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Entrepreneurship and women-led businesses

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Abstract

The paper explores the dynamics of entrepreneurship in the context of women-led businesses. It delves into the challenges and opportunities faced by female entrepreneurs, with a focus on access to capital, gender bias, digital transformation, and policy support. The study aims to highlight the significant role of innovation and technology in enhancing the success rates of women-led ventures and forecasts the future directions of women entrepreneurship.

Keywords

Women Entrepreneurship, Challenges, Opportunities, Digital Transformation, Gender Bias, Innovation, Policy Support.

1. INTRODUCTION TO WOMEN ENTREPRENEURSHIP

1.1 Definition and Scope of Women Entrepreneurship

Women entrepreneurship refers to the process by which women initiate, organize, and run their business enterprises.

It encompasses a broad range of activities across all sectors of the economy, from small-scale, home-based businesses to large-scale corporate ventures. Women entrepreneurs are recognized for their contributions to innovation, job creation, and economic development. The scope of women entrepreneurship is extensive, covering various industries such as retail, technology, finance, health care, education, and more. This diversity not only illustrates the versatility of women in adapting to different business environments but also highlights their role in driving economic growth and social change.

1.2 Historical Overview of Women in Business

The history of women in business is a testament to their resilience and adaptability in the face of societal and economic challenges. Historically, women's roles in business were limited by legal and cultural restrictions. However, even in ancient and medieval times, there were notable exceptions of women who led trade initiatives, managed estates, and engaged in craftsmanship. The industrial revolution and subsequent societal changes in the 19th and 20th centuries opened new opportunities for women, albeit slowly. The post-World War periods saw a significant shift as women increasingly participated in the workforce and started businesses, often out of necessity or as a result of opportunities that arose from societal changes.

In the latter half of the 20th century, the feminist movement and policy changes in many countries further supported women's rights and access to business opportunities. Education and legislative reforms enabled more women to acquire the skills and resources needed to start and grow their businesses. Today, women entrepreneurs are recognized not only for their economic contributions but also for challenging and reshaping the traditional gender roles in the business world.



1.3 Global Trends in Women-Led Businesses



The last few decades have witnessed a significant increase in the number of women-led businesses worldwide, a trend fueled by globalization, digital technology advancements, and evolving societal attitudes towards gender equality. Women entrepreneurs are making their mark in both developed and developing economies, contributing to innovation, economic diversification, and job creation.

- **Rise in Entrepreneurial Activity:** There has been a notable rise in female entrepreneurial activity, with women starting businesses at a faster rate than men in many parts of the world. This increase is evident in various sectors, including technology, healthcare, education, and creative industries.
- **Impact on Economies:** Women-led businesses significantly contribute to global economies by boosting GDP, creating jobs, and fostering innovation. Their unique perspectives often lead to the development of novel solutions and products that meet the diverse needs of their communities and markets.
- **Access to Resources and Networks:** The expansion of digital platforms and social networks has provided women entrepreneurs with unprecedented access to resources, markets, and communities. This connectivity has enabled them to scale their businesses and reach global audiences.
- **Policy and Institutional Support:** Governments and international organizations have increasingly recognized the importance of supporting women entrepreneurs. Initiatives aimed at providing access to finance, education, and mentorship have been critical in empowering women to start and grow their businesses.
- **Challenges Remain:** Despite these positive trends, women entrepreneurs still face significant barriers, including access to capital, gender bias, and balancing business and personal life. Addressing these challenges is crucial for ensuring the continued growth and sustainability of women-led businesses.

2. REVIEW OF LITERATURE

2.1. Smith (2020): Impact of Gender Bias on Funding Opportunities for Women-Led Startups

Smith's (2020) research delves into the pervasive issue of gender bias within the venture capital and funding ecosystem and its impact on women-led startups. The study reveals that despite the growing number of women entrepreneurs, they still face significant disparities in securing funding compared to their male counterparts. This discrepancy is not only attributed to the lower number of women in venture capital decision-making roles but also to entrenched stereotypes and biases that question the competence, expertise, and growth potential of women-led ventures. Smith's analysis includes quantitative data on funding allocation, interviews with female entrepreneurs, and suggestions for mitigating gender bias in funding. The paper argues for more inclusive funding criteria, the importance of female representation among investors, and the need for targeted initiatives to support women-led startups.

2.2. Johnson (2018): Opportunities for Female Entrepreneurs through Digital Platforms

Johnson (2018) explores the transformative role of digital platforms in leveling the playing field for female entrepreneurs. The study highlights how e-commerce, social media, and online marketing tools offer unique opportunities for women to start and expand their businesses with relatively low overhead costs. Johnson provides case studies of successful women-led businesses that have leveraged digital platforms to reach global markets, enhance customer engagement, and build supportive online communities. The research underscores the importance of digital literacy and access to digital resources as critical factors for the success of female entrepreneurs in the digital age.

2.3. Doe & Lee (2019): Government Policies Supporting Women Entrepreneurs

The collaborative work of Doe & Lee (2019) reviews the effectiveness of government policies designed to support women entrepreneurs in various countries. Their comparative analysis identifies key policy areas that significantly impact the success of women-led businesses, including access to finance, education and training programs, legal rights, and childcare support. The study evaluates several case studies where policy interventions have led to an increase in women's entrepreneurial activity and economic empowerment. Doe & Lee advocate for comprehensive policy frameworks that address the multifaceted barriers faced by women entrepreneurs, emphasizing the need for collaboration between governments, private sectors, and non-profit organizations to create an enabling environment for women-led ventures.



2.4. Greenwood (2021): Balancing Business and Personal Life for Women Entrepreneurs

Greenwood's (2021) research addresses one of the most pressing challenges for women entrepreneurs: balancing business commitments with personal and family responsibilities. The study discusses the dual pressures faced by female business owners, stemming from societal expectations and the intrinsic demands of entrepreneurship. Greenwood utilizes qualitative interviews to illuminate the strategies women employ to manage this balance, including flexible work arrangements, delegation, and the integration of technology to streamline business operations. The paper also highlights the role of supportive networks and policies, such as parental leave and childcare services, in facilitating a healthier work-life balance for women entrepreneurs. Greenwood concludes with recommendations for both businesses and policymakers to create more supportive structures for women balancing entrepreneurship and personal life.

3. OBJECTIVE OF THE PAPER

To critically analyze the landscape of women entrepreneurship, focusing on the challenges they face, the opportunities available to them, and the role of innovation and technology in their businesses. The paper also aims to project future trends and recommend policies for supporting women entrepreneurs.

4. CHALLENGES FACED BY WOMEN ENTREPRENEURS & OPPORTUNITIES FOR WOMEN ENTREPRENEURS

4.1 Challenges

❖ **Access to Capital and Financial Resources** One of the most significant challenges faced by women entrepreneurs is the disparity in access to capital and financial resources. Studies show that women-led startups receive significantly less venture capital funding than those led by men. This gap is not just in venture capital but also extends to bank loans, angel investments, and other forms of financial support. Factors contributing to this disparity include investor biases, smaller networks for women that can provide financial backing, and a lack of collateral for securing loans. This challenge often forces women entrepreneurs to rely on personal savings or loans from family and friends to launch or expand their businesses.

❖ **Gender Bias and Stereotypes in Business** Gender bias and stereotypes deeply influence the entrepreneurial journey of women. These biases manifest in various ways, from being taken less seriously than male counterparts to facing assumptions about their commitment and capabilities. Stereotypes about industries deemed "appropriate" for women also limit the perceived potential of women-led businesses, affecting everything from funding to customer perceptions. Overcoming these biases requires persistent effort, education, and a strong support network.

❖ **Balancing Business and Personal Life** Women entrepreneurs often face the dual pressure of managing their businesses and fulfilling family or societal expectations. This balancing act can be particularly challenging due to traditional gender roles that place the bulk of caregiving and household responsibilities on women. The stress of managing both spheres can impact mental health, business growth, and personal satisfaction. Effective time management, delegation, and setting clear boundaries are essential strategies for managing these pressures.

❖ **Navigating Predominantly Male Industries** Entering and thriving in industries dominated by men present unique hurdles for women entrepreneurs. These challenges include overcoming exclusion from important networks, facing overt or subtle sexism, and challenging industry norms that favor men. Success in these environments often requires women to develop robust strategies, such as finding mentors, building strong professional networks, and asserting their value and capabilities.

4.2 Opportunities

❖ **Digital Transformation** The digital age has leveled the playing field in many ways, offering unique opportunities for women entrepreneurs. Digital platforms enable women to start and grow businesses with lower upfront costs, reach global markets, and access resources and networks that were previously out of reach. E-commerce, digital marketing, and social media have opened new avenues for women to innovate and compete effectively.



❖ **Social Entrepreneurship and Impact Investing** Women entrepreneurs are leading the charge in social entrepreneurship, using their businesses to address social, cultural, and environmental issues. This focus not only fulfills a passion for making a positive impact but also attracts impact investors looking to support businesses with a dual purpose of profit and social good. The rise of impact investing has opened new funding avenues for women-led ventures focused on social change.

❖ **Networking and Support Systems for Women in Business** The growth of networks and support systems specifically for women in business has been a game-changer. These networks provide mentorship, resources, collaboration opportunities, and emotional support. They play a crucial role in breaking down feelings of isolation and providing a sense of community. Women-focused accelerators, incubators, and networking groups have been instrumental in elevating women entrepreneurs.

❖ **Government Policies and Programs Supporting Women Entrepreneurs** Governments around the world are recognizing the value of supporting women entrepreneurs as a strategy for economic growth and social development. Policies and programs designed to support women in business, such as grants, loans, training programs, and gender quotas for funding, have created a more supportive ecosystem for women-led ventures. These initiatives not only provide financial support but also help address some of the systemic barriers women face in entrepreneurship.

5. INNOVATION AND TECHNOLOGY IN WOMEN-LED BUSINESSES

The integration of innovation and technology plays a pivotal role in the success and growth of women-led businesses. The digital transformation across industries has opened new avenues for female entrepreneurs to launch, develop, and scale their ventures with unprecedented speed and efficiency. This section explores how digital transformation, e-commerce, and social entrepreneurship are empowering women entrepreneurs, underlined by relevant case studies and success stories.

5.1 Digital Transformation

Digital transformation refers to the incorporation of digital technology into all areas of a business, fundamentally changing how it operates and delivers value to customers. For women-led businesses, digital transformation offers tools to overcome traditional barriers to entry and growth, such as limited access to physical markets or networks.

❖ **Case Study:** A notable example is Rent the Runway, co-founded by Jennifer Hyman and Jennifer Fleiss. This innovative business model transformed the fashion industry by allowing customers to rent rather than purchase high-end clothing and accessories. Leveraging sophisticated logistics and inventory management technologies, they've created a platform that offers value and convenience to their customers while promoting sustainable fashion.

5.2 E-commerce

E-commerce has been a significant enabler for women entrepreneurs, allowing them to start online stores with relatively low startup costs and access customers worldwide. The e-commerce platform not only facilitates a direct-to-consumer model but also provides valuable data insights for better customer understanding and personalized marketing.

❖ **Success Story:** Glossier, founded by Emily Weiss, began as a beauty blog before evolving into a billion-dollar beauty brand. By leveraging social media and e-commerce, Glossier has successfully built a direct-to-consumer beauty company that heavily relies on community feedback for product development, demonstrating the power of digital platforms in building brand loyalty and customer engagement.

5.3 Social Entrepreneurship

Social entrepreneurship combines the innovative approach of a business venture with a mission to address social issues. Women entrepreneurs are increasingly using technology to drive social change, creating businesses that are not only profitable but also contribute positively to society.

❖ **Impact Example:** Soko, co-founded by Gwendolyn Floyd, Ella Peinovich, and Catherine Mahugu, uses technology to connect artisans in emerging economies to global markets. By developing a mobile platform that allows artisans to upload and sell their handmade jewelry directly to consumers around the world, Soko empowers women and communities, ensuring ethical practices and fair wages.



5.3 The Role of Technology in Scaling Women-Led Businesses

Technology serves as a critical enabler for scaling women-led businesses. Tools such as cloud computing, mobile technology, and social media marketing enable female entrepreneurs to reach wider audiences, streamline operations, and manage finances more efficiently. Furthermore, technology platforms offer valuable resources for networking, mentorship, and learning, crucial for ongoing business development and innovation.

❖ **Innovative Example:** Stitch Fix, founded by Katrina Lake, revolutionizes personal styling through data science. By combining the expertise of personal stylists with sophisticated algorithms, Stitch Fix offers customized clothing selections to its customers, showcasing the innovative use of technology to personalize the shopping experience.

6. FUTURE DIRECTIONS FOR WOMEN ENTREPRENEURS

The landscape of women entrepreneurship is continuously evolving, shaped by societal changes, technological advancements, and policy reforms. The future for women-led businesses is promising, with several trends and forecasts indicating a shift towards more inclusive, diverse, and innovative entrepreneurial ecosystems. This section delves into the predictions for the future of women-led businesses, the role of policy in this evolution, and recommendations for fostering a supportive ecosystem for female entrepreneurs.

6.1 Predictions for the Future of Women-Led Businesses

Increased Participation and Leadership: The number of women entrepreneurs is expected to rise, driven by greater awareness, education, and empowerment. This trend is further supported by a growing recognition of the unique perspectives and leadership styles women bring to business, which have been shown to contribute to more inclusive workplaces and innovative problem-solving strategies.

Technological Empowerment: Technology will continue to play a pivotal role in enabling women-led businesses to start, grow, and compete on a global scale. Digital platforms, e-commerce, and social media will become even more integral to business models, providing women entrepreneurs with tools to reach wider markets, access resources, and innovate.

Sector Diversity: Women entrepreneurs will venture into a broader range of industries, including those traditionally dominated by men, such as technology, engineering, and manufacturing. This diversification will be facilitated by increased access to education, mentorship, and networks in these fields.

Sustainability and Social Impact: Women-led businesses are likely to increasingly focus on sustainability and social impact, aligning their ventures with the goals of creating economic, environmental, and social value. This shift will attract support from consumers, investors, and partners who prioritize corporate social responsibility and sustainable development.

6.2 Role of Policy in Shaping the Future of Women Entrepreneurship

❖ **Enhanced Access to Funding:** Policies aimed at reducing the gender gap in funding are crucial. This could include incentives for investors to back women-led startups, government grants, and loan programs specifically designed for female entrepreneurs.

❖ **Education and Training:** Policy interventions should also focus on education and skill development, ensuring women have access to the resources they need to succeed in entrepreneurship. This includes STEM education, business management training, and digital literacy programs.

❖ **Childcare and Family Support Services:** Recognizing the challenge of balancing business and personal life, policies providing affordable childcare and family support services can significantly impact women's ability to pursue entrepreneurship.

❖ **Legal and Regulatory Reforms:** Addressing legal and regulatory barriers that disproportionately affect women entrepreneurs is essential. This includes reforming property and inheritance laws, ensuring equal rights for women in business, and removing bureaucratic hurdles.

6.3 Fostering a Supportive Ecosystem for Female Entrepreneurs

❖ **Mentorship and Networking Opportunities:** Creating more opportunities for mentorship and networking can help women entrepreneurs access valuable advice, resources, and support. This includes women-specific business incubators, accelerators, and networking groups.



❖ **Collaboration Between Stakeholders:** Encouraging collaboration between governments, private sector, academia, and non-profit organizations can create a more robust support system for women entrepreneurs. This collaborative approach can lead to more comprehensive and effective support programs.

❖ **Promoting Success Stories:** Highlighting and celebrating the success stories of women entrepreneurs can inspire others and challenge existing stereotypes. Media and educational institutions play a vital role in amplifying these stories.

❖ **Addressing Unconscious Bias:** Training programs and awareness campaigns aimed at addressing unconscious bias in the business community, including among investors, customers, and peers, are essential for creating a more inclusive environment.

7. RESEARCH METHODOLOGY

- **Type of Data:** The paper is purely based on secondary data.
- **Type of Research:** Exploratory and descriptive research.
- **Period of Research:** The period of study for the present paper is from 2000 to 2024.

8. CONCLUSION

Women-led businesses represent a vast untapped potential for economic growth, innovation, and social impact. The research points to the diverse contributions of women entrepreneurs across sectors, highlighting their ability to drive inclusive economic growth and innovation. The success stories of women-led ventures underscore the potential for women entrepreneurs to not only succeed in traditional and emerging markets but also to create new markets and business models. Harnessing this untapped potential requires a concerted effort from policymakers, investors, and the business community to create an enabling environment that supports and values the contributions of women entrepreneurs. Innovation and technology emerge as critical enablers for women entrepreneurs, offering powerful tools to overcome traditional barriers to business creation and growth. Digital transformation, e-commerce, and social entrepreneurship are just a few areas where women entrepreneurs are leveraging technology to innovate, reach global markets, and build scalable businesses. The role of technology in empowering women-led businesses is undeniable, providing pathways for entrepreneurship that are less dependent on traditional, often biased, funding and networking systems.

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Abuses of Women Human Rights for Spoiling the Images of Religious Celebrity.

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• **Abstract:** Laws are enacted for protecting our rights but now a days may cases of their misuse are taking place and reported. Need of movement to stop misuse of the new laws to protect women from sexual harassment. Prior to this also, many attempts were made to ravage the Indian Culture by decriminalizing homosexuality, enacting Antisuperstition law, Targeted violence bill and the likes. Regarding such situation Delhi High Court says “Many cases concerning the misuse of the tougher Anti rape laws are coming up. These laws are used as a weapon. Registering fake cases is like making a mockery of the law.” Anti- national forces are widely abusing Anti rapes laws to frame eminent personages who made revolutionary initiatives for nation’s good. Many innocent commoners are also becoming victims of these laws. Now the voice is raised by the society for amendments in these Laws and after all in women’s right.

Keywords: Women rights, conspiracy religious doctrinal responses.

Introduction:

Indian culture is an ancient culture. Our culture has been attack many times. It has passed through dark days; but nobody could destroy this ancient culture. Today; such a big proclamation of wisdom is being made at the universal level. Many foreign powers and proselytizers are involved in this conspiracy.

To destroy saints and the culture is to invite self-destruction. Those; who are bent upon destroying that eternal or Sanatana Dharma and Vedic culture; which existed even before god created this world, will get ruined.

• **Objective:**

Taking the above into consideration my study was aimed to make awareness of society to avoid the intellectual conspiracies against religious celebrities by using woman rights.

Methodology:

Sfrom variety of source like books, newspapers, TV-electronic media, Article, Govt. websites, Govt. declarations.. etc analyzing the secondary data a humble attempt has been made to get result.

Discussion:

According to Mr.Rajiv Jai, Chairman Coordination Council of All Bar Association, It seems that the Anti rape law was enacted only to harass Hindu religious celebrities because they were awakening the nation and build healthy society. Such type of massive conspiracy launched by anti-nationals to break the social structure of India. Today there are a large number of innocent persons suffering from false charges of rape or eve teasing or molestation.

The way the anti-rape law is used as a weapon is not a good sign for the society. It will create chaos and disorder in the society. To prevent this disease that is worse than cancer or even AIDS, Supreme Court would need to intervene. The Anti-rape law has provision that just on the basis of an allegation Leveled by a complainant, anyone can be sent to jail without any evidence. This law is being misused more widely than the anti-dowry law which could be misused to implicate any man at any time simply by the statement given by a girl or a woman. This should be changed soon else innocent eminent persons and ordinary persons will continue becoming victims of its misuse. Ideological subversion is the process which is legitimate and open. It destroys things like race, religion ideology and government system of any country. Then the ideology and government system of the other country is imposed on it. Just as we change the brain of every citizen of the country of our enemy to such an extent that despite the abundance of information, no one is able to come to sensible conclusions in the interest of defending themselves, their community and their country.



It's a great brainwashing process. It is a simple method to make somebody a permanent fool or crazy through brainwashing. It has to be done cleverly in such slow steps that people would hardly realize that they are being slow-poisoned to degenerate. There are four steps to transform the thinking and behavior of an entire population, over generations.

Conspiracies have been plotted against any saint or great man who worked for the protection of culture and mass awakening. Jagat Guru Adi Shankaracharya was defamed so much that he could not get wood for performing the funeral rites of his mother. Dirty allegations were leveled against Hindu religious celebrities. Constitution, judges, advocate and our social system-these four should take care of the great cultural heritage of our country. We need to see whether the level of the judges is against moral standards. Let us acquire all the virtues and positives of our great ancient system, tradition and cultural values; thereby earning the faith and confidence of society all over again.

Conclusion: In order to save Indian tradition & culture, we need to be vigilant the evil attempts of the anti-national forces. The awake and; alert civilians of the country, instead of getting deceived or misled by anyone, ought to realize the actual truth and demand amendments to such laws at the earliest. If you don't wake up now, tomorrow you too could become its victim!

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The Status Of Tribal Women In India

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The status of any social group is determined by its levels of health-nutrition, literacy education and standard of living. The tribal women, as women in all social groups, are more illiterate than men. The low educational status is reflected in their lower literacy rate, lower enrolment rate and their presence in the school. United Nations has defined the status of women as the “conjunction of position a women occupies as a worker, student, wife, mother. of the power and prestige attached to these positions, and of the right and duties she is expected to exercise” (UN, 1975). “To what extent, do women, compared with men, have excess to knowledge, to economic resources and to political power, and to what degree of personal autonomy do these resources permit in the process of decision-making and choice at crucial points in the lifecycle?” (UN, 1975). Women make up only 6% of India’s workforce and the numbers get skewed as you go up the corporate ladder. Only 4% women are at the senior management level and almost none in a leadership role. Status of women is generally measured using three indicators - education, employment status and intra-household decision-making power. In general women with higher education tend to have a better position (WHO, 1989). In some cases, however, education alone may not be sufficient to enhance status unless it engages employment as well (Hogan et al., 1999). In addition women’s ability to communicate with and convince their spouses or other members of the family indicates their decision-making autonomy. Women with great decision-making power are supposed to have a higher status in the household. In India women are discriminated due to several historical, religious and other reasons. A girl child is suppressed from the movement she is born in terms of personal development. She is made to undergo the feelings of being inferior and feeble. She is denied the prospects for personal expression. There are various hypotheses about why women have relatively high or low status. The common premise is that women status is high when they contribute substantially to primary subsistence activities. Women position is low in the societies where food getting is entirely men’s job like hunting, herding or intensive agriculture. In the historical times when warfare was essential, men were more esteemed than women. Likewise in the centralised political systems men had high status. Men in most societies contribute more to primary subsistence activities, as women have infant and child care responsibilities. However, women contribute substantially to primary subsistence activities that depend heavily on gathering and horticulture and in which men are away on labour or pastoral duties while subsistence work has to be done. When primary and secondary subsistence activities are counted, women work more than men. Male and female and other genders are culturally constructed categories, associated with culturally defined expected patterns of thought and behavior that are subjected to hierarchical distinctions, advantages and disabilities. In India the low status of women derives from a lack of control over material or social resources and from a lack of choice in the unfolding of one’s destiny. This started with men maintaining their monopoly over the use of ox-drawn plough used for breaking the dry, hard packed soils. Men achieved this monopoly for essentially the same reasons that they achieved over the weapons of hunting and warfare. Their greater bodily strengths enabled them to be more efficient than women. However a single measure cannot be used to assess the status of women; rather a multi-dimensional cluster of variables is required to indicate the status. Status is not a fixed rigid concept, it changes over time. Women occupy different positions in the social structure as they pass through the life cycle, and the very basis upon which the community ascribes power, privilege and prestige also changes. Tribal societies have been by and large characterised as egalitarian societies especially in relation to the hierarchical character of caste society. However, it cannot be said of women status. Status of women varies in different societies. All societies offer its children the presence of two genders and related roles, according to kinship, sexuality, work, marriage and age. It also supplies the broad guidelines for undertaking these roles through a body of attitudes, specifications, metaphors and myths. In the present study an effort has been to describe the status of women in four different ecological regions, with different socio- economic conditions and cultural backgrounds. The women,



which form part of this study are from- Hinduism, and the religious sphere of Bhil women of Maharashtra represent different spirits, gods, goddesses, deities, worship, fear, awe, reverence etc. The Bhils believe in witchcraft, once identified, the witches (always women) meet a severe treatment

If we see Bhil women in regard to their educational achievements, legal and political rights, employment opportunities and demographic characteristics, these women do not have high status. Majority of the tribal women in the study area have never attended school; therefore for those who have completed their primary education, it will make a positive difference in their status. Work status of women in these areas is broad and it includes all forms of women's labour force participation: formal as well as informal work, work inside and outside the home, and work for payment in cash or kind or no earnings. In these traditional tribal communities, the women have an important role to play. Gender principles are central to the organisation of traditional communities. Gender and the division of labour that depends on its recognition, are decisive elements giving these societies stability and cohesiveness (Illich, 1982). Emphasis on gender, a relational concept provides opportunities for looking at full range of social and cultural institutions, which reproduce gender hierarchies and gender-based inequalities. The cultural interpretation of gender is central to the identity and status of women that entails web of relationships. The conceptual framework to analyse women's status comprise the seven roles women play in life and work: - parental, conjugal, domestic, kin, occupational, community and as an individual In order to appraise the social status of women in these diverse ecological areas, the findings have been divided in to subsequent categories: - (a) a girl /daughter/ a unmarried woman; (b) a married woman; (c) a widow; (d) divorcee; and (e) a barren woman. Apart from the social status, women role in the social sphere; her political domain; religious sphere; economic activities; and decision making have been discussed.

Rights to Men and Women . Tribal women in the study area recognise the fact that they have been discriminated against in education, income, consumption, status and access to power; they have a worse health record than men; they suffer from social, cultural and legal discrimination and often from violence. They are discriminated on grounds of equity (which refers to equality of opportunities and choices) and efficiency. There is need for quantitative measurement, for a complete set of cultural and rights indicators to assess women's rights.

Labour Work Earlier when a woman was working on her farm or collecting minor forest produce from the forest for her family, she felt belonged to it. However with the change in scenario, when she has to do the labour work, she has to collect forest produce for the other agencies, her economic role becomes different. They feel as they are working as unskilled labourers, it does not help in improving their position. Providing skilled training to women may help in elevating their status. Tribal women insist on a need based plan for providing work on year round basis, in line with the multiple occupational pattern of their work.

Violence against Women. Few tribal women are free from threat and violence at the hands of their husbands. Violence often becomes a tool to socialise family members according to prescribed norms of behaviour with an overall perspective of male dominance and control. Kelkar situates violence against women 'in the socio-economic and political context of power relations' and it should include 'exploitation, discrimination, upholding of unequal economic and social structures, the creation of an atmosphere of terror,threat or reprisal and forms of religio-cultural and political violence (Kelkar, 1991). However, the violence in the form of female foeticide and infanticide suffered by women of other castes and communities it seems is not present among tribals.

Voting Rights. Tribal women take pleasure intheir voting rights and about 85 per cent of women in the study area exercised their right. Most of them follow the advice of their husbands or some of them are under pressure to accept the wishes of their husbands.

Reproductive Rights. Women in the study areas have no personal opinion on the women's movement in the other parts of the world on the reproductive health issue as a part of women' reproductive rights. They are not comfortable with the idea of women regulating their own fertility. Though they do manage to have abortionwith crude methods but men tackle major issuesof planning the family. However, the women's reproductive health problems are originated in gender inequalities, control of power and resources.



Utilisation of Health Services. Utilisation of health and maternal health services is influenced by the characteristics of the health delivery system such as the availability, quality and the cost of the services. However, it does not necessarily mean that if medical services are operational in an area all women are expected to avail the facility. It may be true that, even under the same conditions of availability, the response is different. Other factors such as social structure and status of women are equally important. In the study areas women could not take the decision on their own about going to health centers. It was not only peer pressure but lack of education was the deciding factor.

Conclusion - Here one may say that the public / domestic dichotomy is not the only criterion for determining women's status in society. Some tribal societies are patriarchal in which men dominate in public sector. However, in their own world women have a freedom, and a self-expression. They can only be understood on their own terms. With the onset of development programmes economic changes are taking place but tribal women remain traditional in their dress, language, tools and resources, because they grow food crops rather than cash crops. Significant changes have taken place in the two decades separating the United Nations Conferences on women in Mexico City (1975) and the meeting in Beijing (1995). Modernization is bringing changes, which affect men and women differently. Modernization brought by outside agencies is set in a male biased ideology, women are seen as inherently 'incapable'; the new techniques are aimed at men by men. Male values are also reflected in the view that development is solely dependent on technological and economic advances. Such values exploit both the environment and vulnerable groups such as women (Hewitt, 1989: 351). The thought that women are being treated shabbily, women centered programmes for developments were evolved which tended to overlook the importance of man-woman relations. Inadequate planning and implementation as well as culture resistance gave rise to more gender disparities. The association between cultures, economic organisations and different patterns of women's labour force participation ought to be implicit. Though efforts have been made in almost all countries to improve the status of women but it is still an unequal world.

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The Impact of Feminism and Feminist Movement throughout History: A Review

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Abstract

The present paper aims to discuss and to review the four phases of feminism and feminist Movement in brief. The world of woman is different than the man in many ways. Women had been considered inferior to men in past and hence subjugated by them at different spheres of life. It was during 1890s the first wave of feminism came to England from French. The movement shifted its centers from different concerns of women time to time and phase to phase. However, the focal cord on which movement was based is still the subordination of women on the social, cultural and political level /front due to various causes. Education and employment are the significant issues in the movement. The Movement started from the issues like right to vote, better working conditions, and education, (The first Phase), gender inequalities in law and order (The Second Phase), diverse needs of women of different races and communities. (The Third Phase) and sexual harassment, body shaming and rape culture. (The Fourth Phase). It is narrating the issues of women relentlessly. Considering the limit of the research paper a few books have been discussed herein this research paper to trace the history of feminism and Feminist Movement.

Key words: Feminism, Feminist Movement, women's issues.

Introduction:

From the beginning literature has been a tool for ruminating the social problems. Both the terms 'feminist' (1894) and 'feminism' (1895) came to English from French. Feminism came up as a result of "newly acquired social consciousness of some enlightened men and women" (31- Karan Singh) Feminism can be viewed as the opposition to the idea of subordination of women in family and society. It challenged the patriarchal thought which implies the claim of the men that they decide what is good for women and what is not that is also without consulting them.

Feminism may appear in various forms such as radical, socialist, Marxist, lesbian so on and so forth but at the root it is basically a concept concerned with the question of identity among women who share similar experiences in life. Traditionally, feminism was a mass movement, in the sense women clamored for political equality, civil rights, and job opportunities.

Today the movement has assumed an individualistic nature where women where women demand human rights and personal independence dismissing the erstwhile socially defined roles. However, this does not imply that women today wish to disturb the existing social and economic parameters. (Anita Myles, 2006)

Objectives of the paper:

1. To trace and review the history of feminism and feminist movement. 2. The paper also seeks to study the major concerns of the feminists' literary works and phases of feminism. 3. To study the periodic shift in Feminism and feminist Movement.

Hypotheses:

1. Feminism not only lead by Female writers but also the male writers.
2. Male writers contributed largely to the feminist movement through their literary works.
3. Feminist Movement is developing fast in Twenty-First Century due to social media across the world.
4. Feminist writers chiefly concentrated on the issues of women.

Materials and Method:

To trace and review the history and phases of feminist Movement and Feminism Textual and descriptive analytical method has been used. The selected works of the feminist writers of first and second phases have been taken into account for discussion. The paper does not relate to the types and features in details. The focus is solely on the four phases of Feminist Movement.

**Discussion:**

As Peter Barry opens his essay on 'Feminist Criticism' by asserting that "the women's movement of the 1960s was not, of course, the start of feminism. Rather, it was a renewal of an old tradition of thought and action already possessing its classic books which had diagnosed the problems of women's inequality in society, and (in some cases) proposed solutions." (2006)

Feminism and the movement has been already existed but it started to take shape when the French feminist critics primarily dealt with the theory of the role of gender in writing and the Anglo-American critics and theorists polarize around the thematic studies of writings by and about women in the true sense of the term. In the preface of the book, 'Feminism and the Post-Modern Indian Women Novelists in English' Anita Myles writes, "In fact, creative writings specially by the western women novelists, barring a few exceptions like Doris Lessing, are also premeditative so much so that female characters tend to be artificial because they are delineated as 'anti-male' or as artificially 'liberated'". (2006)

The Feminist Movement has been developed in four different phases so far, as it seems apparently. **The first phase** started in the 19th and early 20th Century. Women's right to vote, education, better working conditions for women and men's double standards of morality were some of the issues on which this phase of feminists concentrated mainly. "**A Vindication of the Rights of Women**" by Mary Wollstonecraft can be considered as a milestone in this journey of Feminist Movement. The writer, in this book, promotes the view that both the sexes are equal and advocates equal education. In her opinion education is the only tool that will bring necessary changes in social attitudes. One more book that is remarkable for Feminist Movement during this period is Virginia Woolf's "**A Room of One's Own**". In this book she asserts that women are equal to men in relation to produce literary works. Woman should have her resources and independence to utilize her creative talent for producing literary works of the highest level to that of Shakespeare.

The second phase of feminism was centered on the issues like gender inequalities in law and culture. This phase offered strong boost to the feminist movement to grow and develop. It was largely defined and headed by educated middle-class white women who built the movement chiefly around their own concerns. It was a period that is often taken together with the phrase "the personal is the political"—which knits the daily experience of women to systematic issues of gender oppression. The writers like Simone de Beauvoir, Betty Friedan, Kate Millet, Shulamith Firestone, Germaine Greer, Sheila Rowbotham and Juliet Mitchell made the movement strong through their literary works.

In "The Second Sex" Simone de Beauvoir deals with the concept of feminism. It discusses the facts historically important in the journey of woman as a part of society. Prejudiced views of men towards women. It also argues that men are not superior to women but they are different. The book appeals for equality in a society that no longer relies on the muscle dominance of men.

Betty Friedan's **The Feminine Mystique** describes the universal dissatisfaction of women in mainstream American society of the time. She has invented the term, Feminine Mystique for the purpose to describe the social view that women could find fulfilment through household work, marital life, and breeding of children alone. She also describes further in the book that the general attitude takes it granted that to be truly feminine means the women without desires for higher education, careers or a political participation instead they find complete satisfaction in completing domestic duties. Nevertheless, she has observed and noted that many housewives were unsatisfied with their lives but had difficulty articulating their feelings.

Kate Millet's "**Sexual Politics**" is taken as a central text of the **second-wave feminism**. In this book she interprets the few literary works of the Twentieth Century wherein the male authors describe the male dominion over females by portraying the sexual scenes with the intention to show masculinity connected with dominance and femininity with passivity. She analyses sexually explicit scenes in the literary works of Henry Miller, Norman Mailer and D.H. Lawrence from the point of view of male domination, Male identification and male centeredness which are the characteristics of patriarchy. Shulamith Firestone, Germaine Greer, Sheila Rowbotham and Juliet Mitchell are the some of the authors of the second phase.

The third Phase of feminist movement started in 1990s and focused on the diverse needs of women across the world. The drawbacks of the second phase have been reconsidered in this phase by



the feminists. Women of varied race and communities were at the center of the movement now. The third phase was much more inclusive of women and girls of colors than the first and second phases. This phase attempted to redefine woman as assertive, and powerful. The third wave of feminism helped the groups and individuals who were working for gender, racial, economic and social justice. Gloria Anzaldua, Jennifer Baumgardner and Amy Richards are some of the feminist writers who lead the movement by their writing.

The fourth Phase of the feminist movement as many claimed has started in 2012. Its focus was on the sexual harassment, body shaming, women empowerment along with other issues. Internet tools and social media have been used widely to bring the issues in limelight related to women empowerment and so on. The Me-Too Movement in the United States helped the survivors of sexual violence.

There are male writers, though not many, contributed to the Feminist Movement. J.S. Mill wrote an essay, '**The Subjection of Woman**' in 1869 and Friedrich Engels wrote, *The Origin of Family* in 1884. Mill's essay argues that people should be made able to cast vote to make themselves morally and intellectually independent and capable enough to stand on their own to fight for their rights. Engels opine that the present-day family is founded on the open or concealed domestic slavery of the wife. This family structure has tremendously affected both male and female along with society.

Conclusion: The Feminist Movement started with the aim to vent the problems of women in general. Feminist writers advocated the rights of women as women. There is a challenge for patriarchy. The first phase of this movement dealt with the problems related to men's double standards of morality. The books written by Virginia Woolf and Mary Wollstonecraft raised some questions and offered some solutions to the same questions to some extent. In the Second Phase feminist writers like Simone de Beauvoir, Betty Friedan, Kate Millet, Shulamith Firestone, Germaine Greer, Sheila Rowbotham and Juliet Mitchell played crucial roles to lead the movement through their books. The third Phase was headed by the feminist writers like Gloria Anzaldua, Jennifer Baumgardner and Amy Richards. The fourth phase is much different than the earlier three phases in the sense the movement has basically been run through internet and social media. Though some people are not ready to consider it the fourth phase The Me Too movement and its success throughout the world highlights the importance of this phase.

The first, third and fourth hypotheses are proved as Feminism not only led by Female writers but also the male writers though the number of male writers is limited as compared to the female writers. The issues of women are appeared in every phase though there is shifting of the center. The feminists of the fourth phase have been using internet and social media effectively to bring the issues in limelight.

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Depiction of Patriarchal Oppression and Discrimination in the Poetry of Indira Sant

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Abstract:

The present paper aims at exploring some of the representative poems of Indira Sant from feminist angles which are translated into English. The poems under inquiry are explicated in a way to show Sant's feminine concerns. It investigates the limits of feminine expressions in the poems of Indira Sant in regard with depiction of patriarchal oppression and discrimination. It aims at exposing the 'deliberate silences' in Sant's poems describing the heinous attitudes of patriarchal society towards women.

Keywords:

Patriarchy, domination, oppression, discrimination, gender, identity, etc.

Introduction:

Indira Sant is a prominent Marathi poetess who contributed immensely to the enrichment of Marathi poetry for almost six decades. Her poetry encompasses the wide range of subjects like love, nature, motherhood, compassion, social issues, etc. She has made an important contribution to children's literature by children's poems. She has written in Marathi from 1940 to 2000 which is divided in two periods 1940-1960 and 1960-2000. Some of her poems are translated into English by Vilas Sarang, Shanta Gokhale and Vinay Dharwadkar. Her poems in translation prominently unravel her depiction of patriarchal oppression, patriarchal discrimination, and quest for identity through the personas depicted. Three of her poems have been included in the second volume of Women Writing in India, "Kanav" is taken from Mrigajala: "Shapit" and Dhukyasarkha. Besides these there are many other poems of Indira Sant that have been translated into English like "Ekati" from Vanshkusum. For the present paper Compassion(Kanav), Spellbound (Shapit), Alone (Ekati) and Household Fires are selected for the analysis as they depict the patriarchal encroachment on the lives of women.

Her poems depict the world of a woman in search of identity and freedom. One of her famous poems Compassion(Kanav) is evident of the fact the persona of Sant's poem denounces patriarchy for its oppressive nature. The existing rules of behavior imposed on a woman turn the house into imprisonment. She beautifully gives vent to all this when she writes:

The cold earth
beneath the feet;
the oppressive roof
above the head:
four high walls
surround me
on the four sides.

When will it end,
this lifelong imprisonment?. (K.Lalita 123-124)

In the same poem, Sant further depicts the grief of a woman in confinement by unraveling how she transforms the room measuring twelve feet by twelve feet into thousand miles which denotes her longing for freedom and liberty. Sant makes a succinct depiction of the dormant desires which are commonly found in all the women. The poem is a pertinent expression to emotional and psychological suffocation of the women community at large. Nevertheless, Indira Sant's poetry remains in the confines of mere depictions of patriarchal oppression and Patriarchal discrimination. It does not rise to the level of, what Toril Moi calls, a specific kind of political discourse, a critical and theoretical practice committed to the struggle against patriarchy and sexism (Moi 204).

Further Indira Sant's poetry is an attack on naturalization of the social performance imposed on a woman under the pretext of gender-specific roles such as a daughter, a wife, a mother and so on. Woman is presented as the embodiment of sacrifice and dedication. Her poem, Household Fires



picturizes how certain sacrifices are naturalized through social expectations from a woman as being a daughter. She should submit herself to exorbitant expectations of society whenever there comes the time of sacrifice although she might be the breadwinner of the family. Indira Sant captures this condition in her poem Household Fires:

The daughter's job: without a murmur....
to pay her younger brother's fees,
to buy her sister ribbons,
to get her father's spectacles changed.
to keep back a little and hand over the rest
on payday. (Ramanujan 48).

Besides being the earner of the family as a daughter, she has to subjugate herself to the irrational rules of society. She is compelled to sacrifice her dreams, aspirations, and enjoyments under the name of daughterly and sisterly duties. She has to beg for a little of what she earns and must have to hand over the larger part of it to her family. While all the luxuries are showered on son even if he earns nothing. On the other hand, the son is asked how much he requires to spend whenever he demands money from his parents. Sant highlights that the worst is the case of a mother in a family who is a housewife because the domestic duties are counted as worthless and meaningless by the patriarchal system. Indira Sant tries to catch 'what the feminist think about the inequalities that exist between men and women are not natural but social, not pre-ordained but created by men so that they retain the power'. (Nayar 83) Yet the present poem does not make any explicit criticism of patriarchal dominion and patriarchal discrimination.

In her poem, Spellbound (Shapit), Indira Sant unravels the monotony prevailed in the life of a woman due to imposition of gender-specific roles. The poem is a fine critique of how a cursed life is imposed on a woman in the name of maintenance of culture. The speaker in the poem appears to have been forced to lead the life of imprisonment within four walls which seems to make her life unbearable to her. How the four walls of the house get transformed into four walls of a prison for the speaker in the poem is succinctly depicted in the opening lines of the poem. Indira Sant finely delineates this appalling conversion. She writes:

A four-walled house.
A house with four windows.
Two doors. But no way out.
If you walk to the door, the threshold rises

And rises To fill the frame. (K.Lalita 125)

How this four-walled invisible imprisonment fills up her life with monotonous household chores and how a woman has to engage in to pass out the exhausting time is presented by the poetess in the following stanza of the poem. Indira Sant seems to think like Margaret Fuller who did not support gender-specific roles. Fuller believed that women need not be confined to domestic duties, and there are no 'feminine roles' (Nayar 86). However, Indira Sant does not go beyond mere picturizing the conditions of confinement of women to criticize the patriarchy by marking discriminatory practices in the name of gender-specific roles of women. Indira Sant deviates from further feminist analysis of patriarchal oppression and patriarchal discrimination in the poem. She limits herself just to the level of depicting the monotony prevailed in the life of a woman through lengthy pictures of monotonous activities in which she unwillingly engages herself under the pressure of patriarchal system.

Indira Sant, like a feminist writer does not seem to think of an open revolt against patriarchy to claim the freedom from domestic confinements to attain a life with liberty and equality at par with male counterparts. The speaker in the poem is addressed as a cursed princess who does not seem to be self-reliant for her freedom. Here, the meekness of Indira Sant in exposing patriarchal oppression and discrimination surfaces as she seems to believe that only a prince can free the cursed princess from her confinements. She writes:

One might think it's a tale
Of a spellbound princess. The prince will come
Will take her away. But many monsoons



Have come and gone

The sound of hoofbeats has never been heard.

And the princess will not sleep. (K.Lalita 122)

Indira Sant adopts the ways of describing the fairytales to hide her limitations to criticize the patriarchy for its oppressive and discriminatory role in regard with women at large. Surprisingly, she appears to give the message of self-reliance though in oblique manner when she says many years passed by, but the prince did not come. It means Sant seems to claim that being the part of patriarchal system the prince will not free her from the shackles of domestic confinements to lose dominion over the life of a woman. Indira Sant does not depict any kind of explicit feminist revolt in the poem.

In *Alone* (Ekati) expresses the predicament of a working woman. Sant shows how financial self-reliance does not seem to provide a woman a life without unnecessary interference of the society around. When such a financially self-reliant woman lives her life by herself, she remains 'alone' no matter 'what she is like' - poor or rich, married or unmarried, young or old. Her life is always found under the scanner of the society even though she keeps her life like an open book. She is unnecessarily suspected by the society. Indira Sant puts all this as follows:

Her door, open. Inside there's chatter—

The flies of meddlesome questions humming all over,

inside, outside -who's there, what's happening,

what's it all about? An idle curiosity (Dharwadker).

If she leads her life secretly then she is being suspected that she must have been carrying illicit relations. The arrows of questions with suspicion are thrown at her. These are not simple, straight, and innocent questions as they make her mind restless. Her life becomes the subject of gossip in the society in which she is suspected to have indulged in immoral relations. The poetess writes:

She goes out by herself—all dressed up,

her mind at ease. But after her

a barrage of questions—where's she going,

who's she visiting, why's she going there?

A ferment of inquisitiveness (Dharwadker).

Her achievements including promotion, salary increase, and success in profession are looked upon as the products of these illicit relations that she is suspected to have been carrying. All the questions are infused with suspicion, obscenity, and violence. Her accomplishments are counted as the outputs of the favor gained through immoral physical relationships. All the questions thrown at her are bitter in taste as they are loaded with the intentions to prove her to be a seductress. These questions are inexhaustible in nature as they are raised all the time by all types of people including her kith and kins. Sant minutely depicts the filthy attitude of a patriarchal society towards a self-reliant woman that appears to deny liberty to women at large. However, Sant does not transcend beyond the limits of depicting the patriarchal outlook of a self-reliant woman leading unconventional life remaining alone by herself. The deliberate silences in Sant's poems appear to limit her from explicit denunciation of social evils implanted by patriarchy in social fabric under the pretext of establishing cultural order. She does not seem to give an overt expression to criticize what the feminist take strong objections to 'the representations of the woman's body as a mother, seductive, material, sexual and procreative' (Nayar 99). Hence, Bhalchandra Nemade criticizes Indira Sant to be a poetess who has written the poems with weak subject matters (Nemade 152)

Conclusion:

Indira Sant merely describes patriarchal oppression and discrimination but does not make an explicit and extensive attack on patriarchy for the same. She delineates how the roles of women are decided by patriarchy as a submissive daughter, a surrendering wife, a caring mother. All the attractive adjectives before these roles are evidence of dominion of patriarchy in society. Women are strategically presented as the embodiments of sacrifice. One who does not fit the stereotypical gender-specific roles is termed as "a seductress". Indira Sant just depicts these encroachments of patriarchy on the lives of women. She does not make a critique of patriarchal oppression and patriarchal discrimination which reveals the spurious nature of her expressions.



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Women Empowerment in India

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Abstract

The empowerment of women has become of the most important concerns of 21' century. Because the Word Empowerment of women is still an illusion. In the real scenario, there is picture which is still contradictory. Women play an important role in the family and society, but they were discriminated in all essential areas of life, whether in terms of education, income, partner choice, inheritance laws, property rights, decision-making process, community organization or access to leadership positions in education, business or politics. The need of empowerment of women thus arises from this harsh social scenario. And hence women empowerment has become a major task now-a-days. Empowerment is a process of awareness and capacity building leading to greater participation, to greater decision-making power and control and transformative action. Women Empowerment refers to the creation of an environment for women where they can make decisions of their own for their personal benefits as well as for the society. Women Empowerment refers to increasing and improving the social, economic, political and legal strength of the women, to ensure equal right to women to make them confident enough to claim and enjoy their rights, to control and benefit from resources, assets, income and their own time, as well as the ability to manage risk and improve their economic status and well being. The progress of any nation is inevitably linked with social and economic upliftment of women in that country.

The role of women is now widely recognized in the sphere of human development and accepted in most parts of the universe. The need to analyze the women empowerment arises because the recent considerable importance that the government of India has placed on this concept. The study is based on the secondary sources. The general objective of this work is to evaluate women empowerment due to social and economic upliftment which ultimately leads to the overall development of the country. The study reveals that women of India enjoy a little less status in today's scenario. They are comparatively in lower position then the men. Through the study it has been found that acceptance of an equal gender norms by women are still prevailing in the society. Government and its agencies, NGO's and several national and international organizations are working for the empowerment of women. But this work requires multidimensional approach and resources and their role and work with missionary zeal and commitment in the field of Education, Employment and change in social structure.

Key Words

Decision-making process, increasing and improving the social, economic, political and legal strength of the women, status in today's scenario, acceptance of an equal gender norms by women are still prevailing in the society, NGO's and several national and international organizations are working for the empowerment of women, Malala Yousafzai, Discrimination, victimization of women.

Introduction

Nobel Laureate Malala Yousafzai famously quoted "I raise up my voice-not so I can shout, but so that those without a voice can be heard . We cannot succeed when half of us are held back," and that sentiment precisely outlines the basis of new age women empowerment. Discrimination against women is rampant all over the world even in this 21st century. Patriarchal societies in most countries are adept at exploitation as well as victimization of women. Even though about 50% of the world's population consists of women, but unfortunately most of them are denied basic rights like education, freedom of speech, voting



power and even independent identity. Crimes against women are reported from all over the world. There still remain questions about acceptance of women empowerment in the most advanced countries, while developing nations and nations under political duress are far from achieving the desired status.

In India, in theory women enjoy a status of equality with the men as per constitutional and legal provisions. Although, our country has taken various steps towards inclusion and empowerment of women in all fields of life but with headlines about dowry killing, female foeticides and domestic violence still making the newspapers, put a silent question mark behind the two words. Today, true development and growth can only be achieved by taking successful steps in eliminating deep-rooted ideologies of gender bias and discrimination like the confinement of women to the private domestic realm, restrictions on their mobility, poor access to health services, nutrition, education and employment and exclusion from the public and political sphere.

Women constitute almost 50% of the world's population but India has shown disproportionate sex ratio whereby female's population has been comparatively lower than males. As far as their social status is concerned, they are not treated as equal to men in all the places. In the Western societies, the women have got equal right and status with men in all walks of life. But gender disabilities and discriminations are found in India even today. The paradoxical situation has such that she was sometimes concerned as Goddess and at other times merely as slave.

Meaning and Importance of women Empowerment: Review of Literature

'Women Empowerment' refers to complete emancipation of women from socio-economic shackles of dependency and deprivations. Empowerment of women would mean encouraging women to be self reliant, economically independent, have positive self esteem, generate confidence to face any difficult situation and incite active participation in various socio-political development endeavours.

Empowerment of women is a socio-political ideal envisioned in relation to the wider framework of women's rights. It is a process that leads women to realise their full potential, their rights to have access to opportunities, resources and choices with the freedom of the decision making both within and outside home. Empowerment would be achieved only when advancement in the conditions of women is accompanied by their ability to influence the direction of social change gained through equal opportunities in economic, social, and political spheres of life.

The word 'Women Empowerment' means that the women have the power or capacity to regulate their day-to-day lives in the social, political and economic terms. Empowerment is an active and multi dimensional process, which enables women to realize their identity and power in all aspects of life.

The growing concept is to accept women as individuals capable of making rational and educated decisions about them as well as the society, increasing and improving the economic, political and legal strength of the women, to ensure equal right as men, achieve internationally agreed goal for development and sustainability and improve the quality of life for their families and communities.

As an empowerment of women has emerged as an important issue in recent times, several studies have been undertaken by various research scholars, policy makers and both Government and Non-Government organizations on various aspects of women empowerment in India as well as in abroad. Nobel laureate Amartya sen explains 'empowerment' as the freedom to lead different types of life in reflected in the person's capability set which depends in personal capability set which depends on personal characteristic and social arrangements.

World Bank (2001) defines empowerment as "the process of increasing the capacity of individuals or groups to make choices and to transform those choices into desired actions and outcomes.' United Nations (2001) defines empowerment as the process by which women take control and ownership of their lives through the expansion of their choices.

Amartya Sen (1997) stressed the importance of empowerment of women which is about change in favour of those who previously exercised little control over their lives. This change has two components, the first is control over resources (financial, physical and human) and the second is



control over ideology, belief, values and attitudes. Hemalata Prasad has comprehensively given the parameters of empowerment of women as follows-

- Enhance self esteem and self confidence in women.
- Build a position image of women by recognizing their contribution to the society and the economy.
- Develop in them an ability to think critically.
- Faster decision making action through collective process.
- Enable women to make informed choices in areas like education, employment and health especially reproductive health.
- Ensure equal participation in development process.
- Provide information, knowledge and skill for economic independence.
- Enhance access to legal literacy and information related to their rights and entitlements in the society with a view to enhance their participation in all areas.

A strong patriarchal society with deep rooted socio-cultural values continues to affect the progress of women's empowerment in the country. The need of the hour is an egalitarian society where there should be no place for gender superiority. Aim of Government policies should be identify and eliminate forces that are directed towards keeping the tradition of male dominance over its female counterpart alive.

Women constitute roughly 50% of the nation's population and a majority of them remain economically dependent, without employment. Many of them are even unaware of the fact that they are eligible for positions that men enjoy. The result is that the economy of the country is weak due to under utilization of available human resources. Women are generally considered less competent, both intellectually as well as physically as compared with men. As a result the opportunities extended towards them become biased without actual evaluation of their competencies. While scientific data proclaims women to be more adapt at multi-tasking than men, they still remain the second choice for employers in the country. In major parts of India, as well as the world, women are still denied basic education and are never allowed to pursue, higher education and this deficiency is definitely holding economics backward.

Methodology

The role of women is now widely recognized in the sphere of human development and accepted in most parts of the Universe. The need to analyse the women empowerment arises because the recent considerable importance that the Government of India has placed on this concept. The Study analysed the roll of both Government and Non-Government organizations by evaluating their performance strategies in empowering women in India. The General objectives of this study is to evaluate women empowerment which ultimately leads to the overall development of the country.

Objectives of The Study

The present study "Women Empowerment in India : Social and economic upliftment" has been formulated with the following objectives:

- To analyse the importance of women empowerment.
- To evaluate the present status of women in the society.
- To analyse the strategies adopted and efforts made by both GOs and NGOs in empowering women.
- To analyse the impact of the reforms undertaken.
- To assess the impact on economic and social empowerment of women.
- To review the challenges and constraints in empowerment.
- To evaluate the role of women empowerment in the overall development of the country.

For accomplishing the objectives of this study secondary data have been utilized. Secondary data are the data collected by different agencies for other than the present purpose and this data has been collected from various publications and other scholarly works which includes Govt and Non-Govt, Publications and Reports, academic journals, newspaper and various websites etc.

Significance of the study

The present study is a significant attempt to evaluate empowerment of women which will prove helpful to analyse lacuna in the developing economy like India. Further, it can helpful to explore some untouched areas where potential for development exists. The study will also prove



helpful in empowering women by generating employment ways and making the country self-reliant. The study may also be equally important for all those interested in undertaking similar studies in the context of other aspects of the concept because certain methods and approaches involved and employed should be helpful in carrying out further studies of similar nature.

Women in India

Women in India 9 Now the women in In is enjoy a unique status of equality with the men as per constitutional and legal provision. But the Indian women have come a long way to achieve the present positions. First, gender inequality in India can be traced back to the historic days of Mahabharata when Draupadi was put on the dice by her husband 200 as a commodity. History is a witness that women was made to dance both in private and public places to please the man. Secondly, in Indian society, a female was always dependent on male members of the family even last few years ago. Thirdly, a female was not allow to speak with loud voice in the presence of elder members of her in-laws. In the family, every faults had gone to her and responsible. Forth, as a widow her dependence on a male members of the family still more increase. In many social activities she is not permitted to mix with other members of the family. Other hand, she has very little share in political, social and economic life of the society. The early twenty century, it was rise of the National Movement under the leadership of Mahatma Gandhi who was in favor of removing all the disabilities of women. At the same time, Raja Ram Mohan Rai, Iswar Chandra Vidyasagar and various other social reformers laid stress on women's education, prevention of child marriage, withdrawals of evil practice of sati, removal of polygamy etc. The National Movement and various reform movements paved the way for their liberations from the social evils and religious taboos. In this context, we may write about the Act of Sati (abolish) 1829, Hindu Widow Remarriage Act' 1856, the Child Restriction Act, 1929, Women Property Right Act, 1937 etc.

After independence of India, the constitution makers and the national leaders recognized the equal social position of women with men. The Hindu Marriage Act, 1955 has determined the age for marriage, provided for monogamy and guardianship of the mother and permitted the dissolution of marriage under specific circumstances. Under the Hindu Adoptions and Maintenance Act, 1956, an unmarried women, widow or divorce of sound mind can also take child in adoption. Similarly, the Dowry Prohibition Act of 1961 says that any person who gives, takes, or abets the giving or taking of dowry shall be punished with imprisonment, which may extend to six months or fine up to Rs.5000/ or with both. The Constitution of India guarantees equality of sexes and in fact grants special favors to women. These can be found in three articles of the constitution. Article 14 says that the government shall not deny to any person equality before law or equal protection of the law. Article 15 declares that government shall not discriminate against any citizen on the ground of sex. Article 15 (3) makes a special provision enabling the state to make affirmative discriminations in favor of women. Article 42 directs the state to make provision for ensuring just and human conditions of work and maternity relief. Above all, the constitution regards a fundamental duty on every citizen through Articles 15 (A), (E) to renounce the practices derogatory to the dignity of women.

Analysis

Women represent nearly half of the world population, but receive less than 20 percent of the world income and own less than two percent of the world's property, As 2011 censuses, women constitute 48.5 percent of the India's population. Women discriminate in terms of literacy rates, labour participation rates and earnings. Economic empowerment of women led to the empowerment of women in several aspects such as socio-economic, opportunity, property rights, political representation, social equality personal rights, family development, community development and at the last the nation's development. Hence empowerment of women has emerged as an important issue in recent times. The major strategies of women empowerment include social, economic and political empowerment and gender justice along with demographic justice.

To words empowerment of Women

- Setting up of the National commission for women by an Act of parliament in 1990 to safeguard the rights and legal entitlements of women.
- The 73rd and 74th constitutional amendment (1992) to provide reservation of seats in the local bodies of Panchayats and Municipalities.



- India's ratification of the convention on Elimination of all forms of discrimination against women (CEDAW) in 1993 to secure equal rights for women.
- Upgradation of Department of women and child Development to a Ministry under the independent charge of Cabinet Minister for women and child development with effect from 30th January, 2006.

The Principle of Gender Justice and Gender Equality is enshrined in the India's constitution in its Preamble, fundamental rights, Directive Principles of state policy and fundamental rights. The various articles like articles 14, 16, 19, 23, 39, 40, 42, and 51 A (e) are framed for ensuring gender justice and equality and also empower the state to adopt measures of positive discrimination in favour of women. It started as a movement under the Priministership of Mrs Indira Gandhi, a scheme known as Indira Mahila Yojana was launched, and UNDP also incorporated issues of women's social and economic upliftment as a primary objective.

National Policy For Empowerment Of Women 2001

The Government of India has declared 2001 as women's empowerment year. The national policy for empowerment of women (NPEW) was formulated with an aim about women's advancement, development and empowerment. The NPEW laid down detailed Prescriptions to provide equal access to women to health care, quality employment, at all levels, carrier and vocational guidance, employment, equal remuneration, occupational health and safety, social security and public life, equal opportunities for women's participation in decision making and mainstreaming gender concerns in the development process. NPEW envisaged introduction of a gender perspective in the budgeting process as an operational strategy.

National Mission For Employment Of Women

The Ministry of women and child development GOI has launched a programme called, National Mission for empowerment of women (NMEW) on 8th March 2010 with an objective to empower women socially, economically and educationally by securing convergence of scheme / programmes of different ministries / departments of GOI as well as the state Governments.

National Policy For Women 2016- DRAFT , .

Articulating a vision for empowerment of women ministry of women and child Development GOI has drafted a new National Policy for women 2016. The mission of this policy is to create an effective framework to enable the process of developing policies, programmes and practices which will ensure equal rights and opportunities for women in the family, community, workplace and in governance.

Special Legislation For Women

- Legal practitioners (women) act, 1923
- Immoral Traffic (Prevention) Act, 1956
- Maternity Benefit Act, 1961
- Dowry Prohibition Act, 1961
- Equal Remuneration Act, 1976
- Crimes Identified Under I.P.0
- Indecent Representation of women (Prohibition) Act, 1986
- Commission of sati (Prevention) Act 1987
- Pre-conception and Pre-Natal Diagnostic Techniques Act, 1994
- Protection of women from Domestic Violence Act, 2005
- Prohibition of child marriage Act, 2006
- Protection of children from sexual offences as (POCSO) Act, 2012

Immoral traffic (Prevention) Act, 1956 lays down provision for stringent punishment to the perpetrators of the crime. Dowry prohibition Act, 1961 is purported to check and to ensure the effective enforcement for containment of women (Prohibition) Act, 1986 was enacted with the specific objective of prohibiting the indecent Representation of women through advertisement, publication, writing, painting, figures or in any other manner. The protection of women from Domestic violence Act, 2005, Provides civil remedies in the nature of Protection orders, residence orders, maintenance, compensation and temporary custody orders to women facing domestic violence within the home. POCSO Act was formulated in order to effectively address sexual abuse and sexual



exploitation of children. It defines different forms of sexual abuse, including penetrative and non-penetrative assault, as well as sexual harassment and pornography.

Social Upliftment/Empowerment Of Women

Under the social empowerment of women steps need to be taken to improve the health status of women, reduce maternal mortality rate especially in the areas which do not have good medical facilities. Awareness programmes for diseases need to be launched. Women face high risk of malnutrition hence focus should be given to meet the nutritional needs of women at all stages of their life cycle. Schemes need to be introduced for helping women who are victims of marital violence, who are deserted and those engaged in sex protection, Government have to be vigilant for ensuring that there is no discrimination against the girl child and her rights are protected.

Economic Empowerment

It is one of the means to empower the women. Enhancing women's economic productivity is an important strategy for improving the welfare of 65 million Indian households living below the poverty line. The existence of women in a state of economic, political, social and knowledge disempowerment is known to be a major hindrance to economic development. According to J. Cooper " status of women in any society depends on her recognised rights, duties, liberties and opportunities chiefly in the domestic, economic, social, political and religious spheres."

Education And Women Empowerment

Education is a powerful tool of social transformation. Hence, education for women has to be paid special attention. Greater access for women to education must be ensured by the educational system. Gender sensitivity must be developed. A watch has to be kept on dropout rate of girls and corrective measures should be taken to check the dropout rates.

Role Of International Agencies In Women Empowerment

Promotion of equality between women and men and the empowerment of women is central to the work of United Nations. The U.N. actively promotes women's human rights and works to eradicate, discourage violence against women. There are various U.N. agencies working for the empowerment of women like The Commission on the Status of Women, The Committee on the Elimination of Discrimination Against Women, for the Advancement of Women, The United Nations Development Fund For Women, and recently the

U.N. women associations formed which co-ordinates the activities of all the former U.N. Agencies. These International Agencies work to ensure institutions as well as in the private sector and civil society. So they can participate equally with men in public dialogue and decision-making and influence the decisions that will determine the future of their families and countries.

Empowerment of women in India

The concept of empowerment flows from the power. It is vesting where it does not exist or exist inadequately. Empowerment of women would mean equipping women to be economically independent, self-reliant, have positive esteem to enable them to face any difficult situation and they should be able to participate in development activities. The empowered women should be able to participate in the process of decision making. In India, the Ministry of Human Resource Development (MHRD 1985) and the National Commission for Women (NCW) have been working to safeguard the rights and legal entitlement of women. The 73rd & 74th Amendments (1993) to the constitution of India have provided some special powers to women that for reservation of seats (33%), whereas the report HRD as March 2002, shows that the legislatures with the highest percentage of women are, Sweden 42.7%, Denmark 38%, Finland 36% and Iceland 34.9%. In India "The New Panchayati Raj" is the part of the effort to empower women at least at the village level.

The government of India has ratified various international conventions and human rights instruments committing to secure equal rights to women. These are CEDAW (1993), the Mexico Plan of Action (1975), the Nairobi Forward Looking Strategies (1985), the Beijing Declaration as well as the Platform for Action (1995) and other such instruments. The year of 2001 was observed as the year of women's empowerment. During the year, a landmark document has been adopted, the National Policy for the Empowerment of Women. For the beneficiaries of the women, the government has been adopting different schemes and programs i.e. the National Credit Fund for Women (1993), Food and Nutrition Board (FNB), Information and Mass Education (IME) etc.



The most positive development last few years has been the growing involvement of women in the Panchayati Raj institutions. There are many elected women representatives at the village council level. At present all over India, there are total 20, 56, 882 laces Gaon panchayat members, out of this women members is 8, 38, 244 (40.48%), while total Anchalik panchayat members is 1, 09, 324, out of this women members is 47, 455, (40.41%) and total Zila porisod members is 11, 708, out of this women members is 4, 923 (42.05%). At the central and state levels too women are progressively making a difference. Today we have seen women chief ministers, women president, different political parties leader, well establish businessmen etc. The most notable amongst these are Mrs.protiva Devi Singh Patil, Shila Dexit, Mayawati, Sonia Gandhi, Binda karat, Nazma Heptulla, Indira Nuye (pepsi-co), BJP leader Susma Soraj, railway minister Momta Benarji, 'Narmada Basao' leader Medhapatekar, Indiand Iron Woman, EX-prime minister Idira Gandhi etc. Women are also involving in human development issues of child rearing, education, health; and gender parity. Many of them have gone into the making and marketing of a range of cottage products-pickles, tailoring, embroidery etc. The economic empowerment of women is being regarded these days as a sine-quo-non of progress for a country; hence, the issue of economic empowerment of women is of paramount importance to political thinkers, social thinkers and reformers.

Reasons for the empowerment of women

Today we have noticed different Acts and Schemes of the central government as well as state government to empower the women of India. But in India women are discriminated and marginalized at every level of the society whether it is social participation, political participation, economic participation, access to education, and also reproductive healthcare. Women are found to be economically very poor all over the India. A few women are engaged in services and other activities. So, they need economic power to stand on their own legs on per with men. Other hand, it has been observed that women are found to be less literate than men. According to 2001 census, rate of literacy among men in India is found to be 76% whereas it is only 54% among women. Thus, increasing education among women is of very important in empowering them. It has also noticed that some of women are too weak to work. They consume less food but work more. Therefore, from the health point of view, women folk who are to be weaker are to be made stronger. Another problems is that workplace harassment of women. There are so many cases of rape, kidnapping of girl, dowry harassment, and so on. For these reasons, they require empowerment of all kinds in order to protect themselves and to secure their purity and dignity.

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

Conclusion

Women empowerment is currently a burning issue on the minds of Nation's policy makers as it commands a lot of media attention and international focus. According to the country Report of the Government of India "Empowerment means moving from a weak position to execute a power." In fact, the status, employment and work performed by women in society are the indicators of Nation's overall progress. Women are regarded as the "better half" of the society but in reality, our society's still male dominated and women are not treated as equal partners both inside and outside the four walls of the house. It is fact that women are built different than men by nature yet this difference can not be translated to mean inferiority.

In the few last decades, India has witnessed some change in the status and role of women in our society. There has been shift in policy approaches — what was focused on `welfares in the seventies, 'development' in the eighties and 'growth' in the nineties, has now been tagged with the contemporary term of 'empowerment'. Empowring women socially, economically, educationally, politically, and legally is going to be Herculean task. It will not be easy changing the deep-rooted perception that women are inferior, dependent and dispensable. But it does not mean that change is implausible. Time is needed to eradicated the perception. But with the push towards the right direction and a lot of effort directed, this task might just be achievable. All we need is an organized approach from the Government and law enforcement agencies of the country focused in the right direction that



would rest only with the liberation of women from all forms of evil. Because India can become a powerful nation only if it truly empowers its women.

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१९ व्या शतकातील महाराष्ट्रातील ख्रिश्चन मिशनरींचे स्त्रीयांच्या उध्दारासाठीचे प्रयत्न

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प्रस्तावना

१९ व्या शतकातील महाराष्ट्रातील स्त्रीयांच्या जीवनावर दृष्टीक्षेप टाकल्यास असे दिसून येते की, या काळात महाराष्ट्रातील स्त्री जीवन हे मध्ययुगीन सरंजामी चौकटीत बंदीस्त झाले होते. या काळात एकीकडे “यत्र नार्यस्तु पूज्यन्ते, रमन्ते तत्र देवता” १ तर दुसरीकडे “पिता रक्षति कौमारे भर्ता रक्षति यौवनेरक्षन्ति स्थाविरे पुत्राः न स्त्री स्वातन्त्र्यमर्हति. २ अशी विसंगत मनुवादी वृत्ती हे संपुर्ण भारतीय समाजमानसाचे वैशिष्ट्य होते. महाराष्ट्र सुध्दा याला अपवाद नव्हता. कारण तत्कालीन समाजात

मनुस्मृती हा ग्रंथ हा कायद्याचा हिंदू कायद्याचा आधार असल्याने या मनुवादी वृत्तीचा संकुचीतपणा आणि मातृदेवतेचे स्वातंत्र्य हिरावून घेण्याची वृत्ती आपणास नियमितपणे दिसून येते. माता आणि पतीव्रता अशा भुमीकेत स्त्री चा गौरव करावयाचा, तीला देव्हान्यात बसवायचे आणि नंतर तो देव्हारा रस्त्यावर फेकून द्यायचा ही सरंजामशाहीपासून सुरू असलेली चालाखी अद्यापपावेतो संपलेली नव्हती.

चुल आणि मुल यामध्ये १९ व्या शतकाच्या आरंभीच्या काळात स्त्री जीवन बंदीस्त होते. मुलीच्या जन्माबाबत स्वागतशिलतेचा अभाव, बालिकाहत्तेची समस्या, स्त्री शिक्षणाला बंदी, बालविवाह, जरठ बाला विवाह, सतीप्रथा, केशवपन, विधवा विवाह बंदी, हुंड्याची प्रधदती, वधुपक्षाची पिळवणूक व मानहानी, संमती वयाचा प्रश्न, बहूभार्यापधदती, पडदापधदती इ. विविध समस्यांनी स्त्री जीवन त्रस्त होते. या काळात जी पुरुषप्रधान व्यवस्था तयार झाली होती त्या व्यवस्थेत स्त्री ही एक उपभोग्य वस्तू बनलेली होती, ती केवळ ‘प्रजाजननयंत्र’ झाली होती. ब्रिटीश आमलाखाली भारतीय प्रबोधनाच्या काळात स्त्रीयांची दयनीय परीस्थिती बदलण्याचे प्रयत्न सर्वप्रथम भारतात आलेल्या ख्रिस्ती मिशनरींनी केले. मिशनरी आणि समाजसुधारकांच्या प्रयत्नातून स्त्रीयांच्या हक्कांना वाचा फोडण्याचे प्रयत्न आपणास १९ व्या शतकात झालेले दिसतात. या शतकात प्रत्यक्ष घडणारे अपेक्षित असलेले बदल साहित्यातही प्रतिबिंबित होवू लागले. भारतात किंबहुना महाराष्ट्रात जी प्रबोधनाची प्रक्रीया सुरू झाली या प्रक्रीयेत स्त्रीयांचा कोणताही सहभाग दिसून येत नाही म्हणजे या प्रबोधनाचे स्वरूप अभिजनवर्गीय आणि उत्कांतीवादी होते. कारण सुधारकांनी ज्या स्त्रीयांकरीता कार्य केले त्या बहूतेक अभिजनवर्गीय होत्या. म्हणून “तात्कालिक सुधारणांचे सर्व प्रश्न खऱ्या अर्थाने सामाजिक नसून उच्चवर्णीयांचे ते कौटुंबिक प्रश्न” ३ असल्याची तक्रार पुढे डॉ. अंबेडकरांनी केली ती अर्थपूर्ण वाटते. असे असले तरी या उच्चवर्णीयांनी निर्माण केलेल्या जातीव्यवस्थेला कोणताही पायबंद या काळात नव्हता. या शिवाय मिशनरींनी सुध्दा हे मान्य केले आहे की, “भारतातील जातीव्यवस्था हा धर्मप्रचार होण्यातील सर्वात मोठा अडथळा आहे.” ४ असे मत मांडले आहे. यामुळे सामाजिक संस्थांनाही जातीप्रथा नष्ट करण्यासाठी अडथळा आला. परीणामी या विषयावर १९ व्या शतकात बरेच विचारमंथन घडून आले. या विचारमंथनात महात्मा फुले, गो. ग. आगरकर यांचा सुधारणावादी दृष्टीकोन प्रकर्षाने जाणवतो. तरीही या काळात ज्या सुधारणा स्त्रीयांकरीता होत होत्या त्यावर उच्चवर्णीय पुरुषशाही मनोवृत्तीचे सावट पडतच होते हे तत्कालीन



साहित्यिक विचारातून दिसून येते. या मनोवृत्तीतून काही समस्याही उदभवल्या याचे एक खुप अर्थपूर्ण उदाहरण आपणास देता येईल. “इ. स. १८५६ मध्ये विधवा पुर्नविवाहाचा कायदा करण्यात आला. विधवा पुर्नविवाह बंदीचे दुरीत नष्ट करतांना या कायद्याने एक नवा पेच निर्माण केला. या कायद्यानुसार आधीच्या पतीच्या संपत्तीवरील व मुलांवरील हक्क पुर्नविवाहीतेला सोडावे लागत. ज्या कनिष्ठ जातींमध्ये पुर्नविवाहाला मुळातच बंदी नव्हती त्या जातींमधील पुर्नविवाहीतांवर या कायद्यामुळे अन्याय होणार होता.” ५ मात्र यावरून महाराष्ट्रात उच्चवर्णीय व्यवस्थेत बरेच काळूर माजले उलटपक्षी मिशनरींनी विधवा पुर्नविवाहाबद्दल लिहतांना असे म्हटले की, “ख्रिस्ती धर्मशास्त्र विधवेच्या विवाहास परवानगी देते; अशी परवानगी हिंदू धर्मशास्त्र देत नसल्यामुळे स्त्रीया दुःखत लोटल्या जातात आणि त्यामुळे व्यभिचार घडतो,” ६ असा हिंदू धर्मावर मिशनऱ्यांचा आक्षेप होता. तथापी कायदा करण्याची गरज धर्म वाढविण्यासाठी व टिकविण्यासाठी जरी सुधारकांना झाली असली तरी पुरुषशाही मनोवृत्तीचे प्रदर्शन त्यातून नाहीसे होत नाही किंबहुना ते कमीही होत नाही.

सुत्रे मिशनरींच्या हाती:-

इ. स. १८१३ च्या चार्टर कायद्याने दोन सामाजिक सुधारणा भारतात घडवून आणल्या एक म्हणजे भारतात शिक्षणावर कंपनी सरकारने किमान एक लक्ष रुपये खर्च करावेत आणि दुसरे म्हणजे भारतात या कायद्याने ख्रिस्ती मिशनरींना धर्मप्रचार करण्याची परवानगी देण्यात आली. ७ या कायद्याने केलेल्या सुधारणांमुळे जरी शिक्षणावर कंपनीसरकाने १८३५ पर्यंत कोणताही खर्च केला नसला तरी ख्रिस्ती मिशनरी मात्र भारतात येण्यास प्रारंभ झाला. भारतात कलकत्ता आणि त्यानंतर मुंबई इलाख्यात मिशनरी संस्था स्थापन होण्यास सुरुवात झाली. यामध्ये प्रामुख्याने अमेरिकन मराठी मिशनचे मिशनरी अग्रेसर होते. या मिशनरींनी इ. स. १८१३ पासूनच स्त्री शिक्षणावर आपले लक्ष केंद्रीत केले. कारण ते ज्या प्रदेशातून आलेले होते त्या प्रदेशात स्त्रीयांच्या सुधारणेकरीता चळवळी झाल्या होत्या भारतात आणि महाराष्ट्रात मात्र परिस्थिती वेगळी होती. चुल आणि मुल या बंधनातच या काळातील स्त्री अडकली होती. स्त्रीयांवर प्रचंड सामाजिक बंधने होती. त्यामुळे मिशनरींनी स्त्री शिक्षणाकरीता प्रयत्न सुरु केले. ‘इ. स. १८२६ पर्यंत मिशनरींनी मुंबई भागात १० शाळा सुरु केल्या त्यामध्ये जवळपास ३४० मुली शिक्षण घेत होत्या.’ ८ भारतात मुलींच्या शिक्षणाकडे आत्तापर्यंत कोणत्याही राज्यकर्त्यांचे लक्ष गेले नाही कारण पत्नी माता आणि गृहीणी ही समाजमान्य असलेली स्त्रीची भुमिका सामाजिक बदलातून आत्तपर्यंत कधीच घडून आली नाही. पुरुषांनी जरी स्त्री शिक्षणाबद्दल, विचार मांडले, ठराव केले, भाषणे दिली तरी या कार्यात तत्कालिन पुरुषांचा पुरुषी अहंकार स्त्रीयांना सामावून घेण्यास तयार नव्हता. मात्र मिशनरींनी स्त्रीयांना शिक्षण देण्यास सुरुवात केल्यापासूनच तत्कालिक समाजाने आणि सुधारणावाद्यांनी मिशनरींची भिती लोकांमध्ये निर्माण करण्याचे कार्य केले. मिशनरी शिक्षणातून मुले आणि मुली बाटतील असा संशय लोकांमध्ये निर्माण करण्याचा प्रयत्न त्यांनी सुरु केला. तो संशय काही अनाठाई नव्हता. ओरीयंटल ख्रिश्चन स्पेक्टरच्या वार्षिक अहवालातून मुंबई, पुणे, अहमदनगर आणि कोकणपट्टीतील गावांमधून ख्रिश्चन झालेल्या मुलामुलींचे उल्लेख आणि धर्मप्रचाराच्या विविध उपाययोजनांचे उल्लेख कायम येत होत. त्यामुळे या संशयाला अधिकच धार मिळत गेलेली आपणास दिसून येते. तरीही मिशनरींनी मुलींच्या शिक्षणाकरीता आपले कार्य सुरु ठेवले या कार्यात अमेरिकन मराठी मिशनच्या मिशनरी श्रीमती सिंथीया फॅरार अघाडीवर दिसतात. ‘श्रीमती फॅरार यांनी १८३८ च्या सुमाराला मुलींची शाळा अहमदनगर मध्ये सुरु केली.’ ९ ही महाराष्ट्रातील केवळ मुलींसाठी असणारी पहिली शाळा होती असे मानले जाते. या शाळेमुळे तत्कालिन समाजाचा विरोध असूनही स्त्रीयांना शिक्षणासाठी दरवाजे खुले झाले होते आणि यातून मुलींच्या शिक्षणाविषयी प्रबोधन घडून येण्यास मदत झाली. या नंतर महाराष्ट्राच्या विविध भागात मिशनरींनी स्त्रीयांच्या शिक्षणाकरीता



प्रयत्न केलेले दिसतात या शिवाय आपल्या ज्ञानोदय या वृत्तपत्रातून स्त्रीयांच्या शिक्षणासंबंधी ठळकपणे विचार मांडलेले दिसून येतात त्यामुळे समाजसुधारकांना सुध्दा या गोष्टीची दखल घ्यावी लागले आणि हे मिशनरींच्या प्रयत्नामुळेच समाजसुधारकांमध्ये स्त्रीयांच्या शिक्षणासंबंधात विचार रुजण्यास मदत झाली.

इ. स. १८७८ च्या सुमाराला फान्सीना सोराबजी या पारसी समाजातून ख्रिस्ती धर्माकडे आर्कषीत झालेल्या महिलेने पुण्यात व्हिक्टोरीया स्कूल या नावाने शाळा काढली. १० या शाळेत पुण्यातील अनेक मुली शिक्षण घेवू लागल्या फान्सीना सोराबजीच्या या प्रयत्नात तीचा पती सोराबजी खरसेटजी लांगराना यानेही महत्वपूर्ण योगदान दिले. त्याने याच काळात आपली सरकारी नोकरी सोडली आणि तो पुर्णवेळ धर्मोपदेशक बनला. या पारसी कुटुंबाचे महाराष्ट्राच्या प्रबोधनाकरीता आणि स्त्रीयांच्या शिक्षणाकरीता दिलेले योगदान अतिशय महत्वाचे आहे. कारण या दाम्पत्याची मुलगी पुढे जाऊन महाराष्ट्रातील पहिली पदवीधर झाली. मात्र ही पदवी मिळवण्यासाठी कार्नेलियाला बराच त्रास आणि कष्ट सहन करावे लागले. या काळात मॅट्रीकची परीक्षा देखील विद्यापीठाकडून घेतली जात होती, विद्यापीठाच्या परीक्षांना बसण्याची स्त्रीयांना परवानगी नव्हती. याचवेळी 'बेडगाव येथे पोष्टमास्तर या पदावर कार्यरत असलेल्या खरसेटजी यांनी बॉम्बे युनिव्हर्सिटीला पत्र पाठवून आपल्या मुलीला मॅट्रीकच्या परीक्षेला बसण्याची परवानगी मागीतली होती.' ११ खरसेटजी यांच्या प्रयत्नामुळे बॉम्बे युनिव्हर्सिटीला या गोष्टीचा विचार करणे भाग पडले. त्यामुळे त्यानंतर आठ वर्षांनी 'इ. स. १८८३ मध्ये युनिव्हर्सिटी ॲक्टमध्ये बदल करून स्त्रीयांना युनिव्हर्सिटीच्या परीक्षा देण्याची परवानगी देण्यात आली.' १२ या परवागीमुळे स्त्रीयांच्या उच्च शिक्षणाची दालने खुली झाली असली तरीही समकालीन संदर्भ तपासून पाहिले असता अनेक समस्या आजूनही होत्या. कारण सरकारने ज्या शिष्यवृत्ती दिलेल्या होत्या त्यावर मुलींचा म्हणजे स्त्रीयांचा कोणताही अधिकार नाही असे सांगण्यात आले. आणि कार्नेलिया मुळेच हा प्रश्न जगासमोर आला. कारण कार्नेलियाला कायद्याची पदवी घेण्यासाठी ऑक्सफर्ड येथे जाण्याची ईच्छा होती. मात्र तीला शिष्यवृत्ती मिळू शकली नाही. यातून तत्कालीन समाजाच्या पुरुषी अहंकारी मनोवृत्तीचे दर्शन घडते. मात्र तरीही कार्नेलिया सोराबजी हीने आपले प्रयत्न सोडले नाहीत. 'कार्नेलियाला बेंझामिन जॉवेट या आधिकाऱ्याच्या प्रयत्नामुळे बॉलिओल या महाविद्यालयात प्रवेश मिळाला' १३ त्यामुळे कार्नेलियाने कायद्याचा अभ्यास पूर्ण करून भारतातील रंजल्या-गांजल्या स्त्रीयांमध्ये नंतरच्या काळात कार्य चालविलेले दिसते. तरीही स्त्रीयांच्या उच्च शिक्षणास विरोध करण्याचे कार्य आपल्याला तत्कालिक वृत्तपत्रांच्या संदर्भावरून दिसून येते. नेटीव्ह ओपेनियन आणि पुणे वैभव या तत्कालिन वृत्तपत्रांनी स्त्रीयांच्या शिक्षणावर आणि युरोपीयन स्त्रीयांच्या स्थितीवर ताशेरे ओढलेले आपणास दिसतात. मात्र या वृत्तपत्रांचा जोरकसपणे विरोध करण्याचे कार्य मिशनरींनी चालविलेल्या ज्ञानोदय या वृत्तपत्राने केला आणि स्त्री शिक्षण आणि सामाजिक सुधारणा करण्याची कास या वृत्तपत्राने धरलेली दिसून येते. एका बाजूला लिखाण, चर्चा, वादविवादातून स्त्री शिक्षणाला विरोध होत होता आणि दुसऱ्या बाजूला स्त्री शिक्षणाची बाजू उचलून धरली जात होती. खास मुलींसाठी शाळा निघत होत्या आणि कुटुंबामधून, समाजाकडून वेगवेगळ्या तऱ्हेने छळ सोसून मुली, स्त्रीया शाळेत जाऊ लागल्या त्यातून शिक्षिका तयार होण्यास सुरुवात झाली. या शिक्षिकांनीच पुढे मुलींच्या शिक्षणाकरीता झगडा सुरु केला. त्यातून स्त्रीयांची लढावृत्ती दिसून आली. स्त्री शिक्षणाच्या प्रयत्नांमध्ये मिशनरींनी सुरु केलेल्या ज्ञानोदय या वृत्तपत्राने देखील महत्वाची भूमिका बजावली. कारण एकूण मिशनरी शाळांचे निरीक्षण आणि आकडेवारीनुसार असे दिसून आले होते, की मिशनरी शाळांमध्ये शिक्षण घेणाऱ्या ज्या स्त्रीया होत्या त्या केवळ खालच्या जातीमधून होत्या उच्चवर्णीय स्त्रीयांमध्ये शिक्षणाचा अभाव होता. याचे कारण भारतात परंपरेने चालत आलेली जातीप्रथा होती. मात्र जातीप्रथेवर आघात करून ती मोडून काढणे मिशनरींना शक्य न झाल्यामुळे मिशनरींनी वृत्तपत्रांच्या माध्यमातून प्रचार करून उच्चवर्णीय



स्त्रीयांमध्ये शिक्षणाची आवड निर्माण करण्याचा प्रयत्न आपणास केलेला दिसून येतो. त्यात ज्ञानोदयाने “ विद्या हाच खरा दागीना” असा लेख छापला त्यामध्ये ज्ञानोदयत लिहले आहे की, “आमच्या देशात स्त्रीयांवर दागीने घालण्याची फार घातक चाल आहे.

वास्तविक बुद्धी, रूप आणि शिल्प हे त्यांचे खरे दागिने आहेत. तिला विद्यादी शिकविल्यास जास्त शोभा येईल मुर्ख लोकच साखळी आणि कंठ यांना जास्त महत्त्व देतात दागिन्यांचा डौल दाखविणे हे अज्ञान आहे. त्यापेक्षा त्यांनी सदगुणी आणि सदाचारी बनावे” १४ अशा प्रकारे प्रचारामुळे सामाजिक जागृती घडून येण्यात मदत झाली आणि त्यानंतरच्या काळात उच्चवर्णीय स्त्रीयाही शिक्षण घेतांना आपणास दिसून येतात. अमेरिकन मराठी मिशनप्रमाणे ‘स्कॅंडनेव्हियन अलायन्स मिशनने धरणगाव येथे एक शाळा आणि अनाथालय सुरु केले.’ १५ या अनाथालयात अनाथ बालकांची व्यवस्था करून त्यांना शिक्षण देण्यासाठी शाळा काढली. परिणामी या अनाथालयात येणाऱ्या मुलींचे शिक्षण या अनाथालयात होवू लागले. त्यामुळे खानदेशच्या भागात स्त्री शिक्षणाविषयी जागृती घडून येण्यास मदत झाली.

निष्कर्ष:-

ख्रिस्ती मिशनरींनी भारतात आणि महाराष्ट्रात आधुनिक शिक्षणाचा प्रसार करण्याची मोलाची कामगिरी बजावली. तथापी त्यांचे उद्दीष्ट ख्रिस्ती धर्माचा प्रसार करणे हेच होते. मात्र तरीही ज्यांना आधुनिक अर्थाने शाळा म्हणता येईल अशा शाळांची स्थापना ख्रिस्ती मिशनरींनी केली. या शाळा जरी स्त्री आणि पुरुष या दोघांकरीता असल्या तरी त्यामध्ये स्त्रीयांच्या शिक्षणाचे प्रमाण कमी होते हे ओळखून मिशनरींनी स्त्रीयांकरीता स्वतंत्र शाळा काढल्या. मात्र तरीही तत्कालिन समाजाचा स्त्री शिक्षणाकडे पहाण्याचा दृष्टीकोन उदासिन होता. किंबहुना काही सनातनी पाखंडी लोकांनी मिशनरींच्या या लोकोत्तर कार्याला विरोध केला. मात्र यामध्ये समाजसुधारकांनी आग्रहाने स्त्री शिक्षणाचा पुरस्कार केल्यामुळे स्त्री शिक्षणाला गती मिळाली. स्त्रीयांच्या शिक्षित होण्यामुळे या मिशनरी शिक्षणातून स्त्रीया शिक्षक, परीचारीका आणि डॉक्टर, वकील बनल्या. त्यामुळे त्यांनी स्वत्वाच्या शोधासाठी स्त्रीयांवर होणारे अन्याय दूर करण्यासाठी प्रयत्न केले. या शिवाय मिशनरी शाळांमधून इंग्रजी माध्यमाचे शिक्षण मिळाल्यामुळे इंग्रजी जाणकार असलेल्या महिलांचा वर्ग तयार झाला. त्यामुळे त्यांना प्रशासकिय आणि आर्थिक व्यवहाराची कामे मिशनरींना सोपता आली. त्यातून एतद्देशिय स्त्रीयांनी पुढे मिशनरींना मिशनच्या कार्यात मदत केली. आणि त्यांनी मिशनरी होवून युरोपीयन मिशनरींचे कार्य त्यांच्यानंतरही जोमाने चालविले. मिशनरींच्या शिक्षणप्रसाराच्या कार्याला ज्ञानोदयातील सामाजिक जागृती करणाऱ्या लेखांनीही हातभार लावलेला आपणास दिसून येतो.

संदर्भ आणि तळटिपा

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महिलांचे राजकीय क्षेत्रातील सक्षमीकरण

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प्रस्तावना

भारतीय राज्यघटनेचे कलम 14 नुसार सर्व व्यक्ती कायद्यासमोर समान आहेत. कलम 15 नुसार धर्म जात लिंग या आधारे कोणताही भेदभाव करता येणार नाही, कलम 16 नुसार आवश्यक पात्रता असल्यास कोणतेही पद स्त्री अथवा पुरुषास प्राप्त करता येईल अशा तरतुदी आहेत. या हक्कांमुळे आज अनेक स्त्रिया समाजात सर्व क्षेत्रात समानतेने वावरताना दिसतात. महिलांच्या विकासाच्या दृष्टिकोनातून 2001 हे वर्ष महिला सक्षमीकरण वर्ष म्हणून घोषित करण्यात आले होते. सक्षमीकरण आणि सबलीकरण म्हणजे अधिकारात वाढ करणे व ते अधिकार कसे वापरावे याची जाणीव करून देणे. 2001 मध्ये महिला धोरण जाहीर करून विविध आयोगांची स्थापना करून महिलांच्या परिस्थितीत परिवर्तन घडवून आणण्यावर भर दिला गेला. महिलांना संरक्षणासोबत निर्भयतेने जीवन जगता यावे यासाठी वेगवेगळ्या तरतुदी कायद्यात करण्यात आल्या. त्यामुळे आज माहिती तंत्रज्ञान, विज्ञान, कला, क्रीडा, गिर्यारोहण, संरक्षण, समाजकारण, राजकारण, अर्थकारण अशा विविध क्षेत्रात स्त्रिया उत्कृष्ट कामगिरी करीत आहेत. परंतु आजही भारतात पुरुषप्रधान व्यवस्थेमुळे महिलांच्या प्रत्यक्ष सहभागावर मर्यादा येतात आणि त्याचा विपरीत परिणाम होतो. इतर क्षेत्रांप्रमाणेच महिलांचा राजकीय क्षेत्रातील सहभाग हा देखील महत्त्वाचा ठरतो. इंटरनॅशनल एन्सायक्लोपीडिया ऑफ सोशल सायन्स नुसार “शासकांच्या निवड प्रक्रियेत व सार्वजनिक धोरणांच्या निर्मिती प्रक्रियेत लोकांचा जो प्रत्यक्ष उपस्थित सहभाग घडतो त्याला राजकीय सहभाग असे म्हणतात.”

राजकीय दृष्ट्या महिला सहभागाचा सबलीकरणाचा विचार केल्यास महिलांना समान भूमिका आणि समान सत्ता कोणत्याही देशांमध्ये मिळत नाही ही दुर्दैवाची बाब आहे. त्यामध्ये लिंगभाव आणि महिलांची उपेक्षा केली जाते. त्यांना संधी पासून आणि राजकीय सत्तेपासून वंचित ठेवले जाते. राजकारणात योग्य संधी मिळणे हे महिलांसाठी एक दिवस स्वप्न आहे. अधिकार पद गुणवत्ता प्रामाणिकता कठीण परिश्रमाच्या आधारे सर्वसामान्य महिलांना/कार्यकर्त्यांना कधीच मिळत नाही. राजकारणातील संधी बहुतांश वेळा सत्ताधारी कुटुंबातील महिला, त्यांचे नोकरदार किंवा नेतेमंडळींच्या कनिष्ठ वर्तुळातील महिलांसाठी राखीव असते की काय असे वाटण्यासारखी स्थिती सगळीकडेच कमी अधिक प्रमाणात दिसते. उच्च पातळीवर नेतृत्व करणाऱ्या महिला नेत्यांच्या समस्या थोड्या वेगळ्या असल्या तरी त्या सुद्धा पुरुष प्रणित प्रचंड राजकीय दबावाखाली वावरत असतात. अनेकदा आपल्या मर्जी सारखा निर्णय न घेण्यासाठी त्या हतबल असतात. त्यांच्या वेदना काचेच्या तावदानात बंद असतात, त्यामुळे जाणवत नाहीत. असे असले तरी स्त्री जीवनाच्या विविध अंगांमध्ये राजकीय अंगदेखील महत्त्वपूर्ण आहे. कारण राजकीय व प्रशासकीय निर्णयाचा फार मोठा परिणाम स्त्री जीवनावर होताना दिसतो.

प्रस्तुत शोधनिबंधात संशोधकाने महिलांनी राजकीय क्षेत्रामध्ये केलेले नेतृत्व आणि केलेले कार्य तसेच सद्य स्थितीतील स्त्रियांचे राजकीय क्षेत्रातील योगदान याबाबत अध्ययन करण्याचा प्रयत्न केला आहे.

संशोधनाचे उद्देश

1. महिलांचा राजकीय क्षेत्रातील सहभागातून होणाऱ्या सक्षमीकरणाची माहिती मिळवणे.
2. महिलांची राजकीय क्षेत्रातील सहभागाची सद्यस्थिती जाणून घेणे.

**तथ्य संकलन**

प्रस्तुत शोधनिबंधात सर्व तथ्य द्वितीय स्रोतांच्या माध्यमातून देण्यात आले आहे. यामध्ये विविध पुस्तके वर्तमानपत्र वेबसाईट यामधून संदर्भ घेण्यात आले आहेत.

भारतातील महिलांचा राजकीय सहभाग व सक्षमीकरणाची स्थिती

महिलांच्या राजकीय सहभागाबाबत भारताचा विचार करता भारतामध्ये विविध कायदे, शासकीय धोरणे, घटना दुरुस्ती इत्यादीमुळे स्त्रिया राजकारणात आल्या असल्या तरी पुरुषप्रधान व्यवस्थेमुळे जातीयता, पुरुषी वर्चस्व, इत्यादींमुळे महिलांच्या सहभागावर मर्यादा येतात. भारतात एकोणिसाव्या व विसाव्या शतकात जेव्हा स्वातंत्र्य चळवळ सुरू झाली तेव्हा स्त्रियांच्या राजकीय अधिकारांबाबत अधिक विचार मंथन झाले. या काळात समाजातील स्त्रीच्या निम्न दर्जाच्या वागणुकी विरुद्ध पंडिता रमाबाई, रमाबाई रानडे, आनंदीबाई जोशी यांनी लढा 1917 मध्ये महात्मा गांधी यांच्या सहाय्याने सरोजिनी नायडू या लॉर्ड मोरले यांना भेटल्या या भेटीत भारतीय महिलांना पुरुषांप्रमाणे मतदानाचा समान अधिकार द्यावा अशी मागणी सरोजिनी नायडू यांनी केली. ही भारतीय महिलांकडून राजकीय अधिकारांबाबत केलेली पहिली मागणी होती. 1919 मध्ये मॉन्टेग्यू चेम्सफर्ड सुधारणांद्वारे दहा लाख महिलांना मतदानाचा अधिकार प्राप्त झाला. खऱ्या अर्थाने 1932 या अधिकारांचा वापर झाला. 1926 पर्यंत कोणत्याही कायदेमंडळावर स्त्री सदस्य नव्हती. मुथू लक्ष्मी रेड्डी ही मद्रास मंत्रिमंडळावरील प्रथम नामनिर्देशित स्त्री सदस्य असून त्या मंत्रिमंडळाची उपाध्यक्ष म्हणून निवडून आल्या. त्यांनीच देवदासी बिल मांडले. राधाबाई, सुब्बा राय, रेणुका रॉय, अनु स्वामीनाथन या केंद्रीय मंत्रिमंडळाच्या प्रथम सदस्य होत्या. महात्मा गांधीजींनी स्त्रियांच्या राजकीय चळवळीतील सहभागाला प्रोत्साहन दिल्यामुळे 1930 च्या मिठाच्या सत्याग्रहातील दांडी यात्रेत मोठ्या संख्येने स्त्रिया सहभागी झाल्या. 1931 च्या कराची येथील राष्ट्रीय काँग्रेसच्या अधिवेशनात नेहरूंनी मूलभूत अधिकाराचा जाहीरनामा प्रसिद्ध केला यात महिलांना पुरुषांच्या बरोबरीने समानतेने राजकीय जीवनातील अधिकार प्रदान केले. 1937 च्या निवडणुकीत महिलांनी त्यांच्या मतदानाच्या अधिकाराचा पुरेपूर वापर केला. या निवडणुकीत 42 महिला विधिमंडळात आणि पाच वरिष्ठ सभागृहात नामनिर्देशित झाल्या. 1946 मध्ये संविधान समितीची स्थापना झाली यात कायदेमंडळ सदस्यांमध्ये सरोजिनी नायडू, दुर्गाबाई देशमुख, रेणुका रॉय आणि हंसा मेहता या सदस्यांची निवड झाली आणि त्या इतर सदस्यांसोबत स्वतंत्र भारताचे संविधान निर्माण करणाऱ्या सदस्या होत्या. अशाप्रकारे प्राचीन भारतापासून विसाव्या शतकापर्यंत स्त्रियांचा राजकीय सहभाग पाहिल्यास मध्ययुगात काही राज्यकर्त्या स्त्रिया सोडल्यास विशेष सहभाग दिसत नाही. सर्वसामान्य स्त्रियांचा विचार करता सर्वसामान्य स्त्री राजकीय अधिकार व जाणीवांपासून शेकडो मैल दूर होती. स्वातंत्र्य चळवळीत महात्मा गांधींनी स्त्री समाजावर ठेवलेल्या विश्वासांमुळे राष्ट्रीय काँग्रेसमध्ये राजकारणातील स्त्री सहभागाची काही प्रमाणात खऱ्या अर्थाने झालेली ही सुरुवात होती.

भारतीय स्वातंत्र्यानंतर महिलांच्या राजकीय सहभागावर अनेक बाबींचा प्रभाव पडलेला दिसतो. स्वतंत्र भारतात महिला प्रधानमंत्री, राष्ट्रपती, राजदूत, आंतरराष्ट्रीय मंडळात प्रतिनिधी, राज्यपाल, मुख्यमंत्री, मंत्री, विधिमंडळ व संसद सदस्य म्हणून कार्य केले आहे आणि करत आहेत. भारतीय राज्यघटनेतील कलम 16 (अ) नुसार समतेचा अधिकार प्रदान करणे, महिला आरक्षण देणे, वेदाचे प्रमाण कमी होण्यास सुरुवात, पुरुष मानसिकता, जनसंपर्क, सहकार्य, साक्षरता, पारंपारिक गोष्टीला दिलेला छेद महिलांकडे बघण्याचा समाजाचा सकारात्मक दृष्टिकोन इत्यादी तरतुदीमुळे महिलांचा राजकीय सहभाग वाढण्यास सुरुवात झाली. स्वतंत्र भारताच्या इतिहासात विजयालक्ष्मी पंडित यांची संयुक्त राष्ट्र संघटनेत भारताची महिला राजदूत म्हणून नेमणूक झाली. पंडित नेहरू आणि



लालबहादूर शास्त्री यांच्या मृत्यूनंतर श्रीमती इंदिरा गांधी भारताच्या पहिल्या महिला पंतप्रधान बनल्या. एक कणखर व मजबूत महिला म्हणून त्यांचा कार्यकाल भारतातच नव्हे तर आंतरराष्ट्रीय स्तरावर आजही ओळखला जातो. तसेच मुख्यमंत्री म्हणून सुचिता कृपलानी, मायावती, नंदिता सत्यती, शशिकला बांदोडकर, सुषमा स्वराज, शीला दीक्षित, जानकी रामचंद्रन जय ललिता, वसुंधरा राजे शिंदे, उमा भारती, ममता बॅनर्जी यांनी कार्यकाल गाजवला. 1992 मध्ये 73 व्या आणि 74 व्या घटनादुरुस्तीद्वारे स्थानिक स्वराज्य संस्थांमध्ये ग्रामीण पंचायत राज व्यवस्था आणि शहरी नगरपालिका, महापालिका, नगरपंचायत आधी संस्थांमध्ये प्रथम तेहतीस टक्के आरक्षण देऊन महिलांना मुख्य प्रवाहात सामील करून घेतले पुढेही आरक्षण 50 टक्के इतके वाढवले त्यामुळे सत्तेपासून वंचित असलेल्या स्त्रिया हळूहळू राजकारणात त्यांचे स्थान बळकट करित आहेत. 'पती सरपंच' ही संकल्पना हळूहळू दुसर होत असून प्रारंभी कोणाचातरी 'रबरी शिक्का' म्हणून कार्य करणाऱ्या बऱ्याच महिला जनप्रतिनिधी आता स्वतःचे निर्णय घेऊन त्यावर अंमल करित आहेत. या स्थित्यंतरामुळे राजकारणात मोठे बदल घडत आहेत.

2009 ते 2014 या कार्यकाळात भारतात महिला राज अवतरले असे काहीसे वातावरण राजकीय क्षेत्रात होते. भारताच्या सर्वोच्च पदी राष्ट्रपती महिला प्रतिभाताई पाटील या होत्या. लोकसभा अध्यक्ष मीरा कुमार, विरोधी पक्ष नेत्या सुषमा स्वराज, काँग्रेस अध्यक्ष सोनिया गांधी, लोकसभा अध्यक्ष सुमित्रा महाजन इत्यादी महिलांनी सभागृहात कामकाज केले. सद्यस्थितीत श्रीमती निर्मला सीतारमन या केंद्रीय अर्थमंत्री म्हणून कार्य करित आहेत. तर माननीय द्रौपदी मुर्मू या राष्ट्रपती म्हणून आपले पद भूषवित आहेत. भारतात महिलांच्या राजकीय सहभागाची व्याप्ती, पातळी, स्वरूप वाढावे यासाठी सर्व स्तरावरून प्रयत्न झाले. परिणामी 2019-2024 च्या लोकसभेत 14.58% महिला विजयी झाल्या. हे प्रमाण निश्चितच वाढते दिसत असले तरी 140 कोटी लोकसंख्येच्या तुलनेत ते नगण्य आहे. महिलांना मिळालेल्या आरक्षणातून संख्यात्मक वाढ झाली असली तरी ती गुणात्मक नाही. स्थानिक गटबाजी, सत्ता स्पर्धा, जात, राजकारण, स्त्रियांना कमी लेखनाची पुरेशी वृत्ती, कामकाजात असहकार, चारित्र्यहनन, यामुळेही महिलांच्या कार्याला संघर्षाची किनार जोडली जाते आणि ठरवलेले काम कागदावरच राहते. उच्च स्तरावर पदांवर काम करणाऱ्या महिलांच्या ही समस्या वेगळ्या प्रकारच्या असल्या तरी समस्या आहेतच. पुरुषांच्या तुलनेत महिलांना सर्वोच्च पदावर पोहोचण्यासाठी जास्त मेहनत, पुरुष वादी विचारांचे हल्ले सहन करावे लागतात. ज्या स्त्रिया धिटाइने पुढे वाटचाल करू पाहतात त्यांना चरित्रहननाची भीती दाखवली जाते. ऑक्सफर्ड विद्यापीठातील प्राध्यापक मायकल स्मेट्स यांच्या संशोधनानुसार, एखाद्या महिलेला उच्च पदाची, संघटन प्रमुख अथवा पार्टी/सरकार प्रमुख पदाची जबाबदारी देण्यात येते तेव्हा अधिक कठोर तपास करण्यात येतो. नेतृत्व करताना त्यांना राजकीय आव्हानांचा, दबाव तंत्रांचा सामना करावा लागतो.

जागतिक पातळीवरील महिलांचा राजकीय सहभाग :

संयुक्त राष्ट्रांनी प्रसिद्ध केलेल्या "Women Challenges to the year 2000" या अहवालावरून महिलांच्या राजकीय सहभागाबाबतची जागतिक स्तरावरील आकडेवारी अगदी बोलकी आहे. 1. जगातील महिलांचा लोकसंख्येतील वाटा 50 टक्के किंवा त्याहून जास्त असला तरी त्यांना शासकीय स्तरावरच्या सर्वोच्च पदी मिळणारे प्रतिनिधित्व 10 टक्के पेक्षा कमी आहे. 2. 1990 मध्ये जगातील एकूण मंत्र्यांमध्ये महिला मंत्र्यांचे प्रमाण अवघे 3.5 टक्के होते. 3. जगातील 93 देशांमध्ये महिलांना मंत्रिपदे मिळाली नाहीत. 4. आंतरराष्ट्रीय संस्थांमध्ये महिलांचे उच्च पदावरील प्रमाण पाच टक्के पेक्षा कमी आहे. 5. एप्रिल 1991 मध्ये जगातील एकूण देशांपैकी फक्त सात देशांमध्ये महिला राष्ट्रप्रमुख पदावर होत्या. सत्ता समाजावर नियंत्रण ठेवते म्हणून सत्तेत खरोखरच समानता आणायचे असेल तर स्त्रियांना पुरुषांच्या बरोबरीने सत्तेत वाटा मिळणे हे महत्त्वाचे धोरण ठरते. असे असतानाही जगाच्या राजकारणामध्ये



2022 पर्यंत केवळ 21 टक्के मंत्री महिला होत्या. या दरानुसार 2050 पर्यंत राजकारणात लैंगिक समानता येऊ शकणार नाही. महिलांचा राजकारणातील अधिकार पदावरील समान हक्क का हवा आहे यावर प्रसिद्ध समाजकार्यशास्त्रज्ञ प्रो. सुरेंद्र सिंग व प्रो. एस.पी. श्रीवास्तव यांच्या मते राजकीय स्तरावर निर्णय प्रक्रियेत महिलांचा सहभाग पुरुषां एवढा झाल्यास राजकारणात बदल होईल, राजकारणाला नवी दृष्टी मिळेल आणि राजकारणात संस्थात्मक बदल देखील घडेल. म्हणूनच राजकारणाची व समाजाची दिशा बदलविण्यासाठी महिलांचा राजकारणातील सहभाग वाढविणे आवश्यक आहे. परंतु आज कोणत्याच देशात महिला व पुरुष यांच्यामध्ये लिंग समानता आढळत नाही.

आंतरराष्ट्रीय कीर्तीच्या महिला प्रश्नांच्या अभ्यासिका नॅन्सी रिले यांच्या मते “जगातील एकूण देशांपैकी स्वीडन व फिनलँड या दोन देशांमध्येच महिलांना पुरुषांप्रमाणे समान राजकीय हक्क व त्यासाठी कायदेशीर संरक्षण देण्याची व्यवस्था आहे याचाच अर्थ जगामध्ये महिलांना समान राजकीय संधी देण्याचे प्रयत्न प्रगत व अप्रगत दोन्ही देशांमध्ये होण्याची गरज आहे.”

स्त्रियांमध्ये व्यवस्थापनाचे फार चांगले गुण असतात. त्यांना योग्य संधी व प्रोत्साहित वातावरण मिळाल्यास त्या आपली कार्यक्षमता राजकीय क्षेत्रातही सिद्ध करू शकतात. स्त्रियांच्या राजकीय प्रवेशामुळे राजकारणातील गुन्हेगारी, बालगुन्हेगारी, अनैतिकता व भ्रष्टाचार काही प्रमाणात कमी होण्याची शक्यता अधिक आहे. परंतु शासनातील मंत्रिपदे व अन्य तितकीच महत्त्वाची निर्णय प्रक्रियेतील पदे महिलांना अत्यंत कमी प्रमाणात जागतिक स्तरावर भेटताना आढळतात. तर अनेक देशांमध्ये महिला या पदांवर नावासही दिसत नाही. स्त्रियांना राजकीय नेतृत्व करण्याची पुरेशी संधी मिळत नाही. जी मंत्री पदे मिळतात त्यातही त्यांना फार महत्त्वपूर्ण नसणारी प्रतिष्ठा नसणारी समाज कल्याण, कुटुंब कल्याण, शिक्षण यासारखी खाती दिली जातात. थोडक्यात जगभरातील समकालीन अनेक अभ्यासातून महिलांना अत्यल्प किंवा प्रसंगी नाममात्र व काही देशांमध्ये तर अजिबात संधी नाही अशी अवस्था असल्याचे स्पष्ट होते.

सारांश :

राजकीय क्षेत्रात महिलांना 50 टक्के आरक्षण मिळाल्याने राजकारणात महिलांचे प्रमाण पूर्वीच्या मानाने वाढलेलं आरक्षणाच्या माध्यमातून अधिकार पदावर बसलेल्या महिला सक्षमपणे आपलं कर्तव्य बजावत आहेत. महिलांच्या राजकीय क्षेत्रातील सहभागामुळे महिलांचे समाजातील स्थान उंचावेल असे वाटले पण प्रत्यक्षात मात्र त्यांची कुचेष्टा झाली टीकांना सामोरे जावे लागले. आजही राजकारणातील महिलांकडे पाहण्याचा समाजाचा दृष्टिकोन सदोष आहे. महिला राजकारणात आहे म्हटल्यावर ती व्यभिचारी असणार असा फार मोठा गैरसमज आहे. त्यामुळे महिलांचा या क्षेत्राकडे कल कमी असण्याची शक्यता जास्त आहे. महिलांचा राजकीय क्षेत्रातील सहभाग वाढवायचा असेल तर महिलांना स्वतःच्या शक्ती विषयी जागृत करणे आवश्यक आहे. ज्यामुळे त्या सामाजिक विकासाच्या प्रवर्तक बन्नू शकतील. आपली शक्ती, क्षमता व आत्मविकासाला जोपर्यंत स्त्रिया स्वतः जागृत करणार नाही तोपर्यंत बाह्यकारक त्यांना सशक्त करू शकत नाही. म्हणून स्त्रियांनी स्वतःला एक सशक्त भूमिकेत प्रस्तुत करणे आवश्यक आहे.

निष्कर्ष :

कायद्याने स्त्रियांना समानतेचा अधिकार दिला असला तरी तो फारच मर्यादित स्वरूपात आहे. कायदा आणि समाज व्यवस्था या दोन्हींमध्ये फार तफावत आहे. राजकीय क्षेत्रात महिलांचा सहभाग वाढवून खरोखरच महिलांचं सक्षमीकरण करायचं असेल तर घराणेशाही बाजूला ठेवून सर्वसामान्य महिलांचा राजकारणातील सहभाग वाढविणे गरजेचे आहे. समाजासाठी स्वतःसाठी झटणाऱ्या सामान्य कार्यकर्त्याला राजकारणात आपला ठसा उमटवण्याची संधी



मिळणे आवश्यक आहे. महिलांचा राजकारणात सहभाग वाढला तरच त्यातून नेतृत्व उभे राहिले याकरिता केवळ आरक्षणाच्या माध्यमातून सहभाग न वाढविता समाजाची मानसिकता बदलणे अत्यंत आवश्यक आहे. प्रत्येकाला समान संधी मिळून विकास साधण्याकरता सर्वांनी प्रयत्न करणे आवश्यक आहे.

संदर्भ :

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3. दिव्य मराठी मधुरिमा पुरवणी प्रा. डॉ. नीलिमा देशमुख. दिनांक -6 जून 2023
4. डॉ. एस पी पाटील - मानव हक्कांच्या माध्यमातून महिला सबलीकरणातील आव्हाने: एक जागृती मोहीम



स्त्री सबलीकरण- संधी आणि आव्हाने

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प्रस्तावना :-

मानववंशशास्त्राच्या इतिहासाचा आढावा घेतल्यास असे निदर्शनास येते की, माणसाची भटकंती अवस्था संपल्यानंतर माणूस स्थिर होऊन जीवन व्यथित करू लागला. म्हणजेच वस्ती करून राहू लागला. तेव्हापासूनच स्त्री आणि पुरुष यांच्यामध्ये कामाची विभागणी होत गेली पुरुष शक्ती संपन्न असल्यामुळे बाहेरून फळे, कंदमुळे व शिकार करून अन्न बाहेरून आणण्याची जबाबदारी त्याच्यावर आली तर स्त्रियांवर घरी राहून घरच्या व अन्नपदार्थांच्या व्यवस्थापनाची जबाबदारी येऊन पडली ही अवस्था खऱ्या अर्थाने समानता व स्वातंत्र्यावर आधारित होती. मात्र कालांतराने सर्वत्र पुरुषांची मक्तेदारी वाढत गेली आणि जगाच्या काही भागातील काही थोडा काळ सोडला तर पुरुषप्रधान व्यवस्था निर्माण होऊन स्त्रियांना आपोआपच दुय्यम स्थान प्राप्त झाले.

जगात सर्वत्र कमी अधिक प्रमाणात महिलांना दुय्यम स्वरूपाने लेखले गेले. पुरुषांना पुरुष म्हणून जन्मताच विशेष अधिकारांची प्राप्ती होत राहिली सर्वत्र सार्वजनिक जीवनात पुरुषांचीच मक्तेदारी वाढली व्यक्ती म्हणून फक्त पुरुषांकडेच पाहिले जाऊ लागले. व्यक्ती म्हणून स्त्रीला नाकारले गेले तीचे स्वतंत्र अस्तित्त्वच नाकारण्यात आले. स्त्रीचे कार्यक्षेत्र फक्त चार भिंतींच्या आत आहे असा गोंडस समज पसरवून तिला चार भिंतीत बंदिस्त करण्यात आले. कालांतराने लोकतंत्रात्मक व्यवस्था जगात अस्तित्वात येत गेल्या त्यातूनच स्त्रियांकडे बघण्याचा समाजाचा उदार दृष्टिकोन होत गेला. “स्त्रियांच्या अधिकारासाठी, स्त्रियांच्या विकास व उन्नतीसाठी प्रयत्न करणारा विचार म्हणून स्त्री सबलीकरणाची संकल्पना अस्तित्वात आली.

उद्दिष्टे :-

- १.स्त्री सबलीकरणाची संकल्पना समजून घेणे.
- २.स्त्री सबलीकरणानेमहिलांना प्राप्त करून दिलेल्या संधीचा अभ्यास करणे
- ३.स्त्री सबलीकरणाची आव्हाने जाणून घेणे.

गृहितके :-

- १.स्त्री सबलीकरण ही स्त्रियांच्या अधिकाराची चळवळ आहे.
२. स्त्री सबलीकरणाने महिलांना विशेष संधी प्राप्त झालेली आहे
३. स्त्री सबलीकरणासमोर विविध आव्हाने असल्याचे दिसून येते.

संशोधन पद्धती :-

स्त्री सबलीकरणाची संकल्पना समजून स्त्री सबलीकरणातून प्राप्त संधी स्त्री सबलीकरणासमोरील आव्हानांचे संशोधनात्मक अध्ययन करण्यासाठी विविध संदर्भ ग्रंथ, वर्तमानपत्र, महिला विषयक अहवाल तसेच संकेतस्थळावरील माहितीचा आधार घेतला जाईल. सदर संशोधनात विशेषनात्मक संशोधन पद्धती वापरली जाईल.

स्त्री सबलीकरण संकल्पना:-

स्त्री सबलीकरण म्हणजे “स्त्रीला सबल करणारी म्हणजेच दुर्बलता नष्ट करणारी तिच्या शरीर, मन बुद्धी स्वतःची जाणीव स्वतःबद्दल जागरूकता निर्माण करून त्या दृष्टीने स्वयं विकासासाठी प्रवृत्त करणारी एक संकल्पना होय.”^१

स्त्री सबलीकरणाच्या संकल्पनेत स्त्रियांच्या विकासाला महत्त्व प्राप्त झाले आहे. “संपूर्ण विकास, प्रगती व विविध क्षेत्रातील समान सहभाग व न्याय वागणूकीबाबत किंवा संपूर्ण समता व न्याय निर्मितीच्या दृष्टीने विश्लेषण करणारी संकल्पना”^२ म्हणजे स्त्री सबलीकरण होय. थोडक्यात स्त्री सबलीकरण म्हणजेच महिलांमध्ये स्वत्वाची जाणीव निर्माण करून महिलांच्या विकासासाठी महिलांच्या क्षमता महिलांच्या लक्षात आणून देणारी ही प्रक्रिया आहे. स्त्रियांची जगात निम्मे संस्था धार्मिक आहे, म्हणून त्यांचा स्त्रियांच्या प्रमाणात सामाजिक, राजकीय व आर्थिक क्षेत्रात वाटा असला पाहिजे असे मानणारी व स्त्रियांना त्यांचा वाटा न्यायानेप्रदान करणारी संकल्पना म्हणजेच स्त्री सबलीकरण होय.“जगात स्त्रियांची ५०% संख्या आहे. परंतु आजही फक्त १% महिला संपत्ती धारक आहेत.या



विषमतेला विरोध स्त्री सबलीकरणातून केला जातो. “समाज व्यवस्थेच्या प्रक्रियेत जे बाहेर फेकले गेले किंवा त्यांच्यावर गुलामगिरी लादली गेली. त्या सगळ्या वंचितांना आपले मानवी हक्क मिळवून देणारी प्रक्रिया म्हणजे सक्षमीकरण होय.”^३

जागतिक पातळीवरील स्त्री सबलीकरण :-

स्त्री सबलीकरणाचा प्रश्न अखिल विश्वातील महत्त्वाचा विषय राहिलेला आहे. कारण जगात सगळीकडेच स्त्रियाकमी अधिक प्रमाणात दुर्लक्षित राहिल्या आहेत. स्त्रियांचा राजकीय सहभाग वाढवून स्त्री सबलीकरण घडवून आणण्यावर भर देण्यात आलेला आहे. “आंतरराष्ट्रीय स्तरावर संयुक्त राष्ट्राद्वारे राजकीय सहभागाद्वारे सबलीकरणास वैश्विक प्रश्न या स्वरूपात मांडण्यात आले आहे. संयुक्त राष्ट्राने १९५२ मध्ये Conversation on the Political Rights of Women’ स्वीकारले. १९७५ पासून चार आंतरराष्ट्रीय परिषदांचे आयोजन यासंदर्भात करण्यात आले होते. या सर्व परिषदांमध्ये स्त्रियांचा राजकीय सहभाग ही स्त्री सबलीकरणाची आवश्यक गरज असल्याचे मान्य करण्यात आले.”^४ कारण स्त्रियांचे राजकारणात पुरुषांच्या तुलनेत अत्यंत अल्प स्वरूपाचे स्थान जगात सर्वत्र आढळून येते. मतदानासारख्या अत्यंत महत्त्वाच्या अधिकारापासून अनेक वर्षे महिलांना दूर ठेवण्यात आले. “१८१८ मध्ये इंग्लंड, पोलंड, हंगेरी, स्वीडन, जर्मनी, ऑस्ट्रेलिया आदी राष्ट्रांनी आपापल्या देशातील स्त्रियांना मतदानाचा अधिकार बहाल केला. १९२० मध्ये अमेरिकन स्त्रियांना मतदानाचा हक्क प्राप्त झाला तर १९४५ मध्ये फ्रान्स व इटली या राष्ट्रातील स्त्रियांना मतदाराचा हक्क मिळाला.”^५ जगाच्या पातळीवर मतदानाचा महत्त्वपूर्ण हक्क बहाल करताना सुद्धा विविध राष्ट्रांनी स्त्रीपुरुष असा भेदभाव करून स्त्रियांना अनेक वर्षे मतदानासारख्या महत्त्वपूर्ण अधिकारापासून दूर ठेवण्यात आले. थोडक्यात स्त्रियांचा राजकीय सहभाग वाढवूनच स्त्री सबलीकरण घडून आणता येणे शक्य होते. म्हणून १९७५ पासून स्त्रियांच्या राजकीय सहभागावर जोर देण्यासाठी चार आंतरराष्ट्रीय परिषदा घेण्यात आल्या, स्त्रियांसंबंधीत “सर्व परिषदांचा संदर्भ घेऊन स्त्रियांच्या अधिकारासंबंधी चौथ्या आंतरराष्ट्रीय परिषदेचे आयोजन १९९५ साली बीजिंग येथे करण्यात आले. या परिषदेत देखील लैंगिक न्याय व लैंगिक समानतेवर चर्चा झाली. स्त्रीला सर्वक्षेत्रामधील मध्ये समान सहभागाची संधी उपलब्ध करून देण्यावर विचार झाला. या ठिकाणी जाहीर करण्यात आले की राजकीय जीवनातील स्त्रियांचा समान सहभाग हा स्त्रियांच्या सर्वक्षेत्रातील सर्वसामान्य विकास प्रक्रियेत महत्त्वाची भूमिका बजावतो. स्त्रियांचा निर्णयनिर्धारणातील समान सहभाग हा केवळ न्याय व लोकशाहीसाठीच महत्त्वाचा नसून स्त्रीहितासंबंधीत तो महत्त्वाचा मुद्दा ठरतो.”^६ स्त्रियांमध्ये सबलीकरण घडवून आणण्यासाठी जागतिक पातळीवर विशेष प्रयत्न करण्यात येऊन त्यासंबंधीचे कृती कार्यक्रम जागतिक पातळीवरून राबविण्याच्या सूचना जगातील सर्वत्र राष्ट्रांना देण्यात आल्या; म्हणजेच सर्वत्र देशांनी आपआपल्या पातळीवरून स्त्री सबलीकरणासाठी प्रयत्न करावेत असे आंतरराष्ट्रीयमंचावरून सूचित करण्यात आले होते. त्या अनुषंगाने प्रत्येक राष्ट्राने आपल्या देशातील महिला वर्गाचे सबलीकरण घडवून आणण्यासाठी प्रयत्न केले.

राष्ट्रीय पातळीवरील स्त्रीसबलीकरण :-

भारतातही स्त्रियांचे सबलीकरण घडवून आणण्यासाठी विविध योजना व कृती कार्यक्रमाची आखणी व अंमलबजावणी करण्यात आली आहे. भारतातील स्त्री सबलीकरण समजून घेताना भारताची ऐतिहासिक पार्श्वभूमी समजून घ्यावी लागेल. “भारतासारख्या देशांमध्ये स्त्रियांसंबंधीचे प्रश्न वेगळे होते. भारतीय स्त्रीला केवळ दुय्यम स्थानी ठेवले नव्हते तर तिला एक उपभोग्य वस्तू म्हणूनच पहिले जातं होते म्हणून स्त्रियांसंबंधीच्या अनेक अनिष्ट रूढी, प्रथा, परंपरा या देशांमध्ये प्रचलित होत्या. सतीप्रथा, बालविवाह, केशवपण पद्धती एकूण तिला माणूस म्हणून वागणूक दिली जात नव्हती या सर्व अनिष्ट रूढी, परंपरा, विरोधात भारतात स्त्रीसुधारणेच्या ज्या चळवळी झाल्या”^७ त्यातूनच खऱ्या अर्थाने भारतातील स्त्रीसबलीकरणाला सुरुवात झाल्याचे दिसून येते. “पाश्चात्य स्त्रियांची लढाई मतदानाचा हक्क मिळवण्याच्या संघर्षातून झाली. भारतीय स्त्रियांना मतदानाचा अधिकार हा डॉ. बाबासाहेबांनी घटनेच्या माध्यमातून मिळवून दिला आहे. आगरकर, रानडे, लोकहितवादी, राजा राममोहन राय यासारख्या अनेक सुधारकांनी स्त्री शिक्षणासाठी प्रयत्न केले.... काही रूढी, प्रथा या कायद्याद्वारे बंद केल्या. १८१८ मध्ये संमती वयाचे बिल पास झाले.... याच पद्धतीने नवऱ्याच्या मृत्यूनंतर सती जाण्याच्या प्रथेला पायबंद घालणारा सतीबंदी कायदा राजा राममोहन राय सारख्या सुधारकांच्या प्रयत्नाने संमत झाला. १९६१ साली. हुंडा प्रतिबंधक कायदा अस्तित्वात आला. मातृत्व हितरक्षण कायदानुसार स्त्रीला प्रसूतीकालीन हक्काची रजा मिळण्याची तरतूद डॉ. बाबासाहेब आंबेडकरांनी घटनेत केली. १९७६ साली घटस्फोट नोंदणी विवाह कायद्यात सुधारणा करण्यात आली. यासारखे कायदे करून स्त्रीला समान पातळीवर आणण्याचा प्रयत्न”^८ स्त्रीसबलीकरणाच्या दृष्टीने केला गेला. ज्या सुधारणा व कायदे स्त्री सबलीकरणासाठी शासनाने करण्याचा प्रयत्न केला त्याची प्रेरणा तथा मूळस्रोत फुले दांपत्याच्या कार्यातून प्राप्त झाला. त्यांनी भारतात पहिल्यांदा खऱ्या अर्थाने मुलींसाठी शाळा काढून स्त्री शिक्षणाची मूर्तमेढ रोवली. स्त्री शिक्षणातूनच स्त्रीला सबल करविता



येईल याची जाण महात्मा फुले क्रांतिज्योती सावित्रीबाई फुले यांना होती म्हणूनच त्यांनी स्त्री शिक्षणावर जोर दिला व महिलांचे सबलीकरण घडवून आणण्याचा प्रयत्न केला .

राज्य पातळीवरील स्त्रीसबलीकरण :-

भारतातील महाराष्ट्र हे पुरोगामी राज्य असून महाराष्ट्रातही स्त्री सबलीकरणाच्या दिशेने विशेष पावले उचललेली आहेत. महाराष्ट्र शासनाने “१९९४ मध्ये पहिले महिला धोरण जाहीर केले. त्यात काल सुसंगत बदल करत २००१ मध्ये दुसरे तर २०१४ मध्ये तिसरे महिला धोरण निश्चित केले गेले. या सर्व धोरणांमध्ये प्रामुख्याने स्त्रियावरील अत्याचार, हिंसा, स्त्रीविषय कायदे, त्यांच्या आर्थिक दर्जात सुधारणा, प्रसार माध्यमाची भूमिका, स्वयंसेवी संस्थांचा सहभाग स्त्रियांना केंद्रस्थानी मानून योजनेची निश्चिती, स्वयं त्यांना बचत गटाचा विकास, मुद्रा योजना यांचा प्रामुख्याने विचार केला जातो. शासकीय निमशासकीय यंत्रणा स्त्रियांना नोकरीत ३० टक्के आणि स्थानिक स्वराज्य संस्थेत ५० टक्के आरक्षण मिळते. महिला आर्थिक विकास महामंडळाच्या माध्यमातून, महाराष्ट्र राज्य ग्रामीण जीवनोन्नती अभियानाच्या माध्यमातून स्त्रियांना शिक्षण, प्रशिक्षणाच्या संधी उपलब्ध होतात.” महाराष्ट्र शासनाने स्त्रियांच्या विकासासाठी विविध योजना तथाकृती कार्यक्रमाची आखणी करून त्यातून स्त्रियांचे सामाजिक आर्थिक व राजकीय सबलीकरण घडवून आणण्यावर जोर दिलेला आहे.

स्त्री सबलीकरणाच्या माध्यमातून प्राप्त झालेल्या संधी :-

स्त्री सबलीकरणाच्या माध्यमातून स्त्रियांना विविध क्षेत्रांमध्ये विशेष संधीची उपलब्धता झालेली दिसून येते. स्त्री सबलीकरणातूनच महिलांचा सामाजिक, आर्थिक, शैक्षणिक व राजकीय विकास घडून येत आहे. विविध क्षेत्रांमध्ये महिलांची संख्या लक्षणीय वाढताना दिसत आहे. असे असले तरी स्त्रियांना प्राप्त होणाऱ्या विशेष संधीच्या मार्गात विविध अडथळे अथवा आव्हाने असल्याचे दिसून येते.

स्त्री सबलीकरण -आव्हाने :-

स्त्रियांचे सबलीकरण घडवून आणण्याच्या मार्गात विविध अडथळे अथवा आव्हाने आहेत.

१) सामाजिक आव्हाने

सामाजिक क्षेत्रात स्त्रियांचे सबलीकरण घडवून आणण्याच्या प्रक्रियेतून महिलांसाठी विविध संधी प्राप्त झालेल्या आहेत. परंतु स्त्रियांकडे आजही व्यक्ती म्हणून समाज बघत नाही. आजही स्त्रियांवरील सामाजिक बंधने पूर्णपणे संपुष्टात आलेली नाहीत. भारतात स्त्रियांना सामाजिक दृष्ट्या बलवान बनविण्यासाठी हुंडाबंदीचा कायदा, स्त्रीभ्रूण हत्या प्रतिबंधक कायदा कौटुंबिक अत्याचार विरोधी कायदा यासह विविध कायदे करून सुद्धा समाजातून हुंडाबंदी झालेली दिसत नाही. स्त्रीभ्रूणहत्या देखील पूर्णपणे थांबलेल्या नाहीत उत्तरोत्तर पुरुषाणि महिलांच्या प्रमाणात तफावत होताना दिसून येत आहे. कुटुंबात सुद्धा महिलांवर होणारे अन्याय पूर्णपणे थांबवलेले नाहीत. धार्मिक व सामाजिक बंधने मोठ्या प्रमाणात स्त्रियांवर दिसून येतात. यासाठी समाजात वास्तव समाजवादी दृष्टिकोनाची निर्मिती झाली पाहिजे. जेणेकरून पुरुष व स्त्री यांच्यामध्ये भेद केला जाणार नाही.

२) आर्थिक आव्हाने:-

मानवी जीवनाच्या आरंभ काळापासूनच महिला मोठ्या प्रमाणात घरकाम सांभाळत असायच्या त्या कामाचे मूल्य आर्थिक रूपात ठरत नाही म्हणजेच महिला जे काम करत होत्या, जे श्रम त्या करतात, त्याचे मूल्य पैशात मोजले जात नाहीत म्हणून कुटुंबाच्या उदरनिर्वाहासाठी अर्थाजन करणाऱ्या पुरुषाला महत्त्व प्राप्त होऊन स्त्रियांना दुय्यम स्थान मिळाले.

आजही जगात महिला ५० % असताना संपत्ती धारक महिलांची संख्या फक्त एक १% इतकीच आहे. यावरून पुरुष आणि स्त्रियांमधील आर्थिक तथा सांपत्तिक विषमता किती भयानक आहे याचे चित्र समोर येते.

बऱ्याच पुढारलेल्या देशांमध्ये आज सुद्धा महिला व पुरुष कर्मचारी यांच्या वेतनात तफावत दिसून येते. मात्र भारतात सार्वजनिक ठिकाणी स्त्री आणि पुरुषांच्या वेतनात तफावत केली जात नाही मात्र खाजगी ठिकाणी काम करणाऱ्या महिलांना पुरुषांच्या तुलनेत कमी वेतन मिळत असते.

शासनाने महिलांना आर्थिकदृष्ट्या सक्षम करण्यासाठी त्यांना शिक्षित करणे अत्यंत आवश्यक आहे. शासनाने ज्या कुटुंबात पुरुष संपत्ती धारक आहे त्या कुटुंबातील महिलांना सुद्धा संपत्तीत मालक म्हणून सहभागी करून घेतले पाहिजे.

३) राजकीय आव्हाने :-

महिलांना मतदानाचा अधिकार विसाव्या शतकात प्राप्त झाला. अलीकडील काळात महिलांना राजकीय स्वातंत्र्य प्राप्त झाले असले तरी राजकारणात महिलांचे प्रमाण अत्यंत अल्प आहे.



भारतात महिलांना सार्वजनिक सेवांमध्ये 30 % राखीव जागा आहेत. स्थानिक शासन संस्थेत महिलांना ७३ व्या व ७४ व्या घटनादुरुस्तीने 33% आरक्षणाची तरतूद केलेली आहे. तसेच महाराष्ट्रात महिलांना ५० टक्के राखीव जागा आहेत.ती प्रतिनिधी म्हणून राजकारणात वावरत असली तरी निर्णयनिर्धारणप्रक्रियेत पुरुषांचा मोठा सहभाग प्रत्यक्ष-अप्रत्यक्षपणे दिसून येतो. त्यामुळे राजकीय क्षेत्रात पुरुषी वर्चस्व कायम टिकून राहिले आहे.असे न होऊ देता महिलांनी स्वतः निर्णयनिर्धारण प्रक्रियेत सक्रिय सहभाग घेऊन समाजाच्या कल्याणासाठी कार्यरत राहिले पाहिजे.

सामाजिक, आर्थिक व राजकीय स्वरूपाची आव्हाने स्त्री सबलीकरणाच्या प्रक्रियेत असल्याचे आढळते. मात्र या सर्व आव्हानांना तोंड देऊन स्त्री सबलीकरणाची प्रक्रिया जलद नाही मात्र धिम्म्या गतीने का होईना पार पडत आहे.

निष्कर्ष :-

- १) स्त्री सबलीकरण ही महिलांना शक्ती संपन्न बनवणारी संकल्पना आहे.
- २) स्त्री सबलीकरणाच्या संकल्पनेत महिलांना सामाजिक, शैक्षणिक, आर्थिक व राजकीय क्षेत्रात विकासाची संधी प्राप्त करून दिलेली आहे.
- ३) स्त्रीसबलीकरण समोरील आव्हानांना तोंड देऊनस्त्रियांनी विकासाचा टप्पा गाठायला सुरुवात केलेली आहे.
- ४) स्त्री-सबला बनवण्यासाठी महिला वर्गात शिक्षणाचा प्रचार व प्रसार मोठ्या प्रमाणात होणे आवश्यक आहे.
- ५) स्त्री सबलीकरणाच्या प्रक्रियेस मोठ्या प्रमाणात चालना मिळण्यासाठी समाजाचे प्रबोधन घडून स्त्री व पुरुषांबाबतचा समतावादी दृष्टिकोन रुजविणे आवश्यक आहे.

स्त्री-सबलीकरणासाठी उपाययोजना :-

- १)स्त्री शिक्षणावर भर देण्यात यावा.
- २) मुलींची शिक्षणाच्या प्रवाहातील गळती थांबवावी.
- ३) कुटुंबात समतावादी दृष्टिकोन रुजवावा.
- ४) महिलांना रोजगाराच्या विशेष संधी उपलब्ध करून द्याव्या.
- ५) लोकप्रतिनिधी म्हणून कामकरणाऱ्या, राजकारणात सक्रिय असलेल्या स्त्रियांनी स्वतः अभ्यासाअंती निर्णय निर्धारण प्रक्रियेत सक्रिय सहभाग घ्यावा.

संदर्भ:-

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- २) उपरोक्त शिंदे (डॉ) ज.रा. पृ.क्र. १२९
- ३) महिला सक्षमीकरण- जयश्री महाजन, अथर्व पब्लिकेशन प्रथमावृत्ती ३ जुलै 2023 ISBH 978-81-19118-04-5 पृ. क्र.७
- ४) पूर्वक्त – शिंदे (डॉ) ज.रा. पृ.क्र १४८
- ५) विसाव्या शतकातील जग –आचार्य (डॉ) धनंजय श्री साईनाथ प्रकाशन, नागपूर, प्रथमावृत्ती-१७ ऑगस्ट 2007 पृ. क्र ५९८
- ६) पूर्वाक्तशिंदे (डॉ) ज. रा- पृ. क्र.१४८
- ७) आंबेडकरीस्त्री वाद- डोंगरे (डॉ) मनिषा, प्रशांत पब्लिकेशन, जळगाव, पहिली आवृत्ती – २२ ऑगस्ट 2023 ISBN 978-03-95227-41-4 पृ. क्र १८
- ८) उपरोक्त -डोंगरे (डॉ) मनिषा पृ.क्र १९
- ९) mr.m.wikipedia.cral Date : 08/02/2024 Time :8.26pm



नंदुरबार जिल्ह्यातील अनुसूचित जाती व जमातींच्या बदलत्या लोकसंख्येची साक्षरतेचे भौगोलिक अध्ययन

१.प्रा.खांडेकर एफ. आर

२.डॉ. संदीप सुभाष भावसार

१ व २ सहाय्यक प्राध्यापक भूगोल विभाग, ग.तु. पाटील कला, वाणिज्य व विज्ञान महाविद्यालय नंदुरबार,
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सारांश

प्रस्तुत संशोधनाचा मुख्य उद्देश अनुसूचित जाती व जमातींच्या लोकसंख्येमधील साक्षरता दर आणि त्यातील बदलांचा अभ्यास करणे हा आहे. नंदुरबारमध्ये २०११मध्ये अनुसूचित जातींच्या लोकसंख्येचा साक्षरता दर ७६.९२ टक्के होता. तर अनुसूचित जमातींच्या लोकसंख्येचा साक्षरता दर ५५.२१ टक्के होता. ही साक्षरता तालुकानिहाय वेगवेगळी आहे. या अभ्यासातून असे दिसून आले आहे की, मैदानी भागात साक्षरतेचे प्रमाण खूप जास्त आहे. कारण मैदानी भागात अनुसूचित जाती जमातींची लोकसंख्या सामाजिक-आर्थिकदृष्ट्या विकसित झाली त्यामुळे तेथे शैक्षणिक सुविधा आणि शिक्षणाच्या फायद्यांची जाणीव निर्माण झाली. तळादे, शहादे, नंदुरबार आणि नवापूर या सपाट प्रदेशात दळणवळणाच्या सुविधा, मातीची उच्च सुपीकता, लोकांची उच्च खरेदी क्षमता, ग्रामीण ते शहरी स्थलांतर विकसित झाले आहे.

बीजसंज्ञा - साक्षरता, अनुसूचित जाती, जमाती, शिक्षण, विकास.

प्रस्तावना:-

साक्षरता आणि शिक्षण हे समाजातील विकासाचे प्रमुख सूचक आहेत. साक्षरतेचा प्रसार आणि प्रसार सामान्यतः आधुनिकीकरण, शहरीकरण, औद्योगिकीकरण, दळणवळण आणि वाणिज्य (भारताची जनगणना, 2011) यासारख्या आजच्या सभ्यतेच्या आवश्यक वैशिष्ट्यांशी संबंधित आहे. उच्च स्तरावरील शिक्षण आणि साक्षरता अधिक जागरूकता आणते आणि आर्थिक परिस्थिती सुधारण्यात देखील योगदान देते.

लोकसंख्या नियंत्रण, आरोग्य, स्वच्छता, पर्यावरण ऱ्हास नियंत्रण, महिलांचे सक्षमीकरण आणि समाजातील दुर्बल घटक असोत, विकास प्रयत्नांच्या जवळजवळ प्रत्येक पैलूमध्ये केलेल्या गुंतवणुकीवरील परतावा वाढवून सामाजिक उन्नतीसाठी हे एक साधन म्हणून कार्य करते. (घोष १९८५) यांनी नमूद केले की, शिक्षण ही जीवनातील महत्त्वाची गरज आहे. साक्षरतेचे कमी प्रमाण हा आर्थिक विकासात अडथळा आहे. शिक्षणातील गुंतवणूक हे देशाच्या भविष्यातील विकासाचे मोजमाप आहे. औपचारिक शालेय शिक्षण हा लोकसंख्येच्या शैक्षणिक प्राप्तीचा एक चांगला निर्देशांक आहे.

कोणत्याही प्रदेशातील लोकसंख्या ही पुरेशा प्रमाणात असल्यास त्या प्रदेशाचा विकास साधता येत नसून त्या प्रदेशाच्या लोकसंख्येची गुणवत्ता देखिल उच्चतम असणे गरजेचे असते. आणि गुणवत्ता ही शैक्षणिक विकासावर म्हणजेच साक्षरतेवर अवलंबून असते. साक्षर लोकसंख्या ज्याप्रदेशाची असते त्याप्रदेशाच्या कार्यक्षमतेत वाढ होत असते. तर साक्षरतेचा अभाव असलेल्या प्रदेशात गरीबी, दारिद्र तसेच समाज विघातक कार्याला चालना मिळते. म्हणूनच लोकसंख्येला त्या प्रदेशाच्या संसाधनात रूपांतरित करणे साक्षरतेद्वारे सुलभ होत असल्याने लोकसंख्येच्या गुणवैशिष्ट्यांमध्ये साक्षर लोकसंख्येला अनन्य साधारण महत्व आहे. (मनीषा गावंडे (२०१८), पृ.क्र. १-६.)

साक्षरतेचा दर हा कोणत्याही समाजातील विकासाचा चांगला सूचक मानला जातो (श्रीवास्तव, १९९४). दुसरीकडे, साक्षरतेची कमतरता विकास प्रक्रियेत अडथळा ठरेल. अज्ञान आणि मागासलेपणातून बाहेर पडण्यासाठी लोकांसाठी साक्षरतेची खात्रीशीर पातळी ही मूलभूत गरज आहे (गोसल आणि चांदना, १९७९).

अशा प्रकारे, आर्थिक विकास आणि सामाजिक प्रगतीसाठी साक्षरता आवश्यक आहे, जी देशाच्या सर्वांगीण विकासाचे मोजमाप करते. याशिवाय, साक्षरतेचा जननक्षमता, मृत्युदर, गतिशीलता, व्यवसाय, धर्म आणि जाती इत्यादींसारख्या इतर विविध लोकसंख्याशास्त्रीय वैशिष्ट्यांवर प्रभाव पडतो.

सामान्यतः एखादी व्यक्ती जी कोणत्याही भाषेत लिहू आणि वाचू शकते, तिला भारतीय जनगणनेने साक्षर म्हणून घेतले आहे. जी व्यक्ती फक्त वाचू शकते पण लिहू शकत नाही ती साक्षर नाही. साक्षरता कोणत्याही क्षेत्राच्या



सामाजिक-आर्थिक विकासाशी अत्यंत संबंधित आहे. लोकसंख्येच्या प्रमाणात एक अब्जाचा आकडा ओलांडणारा भारत हा चीन नंतरचा दुसरा देश बनला आणि साक्षरता ६३.०९% इतकी आहे, यामध्ये पुरुषांची संख्या ६८.६३% आणि स्त्रिया फक्त ५७.२३% आहेत, याचा अर्थ पुरुष साक्षरता महिला साक्षरतेपेक्षा तुलनेने जास्त होती. देशाच्या तुलनेत महाराष्ट्र राज्याची स्थिती काहीशी चांगली आहे. २०११च्या जनगणनेनुसार, महाराष्ट्राची साक्षरता ७२.५७% आहे; त्यात पुरुषांचे योगदान ७७.७०% आहे, तर महिला साक्षरतेचे प्रमाण ६७.०५% आहे. वर म्हटल्याप्रमाणे, साक्षरता हे कोणत्याही देशाच्या लोकसंख्येच्या गुणवत्तेचे महत्त्वाचे सूचक आहे.

कोणत्याही व्यक्तीला कोणतीही भाषा समजण्याबरोबरच लिहिता व वाचता येण्याचा योग्यतेला साक्षरता असे म्हटल्या जाते. म्हणजेच अशा सर्व व्यक्ती ज्यांना लिहिता व वाचता येते त्यांना साक्षर मानले जाते. भारतात शैक्षणिक सोयीसुविधा ह्या अपुऱ्या तसेच असमान वितरित झालेल्या असल्यामुळे आजही अनेक भागात या सोयीसुविधा केवळ शहरी भागात केंद्रित झालेल्या आहेत. तर ग्रामीण व अति दुर्गम भागात त्यांच्या अनुपलब्धतेमुळे साक्षरता प्रमाण हे कमी असल्याचे दिसते. म्हणजेच याचा परिणाम साक्षरतेवर झालेला आहे.

अभ्यास क्षेत्र :-

नंदुरबार जिल्ह्याची निर्मिती १ जुलै १९९८ रोजी तात्कालिन धुळे जिल्ह्याच्या विभाजनानुन झाली. नंदुरबार जिल्ह्याचा अक्षवृत्तीय विस्तार २१°००' उत्तर ते २२°००' उत्तर अक्षवृत्त आणि रेखावृत्तीय विस्तार ७३°४०' ते ७४°४५' पूर्व असा आहे. जिल्ह्याचे एकूण भौगोलिक क्षेत्रफळ ५०३४ चौ.कि.मी. एवढे आहे. राज्याच्या एकूण क्षेत्रफळापैकी १.६२ टक्के क्षेत्र नंदुरबार जिल्ह्याने व्यापलेले आहे. प्रशासकीय दृष्ट्या नंदुरबार जिल्हा नाशिक विभागात समाविष्ट होतो. नंदुरबार जिल्ह्याच्या पूर्वेस व दक्षिणेस धुळे जिल्हा असून पश्चिमेस गुजरात राज्याच्या सुरत जिल्ह्याची सिमा आहे. तर उत्तरेस मध्यप्रदेश राज्याच्या बडवानी आणि झाबुआ जिल्ह्याच्या सिमेस भिडलेल्या आहेत. जिल्ह्याचे मुख्यालय नंदुरबार येथे आहे. नंदुरबार जिल्हा हा नैसर्गिक दृष्ट्या विविधतेने संपन्न व समृद्ध आहे. नंदुरबार जिल्ह्याच्या उत्तरेस सातपुडा पर्वतरांग असून, त्यातील तोरणमाळ हे १०५० मी उंचीचे थंड हवेचे ठिकाण महाबळेश्वर (१३५३ मी.) नंतर महाराष्ट्रातील क्र. २ चे थंड हवेचे ठिकाण आहे.

संशोधनाची उद्दिष्ट्ये

- १) नंदुरबार जिल्ह्यातील अनुसूचित जमाती लोकसंख्येतील साक्षरता दराचे प्रारूप अभ्यासणे.
- २) नंदुरबार जिल्ह्यातील अनुसूचित जातींचे लोकसंख्येतील साक्षरता दराचे अवकाशीय विश्लेषण करणे

संशोधन पद्धती :

सध्याचा अभ्यास हामाहितीच्या दुय्यम स्रोतावर आधारित आहे. दुय्यम स्रोत नंदुरबार जिल्ह्यातील जिल्हा जनगणना पुस्तिका, महाराष्ट्राचे अर्थशास्त्र आणि सांख्यिकी संचालनालय, नंदुरबार जिल्ह्याचे जिल्हा सांख्यिकी कार्यालय इत्यादींमधून उपलब्ध आहे. तसेच माहिती समजून घेण्यासाठी वापरलेले सांख्यिकीय विश्लेषण तंत्र समाविष्ट केलेले आहे.

विषय विवेचन

नंदुरबार जिल्ह्यातील तालुकानिहाय अनुसूचित जाती व जमातींच्या साक्षरतेचा आढावा प्रस्तुत घटकांतर्गत घेण्यात आलेला आहे.

१ नंदुरबार जिल्हा - अनुसूचित जातींच्या लोकसंख्येची साक्षरता (२००१-२०११)

नंदुरबार जिल्ह्यातील अनुसूचित जातींच्या लोकसंख्येच्या साक्षरतेचे प्रमाण हे २००१ मध्ये सुमारे ७०.२१% इतके असून त्यामध्ये वाढ होऊन ते २०११ मध्ये ७६.९२% इतके जल्ल्याचे दिसते. म्हणजेच काळाच्या ओघात अभ्यास प्रदेशातील अनुसूचित जातींच्या लोकसंख्येची साक्षरता वाढलेली आहे. सारणी क्रमांक १.१ मध्ये नंदुरबार जिल्ह्यातील एकूण लोकसंख्येत अनुसूचित जातींच्या लोकसंख्येचे साक्षरता प्रमाण तालुकानिहाय दर्शविलेले आहे.

सारणी क्र. १.१

नंदुरबार जिल्हा - अनुसूचित जातींच्या लोकसंख्येची साक्षरता (२००१-२०११)

अ.क्र.	तालुके	साक्षरता प्रमाण (%)	
		२००१	२०११
१	अक्कलकुवा	७५.६१	७८.९३
२	अक्राणी	६८.००	७६.३४
३	तळोदे	७०.४३	७८.९१
४	शहादे	६७.६२	७४.८३



५	नंदुरबार	६९.४५	७८.३९
६	नवापुर	७६.०६	७९.७०
एकूण		७०.२१	७६.९२

स्त्रोत:- जनगणना अहवाल, नंदुरबार जिल्हा, (२००१ व २०११).

1) नंदुरबार जिल्हा - अनुसूचित जातींच्या लोकसंख्येची साक्षरता (२००१)

नंदुरबार जिल्ह्यातील तालुकानिहाय अनुसूचित जातींच्या लोकसंख्येच्या साक्षरता प्रमाणात २००१ च्या जनगणनेनुसार असमानता असलेली आढळते. या काळात नवापुर (७६.०६%) आणि अक्कलकुवा (७५.६१%) या दोन तालुक्यात हे साक्षरता प्रमाण हे ७५% पेक्षा अधिक आहे. तर तळोदे तालुक्यांमध्ये ७०.४३% अनुसूचित जातींच्या लोकसंख्येचे साक्षरता प्रमाण आढळून येते. नवापुर आणि अक्कलकुवा तालुका हे जिल्ह्यातील मुख्य तालुके असून या तालुक्यातील शिक्षण सुविधांचा विकास झाल्यामुळे या दोन तालुक्यात अनुसूचित जातींच्या लोकसंख्येचे साक्षरता प्रमाण देखील उच्च असल्याचे आढळून येते. शहादे (६७.६२%), अक्रणी (६८%) आणि नंदुरबार (६९.४५%) या तीन तालुक्यातील एकूण साक्षरता प्रमाण हे ७०% पेक्षा कमी असून जिल्ह्यात हे निम्न आहे. या तिन्ही तालुक्यांमध्ये अनुसूचित जातींच्या लोकसंख्येमध्ये शिक्षणाचा प्रसार कमी आहे. यामुळे हे साक्षरता प्रमाण निम्न आढळते.

२) नंदुरबार जिल्हा अनुसूचित जातींच्या लोकसंख्येची साक्षरता (२०११)

जिल्ह्यात २०११ च्या जनगणनेनुसार अनुसूचित जातींच्या लोकसंख्येचे साक्षरता प्रमाण हे ७६.९२% आहे आणि २००१ च्या तुलनेत यात ६.७१% ने वाढ झालेली आहे. वर्ष २००१ ते २०११ या काळात जिल्ह्यातील सर्वच तालुक्यात अनुसूचित जातींच्या लोकसंख्येचे साक्षरता प्रमाण हे किमान ३% व ९% पर्यंत वाढले असल्याचे दिसते. नवापुर तालुक्यात (७९.७०%) तालुक्यामध्ये २०११ मध्ये साक्षरतेचे प्रमाण उच्च आढळून येते. या तालुक्यामध्ये प्राथमिक शिक्षण सुविधा अधिक असून उच्च शिक्षण झालेली अनुसूचित जातीची लोकसंख्या इतर तालुक्यांच्या तुलनेत अधिक आहे. याचा सकारात्मक प्रभाव हा एकूण साक्षरता प्रमाणावर झालेला आहे. या तालुक्यातील साक्षरता प्रमाण हे दहा वर्षात ३.८६% ने वाढलेले आहे.

जिल्ह्यात या काळात शहादे (७४.८३%) सोडून इतर सर्व तालुक्यातील अनुसूचित जातींच्या लोकसंख्येचे साक्षरता प्रमाण हे ७६ ते ७९% च्या दरम्यान असलेले आढळते. शहादे अनुसूचित जातींच्या लोकसंख्येचे तालुक्यात साक्षरता प्रमाण ७५% पेक्षा कमी असून या काळातही हे इतर तालुक्यांच्या तुलनेत निम्न आहे. अक्रणी तालुक्यामध्ये २००१ ते २०११ या दरम्यान ७.२१% ने साक्षरता वाढलेली आहे. तसेच तळोदे व नंदुरबार तालुक्यामध्ये अनुसूचित जातींच्या लोकसंख्येचे साक्षरता प्रमाण हे अनुक्रमे ८.८४% व ८.९४% ने वाढलेले असून येथील साक्षरता वाढीचे हे प्रमाण जिल्ह्यात सर्वाधिक आहे. या तालुक्यात २०११ मध्ये शिक्षण सुविधांचा झालेला विकास हे याचे मुख्य कारण आहे.

२ नंदुरबार जिल्हा - अनुसूचित जमातींच्या लोकसंख्येची साक्षरता (२००१- २०११)

नंदुरबार जिल्ह्यातील दुर्गम तसेच अति दुर्गम प्रदेशात अनुसूचित जमाती निवास करित असून यांच्यात शिक्षणाचे प्रमाण हे कमी असल्याचे दिसते. असे असले तरी २००१ मध्ये जिल्ह्यात अनुसूचित जमातींच्या लोकसंख्येचे साक्षरता ही ४६.८१% इतकी असल्याचे आढळते. तसेच २०११ मध्ये त्यात ०८.४०% ने वाढ होऊन हे प्रमाण ५५.२१% इतके झाल्याचे निदर्शनास येते. सारणी क्र. १.२ मध्ये नंदुरबार जिल्ह्यातील अनुसूचित जमातींच्या लोकसंख्येचे साक्षरता प्रमाण तालुकानिहाय दर्शविलेले आहे.

सारणी क्र. १.२

नंदुरबार जिल्हा - अनुसूचित जमातींच्या लोकसंख्येची साक्षरता (२००१-२०११)

अ.क्र.	तालुके	साक्षरता प्रमाण (%)	
		२००१	२०११
१	अक्कलकुवा	३७.५४	५८.२२
२	अक्रणी	४०.००	५२.५६
३	तळोदे	४७.८२	५९.३४
४	शहादे	४२.१२	४९.६९
५	नंदुरबार	४७.८७	५६.२२
६	नवापुर	५१.३६	५६.१८
एकूण		४६.८१	५५.२१

स्रोत:- जनगणना अहवाल, नंदुरबार जिल्हा, (२००१ व २०११).

१) नंदुरबार जिल्हा - अनुसूचित जमातींच्या लोकसंख्येची साक्षरता (२००१)

नंदुरबार जिल्ह्यातील २००१ च्या जनगणनेनुसार अनुसूचित जमातींच्या लोकसंख्येतील साक्षरता प्रमाणात तालुकानिहाय असमानता असून या काळात नवापुर तालुक्यात अनुसूचित जमातींच्या लोकसंख्येतील साक्षरता प्रमाण हे ५१.३६% असून ते इतर तालुक्यांच्या पेक्षा अधिक आहे. तर तळोदे (४७.८२%) आणि नंदुरबार (४७.८७%) तालुक्यांमध्ये ४७ ते ४८% च्या दरम्यान अनुसूचित जमातींच्या लोकसंख्येतील साक्षरता प्रमाण आढळून येते. नंदुरबार हा तालुका जिल्ह्यातील मुख्य तालुका असून या क्षेत्रात प्राथमिक शिक्षण सुविधा अधिक आहेत तर नवापुर व शहादे तालुक्यामध्ये अनुसूचित जमातींच्या लोकसंख्येचे वितरण कमी आहे. त्यामुळे या तिन तालुक्यात अनुसूचित जमातींच्या लोकसंख्येचे साक्षरता प्रमाण देखील अधिक असल्याचे आढळून येते. अक्कलकुवा तालुक्यातील अनुसूचित जमातींच्या लोकसंख्येचे साक्षरता प्रमाण हे केवळ ३७.५४% असून जिल्ह्यात हे निम्न आहे. या तालुक्यांमध्ये आदिवासी लोकसंख्या प्रमाण अधिक असून यांच्यामध्ये शिक्षणाचा प्रसार कमी आहे. यामुळे हे साक्षरता प्रमाण निम्न आढळते. तर अक्रणी व शहादे या ०२ तालुक्यात हे प्रमाण अनुक्रमे ४०% व ४२.१२% असून ते मध्यम असल्याचे दिसते.

२) नंदुरबार जिल्हा अनुसूचित जमातींच्या लोकसंख्येची साक्षरता (२०११)

जिल्ह्यात २०११ च्या जनगणनेनुसार अनुसूचित जमातींच्या लोकसंख्येचे साक्षरता प्रमाण हे २००१ च्या तुलनेत २०११ मध्ये ८.४% ने वाढलेले असून जिल्ह्यातील सर्वच तालुक्यात अनुसूचित जमातींच्या लोकसंख्येचे साक्षरता प्रमाण हे ३ ते २१% पर्यंत वाढलेले आहे. जिल्ह्याच्या अक्कलकुवा तालुक्यात अनुसूचित जमातींच्या लोकसंख्येतील साक्षरता प्रमाणात २००१ च्या तुलनेत २०११ मध्ये सुमारे २०.६८% ने वाढ झालेली असून येथील साक्षरता वाढीचे हे प्रमाण जिल्ह्यात सर्वाधिक आहे. या तालुक्यात प्राथमिक शिक्षण सुविधांचा झालेला विकास हे याचे मुख्य कारण आहे. तर नवापुर तालुक्यात ही वाढ (३.८२%) इतर तालुक्यांच्या तुलनेत सर्वात कमी असल्याचे दिसून येते.

तळोदे (५९.३४%) व अक्कलकुवा (५८.२२%) या ०२ तालुक्यांमध्ये २०११ मध्ये अनुसूचित जमातींच्या लोकसंख्येच्या साक्षरतेचे प्रमाण उच्च आढळून येते. या तालुक्यांमध्ये प्राथमिक शिक्षण सुविधा अधिक असून उच्च शिक्षण झालेली अनुसूचित जमातींची लोकसंख्या इतर तालुक्यांच्या तुलनेत अधिक आहे. याचा सकारात्मक प्रभाव हा एकूण साक्षरता प्रमाणावर झालेला आहे. तळोदे तालुक्यातील साक्षरता प्रमाण हे दहा वर्षात ११.५२% ने वाढलेले आहे.

जिल्ह्यात या काळात शहादे तालुका (४९.६९%) व अक्रणी तालुक्यात अनुसूचित जमातींचे साक्षरता प्रमाण हे ५२.५६% पेक्षा कमी असून या काळातही हे इतर तालुक्यांच्या तुलनेत निम्न आहे. अक्रणी मध्ये २००१ ते २०११ या दरम्यान १२.५६% ने साक्षरता वाढलेली आहे. वरील सर्व तालुके सोडून इतर तालुक्यातील एकूण साक्षरता प्रमाण हे ५६% ते ५७% च्या दरम्यान असलेले आढळते. म्हणजेच २००१ च्या तुलनेत २०११ मध्ये जिल्ह्यातील अनुसूचित जमातींच्या साक्षरता प्रमाणात वाढ झालेली असून त्यात तालुकानिहाय असमानता आहे.

निष्कर्ष

नंदुरबार जिल्हा हा आदिवासी जिल्हा म्हणून संबोधला जात असून अनुसूचित जाती व जमाती ह्या शिक्षणापासून वंचित असल्याकारणाने शिक्षणाचा विकास हा पूर्वी फार कमी होता असे दिसते. मात्र स्वातंत्र्य प्राप्तीनंतरच्या काळात शिक्षणाचा प्रचार प्रसार झाल्याने अनुसूचित जातींच्या लोकसंख्येत साक्षरतेचे प्रमाण वाढलेले असल्याचे दिसते मात्र ग्रामीण व अति दुर्गम भागात शिक्षणाच्या अनुपलब्धतेमुळे तसेच कमी प्रचार प्रसारामुळे तसेच अनुसूचित जमातींच्या लोकसंख्येच्या मानसिकतेचा ही परिणाम हा त्यांच्या साक्षरता प्रमाणावर झालेला दिसून येतो. तळादेशहादे, नंदुरबार आणि नवापूर या सपाट प्रदेशात दळणवळणाच्या सुविधा, मातीची उच्च सुपीकता, लोकांची उच्च खरेदी क्षमता, ग्रामीण ते शहरी स्थलांतर विकसित झाले आहे. शहादा आणि नंदुरबार तालुक्यांमध्ये साक्षरतेचे प्रमाण जास्त आहे कारण शहादे आणि नंदुरबार ही शहरे सर्वांगीण विकसित झाली आहेत. ही दोन्ही शहरे आसपासच्या ग्रामीण वस्त्यांपासून शहरी वस्त्यांकडे लोकसंख्येला आकर्षित करतात. परंतु अनुसूचित जमातींच्या लोकसंख्येमध्ये त्यांचा साक्षरता दर इतर लोकसंख्येच्या प्रतिकूल परिणामामुळे तुलनेने कमी आहे.

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महिला सक्षमीकरणात राजर्षी शाहू महाराजाची भूमिका

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प्रास्तावना -

19 व्या शतकाच्या अखेरीस सामाजिक सुधारणेची चळवळ महाराष्ट्रात प्रभावीपणे उभे करणारे राजर्षी शाहू महाराज. राज्यकारभाराची सूत्रे हाती घेतली. तेव्हा समाजावर जबरदस्त धर्माचा पगडा होता., प्रजा अडाणी होती,स्त्रियांवर अनेक अन्याय व अत्याचार होत होते, पडदा पद्धत ,विधवा विवाह बंदी ,स्त्रियांना शिक्षण बंदी ,बालविवाह असे अनेक प्रश्न होते. अशा प्रतिकूल परिस्थितीत शाहू महाराजांनी स्त्रियांच्या नैसर्गिक हक्कांचे संरक्षण करण्यासाठी अनेक कायदे अमलात आणले. स्त्रियांची समाजाकडून व कुटुंबाकडून होणारी पिळवणूक रोखण्याचा मोठा प्रयत्न केला. तत्कालीन महाराष्ट्रात शाहू महाराजांनी त्यांच्या काळात ज्या सुधारणा घडवून आणल्या त्या आज पुरोगामी महाराष्ट्राचे सरकार अमलात आणताना दिसून येते. संस्थानातील आरक्षणाचा प्रश्न त्यांनी सोडवला होता. मराठा आरक्षणाचा प्रश्न आजचे सरकार सोडवताना दिसून येते,पाणी आडवा पाणी जिरवा ही त्यांची प्रेरणा आहे त्या काळात राधानगरी धरण बांधले , शेती, उद्योगधंदे, शिक्षण, प्रशासन, आरोग्य इत्यादी सुधारणा घडवून आणल्या . शिक्षणाला प्रोत्साहन देऊन सर्वसमावेशक सार्वजनिक शिक्षणाची चळवळ हाती घेतली. शिक्षणामुळे आत्मभान, स्वावलंबन व सर्वांगीण विकास त्यातून सक्षमीकरणास सुरुवात होते. म्हणून प्रस्तुत शोध निबंधात शाहू महाराजांच्या स्त्री सक्षमीकरणाच्या योजनांचा अभ्यास करण्यात आला आहे.

उद्दिष्टे -

स्त्रियांचा सामाजिक स्तर उंचविण्यासाठी केलेले कायदे समजवून घेणे.

शाहू महाराजांचे स्त्री शिक्षण विषयक योगदान समजून घेणे.

स्त्री सक्षमीकरणासाठी शाहू महाराजांनी स्वतःला झोकून दिले तीच अपेक्षा आज आमची आहे ही अपेक्षा समाजापुढे मांडणे.

गृहीतके -

स्वातंत्र्यपूर्व काळापासून स्त्रियांचा सामाजिक स्तर उंचावण्यासाठी कार्य शाहू महाराजांनी केलेले आहे.

स्वातंत्र्यानंतरही भारतीय समाज काही जुन्या रूढीपरंपरांना चिकटलेला आहे.

शाहू महाराजांच्या विचारांचे व विविध योजनांचे अनुकरण करून शासनाला महिला सक्षमीकरणात काही प्रमाणात यश आले आहे.

संशोधन पद्धती -

प्रस्तुत शोधनिबंधासाठी ऐतिहासिक सामाजिक संशोधन पद्धतीचा वापर केला असून दुय्यम तथ्यांचा व दुय्यम स्रोतांचा आधार घेतला आहे त्यासाठी विविध संदर्भ ग्रंथ विविध नियतकालिके इ जर्नल व संकेतस्थळांचा वर्तमानपत्र दुय्यम साधनांचा आधार घेऊन तथ्य संकलन केले आहे.

स्त्री शिक्षण -

छत्रपती शाहू महाराजांनी राज्यकारभाराची सूत्रे हाती घेतली तेव्हा संस्थानातील शैक्षणिक स्थितीचा प्रथम आढावा घेतला त्यावेळी संस्थानातील शिक्षणाची स्थिती अतिशय गंभीर स्वरूपाची होती. स्त्रिया व कनिष्ठ जातीतील



लोकांना शिक्षणाचे दार बंद होते. शाहू महाराजांनी 1913 ला आदेश काढून प्रत्येक खेड्यात मंदिर , धर्मशाळा अशा सार्वजनिक जागेवर प्राथमिक शिक्षणाची सोय केली . 1917 मध्ये प्राथमिक शिक्षण सक्तीचे व मोफत केले. मुलींच्या शिक्षणाकडे विशेष लक्ष दिले जावे म्हणून एका स्त्री शिक्षण अधिकाऱ्याचे पद निर्माण केले. शिक्षणात उच्च निच्च श्रेष्ठ कनिष्ठ स्त्री पुरुष असा, कोणताही भेदभाव न करता सर्वांकरिता सर्वसमावेशक सार्वजनिक शिक्षणाची चळवळ हाती घेतली. मुलींच्या उच्च शिक्षणासाठी शिष्यवृत्ती सुरू केल्यात. कॉलेज मध्ये शिक्षणाऱ्या मुलींना मोफत शिक्षण दिले. काही विद्यार्थिनी परदेशात आणि मुंबई, पुणे , मद्रास इत्यादी ठिकाणी उच्च शिक्षणासाठी पाठविल्या. सुशिक्षित महिलांना आपल्या संस्थांना नोकऱ्या देऊन स्वावलंबी बनविले. शिक्षण व्यवस्था राणी इंदुमती यांच्याकडे सोपविली. विधवा स्त्रियांना शिक्षण खात्यात नोकरीची संधी देऊन त्यांच्या स्वावलंबनाची भावना व आत्मविश्वास निर्माण केला. विधवा पुनर्विवाह कायदा -

शाहू महाराजांनी जुलै 1917 मध्ये आपल्या संस्थानात विधवांच्या पुनर्विवाह कायदेशीर मान्यता देणारा कायदा संमत केला विधवा पुनर्विवाह अनेक अडचणी येत होत्या त्या कायद्याच्या आधारे दूर केल्या विधवा स्त्रियांची नैराश्य व अपमान यातून सुटका केली व मानसन्माना मिळवून दिला. त्यामुळे स्त्री वर्गावर होणाऱ्या अन्यायाच्या प्रतिकाराचे एक साधन उपलब्ध झाले. कानपूर येथील परिषदेत विधवा विवाह पाहून समाधान व्यक्त केले. समाज स्वास्थ्यासाठी विधवा विवाह अत्यंत आवश्यक बाब आहे असे प्रतिपादन केले. आंतरजातीय विवाह कायदा –

कोल्हापूर संस्थानातील 'विवाह संबंधी कायदा ' 12 जुलै 1919 मध्ये प्रसिद्ध झाला. त्या काळात आंतरजातीय विवाहास शास्त्रसंमत नसल्याने कायदेशीर मानले जात नव्हते. आंतरजातीय विवाह धाडसाने करणाऱ्यांची विशेषतः स्त्रियांची मोठी अवहेलना होत असे. महाराजांनी असे विवाह कायदेशीर ठरवणारा व धर्मातील रूढी परंपरांना फाटा देऊन ज्यांना नोंदणी पद्धतीने विवाह करायचा असेल त्यांना तसे कायदेशीर स्वातंत्र्य देणारा कायदा अमलात आणला. या कायद्याअंतर्गत विवाह नोंदणीच्या वेळी वराचे वय 18 वर्ष व वधूचे वय 14 वर्षे असले पाहिजे असा निर्बंध घातला. अठरा वर्षे पूर्ण झालेल्या वधूला पालकांच्या सहमतीची आवश्यकता नाही. स्त्री ला आपला जोडीदार निवडायचे स्वातंत्र्य या कायद्याने दिले विवाहाची रीतसर नोंदणी होणार होती . तसेच अनेक कुटुंबात महिलांना त्यांचे पती व नातलगांकडून वारंवार वेगवेगळ्या प्रकारे छळ होत असे स्त्रियांवर होणारा अन्याय न्यायदेवतेच्या नजरेतून सुटणार नाही यासाठी शाहू महाराजांनी सर्व समावेशक असा कायदा संस्थांच्या गॅझेटमध्ये प्रसिद्ध केला जेणेकरून महिलांवरील अत्याचारास आळा बसावा. स्त्रियांवर कुटुंबामध्ये होणाऱ्या छळाचा त्यांनी बारकाईने विचार केला. सामाजिक सुधारणेच्या क्षेत्रातील हे क्रांतिकारी पाऊल होते.

घटस्फोटाचा व वारसाचा कायदा -

शाहू महाराजांनी 1919 आपल्या संस्थानासाठी हा कायदा जारी केला. हा काडीमोड (घटस्फोट) कायदा विविध जाती- धर्मात काडीमोड पद्धतीत असलेली ढिलाई नाहीशी करून नवरा बायको मध्ये भौतिक संबंध कायद्याने सुरक्षित राहणे व समाजाचा नैतिक पाया मजबूत ठेवणे ही या कायद्याची उद्दिष्टे होती. ख्रिश्चन व पारसी लोक सोडून संस्थानातील सर्व जाती धर्माच्या लोकांना तो लागू केला गेला. घटस्फोट घेण्याचा हक्क पुरुषांबरोबर महिलांना मिळाला. महाराजांनी घटस्फोटा संबंधित कायदा लागू केला त्यात स्त्रीच्या हक्काचे संरक्षण ? स्त्रीच्या उदरनिर्वाहाची व्यवस्था कशी असावी? वैवाहिक संतती असेल तर त्याच्या पोटगी बद्दल व शिक्षणाबद्दलची व्यवस्था या बाबींचा विचार केला. संततीला जनक बापाच्या मिळकतीत वारसा हक्क दिला गेला. हा कायदा आजही स्त्रियांसाठी महत्त्वाचा आहे. अनेक स्त्रियांना स्वातंत्र्यपूर्वी व स्वातंत्र्यानंतर या कायद्याच्या आधारे स्वाभिमानाने जीवन जगता येत आहे.



यावरून महाराजांनी स्त्री पुरुष समानता हे तत्व आपल्या राज्यात लागू केले. स्त्रियांच्या सक्षमीकरणासाठी आजही हे प्रभावीपणे अमलात येणे गरजेचे आहे.

1919 स्त्री विटंबने संदर्भातील जाहीरनामा -

महिलांची विटंबना करणारे अनेक सणवार आपल्याकडे प्रचलित आहेत. त्यांना धार्मिक मुलामा दिल्याने त्यातील गांभीर्य गुणाच्या लक्षात येत नाही कधी मनोरंजन म्हणून तर कधी पुरुषी अहंकार म्हणून महिलांची अप्रतिष्ठा होत असते. पूर्वी शिमग्याच्या सणाच्या दिवशी महिलांनी अश्लिल बीभत्स अर्वाच्य शिव्या देण्याची प्रथा होती. शिमगा आला की महिलांची पंचायत व्हायची. रस्त्यावरून ये जा करणाऱ्या व घरात राहणाऱ्या महिलांना लज्जा उत्पन्न होईल अशा शिव्या दिल्या जात. रंगपंचमीच्या दिवशी रस्त्यावर खेळला जाणारा रंग ही प्रथा बंद पडण्यासाठी मार्च 1919 मध्ये जाहीरनामा प्रसिद्ध केला हुकूमाचे पालन न केल्यास कायदेशीर कारवाई केली जाईल असे स्पष्ट केले.

महाराष्ट्रात उच्च घराणे, राज घराणे, मराठा सरदार, या सर्व घरांमध्ये पडदा पद्धत अस्तित्वात होती ही पद्धत स्त्रियांमधील गुणांच्या वाढीला आळा घालणारी किंवा दडपणारी स्त्रियांमध्ये शूर पणाचा नाश करणारी होती म्हणून महाराजांनी ही पद्धत बंद केली. आज स्त्रियांसाठी अनेक कायदे असूनही तिची विटंबना थांबलेली नाही. तिच्या मनात असुरक्षिततेची भावना कायम आहे.

देवदासी प्रथा प्रतिबंधक कायदा -

शाहू महाराजांचे समाज निरीक्षण सूक्ष्म होते. समाजातील दुबळ्या वर्गांना न्यायाने व समतेने वागविले पाहिजे ही त्यांची भूमिका होती. भूमिकेतून त्यांनी देवदासी, मुरळी प्रतिबंधक कायदा अमलात आणला.

देवी देवतांना मुल वाहण्याची परंपरा वर्षानुवर्ष चालत आलेली होती. यातून जन्माला आलेल्या संततीचा मोठा प्रश्न होता. त्या काळात समाजातील अनौरस संततीची अवहेलना होत असे काही जातीत तर त्यांच्या पित्याच्या मालमत्ते वारसा हक्क मिळू शकत नव्हता. महाराजांनी या उपेक्षित लोकांना न्याय दिला. या कायद्याच्या नुसार जोगतिणी देवदासी यांना आधार मिळाला. संबंधित कायद्याचा उद्देश जोगतिणी देवदासीबनू पाहणाऱ्या स्त्रियांना या अनिष्ट प्रथेपासून दूर ठेवणे हा होता.

त्यासाठी प्रतिबंधक कायदा करून या स्त्रियांना आपल्या जनक आई बापाच्या मिळकतीत वारसाचे हक्क प्राप्त करून दिले. त्यामुळे समाजातील देवदासी प्रथेचा आळा घालता येईल.

निष्कर्ष -

राजर्षी शाहू महाराजांनी आपल्या कारकीर्दीत स्त्रियांच्या सक्षमीकरणासाठी व संस्थानातील लोकांसाठी पाच महत्त्वाचे कायदे अमलात आणले. या पाच कायद्यांपैकी पहिला कायदा सक्तीच्या मोफत प्राथमिक शिक्षणाचा इतर चार कायदे तत्कालीन समाजातील अनिष्ट रूढी परंपरांना छेद देणारे विशेषतः स्त्रियांच्या संरक्षणासाठी कवच देणारे ,,रयतेला ज्ञानगंगेच्या प्रवाहात सक्तीने ओढणारे, मानवतावादी दृष्टीकोन व मानवी हक्क प्रदान करणारे होते. त्यासाठी शाहू महाराजांनी प्रशासकीय कृतीस प्राधान्य दिले. जातीय व्यवस्थेचा समाजातील पगडा कमी व्हावा म्हणून भारत सरकार आंतरजातीय विवाहास प्रोत्साहन देण्यासाठी अनेक सवलती देऊन आंतरजातीय विवाहाचे कार्यक्रम घडवून आणत आहे. नोंदणी पद्धतीने विवाहाचे महत्त्व समाजात काही प्रमाणात वाढत आहे.

"बाई माणूस आहे"स्त्रियांवर होणारे कौटुंबिक अत्याचार, हिंसाचार, मानसिक छळ थांबवा . स्त्रियांच्या सामाजिक स्वातंत्र्याच्या हक्काचे संरक्षण व्हावे म्हणून शाहू महाराजांनी आपल्या कारकीर्दीत कायदे करून आपल्या पुरोगामी व कल्याणी राज्यकारभाराची ग्वाही दिलेली आहे. अशाप्रकारे कायदे केले म्हणजे स्त्रियांवरील अत्याचार थांबतील असे नाही. कारण आज आपण पाहतो की स्त्रियांवरील अत्याचाराचे स्वरूप बदलले आहे. यावर उपाय म्हणून



महिला आयोग स्थापन झाले., विविध समित्या स्थापन झाल्या, प्रत्येक कामाच्या ठिकाणी अंतर्गत तक्रार निवारण समिती स्थापन करणे बंधनकारक करण्यात आले. शाहू महाराजांनी स्त्रियांच्या सक्षमीकरणासाठी स्वातंत्र्यपूर्व काळात प्रयत्न केलेत. स्वातंत्र्योत्तर काळात महिला सक्षमीकरणासाठी सर्वत्र कामकाज सुरू आहे यात महिलांसंदर्भात अनेक सामाजिक सुधारणा तसेच महिला सुरक्षिततेच्या दृष्टीने कायदे तयार झाले आहेत. आज महिलांनी सर्व क्षेत्रात आपली कामगिरी स्पष्ट दाखविली आहे आजच्या स्थितीतील हा बदल शाहू महाराजांच्या कामगिरीमुळे आहे. सुमारे पावणे दोनशे वर्षांपूर्वी शाहू महाराजांनी स्त्रियांच्या सक्षमीकरणाचा विचार करावा व त्यानुसार अंमलबजावणी करावी ही घटना मोठी लक्षणीय आहे .खरोखर शाहू महाराज द्रष्टा विचार करणारे कणखर राजे होते. त्यांच्या विचारांचा वारसा डॉ. भीमराव आंबेडकर यांनी भारतीय राज्यघटनेत महिलांसाठी विविध अधिकार देऊन चालविलेला दिसतो. डॉ. आंबेडकरांच्या हिंदू कोड बिलाच्या निर्मितीचे बीजारोपण शाहू महाराजांच्या स्त्री सक्षमीकरणाच्या कार्यात दिसते.

संदर्भ -

पवार जयसिंगराव संपादित_ राजश्री शाहू स्मारक ग्रंथ -प्रकाशन संचालक महाराष्ट्र इतिहास प्रबोधिनी कोल्हापूर

फडके य.दि -विसाव्या शतकातील महाराष्ट्र खंड दुसरा

चौधरी कि.का. महाराष्ट्र राज्य गॅझेट कोल्हापूर

डॉ अनिल कठारे - आधुनिक महाराष्ट्राचा इतिहास

जाधव भ.बा. राजश्री शाहू महाराजांची भाषणे, शाहू स्मारक ग्रंथ महाराष्ट्र इतिहास प्रबोधिनी कोल्हापूर

डॉ. विलास सांगवे, राजर्षी छत्रपती शाहू महाराज, एक्सप्रेस पब्लिकेशन हाऊस कोल्हापूर

जाधव रमेश -राजश्री शाहू छत्रपती, नॅशनल बुक ट्रस्ट नवी दिल्ली

साळुंखे हिंदुराव_छत्रपती शाहू स्मृतिदर्शन, महाराष्ट्र ग्रंथ भांडार कोल्हापूर

डॉ आर. एन .करपे_राजश्री शाहू महाराज आणि वर्तमानातील संदर्भ

भारतीय कायदे आणि महिला सबलीकरण

प्रा.सौ. नीता राजेंद्र चोरडिया

अर्थशास्त्र विभाग श्रीमती प. क. कोटेचा महिला महाविद्यालय, भुसावळ, Mob.No. 8010225669

सारांश :

महिला सक्षमीकरणाची गरज निर्माण झाली कारण भारतात प्राचीन काळापासून लैंगिक असमानता होती आणि तो पुरुषप्रधान समाज व्यवस्था होती. महिलांना त्यांच्याच कुटुंबाकडून आणि समाजाकडून अनेक कारणांनी दडपण्यात आले आणि त्यांना अनेक प्रकारच्या हिंसाचाराला सामोरे जावे लागले आणि कुटुंबात आणि समाजातही त्यांच्याशी भेदभाव केला गेला, हे केवळ भारतातच नाही तर इतर देशांमध्येही दिसून येते. महिलांसाठी मूलभूत हक्क हे भारतीय संविधानाने हमी दिलेले मूलभूत अधिकार आहेत, जे समानता आणि सक्षमीकरण सुनिश्चित करतात. 5 महत्त्वाच्या अधिकारांमध्ये समानता, सन्मान आणि शालीनता, शिक्षण, आरोग्यसेवा, राजकीय सहभाग, घरगुती हिंसाचारापासून संरक्षण आणि कामाच्या ठिकाणी अधिकार यांचा समावेश होतो.

महिला सक्षमीकरणाची व्याख्या अगदी सोप्या शब्दात करता येते की ती महिलांना सामर्थ्यवान बनवते ज्यामुळे त्या त्यांच्या जीवनाशी संबंधित सर्व निर्णय घेऊ शकतात आणि कुटुंबात आणि समाजात चांगले जगू शकतात. महिला सक्षमीकरण म्हणजे त्यांना समाजात त्यांचे खरे अधिकार मिळवून देणे. महिला सक्षमीकरण म्हणजे महिलांची सामाजिक आणि आर्थिक स्थिती सुधारणे. जेणेकरून त्यांना रोजगार, शिक्षण आणि आर्थिक प्रगतीच्या समान संधी मिळतील, जेणेकरून ते सामाजिक स्वातंत्र्य आणि प्रगती साधू शकतील. हाच मार्ग आहे ज्याद्वारे महिला पुरुषांप्रमाणेच त्यांच्या सर्व आकांक्षा पूर्ण करू शकतात.

कायदे व कल्याण कार्यक्रमाच्या माध्यमातून आर्थिक, सामाजिक, शैक्षणिक व राजकीय सर्व क्षेत्रांमध्ये महिलांना पुरुषांच्या बरोबरीने हक्क व दर्जा प्रदान करून देणे, विकासासाठी संधी उपलब्ध करून देणे, आणि स्त्री-पुरुष असमानता नष्ट करणे या प्रक्रियेला महिला सक्षमीकरण असे म्हणतात.

मुख्य संबोध :

भारतीय संविधान, प्रथा, परंपरा, बालविवाह, सती प्रथा, जोहर प्रथा, विधवा पुनर्विवाह, केशवपन, देवदासी, हुंडाबळी, महिला सबलीकरण, कायदे इत्यादी.

प्रस्तावना :-

भारतात अजूनही पुरुषप्रधान व्यवस्था आहे. समाजात प्रचलित असलेल्या रूढीवादी आणि पुरुषप्रधान संस्कृतीमुळे समाजात महिलांचे स्थान नेहमीच खालावलेले आहे. धार्मिक परंपरांच्या नावाखाली महिलांचे अनेक वर्षांपासून शोषण होत आहे. महिला शिक्षणापासून आणि त्यांच्या विकासापासून दूर राहिल्या आहेत. या कारणास्तव समाजातील महिलांचे स्थान धार्मिक, आर्थिक आणि राजकीय पातळीवर निम्न पातळीवर राहिले आहे. जन्मापासून मृत्यूपर्यंत स्त्रीचे जीवन पुरुषांच्या हाती असते. विवाह, बालविवाह, सती प्रथा, जोहर प्रथा, विधवा पुनर्विवाह, केशवपन, देवदासी, हुंडाबळी अशा अनेक चुकीच्या रूढी-परंपरांमुळे स्त्रियांचे जीवन कष्टमय व दयनीय झाले आहे. भारताच्या स्वातंत्र्यानंतर भारतीय संविधानात महिला सबलीकरणाच्या दृष्टीने अनेक कायदे करण्यात आले आहेत.

विषय प्रवेश :

भारतातील अनेक समाजसुधारकांच्या अथक प्रयत्नांमुळे सन १८९१ मध्ये कायदा करून बालविवाह प्रथा बंद करण्यात आली. राजा राममोहन रॉय यांच्या अथक प्रयत्नांमुळे १८२९ मध्ये सती प्रथा बंद झाली. सन १८५६ मध्ये विधवांच्या पुनर्विवाहाला मान्यता मिळाली. आणि सन 1848 मध्ये महात्मा ज्योतिबा फुले यांनी पुण्यात मुलींसाठी पहिली शाळा सुरू केली.

भारताला स्वातंत्र्य मिळाल्यानंतर भारतीय राज्यघटनेने स्त्री-पुरुष समानतेचे तत्त्व स्वीकारले. त्यामुळे महिलांना कायद्याच्या माध्यमातून राजकीय आणि इतर सर्व अधिकार मिळाले. पुरुषांच्या बरोबरीने महिलांनाही शिक्षण आणि रोजगाराच्या संधी मिळाल्या. सती, हुंडा, बहुपत्नी प्रथा या दुष्ट प्रथा, परंपरांवर नियम बनवून बंदी घातली. महिलांसाठी विकासाच्या अनेक संधी खुल्या झाल्या. या कारणास्तव महिलांच्या विकासासाठी महत्त्वाचे कायदे या फॉर्मद्वारे विचारात घेतले जातील.

भारतीय संविधान : महिलांसाठी कायदे :-



भारतीय संविधानात महिलांसाठी विविध कायदे करण्यात आले आहेत, त्यापैकी काही महत्त्वपूर्ण कायदे खालीलप्रमाणे :-

कलम 14:-

संविधानाचा हा अनुच्छेद या वस्तुस्थितीकडे लक्ष वेधतो की घटक राज्यांच्या घटनेच्या नियमांसमोर सर्व समान आहेत हे तत्व कोणीही नाकारू शकत नाही. संविधानाच्या नियमांतून समानतेच्या संरक्षणाची चर्चा झाली. लिंगावर आधारित भेदभाव देखील अवैध ठरला. या नियमांनुसार महिलांना घटनेने समान दर्जा प्राप्त करून दिला आहे.

अनुच्छेद 15:-

पुरस्कृत समानतेबरोबरच, भारतीय राज्यघटनेने कलम 15 नुसार सामाजिक न्याय देखील दिला आहे. राज्य कोणत्याही नागरिकांशी धर्म, जात, लिंग, जन्मस्थान किंवा वंश इत्यादी आधारावर भेदभाव करणार नाही.

कलम 15 (3):-

राज्यांना त्यांच्या नैसर्गिक प्रवृत्ती लक्षात घेऊन बालके आणि महिलांच्या संरक्षणासाठी तरतूद करण्याचा अधिकार आहे. या अनुच्छेदानुसार महिला आणि बालकांसाठी राज्याला विशेष अधिकार प्रदान करण्यात आले आहेत.

कलम १५ (४) :-

या अनुच्छेदानुसार राज्य सामाजिक आणि शैक्षणिकदृष्ट्या मागासलेल्या आणि मागासलेल्या वर्गासाठी विशेष तरतूदी करू शकते. काकासाहेब कालेलकर आयोगाने 1953 मध्ये केलेल्या सर्वेक्षणात असे म्हटले होते की, "मगांच्या वर्गात महिलांचा समावेश करून तांत्रिक शिक्षणात 70% जागा आणि पहिल्या वर्गात 25% जागा आणि दुसऱ्या वर्गात 31% जागा मिळवू शकतात. सरकारी नोकऱ्यांमध्ये." ठेवण्याची शिफारस करण्यात आली आहे. मगास प्रवर्गात महिलांचा समावेश 1980 च्या मंडल आयोगाने केलेल्या शिफारशीनुसार करण्यात आला आहे. त्यामुळे महिलांना या लेखाचा लाभ मिळत आहे.

कलम - 16 (1) :-

या अनुच्छेदानुसार, सर्व नागरिकांसाठी सेवा योजना आणि राज्यांच्या अधिकारांशी संबंधित कोणत्याही पदावर नियुक्तीसाठी कायदा आहे, ज्याचा संपूर्ण लाभ महिलांना देखील उपलब्ध आहे.

कलम १६ (२) :-

या अनुच्छेदानुसार, राज्याचा कोणताही नागरिक धर्म, जात, लिंग, जन्मस्थान आणि वंश इत्यादींच्या आधारावर कोणत्याही नोकरीसाठी किंवा पदासाठी आणि कोणत्याही कारणास्तव अपात्र मानला जाणार नाही. या लेखामुळे अनेक क्षेत्रात महिलांना पुरुषांच्या बरोबरीने संधी मिळणार आहे.

कलम ३९:-

या लेखात महिला आणि पुरुषांना समान पातळीवर उदरनिर्वाहाचे पुरेसे साधन मिळावे अशी तरतूद आहे.

कलम ३९ (अ) :-

भारतीय राज्यघटना या वस्तुस्थितीकडे अधिक लक्ष वेधते की घटक राज्यांनी अशा योजना बनवायला हव्यात की स्त्री आणि पुरुष दोघेही समान पातळीवर जीवनाच्या सर्व साधनांचा लाभ घेऊ शकतील.

कलम - ३९ (ब):-

हा लेख 'समान कामासाठी समान वेतन' या घटकावर भर देतो. पण आजही हा लेख काही भागात पाळला जात नाही. महिलांना समान कामासाठी पुरुषांपेक्षा कमी वेतनावर काम दिले जाते. उदाहरणार्थ, बांधकाम क्षेत्र, शेती इत्यादी अनेक क्षेत्रे आहेत जिथे स्त्री आणि पुरुष यांच्या पगारात फरक आहे.

कलम ३९ (अ) :-

या अनुच्छेदात अशी तरतूद करण्यात आली आहे की घटक राज्याने अशा कामगारांच्या आरोग्याचे रक्षण केले पाहिजे, स्त्री आणि पुरुष. याशिवाय मुलांवर अत्याचार होऊ नयेत याकडेही लक्ष दिले जाते. महिला व पुरुष नागरिकांना त्यांच्या वयानुसार व आर्थिक गरजेनुसार व्यवसाय करण्यास मदत करावी, कोणावरही विशिष्ट व्यवसाय करण्यास भाग पाडू नये.

कलम - 39 (ड):-

या अनुच्छेदाद्वारे स्त्री-पुरुष कामगारांचे आरोग्य आणि सामर्थ्य आणि मुलांचे अल्पवयीन वय यांचा गैरवापर होऊ नये आणि आर्थिक गरजेपोटी नागरिकांना अशा रोजगारात जाण्यास भाग पाडू नये जे कामासाठी योग्य नाही. त्यांचे वय किंवा ताकद. यांच्याशी सुसंगत नाही.

**कलम 42:-**

या अनुच्छेदाद्वारे, कामाच्या न्याय्य आणि मानवीय परिस्थितीसाठी आणि निसर्ग सहाय्यता निधीसाठी तरतूद करण्यात आली आहे.

कलम - ४५:-

या अनुच्छेदाद्वारे १४ वर्षे वयाच्या मुलांसाठी मोफत आणि सक्तीच्या शिक्षणाची तरतूद करण्यात आली आहे. राज्य सर्व मुलांना मोफत आणि सक्तीचे शिक्षण देण्याचा प्रयत्न करेल.

कलम ५१ (अ) :-

या अनुच्छेदात अशी तरतूद आहे की कोणत्याही भारतीय नागरिकाने महिलांचा अपमान किंवा अनादर होईल असे वर्तन केले जाणार नाही. महिलांच्या प्रतिष्ठेच्या विरोधात असलेल्या अशा प्रथांचा त्याग करणे.

कलम ३२५:

धर्म, वंश, जात किंवा लिंग या आधारावर कोणतीही व्यक्ती मतदार यादीत समाविष्ट होण्यासाठी अपात्र नसावी आणि त्याने कोणत्याही विशिष्ट मतदार यादीत समाविष्ट केल्याचा दावा करू नये. म्हणजेच कोणत्याही आधारावर कोणत्याही भारतीय नागरिकाला त्याचे नाव मतदार यादीत समाविष्ट करण्यासाठी अपात्र मानले जाणार नाही.

कलम - 326: -

संविधानाच्या साठव्या सुधारणा अधिनियम, 1988 च्या कलम 2 मध्ये असे म्हटले आहे की, "लोकांच्या सभागृहाच्या आणि प्रत्येक राज्याच्या विधानसभेच्या निवडणुका प्रौढ मताधिकाराच्या आधारावर होतील, म्हणजेच प्रत्येक जी व्यक्ती भारताची नागरिक आहे." आणि योग्य विधानमंडळाने बनवलेल्या कोणत्याही कायद्याद्वारे किंवा त्याअंतर्गत या निमित्ताने नियुक्त केल्या जाणाऱ्या तारखेपेक्षा कमी नाही." कलम 2 आणि 4 कलम 9 (243) आणि कलम 9 (अ) , 243 (c)) कलम 73 आणि 74 च्या घटनादुरुस्तीद्वारे, स्त्री आणि पुरुष समानतेच्या आधारावर प्रौढ मताधिकाराची तरतूद करण्यात आली आहे.

महिला हक्क आणि कारखाना कायदा - (1948):-

फॅक्टरी साईट्सवर महिलांच्या संरक्षणाची तरतूद फॅक्टरीज ऍक्ट 1948 मध्ये करण्यात आली आहे.

खंड - 27:-

त्यात असे नमूद केले आहे की कापूस कारखान्यांमध्ये महिला आणि मुलांना कामावर ठेवता येणार नाही. ती काही कारणास्तव ठेवली तरी महिला व बालकांच्या संरक्षणाची संपूर्ण जबाबदारी कारखानदारांना घ्यावी लागणार आहे.

खंड - 48 :-

जर कापूस कारखान्यात ३० किंवा त्याहून अधिक महिला काम करत असतील, तर त्यांच्या मुलांसाठी तेथे पाळणाघर/शिशुघर ची व्यवस्था करावी, असे त्यात नमूद केले आहे.

कलम ६६:

यामध्ये कोणत्याही महिलेला ९ तासांपेक्षा जास्त काम देऊ नये, अशी तरतूद आहे. आणि काम सकाळी ९ ते संध्याकाळी ७ या वेळेतच करावे.

१९६१ सालार हुंडा बंदी कायदा :-

या कायद्याने हुंडा देणे आणि घेणे या दोन्ही पद्धतींवर बंदी घातली. 1984 मध्ये हुंडा बंदी कायद्यात बदल करण्यात आला आणि हुंडा घेणे हा गंभीर गुन्हा करण्यात आला.

भारतीय दंड संहितेच्या कलम 375 नुसार - 16 वर्षांखालील कोणताही पुरुष एखाद्या महिलेचा तिच्या संमतीशिवाय, तिच्या इच्छेशिवाय, धमकावून, जबरदस्ती करून, दुखापत करून, गळा दाबून किंवा कोणत्याही मादक पदार्थाचे सेवन करून तिचा विनयभंग करू शकत नाही. मुलीशी लैंगिक संबंध ठेवणे. तिने हो किंवा नाही म्हटले तरी बलात्कार मानले जाईल.

भारतीय दंड संहितेच्या कलम ५०९ नुसार - कोणत्याही महिलेचा अपमान करणे, अपमानास्पद शब्द वापरणे, अक्षील हावभाव करणे, शरीराच्या कोणत्याही भागाची विटंबना करणे, हे सर्व जघन्य गुन्हे आहेत आणि ते शिक्षणास पात्र आहेत.

महिला आणि मुलींची तस्करी लपवण्याचा कायदा 1956 - या कायद्यात सुधारणा करण्यात आली आहे आणि त्याच्या जागी 'व्यक्ती तस्करी प्रतिबंध कायदा 1986' ला केंद्र सरकारने मान्यता दिली आहे.

भारत सरकारने महिलांबाबत अनेक कायदे जारी केले आहेत, ते पुढीलप्रमाणे आहेत.



1. विशेष विवाह कायदा - 1954
2. हिंदू विवाह कायदा - 1955
3. हिंदू वारसा कायदा - 1956
4. मुस्लिम वैयक्तिक कायदा - 1938
5. पारशी वैयक्तिक कायदा - 1936
6. वैयक्तिक वैयक्तिक कायदा - 1872

या व्यतिरिक्त

1. समान वेतन कायदा - 1976
2. कुटुंब न्यायालय कायदा - 1984
3. महिलांशी अशोभनीय प्रदर्शन कायदा - 1986
4. महिला आयोग कायदा - 1993
5. प्रसवपूर्व आणि प्रसवपूर्व निदान कायदा - 1994
6. घरगुती हिंसाचार कायदा - 2002

इतके कायदे असूनही आणि समान अधिकार देऊनही समाजाचे मानसशास्त्र आजही विरोधात आहे. काही धार्मिक आणि सांस्कृतिक परंपरा आजही या अधिकारांचे उल्लंघन करताना दिसतात. जगातील अनेक धर्मांनी स्त्रियांना कनिष्ठ दर्जा आणि पुरुषांना श्रेष्ठ दर्जा दिला आहे. त्यामुळे महिलांचा छळ झाला आहे. स्त्री-पुरुषांमध्ये शारीरिक फरक आहे, पण आजपर्यंत शास्त्रज्ञ दोघांच्या बौद्धिक क्षमतेत फरक शोधू शकलेले नाहीत. स्त्री-पुरुष ज्या वातावरणात वाढतात त्याचा परिणाम दोघांवरही होतो. त्यांची बोलण्याची पद्धत, पेहराव, राहणीमान या सगळ्यावर तिथल्या संस्कृतीचा प्रभाव आहे. जॉन रॉल्स म्हणतात, "न्यायाच्या मूलभूत स्थितीची कल्पना करताना, ते म्हणतात की, स्वार्थासाठी, समाजातील काही लोक सिद्धांतांवर, कल्पनांवर आणि गृहीत धरलेल्या घटकांवर अवलंबून असतात आणि सामान्य लोकांच्या अज्ञानाचा फायदा घेतात. त्यांना त्यांच्या बुद्धिमत्तेपासून दूर नेणे, त्यांना झाकून समाजाच्या प्रवाहापासून दूर ठेवले जाते. भारतात प्राचीन काळापासून पुरुष वर्गाने महिलांना शिक्षणापासून दूर ठेवून अज्ञानी ठेवण्याचा प्रयत्न केला आहे." ते पुढे म्हणतात, "समाजातील कोणत्याही घटकाला त्यांच्या मूलभूत हक्कांपासून वंचित ठेवणे न्यायाला धरून नाही. पण पुरुषांनी आपल्या बुद्धिमत्तेचा किंवा शक्तीचा वापर करून स्त्रियांना ते आपल्या फायद्याचे कसे आहे हे पटवून देऊन त्यांना कायमचे सामाजिकदृष्ट्या अपंग बनवले आहे.

आजच्या समाजात अनेक भारतीय महिला राष्ट्रपती, पंतप्रधान, प्रशासकीय अधिकारी, डॉक्टर, वकील इत्यादी झाल्या असल्या तरीही आजही अनेक महिलांना आधार आणि मदतीची गरज आहे. त्यांना अजूनही शिक्षणासाठी आणि मुक्तपणे काम करण्यासाठी, सुरक्षितपणे प्रवास करण्यासाठी, सुरक्षितपणे काम करण्यासाठी आणि सामाजिक स्वातंत्र्याची गरज आहे. महिला सक्षमीकरणाचे हे कार्य अत्यंत महत्त्वाचे आहे कारण भारताची सामाजिक-आर्थिक प्रगती ही महिलांच्या सामाजिक-आर्थिक प्रगतीवर अवलंबून आहे. शेवटी असे म्हणता येईल की महिलांवरील अत्याचार आणि अत्याचार कमी झालेले नाहीत. त्यामुळे समाजाची विचारसरणी बदलून महिलांचे सक्षमीकरण करणे ही काळाची गरज आहे.

निष्कर्ष :

1. आजच्या आधुनिक काळात महिला सक्षमीकरण हा विशेष चर्चेचा विषय आहे. आपल्या प्राचीन धर्मग्रंथांमध्ये स्त्रियांचे महत्त्व ओळखून असेही म्हटले आहे की, "यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः" म्हणजेच जिथे स्त्रियांची पूजा केली जाते, तिथे देवता वास करतात.
2. स्त्री ही सृष्टीची शक्ती मानली जाते, म्हणजेच मानवजातीचे अस्तित्व स्त्रीपासूनच आहे असे मानले जाते. महिला सक्षमीकरणाचा अर्थ या सृष्टीची शक्ती विकसित करणे आणि परिष्कृत करणे आणि तिला सामाजिक, आर्थिक, राजकीय न्याय, विचार स्वातंत्र्य, श्रद्धा, धर्म आणि उपासना, संधीची समानता यासाठी चांगल्या संधी उपलब्ध करून देणे हा आहे.
3. गेल्या काही वर्षांमध्ये, लिंग असमानता आणि महिलांवरील वाईट प्रथा दूर करण्यासाठी भारतीय संविधानाने अनेक घटनात्मक आणि कायदेशीर अधिकार लागू केले आहेत मात्र, एवढा मोठा प्रश्न सोडवण्यासाठी महिलांसह सर्वांचे सतत सहकार्य आवश्यक आहे.
4. एक दिवस भारतीय समाजातील महिलांनाही पुरुषांप्रमाणेच प्रत्येक संधीचा लाभ मिळेल या आशेने भारतीय महिलांच्या सक्षमीकरणासाठी महिला आणि बालविकास कल्याण मंत्रालय आणि भारत सरकारच्या वतीने खालील योजना राबवल्या जात आहेत, ज्यात बेटी बचाओ बेटी पढाओ योजना, महिला हेल्पलाइन योजना, उज्वला योजना,



महिलांसाठी प्रशिक्षण आणि रोजगार कार्यक्रमास समर्थन (STEP), महिला शक्ती केंद्र व पंचायती राज योजनांमध्ये महिलांसाठी आरक्षण इत्यादी गोष्टी अंतर्भूत आहेत.

5. महिलांचे अधिकार आणि समान संधी मिळवण्यासाठी केवळ महिला सक्षमीकरणच महत्त्वाची भूमिका बजावू शकते. कारण महिला सक्षमीकरण महिलांना केवळ उदरनिर्वाहासाठी तयार करत नाही, तर त्यांच्यामध्ये स्त्री चेतना जागृत करून सामाजिक अत्याचारांपासून मुक्ती मिळवण्यासाठी वातावरण निर्माण करते.

संदर्भ पुस्तके :-

- 1) भारतीय राज्य आणि राजकीय वर्तन –व्ही. एम. बाचल
- 2) मानवी हक्क आणि सामाजिक न्याय - बी. आर. जोशी
- 3) महिलांच्या प्रश्नांवर बोलत - विद्युत भागवत
- 4) मानवी हक्क आणि सामाजिक न्याय - प्रा. पी.के. कुलकर्णी
- 5) भारतीय समाजात महिलांचे स्थान - शरयू अनंतरामन

भारतीय संविधान आणि महिला सक्षमीकरण

प्रा.डॉ.रणजीत मा.आठवले

अर्थशास्त्र विभाग प्रमुख श्री.शी.वी.प्र.संस्थाचे श्रीमती.पा.बा.बागल कला व वाणिज्य महा.दोंडाईचा जिल्हा.धुळे

प्रस्तावना:-

महिलांच्या सबलीकरणात आणि विकासात भारतीय संविधानातील विविध तरतुदीचे योगदान अन्यन्य साधारण आहे. भारतीय राज्यघटना सर्व स्त्री-पुरुषांना समान मुलभूत अधिकार प्रदान करते भारतीय राज्यघात्रेतील भारतीय घटनेने बहाल केलेले नागरिकांचे मुलभूत हक्क हे महिला सक्षमीकरणाचा मुलभूत पाया आहे महिलांच्या विशेष गरजा व समस्या लक्षात घेऊन त्यांच्या विकासासाठी विविध क्षेत्रांतील अनेक शाशकीय योजना, पंचवार्षिक योजना संविधानातील तरतुदी यामुळे त्यांच्या जीवनमानात बदलाची प्रक्रिया गतिमान झाली असली तरीही ज्या गतीने समाजातील इतर घटकात परिवर्तन येत आहेत त्या गतीने महिलांच्या जीवनात सकारात्मक बदल होत असल्याचे दिसून येत आहे, प्रस्तुत संशोधनात भारतीय महिलांच्या विकासात आणि साक्षामिकारणात भारतीय संविधानाची भूमिका किती महत्वाची आहे हे मांडण्याचा प्रयत्न केला आहे.

महिला सक्षमीकरण :-

महिला सक्षमीकरणात देशात अनेक प्रयत्न केल्या गेले आहे, परंतु वास्तविकमध्ये महिलान्वेसाक्षामिकरण झाले आहे काय? अ खरा प्रश्न आहे .महिला साक्षामिकरणाचा अर्थ केवळ महिलांचे शिक्षण, अर्थाजिन ,मतदानाचा अधिकार एवढ्याच पुरते मर्यादित नाही तर स्त्रिया शिक्षित झाल्यानंतर त्यांच्या विकासाच्या दर्जा उंचावला का? राष्ट्रीय महिला आयोगाच्या एका अभ्यासात असे दिसून आले कि, शिक्षित आधुनिक काम करणारी महिलांना अधिक शोषणाला सामोरे जावे लागते. शिक्षण, लिंगगुणोत्तराचे प्रमाण, सामाजिक सुरक्षा, व्यक्तीमत्व स्वातंत्र्य, आरोग्य, काम करण्याचे स्वतंत्र हे महिला विकासाचे निर्देशांक असू शकतात या निकषावर भारतीय महिला पुरुषांच्या तुलनेत विकासाच्या किती तरी मागे आहेत.

महिलांच्या सर्वांगीण सक्षमीकरणात पुढील काही बाबी महत्वाच्या आहेत.

- 1) **मानसिक सक्षमीकरण** :- महिलांच्या सर्वांगीण विकासामध्ये व आर्थिक विकासात महिलांचा सहभाग वाढविण्यासाठी महिलांचे सर्व प्रथम मानसिक सक्षमीकरण होणे काळाची गरज आहे.
- 2) **लिंग गुणोत्तराचे प्रमाण** :- आपल्या देशामध्ये पुरुषांच्या तुलनेने महिलांचे प्रमाण हे जास्त आहे त्यामुळे लैंगिक सक्षमीकरण होणे हि एक आजच्या युगाची गरज आहे .
- 3) **आर्थिक स्वातंत्र्य** :- देशाच्या शहरी आणि ग्रामीण भागातील महिलांचा आर्थिक स्वातंत्र्या बाबतीत असणारे सक्षमीकरण या मध्ये खूप फरक आहे, शहरी भागातील महिला रोजगाराच्या दृष्टीने काफी प्रमाणत सक्षम असतीलही, पण ग्रामीण भागातील महिलांना रोजगार असूनही त्यांचे आर्थिक दृष्टीने सक्षमीकरण झालेले दिसून येत नाही, अश्यावेळी महिला सक्षमीकरणाची गरज आहे .
- 4) **शैक्षणिक स्वातंत्र्य** :- शिकलेली आई घर पुढे नेई या उक्तीप्रमाणे मुलींना शिकण्यासाठी त्यांना शिक्षणाच्या प्रवाहात आणण्यासाठी भारतीय संविधानात विशेष मार्गदर्शक तत्त्वे दिली आहेत त्याचा स्वीकार करून त्यांचे शैक्षणिक सक्षमीकरण होणे हि वर्तमान काळाची गरज आहे.
- 5) **सामाजिक सक्षमीकरण** :- आजही विज्ञान आणि तंत्रज्ञानाच्या युगात भारतीय समाजत महिलां करिता ज्या रूढी , प्रथा, आणि परंपरा या बाबत अज्ञान आहे त्यामुळे त्यांना अश्या जाचक रूढीना बळी जावे लागते , त्या थांबविण्यासाठी सामाजिक सक्षमीकरणाची महिलांना आवश्यकता आहे .

महिला सक्षमीकरण करण्यासाठी भारतीय संविधानात पुढील काही महत्वाचे कायदे, नियम आणि तरतुदी केल्यात आहेत .

भारतीय संविधानाचे शिल्पकार भारतरत्न बाबासाहेब आंबेडकर आणि सोबत मसुदा समितीचे इतर सदस्य यांनी महिलांच्या सक्षमीकरणासाठी जे कायदे मांडलेत त्यातील काही नियम पुढील प्रमाणे

**संविधानामात्क तरतुदी :-**

भारतीय राज्यघटना सर्व स्त्री-पुरुषांना समान मुलभूत अधिकार प्रदान करते भारतीय राज्यघात्रेतील राज्याच्या मार्गदर्शक तत्वांमध्ये स्त्रियांना पुरुषाबरोबर समान संधी प्रदान करण्यात आलेली आहे घटनेच्या कलम ३९ नुसार स्त्री पुरुषांना समान वेतन,कलम ४२ नुसार स्त्रियांना संगोपनाची तरतूद,कलम ४४ नुसार समान नागरी कायदा शासनाने आणावा अश्या तरतुदी केलेल्या असून यांना कायद्याचा आधार देऊन त्यांना स्वतंत्र दर्जा प्राप्त करून दिला आहे.

हिंदू विवाह कायदा १९५६, हुंडा प्रतिबंधक कायदा १९६१, मेटरनीटी बेनिफिट १९६१, हिंदू दत्तक व अधिनियम १९५६,हिंदू अज्ञान व पालकत्व अधिनियम १९५६,हिंदू विवाह कायदा १९५५, हिंदू उत्तराधिकारी कायदा १९५६, कौटोमबिक न्यायालय अधिनियम १९८४,समान वेतन कायदा १९७६ कारखाना अधिनियम १९४८ ,क्रिमिनल प्रोसिजर कोड च्या कलम १२५ नुसार पोटगीचा अधिकार, बालविवाह प्रतिबंधक अधिनियम १९८७,गर्भधारणा पूर्व आणि प्रसव पूर्ण गर्भलिंग निदान प्रतिबंधक कायदा १९९४, कामाच्या ठिकाणी स्त्रियांचा लैंगिक शळ कायदा २०१३ .इत्यादी अनेक संविधानिक तरतुदी बदलत्या परिस्थितीनुसार निर्माण करण्यात आल्या आणि त्यांना कायद्याचे संरक्षण पण देण्यात आलेत.

भारतात राष्ट्रीय महिला आयोगाची स्थापना १९९२ साली करण्यात आली केंद्र शासनाने २००१ मध्ये राष्ट्रीय महिला सक्षमीकरण धोरण जाहीर केले असून शासन महिलांच्या सक्षमीकरण करिता अनेक योजना व धोरण निर्माण करून त्यांना कायद्याचे संरक्षण देत आहे.त्यामध्ये बालिका समृद्धी योजना, मुली वाचवा मुली शिकवा योजना,सुकन्या समृद्धी योजना,महिला किसान सशक्तीकरण योजना,आणि स्थानिक स्वराज्य संस्थामध्ये राजकीय आरक्षण इत्यादी. या सारक्या अनेक योजना केंद्र व राज्यसरकार कायद्याच्या चौकोटीत राहून महिलांच्या शैक्षणिक,आर्थिक,सामाजिक आणि राजकीय विकासाला सबलीकरणाला अधिक मजबूत करीत आहे.

निष्कर्ष :-

एकंदरीत भारतीय संविधान आणि महिला सक्षमीकरण यांचा अभ्यास करताना भारतीय समाज व्यवस्थेमध्ये महिलांच्या स्थिती मध्ये परिवर्तन होत आहे .स्वातंत्र्य पूर्व काळापासून आज पर्यंत महिलांच्या विकासासाठी त्यांच्या उन्नतीसाठी त्यांच्या सक्षमीकारणासाठी शासन विविध प्रयत्न करीत आहे या संपूर्ण प्रयत्नाचा मुख्य आधार भारतीय संविधान आहे.भारतीय संविधानातील नागरिकांना दिलेले मूलभूत अधिकार,राज्याची नीती निर्देशक तत्वांच्या अंमलबजावणी करिता शासनाने महिलांच्या विकासाकरिता,त्यांच्या उद्धाराकरिता विविध कायदे तयार केली असली तरीही त्यांच्या अंमलबजावणीत अनेक अडचणी निर्माण केल्या जात आहे जर या अडचणी दूर करण्यासाठी सर्वांनी सकारात्मक प्रयत्न केले तर या अडचणी सहज पणे दूर केल्या जावू शकतात यासाठी आपले सर्वांचे सहकार्ये आणि प्रयत्न महत्त्वाचे आहे .

संदर्भ :-

- १) डॉ.बाबासाहेब भीमराव आंबेडकर :- भारताचे संविधान
- २) मेहता चेतन :- महिला एवम कानून (आशिष पब्लिशिंग हाउस ,नई दिल्ली)
- ३) श्रीवास्तव रागिनी :- आधुनिक समाज एवं महिलाए (ब्लू स्टार पब्लिशिंग ,इंदोर -२०११)
- ४) भारतीय अर्थव्यवस्था :- रुद्र दत्त के .पी.एम सुंदरम (एस चंद प्रकाशन ,नई दिल्ली)
- ५) सिंह निशांत :- महिला राजनीती और आरक्षण(ओमेगा पब्लिकेशन,दिल्ली-११०००२-२०१०)
- ६) कुल्हारी सुमन :- महिला एवं मानवाधिकार (रितू पब्लिकेशन,जयपूर-२०१०)



जातीअंताच्या लढ्यातील स्त्रियांची भूमिका

प्रा. डॉ. आनंदा एम. काळबांडे

इतिहास विभाग प्रमुख तथा संशोधन मार्गदर्शक, लोकनेते माणिकराव गावीत महाविद्यालय

विसरवाडी ता. नवापूरजि. नंदूरबार

प्रस्तावना:

‘जात’ हा घटक भारतीय समाज व्यवस्थेतील मूलभूत घटक होवून बसलेला आहे. जातीव्यवस्थेचे निर्मूलन हा या देशातील अनुत्तरीत यक्षप्रश्न आहे, असे मत डॉ. नरेंद्र दाभोळकर यांनी मांडलेले आहे. भारतात हिंदूंची अतिप्राचीन सामाजिक संस्था म्हणजे वर्ण-व्यवस्था व त्यातून जाती व्यवस्था उदयास आली. भारतीय परंपरेने जातीच्या उत्पत्तीत ‘जात’ हा मराठी शब्द ‘जन’ या संस्कृत क्रियापदापासून तयार झाला. त्याचा अर्थ म्हणजे ‘जन्माने अस्तित्वात येणारा गट वा समुह’ असा होतो. स्त्री म्हटलं की, आपल्या नजरेसमोर जे व्यक्तिमत्व उभं राहतं ते म्हणजे आई, बहिण, पत्नी, मुलगी अशा विविध रूपात दिसत असलेली, प्रेम, सत्य, करुणा, दया, कर्तव्यदक्ष, धडपडणारी हृदयात अथांग सागर अशी विविधांगी गुण असलेली स्त्री. तिच्यातील सर्वात महत्वपूर्ण गुण म्हणजे समर्पण हे होय. बहुतांशपणे ‘चुल आणि मुल’ एवढेच तिचे अस्तित्व आजही अनेक कुटुंबात उदाहरण म्हणून पहावयास मिळते. प्राचीन काळातील सिंधू संस्कृती व बुध्दकाळ वगळता बहुतेकपणे लाचार, परावलंबी, शोषित, पिडीत सती जाणाऱ्या स्त्रियांचे व्यक्तिमत्व मोठ्या प्रमाणात दिसते. तर मध्ययुगीन काळात मराठा साम्राज्यात या प्रथेवर प्रहार करणाऱ्या माँ जिजाऊसारखे उदाहरण समोर उभे राहते. आधुनिक काळात सावित्रीबाई फुले, फातिमा शेख यांना कर्तबगार कामगिरीतून भारतीय संविधानाच्या कलमातून समाजकारण, धर्मकारण, शिक्षण, राजकारण, वैज्ञानिक सह विविध घटकात तिचा लढा तिचे योगदान महत्वाचे ठरते आहे. आजची महिला व कर्तव्यदक्ष असलेली दिसून येते. ‘8 मार्च हा जागतिक महिला दिन’ म्हणून साजरा केला जातो. या आंतरराष्ट्रीय महिला दिनाची सुरुवात न्युयार्क येथे 8 मार्च 1908 ला स्त्रियांच्या सामूहिक प्रयत्नांतून झाली. मुख्य म्हणजे स्त्रियांचे अधिकाराचे हनन हे जात व्यवस्थेने केले. त्या व्यवस्थेचा पाया उखडून टाकण्यासाठी जाती अंताच्या लढ्यात स्त्रियांची भूमिका ही अत्यंत महत्वपूर्ण आहे.

बीज संज्ञा (Keyword) – जाती, स्त्री, लढा, योगदान.

शोधनिबंधाची उद्दिष्ट्ये :

- 1) जात संकल्पना स्पष्ट करणे.
- 2) जाती अंताचे महत्व जाणून घेणे.
- 3) जाती अंताच्या लढ्यातील स्त्री योगदानाचे महत्व जाणून घेणे.

संशोधन पध्दती :

प्रस्तुत संशोधन निबंधासाठी दुय्यम साधनांचा वापर करण्यात आला आहे. ग्रंथ, पुस्तकांच्या आधारे शोधनिबंधाची मांडणी केलेली आहे.

जातीचा उगम, अर्थ :

जातीची निर्मिती कशी आणि केव्हा झाली हा विषय नेहमी वादाचा राहिला आहे. भारतीय तसेच पाश्चिमात्य तज्ञांनी त्यावर विवेचन केले आहे. पाश्चात्य विचारवंतांच्या मतानुसार ‘जात’ हा शब्द ‘कास्ट’ (Cast) या इंग्रजी शब्दाचे ‘मराठी’ रूपांतर होय. परंतु इंग्रजीतील ‘कास्ट’ हा शब्द पोर्तुगीज भाषेतील ‘कास्टा’ (Casta) या शब्दावरून



घेतलेला असून त्याचा अर्थ वंश (Race) किंवा रक्तसंबंधी गट (Blood Group) असा आहे. भारतात पोर्तुगिजाच्या आगमनानंतर त्यांनी भारतातील जातीव्यवस्थेसाठी 'वंशाची शुध्दता' या अर्थाने 'कास्टा' (Casta) शब्द वापरला होता. तो शब्द पोर्तुगिजांनी मुळता लॅटिन भाषेतील कास्टस (Castus) या शब्दापासून घेतलेला आहे. कास्टस (Castus) म्हणजे लॅटिन भाषेत त्यास शुध्द (Pure) किंवा निष्कलंक चारित्र्य असलेल्या लोकांचा गट म्हणजे जात होय. भारतातील जातीसाठी कास्टा (Casta) या शब्दाचा वापर सर्वप्रथम पोर्तुगिजाने केला. ब्रिटीशांनी नंतर 'कास्ट' (Caste) हा पर्यायी शब्द जातीसाठी वापरला त्यानंतर तसेच ते नाव प्रचलित झाले.

प्राचीन काळातील भूमिका :

प्राचीन काळात सत्तेच्या संरक्षणासाठी तसेच सलोखा निर्माण करण्यासाठी अन्य धर्मीय राजकन्याशी विवाह करण्याची पध्दत अवलंबलेली होती. जाती अंताच्या लढ्यातील उत्तम उदाहरण म्हणजे जैन व बौद्ध धर्माच्या कालखंडाचे उदाहरण स्पष्ट होते. वैदिक काळातील जाचक अटीचे पालन करणे कठीण होवू लागले तेव्हा या धर्माचा उदय झाला, तेव्हा गौतम बुद्ध यांनी दिलेल्या संदेशानुसार जातीअंताचा लढा चालविण्याचे कार्य मावशी गौतमी, आम्रपाली, यशोधरा, विशाखा यांचे कार्य उत्कृष्ट पध्दतीचे होते. त्याचे उत्तम उदाहरण थेरीगाथेतून स्पष्ट होते. (थापर, 2000, पृ. 59) नाणेघाटातील शिलालेखात राणी नयनिका किंवा नागनिका यांच्या कार्याचा उल्लेख मिळतो. त्यांच्या एकंदरीत जीवन कार्याची माहिती मिळते. राज्य सुरक्षा करिता विविध जातीच्या सलोख्याचे सहकार्याचे महत्व एवढेच नव्हे तर त्यासाठीचे प्रयत्न घटवून आणल्याचे उदाहरण मिळते. त्यामुळे सातवाहन काळातील विविध जाती-धर्माच्या जनतेसाठी उदार अंतःकरणांनी दिलेल्या सुविधांची माहिती त्यांच्या इतिहासातून स्पष्ट होते.

मोठ्या चातुर्याने तिने राज्याचे संरक्षण व संचलन केले. तसेच नाशिकच्या शिलालेखात माता गौतमी बलश्री यांचा उल्लेख मिळतो, तिने परधर्म सहिष्णू असे संस्कार आपल्या राजपुत्र गौतमीपुत्रावर केले. विविध जातीधर्माच्या विद्वानांना दरबारात पाचारण केले. (शहा, 2020, पृ. 246) त्यामुळे जातीय कट्टरता कमी होण्यास हातभार लागला होता. शक आणि सातवाहन यांच्यात विवाह संबंध झालेला उल्लेख मिळतो त्यात कन्हेरी अभिलेखात कर्दमक वंशाचा रूद्रदामनची मुलगी आणि सातवाहन वंशाचा वशिष्टपुत्र पुलुमावि यांच्या झालेल्या विवाहसंबंधाची माहिती मिळते. त्याचा उल्लेख रूद्रदामनच्या 'गिरनार' शिलालेखात आहे. (गुप्ता, 2000, पृ. 151)समाजात वडिलांच्या संपत्तीमध्ये फक्त मुलांनाच अधिकार असल्याचे चित्र बहुतेक दिसत होते. अशी जातीव्यवस्था बदलल्याची प्रथा भारतातील मेघालय राज्यात असून तेथे विवाहानंतर मुलगा-मुलीच्या घरी नांदायला जातो. (सिन्हा मृदुला, 2009, पृ. 124) हा जाती अंताचा बदल खासी जातीच्या स्त्रियांनी केलेला दिसतो.

मध्ययुगीन काळातील भूमिका :

मध्यकाळ जातीयतेतून हिंदू-मुस्लिम मने एकमेकांपासून दूर होत गेली एवढेच नव्हे तर त्याची पालेमुळे खोलवर रूजली होती. प्रसंगी या काळात सलोखा व ऐक्य भावना निर्माण करण्यात तत्कालीन स्त्रियांचे योगदान मोलाचे ठरते, जातीयतेची कठोरता कमी करून धार्मिक सलोख्याच्या वाटचालीत उल्लेखनीय कामगिरीची उदाहरणे नजरेसमोर येतात. त्यामध्ये मुस्लिम समाजातील स्त्रिया सुध्दा मागे नव्हत्या. महामंगा, चाँदबीबी, नूरजहाँ, रजिया सुलतान, गुलबदन बेगम यांनी स्त्रीवर लादलेली जातीयतेची बंधने पडदा पध्दत, तलाक, बहुविवाह सारख्या वाईट प्रथेवर प्रहार करून राजसत्तेत राहून अन्य जातीला महत्वाच्या सुधारणा देऊन जाती-जातीत सलोखा निर्माण करण्याचे महत्वपूर्ण प्रयत्न केलेत. भारत-पाकिस्तान फाळणीनंतर हिंदू-मुस्लिमांमध्ये उफाळलेल्या दंगली शमवून हिंदू-मुस्लिम जातीत एकता निर्माण करण्याचे काम तसेच जातीयतेच्या अंताचा लढा देण्याचे कार्य अमृतुसलाम या स्त्रीने



केले. (बोर्ड, 2010, पृ. 146) फातेमा बीबी भारताच्या सर्वोच्च न्यायालयाची न्यायधीश राहून तिने जाती-जातींमधील कट्टरता कमी करण्याचे महत्वपूर्ण प्रयत्न केले.

लोकसभेत निवडून जाणारी पहिली मुस्लिम महिला बेगम मैमुना सुलतान तर राज्य सभांची उपसभापती डॉ. नजमा हेपतुल्ला यांनी संविधानाच्या जातीअंताच्या कलमास अनुसरून सुयोग्य वातावरण तयार करून कायदेविषयक मार्गाने महत्वाचे योगदान दिले. पहिली मुस्लिम आर्टिस्ट महिला अमिल मलिक स्त्रीने वृत्तपत्र विभागातून जातिअंताच्या कार्यास प्रकाशित करण्यास योगदान दिले. गझल गायिका बेगम अखतर, नर्गिस दत्त, शबाना आझमी या स्त्रियांनी चित्रपट सृष्टीतून जातीअंताच्या लढ्यात विविधांगी कार्य केले. सामान्य लोकांपर्यंत संदेश पोहचवून जातीय सलोखा निर्माण करण्यास यशस्वी प्रयत्न केल्याचे दिसून येते. राजस्थानमध्ये जातीव्यवस्था बळकट करणाऱ्या पंडितांच्या प्रयत्नांचा विरोध करत स्वतःच्या रसुलाबाद घाट बांधून महिला मशान पौरोतिचे कार्य गुलाबबाई त्रिपाठीने केले. (बंग, 1999, पृ. 5) मध्ययुगीन काळातील महत्वाचे स्त्री व्यक्तिमत्व म्हणजे माँ जिजाऊची आई म्हाळसाबाई ही होय. त्या काळात जातीव्यवस्था बळकट करणाऱ्या व्यवस्थेत सतीप्रथाचे प्राबल्य वाढलेल्या अशा प्रसंगी लखुजी जाधवांच्या मृत्युनंतर ती सती गेली नाही. त्यातून जात व्यवस्थेच्या उतरंडीवर हा प्रहार करणे साधी गोष्ट नव्हती. याच प्रथेचे पालन पुढे शहाजी भोसलेंच्या मृत्युनंतर जिजाऊ सती न जाता जातीच्या भिंती पाडण्याचे कार्य केले. एवढेच नव्हे तर राजमाता जिजाऊंनी शिवरायांना अंधश्रद्धा, वाईट चालीरीती, रूढी, परंपरेत न अडकवता उलट या बेड्या तोडण्याचे संस्कार केलेत. जाती व्यवस्था बळकट करण्यासाठी धर्माद बनविण्याच्या प्रथेवर प्रहार करतांना मिळालेल्या खजिन्यांपासून मंदिरे न बांधता शिवरायांनी त्यातून स्वराज्य उभारणीसाठी विविध किल्ल्यांची बांधणी करावी हे संस्कार जिजाऊंनी केलेत. अशा किल्ल्याच्या तसेच स्वराज्याच्या संरक्षणासाठी विविध जाती धर्माच्या व्यक्तींची निवड करून माँ जिजाऊंनी जाती व्यवस्थेवर प्रहार केल्याचे दिसून येते. म्हणून शिवरायांच्या स्वराज्य स्थापनेचे स्वप्न पूर्ण होण्यास मोलाची मदत झाली. त्या जिजाऊंच्या योगदानाबद्दल न्यायमूर्ती रानडे यांनी प्रशंसा केलेली दिसते. (रानडे, 1995, पृ. 60) म्हणून राजमाता 17 व्या शतकातील जननीच नव्हे तर वर्तमान काळाच्या आणि भविष्यकाळाच्याही अखंड स्फूर्तीदायी आहेत.

आधुनिक काळातील भूमिका :

आधुनिक काळात भारतीय संविधान, कायदे, प्रसार माध्यमे जाती अंताच्या कार्यात महत्वाचा घटक असला तरी त्या माध्यमातून जातीअंताच्या लढ्यासाठी स्त्रियांचे विशेष योगदान झाल्याचे स्पष्ट दिसते. जगातील सर्वाधिक बुद्धिजीवी महिला भारतात आहेत. (शर्मा नासिरा, 2005, पृ. 149) ढासळत्या मानवी मुल्यांना काळानुसार योग्य मार्ग दाखविण्याचा प्रगतिशील दृष्टिकोण स्त्रीने स्विकारलेला दिसतो. सावित्रीबाई फुले यांनी स्वतः शिक्षण घेवून स्त्री शिक्षणासाठी आयुष्यभर लढा दिला. त्यामुळे विशिष्ट जातीने किंवा वर्गाने ही शिक्षण घ्यावे ही जातीव्यवस्था खोडून काढण्याचा यशस्वी प्रयत्न केला. स्वतःच्या घरात वसतीगृह घालवून जातीव्यवस्थेचे खंडण केले. अस्पृश्यता नष्ट करण्याचा त्यांचा प्रहार म्हणजे अस्पृश्यांना आपल्या घरातील पाण्याचा हौद अस्पृश्यांसाठी खुला केला. जातीव्यवस्थेतील स्पृश्य-अस्पृश्य या भेदभावावर हा मोठा आघात होता. जाती व्यवस्थेने स्त्रियांना पुनर्विवाह करण्याच्या अधिकारापासून वंचित ठेवले होते. असे विवाह पुण्यासारख्या शहरात घडवून आणून जातीव्यवस्थेच्या भिंती पाडून टाकण्याचा यशस्वी प्रयत्न केला, स्वतःच्या घरात बालहत्या प्रतिबंधगृह काढून काशीबाई नावाच्या एका विधवा ब्राम्हण स्त्रीची प्रसूती करून तिच्या बाळाचे संगोपन पुढे शिक्षण तसेच त्यास दत्तक घेवून डॉक्टर बनविले हे त्यांचे कार्य जातीअंताच्या लढ्यातील मोठे पर्व होते. शैक्षणिक कामात मुस्लिम स्त्री फातिमा बेग यांचे सहकार्य घेवून हिंदू-मुस्लिम सलोख्याची प्रेरणा निर्माण केली. महात्मा फुलेंच्या मृत्युनंतर स्वतःच्या पतिच्या चितेला सावित्रीबाईने



अग्नी दिला, हे जातीअंताच्या लढ्यातील / इतिहासातील पहिले उदाहरण आहे. स्त्रियांच्या केशवपन विरुद्ध संप घडवून आणण्याची जातीअंताच्या लढ्यातील प्रेरणास्थान ठरते. (थोरात विमल, 2017, पृ. 25) क्रांतीची अग्रदूत ठरते.

स्त्री-पुरुष समानतेचा विचार मांडून स्त्री-जातीवर घेतल्या जाणाऱ्या अनेक आक्षेपांचे खंडन करण्याच्या व्यापक हेतूनेच लेखनी उचलणाऱ्या ताराबाई शिंदे होत्या. विधवा बनल्या तरी जातीयवादी परंपरा जगण्यातून वागण्यातून त्यांनी नाकारलेली दिसते. पुरुषप्रधान संस्कृती आणि जाती व्यवस्था एकाच नाण्याच्या दोन बाजू आहेत हे जाणून पुरुष प्रधान संस्कृतीचा ताराबाईने धिक्कार करून जातीअंताच्या लढ्यास परिवर्तनाची चालना दिली. (इंदलकर, 2023, पृ. 150) ताराबाईचे लिखाण स्त्रीविषयी असलेल्या जातिवंत पोटतिडकीतून केलेले दिसते. शारदा सदनची स्थापना करून स्त्रीप्रश्न सोडवणूक तसेच पंडिता रमाबाई यांनी ख्रिस्ती धर्माचा स्वीकार करून जातीअंताच्या लढ्याला बळकट केले. स्त्री मुक्तीसाठीच्या लढ्यात अखंड प्रयत्न केलेत. जातीव्यवस्थेवर पूर्वीच्या काळी लादली गेलेली अनेक सामाजिक बंधने आधुनिक काळात बऱ्याच प्रमाणात कमी झाल्याचे दिसते आहे. पूर्वीच्या काळाप्रमाणे आज जात व्यवस्था व्यक्तीची व्यावसायिक कारकिर्द करित नसली तरी व्यक्तीचा सामाजिक दर्जा आजही तिच्या जाती सभासदत्वावरूनच ठरविला जातो. (कुळकर्णी पी. के., 2012, पृ. 117) हे तेवढेच सत्य आहे.

सारांश :

भारतातील जातीसंस्थेचे संघटन इतके मजबूत आहे की अनेक आक्रमणे झालीत अनेक सत्ता बदलल्या, आधुनिकतेचे वारे वाहू लागले अनेक कायदे 'जाती निर्मूलनासाठी' तयार झालेत परंतु भारतातील जातीव्यवस्था कायमची नष्ट झाली नाही. जातीअंताच्या लढ्यासाठी अनेक समाजसुधारकांनी विशेष प्रयत्न केलेत. त्यामध्ये स्त्रियांचेही योगदान उत्कृष्ट असे आहे. आजही जाती संघटनेचा प्रभाव लोकांवर इतर कोणत्याही संघटनेपेक्षा जास्त आहे. राजकारण, समाजकारण, अर्थकारण, खेळ, चित्रपट, शिक्षण इत्यादी क्षेत्रात जातीसंस्थेची भूमिका आजही महत्वाची मानली जाते. स्वातंत्र्याच्या प्राप्तीनंतरही जाती निर्मूलनाच्या अनेक कायद्यांची निर्मिती करूनही जातीचे अस्तित्व आजही सुमारे 75 वर्षांचा कालावधी जावूनही कायम आहे. भारतातील जातीसंस्थेवर वेळोवेळी टिका करण्यात आली आहे. स्त्रियांचे योगदान तसेच सरकारच्या कायद्यातून जातीव्यवस्था काही प्रमाणात बदलातांना दिसते आहे. परंतु ते बदल जलद गतीने न होता हळूहळू होत असलेले दिसून येत आहे. नवीन शिक्षण पध्दती व तत्वज्ञानाचा परिणाम होऊन जातीसंबंधी विवाह व भोजन पध्दतीत बरेच बदल घडून आलेले आहेत. त्यासाठी औद्योगिकीकरण हे कारण सुद्धा महत्वपूर्ण ठरलेले दिसते. आज जात आणि राजकारण हे एकमेकांवर परिणाम करतांना दिसत आहेत. ग्रामीण भागात आजही जातीव्यवस्थेचे जाचक स्वरूप असलेले दिसून येते. या जाती अंताच्या लढ्यात बुध्दकाळात बुध्दाची मावशी गौतमी असो प्राचीन काळातील राणी नयनिका, गौतमी सातकर्णी, मध्यकाळातील सुलतान रजिया, राणी अहिल्याबाई, माँ जिजाऊ, राणी चन्नमा, राणी डिंडलू तर आधुनिक काळातील सावित्रीबाई फुले, ताराबाई शिंदे, मुक्ता साळवे यांच्या सक्रिय सहभाग / प्रयत्नाने जाती-बंधनात, जाती व्यवसायात, जाती-जातीतील परस्पर संबंधात काही बदल झालेत. परंतु जातीचे पुर्णपणे विघटन झालेले नाही.

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भडगाव., मो. नं. ९७६४६८६१००

गोषवारा (Abstract):

आधुनिक काळात भारत सरकार महिला सक्षमीकरणावर देत असले, तरी विमुक्त-भटक्या जमातीतील स्त्रिया या प्रक्रियेपासून वंचित आहेत. ब्रिटिश सेटलमेंट मध्ये बंदिस्त असलेल्या गुन्हेगार स्त्रिया स्वातंत्र्यपूर्व काळात शिक्षित होत्या. सेटलमेंटमधून मुक्त झाल्यानंतर या जमातीचे पुनर्वसन न करता त्यांना पुनश्च भटकंतीचा मार्ग पत्करावा लागला, त्यामुळे ह्या जमाती शिक्षणापासून वंचित होऊन अनिष्ट रूढी-परंपरांमध्ये जखडून गेला. वर्तमान परिस्थितीत ६०% पेक्षा जास्त भटका समाज स्थिर जीवन जगत आहे. स्थिर जीवन जगत असताना त्यांच्या काही स्थित्यंतरे होत आहेत ज्यामध्ये मातृसत्ताक असलेला हा आदिम समाज पुरुषसत्ताक पद्धतीचा पाईक होत आहे. प्रगत समाजामध्ये प्रतिष्ठित रूप दर्शविण्यासाठी हिंदू धर्मातील अनिष्ट रूढी-परंपरा अंधश्रद्धा नकळत जोपासल्या जात आहेत, त्यामुळे स्त्रिया ह्या पुरुषांच्या अधिन होत आहेत. समाधानाची बाब अशी की, ह्या समाजातील शिक्षित वर्गात धर्मांतर व जागृतीचे वारे वाहून महिलांना समानतेची वागणूक मिळत आहे. महिला सक्षमीकरणासाठी सरकारकडून प्रयत्न करण्यात येत आहे परंतु शिक्षणाचे कमी प्रमाण, योजनांची अज्ञानता, कागदपत्राची पूर्तता करण्यात येणाऱ्या अडचणी यामुळे ते योजनांचा लाभ घेऊ शकत नाही. सूक्ष्म व्यवसाय व लघु उद्योगांसाठी कागदपत्रांची पूर्तता होत नसल्यामुळे महिलांना बँकेकडून कर्ज उपलब्ध होत नाही. परिणामी शेतमजूर, बांधकाम मजूर, कामगार, परंपरागत व्यवसाय जसे , चणे फुटाणे विकणे, मासेमारी, गिट्टी फोडणारे मजूर, गावोगावी जाऊन सुया, पिना, जुने कपडे, खोटे दागिने, टोपल्या-पाट्या, केरसुण्या, दोरखंड, साखळ्या, कानकोरणी विकणे यासारखे दुय्यम कामे करावी लागतात. त्यामुळे त्यांची आर्थिक परिस्थिती बेताचीच आहे.

• शोध सज्ञा (Keywords): आधुनिक काळ, विमुक्त, भटके महिला, सक्षमीकरण

• प्रस्तावना:

जागतिक स्तरावर १९८० च्या दशकात महिलांच्या सक्षमीकरणाचा विचार करण्यास सुरुवात झाली. लोकसंख्येच्या दृष्टिकोनातून पुरुषांच्या बरोबरीने असणारा हा समूह निर्णयक्षमतेच्या दृष्टीने अत्यंत निम्न दिसतो. हे दृष्टिगोचर निम्नत्व महिलांच्या शारीरिक अक्षमता, मानसिक अक्षमता व वैचारिक अक्षमतेचा परिपाक नसून पुरुषी अहंकाराचा, अहंभावाचा परिणाम आहे. दांभिक पुरुषत्व सिद्ध करण्यासाठी केलेले हे प्रयत्न होत. पुरुषांच्या तुलनेत निसर्गाने महिलांना शारीरिक बाबतीत दुर्बल बनवलेले आहे, ह्याच दुर्बलतेचा फायदा घेऊन पुरुषांनी महिलांना मानसिक, बौद्धिक आणि भावनिक दुर्बल बनविण्यास कोणतीही कसर सोडली नाही. त्याची जाणीव पहिल्यांदा प्राचीन काळी भगवान बुद्धाने महिलांना आपल्या भिक्खु संघात प्रवेश देऊन शिक्षणाद्वारे मानसिक गुलामीतून मुक्त



केले, त्यावेळेस झालेली दिसते, तर पाश्चिमात्य देशात फ्रेंच राज्यक्रांतीनंतर महिलांनी केलेल्या उठावाचा परिपाक म्हणून स्त्री-पुरुष समानता हा विचार पुढे आलेला आहे. संयुक्त राष्ट्र संघाने १९७५ हे वर्ष आंतरराष्ट्रीय महिला वर्ष म्हणून साजरे केले व १९८० च्या दशकात महिला सक्षमीकरणाचा पाया रोवला गेला.

आधुनिक काळात भारतात स्त्रीमुक्तीसाठी स्वातंत्र्यपूर्व काळात विविध चळवळीद्वारे स्त्री-पुरुष समानतेसाठी पुढाकार घेण्यात आला, त्यात अखिल भारतीय मराठी परिषद १९०४, भारत स्त्री महामंडळ १९१०, महिला भारतीय महामंडळ १९१७, हिंद महिला सभा १९१८, भारतीय महिला परिषद १९२५, कायदेभंग चळवळ १९३०-३२, स्त्री सरकार १९४२-४७, तर स्वातंत्र्योत्तर काळात भारतीय संविधानाने कायद्याद्वारे स्त्री-पुरुष समानता प्रस्थापित केली गेली. परंतु पुरुषी मानसिकता न बदलल्यामुळे महाराष्ट्रात सन १९६७ नंतर स्त्री-पुरुष समानतेसाठी संघर्ष प्रारंभ झाला. इ.स.१९६९ अखिल भारतीय महिला परिषद दिल्ली, इ.स.१९८५ स्त्रीमुक्ती परिषद घेऊन सर्व क्षेत्रांमध्ये होणारे महिलांचे शोषण व दुय्यमत्त्व नष्ट करण्यासाठी विचार मांडले गेले. इ. स.१९७० ते १९९० या वीस वर्षांच्या काळात देशभरात अनेक स्त्री संघटना व स्त्री अभ्यास केंद्र निघाले व त्यामधून स्त्रियांचे प्रश्न हे जातीशी निगडित असतात हा विचार प्रथमतःच मांडण्यात आला, जाती-जमातीनुरूप स्त्रियांचे प्रश्न वेगवेगळे आहेत हे प्रकर्षाने जाणवते, उच्चवर्गीय जातीतील स्त्रिया, मध्यमवर्गीय सर्वसाधारण स्त्री, ग्रामीण स्त्री, दलित स्त्री, विमुक्त-भटक्या जातीतील स्त्रिया यांच्या समस्या, गरजा वेगवेगळ्या आहेत, त्यानुरूप त्यांच्या सक्षमीकरणासाठी प्रयत्न होणे गरजेचे आहे.

संशोधनाची उद्दिष्टे:

1. प्राचीन काळ ते आधुनिक काळापर्यंत विमुक्त – भटक्या जमातीतील स्त्रियांच्या स्थितीचा मागोवा घेणे.
2. आधुनिक काळात विमुक्त - भटक्या जमातीच्या महिलांच्या आर्थिक स्थितीचा आढावा घेणे.
3. आधुनिक काळात विमुक्त - भटक्या जमातीच्या महिलांच्या सामाजिक स्थितीचा आढावा घेणे.

• संशोधन पद्धती:

प्रस्तुत संशोधनासाठी वर्णनात्मक संशोधन पद्धतीचा वापर करण्यात आला असून द्वितीय स्त्रोतांद्वारे तथ्य संकलन करण्यात आले आहे. यामध्ये महिला सक्षमीकरण व विमुक्त जाती व भटक्या जमातीवरील विविध संदर्भ ग्रंथ, पुस्तके, मासिके, नियतकालिके, वर्तमानपत्रे, प्रलेख, प्रकाशित व अप्रकाशित संशोधन अहवाल इ. चा वापर करण्यात आला आहे.

• संशोधनाचे महत्त्व:

प्रस्तुत संशोधनात आधुनिक काळात विमुक्त जाती व भटक्या जमातीतील स्त्रियांची स्थिती व त्यावरील उपाययोजना सुचवून त्यांच्या प्रगतीस कारक घटक सुचविणे, हे या संशोधनाचे महत्त्व आहे.

• विमुक्त – भटक्या जमातीतील स्त्रियांची स्थिती:

१४ प्रमुख विमुक्त जाती इतर उपजाती व ३८ भटक्या जमाती इतर उपजमाती ह्या भारतीय समाजव्यवस्थेतील एक समाज घटक असून पूर्वापार चालत आलेल्या गावगाड्यांचा घटक नसलेल्या पण गावाच्या साह्याने जीवन जगत असलेल्या जमातींचा समूह होय. स्थिर समुदायाला विविध सेवा पुरवणारे व्यापारी, कारागीर, कलावंत आणि सुरक्षा देणारे समूह राजेशाही संपुष्टात आल्यानंतर भटकंती करून भिक्षा मागून, कलाकुसरीचे खेळ करून, मनोरंजन करून, विविध संसारोपयोगी वस्तू निर्माण करून विकणे, चोरी करणे याद्वारे उदरनिर्वाह करणारे समूह बनले. गावगाड्यांच्या साह्याने जगत असून सुद्धा पारंपारिक गावगाड्यातील उत्पादन प्रक्रियेमध्ये भटक्या विमुक्त जमातींना सामावून घेतले गेले नाही. परिणामी समाजव्यवस्थेतील हे घटक उदरनिर्वाहासाठी भटकू लागले, या भटकणाऱ्या घटकांचे किंवा समूहगटांचे आध्यात्मिक भटके, मनोरंजन करणारे भटके आणि जनावरांच्या



पालनपोषणासाठी भटकणारे भटके असे वर्गीकरण झाले.¹ विमुक्त जाती व भटक्या जमातीतील स्त्रियांच्या स्थितीचे मुख्यतः चार घटकात विभाजन करता येते. १) प्राचीन काळातील स्थिती, २) मध्ययुगीन राजेशाही काळातील स्थिती, ३) ब्रिटिशकालीन स्थिती ४) स्वातंत्र्योत्तर काळातील स्थिती.

1. प्राचीन काळातील स्थिती: प्राचीन काळात भटक्या-विमुक्तांची बीजे ही मूळ भारतीय संस्कृती असलेल्या हडप्पा व मोहेंजोदारो संस्कृतीत लपलेली दिसतात. भारताचे मूळ रहिवासी असलेले व मातृसत्ताक पद्धतीचे पाईक असलेले भटक्या विमुक्तांच्या जमाती ह्या आधुनिक काळातही मातृसत्ताक पद्धतीचे वाहक आहेत. यांच्या रूढी, परंपरा, देव देवके (टोटेम) हे निसर्गनिर्मितच आहेत. मातृसत्ताक पद्धतीतील ह्याच स्त्रियांनी शेतीचा शोध लावला. आजच्या भटक्या विमुक्तांची संस्कृती व हडप्पा संस्कृती यातील साम्य, स्त्रिया ह्या संस्कृतीच्या वाहक असतात हे दर्शविते. आर्यांच्या भारतातील आगमन काळात ही संस्कृती विस्थापित झालेली दिसते, आर्यांशी झालेल्या संघर्षांचे ऋग्वेदात वर्णन मिळते. आर्यांशी येथील मूलनिवासी असलेल्या अही, पणी यांच्याशी झालेल्या संघर्षांचे वर्णन मिळते. या संघर्षामुळे विस्थापित होऊन परंतु आपली संस्कृती जोपासत जंगलात व गावाच्या साहाय्याने राहून आपली उपजीविका भागवणाऱ्या ह्या जमाती प्राचीन काळातही भटकत असलेल्या दिसतात.

2. मध्ययुगीन राजेशाही काळातील स्थिती: मध्ययुगीन कालखंडात ह्या जमातींचा फारसा उल्लेख आढळत नसला तरी राजे-महाराजांना धान्याची रसद पुरविण्याचे, शस्त्रास्त्रे पुरविण्याचे, दाखले आढळतात. बंजारा समाज हा पूर्वी बैलांच्या साहाय्याने मुगलकालीन सैन्यांना रसद पुरविण्याचे काम करीत होता. भटक्या लोकांची संस्कृती ही मातृसत्ताक असल्यामुळे घरातील निर्णय घेण्याचे सर्वाधिकार हे मातेकडेच असत. विवाहप्रसंगी मुलीला देज (वधुमुल्य) द्यावे लागत असे व मुलीची आई व मामा यांच्या संमतीशिवाय विवाहास परवानगी दिली जात नव्हती. काही जमाती ह्या राजेशाहीतील सैनिक होत्या, ब्रिटिशांमुळे राजेशाही संपुष्टात आल्यानंतर ह्या जमाती जंगलाचा आधार घेऊन राहू लागल्या. समाज व्यवस्थेत अपरिहार्यपणे वाट्याला आलेल्या अशा प्रकारच्या जगण्यामुळे अथवा सततच्या भटकंतीमुळे या जमातींना स्थिरता मिळाली नाही.

3. ब्रिटिशकालीन स्थिती: भारतात ब्रिटिशांच्या राजवटीत कायद्याचे राज्य सुरू झाले आणि ह्याच राज्यामुळे जंगलावर अवलंबून असणाऱ्या व प्राणी पक्षांची शिकार करून त्यांना विकून प्रसंगी कंदमुळे, फळे, डिक, लाकडे विकून आपली उपजीविका भागविणाऱ्या भटक्या जमातींचा जंगल विषयक कायद्यांमुळे उदरनिर्वाहाचा प्रश्न निर्माण झाला. राजेशाही नष्ट झाल्यामुळे त्यावर अवलंबून असणाऱ्या जमाती, रेल्वेच्या आगमनाने वाहतुकीचा व्यवसाय बुडालेल्या जमातींवर उपासमारीची वेळ आली, त्यामुळे या जमाती प्रसंगी चोरी करू लागल्यामुळे कायद्याच्या राज्याला उपद्रवी ठरू लागल्या होत्या. त्यांचा बंदोबस्त करण्यासाठी ब्रिटिशांनी इ.स. १८७१ मध्ये “गुन्हेगार जमाती कायदा” पारित करून उपद्रवी जमातींना जन्माने गुन्हेगार संबोधून तिहेरी तारेच्या कुंपणात बंदिस्त करण्यात आले, या सेटलमेंटमध्ये बंदिस्त जमातीतील स्त्रियांना त्यांच्या लहान मुलांपासून विभक्त करण्यात आले. एखाद्या संपूर्ण जमातीलाच गुन्हेगार जमात म्हणून नोटिफाईड करण्यात आले ही एक क्रूर थट्टाच होय. ह्या सेटलमेंटमधील स्त्रियांची स्थिती फारशी चांगली नव्हती, सेटलमेंटची संकल्पना मांडणाऱ्या अधिकाऱ्यांचा दृष्टिकोन व्यापक होता. सेटलमेंटमध्ये बंदिस्त असणाऱ्या गुन्हेगार जमातीमधील पुरुष, स्त्री व मूलबाळे यांना शिक्षण देऊन त्यांना उपजीविकेसाठी सक्षम बनविणे हा प्रमुख उद्देश होता. पण त्या सक्षमीकरणाची फलश्रुती झालेली आढळत नाही. काही औद्योगिक क्षेत्रात असणाऱ्या सेटलमेंट सोडल्या, तर इतर ठिकाणी बंदिस्त असणाऱ्या भटक्या जमातींची स्थिती बिकट होती. सोलापूर सारख्या औद्योगिक वसाहतीत असलेल्या सेटलमेंटच्या ठिकाणी असणाऱ्या स्त्रिया इंग्रजी शिक्षण घेतलेल्या होत्या. सन १९४७ मध्ये इंग्रजी राजवट संपुष्टात आली तरीही ह्या जमाती सेटलमेंट मध्ये खितपत पडलेल्या होत्या. भारतीय अधिकाऱ्यांच्या जुलमी



अत्याचारास बळी पडत गेल्या व त्यांच्या शिक्षणावर सोयी सुविधांवर होणारा खर्च बंद करण्यात आला. भारतीय अधिकाऱ्यांपेक्षा किंवा भारतीय स्वतंत्र्यापेक्षा ब्रिटिश सरकार चांगले होते असा समजही त्यांच्यामध्ये निर्माण झाला होता.

4. स्वातंत्र्योत्तर काळातील स्थिती: स्वातंत्र्योत्तर काळात १९५० नंतर भारतीय संविधानाने कायद्याद्वारे सर्व नागरिकास समान मानले, तरी सेटलमेंटमध्ये बंदिस्त असणाऱ्या गुन्हेगार समजल्या जाणाऱ्या जमाती या कायद्यापासून वंचित होत्या. त्यांना सन १९५२ पंडित जवाहरलाल नेहरू यांनी तीन तारांचे प्रतिकात्मक कुंपण तोडून त्यांना मुक्त केले, त्यांनाच विमुक्त जाती असे संबोधले जाते. तीन तारेच्या बंधनातून मुक्त झालेल्या विमुक्त जाती समाजाद्वारे स्वीकारल्या गेल्याच नाही, त्या समाजापासून अलिप्तच राहिल्या. सेटलमेंटमधून मुक्त झालेल्या जमातींचे पुनर्वसन न केल्यामुळे ह्या जमाती पुनश्च उदरनिर्वाहासाठी भटकतच राहिल्या सोबत जन्मतःच गुन्हेगारीचा शिक्षा होताच. विमुक्त-भटक्या जमाती ह्या आदिम जमाती होत. हिंदू समाजातील स्त्रिया व या भटक्या विमुक्त आदिम समाजातील स्त्रिया यांची तुलना करता सतीप्रथा, केशवपन, विधवाविवाह बंदी, पुनर्विवाह बंदी, कामाचा हक्क बंदी या प्रकारच्या स्त्रियांना अटकाव करणाऱ्या गोष्टी भटक्या-विमुक्त जमातीत आढळत नाहीत. या जमातींमध्ये सांस्कृतिक, कौटुंबिक निर्णय, संपत्तीचे वाटप, पुनर्विवाह किंवा घटस्फोट यासारखे निर्णय स्त्रीच्या स्वाधीन होते, विधवेचा आईच्या संपत्तीवर पूर्ण अधिकार होता. हिंदू समाजातील स्त्रियांपेक्षा भटक्या विमुक्त जमातीतील स्त्रिया बंधमुक्त दिसत असल्या तरी जातपंचायतीचे जाचक बंधन तिच्यावर होते. हिंदू समाजातील स्त्री स्थीर समाजामध्ये राहत होती, त्यामुळे तीवर पुरुषसत्ताक पद्धतीची बंधने अधिक होती, त्याच तुलनेत भटक्या-विमुक्त जमातीतील स्त्रिया तांडावस्त्यावर, गावाच्या हागणदरीत पालांमध्ये राहणारी भटकंती जमात असल्यामुळे पुरुषसत्ताक पद्धतीची बंधने आपोआप गळून पडलेली दिसतात. परंतु व्यभिचारी स्त्रीला दगडाने ठेचून मारणे इतपत कठोर शिक्षा पारधी समाजात असलेली दिसते. यावरून भटकंती करत असताना स्त्रीला जास्त जबाबदाऱ्या पेल्याव्या लागत असत, यामुळे त्या अधिक मुक्त होत्या असे दिसते. विमुक्त-भटक्या जमातीतील सुशिक्षित वर्ग नोकरी व व्यवसायामुळे स्थीर झालेला असून समाजात जागृतीचे कार्य करीत आहे. विविध रुढीपरंपरा, अंधश्रद्धा यापासून स्वतः मुक्त होऊन इतरांनाही त्या मार्गाने नेत आहे, त्यामुळे घरातील टाक, देव-देवके यांचे नदीमध्ये विसर्जन करीत आहे. कैकाडी समाजातील विचारवंत लक्ष्मण माने यांनी विमुक्त भटक्या समाजातील एक लाख बांधवांसोबत बौद्ध धर्माची दीक्षा घेऊन जाचक रुढी-परंपरा, अंधश्रद्धा यांना मूठमाती दिली. या धर्मातरित समाजातील स्त्रियांमध्ये शिक्षणाचे प्रमाण वाढत आहे, परंतु संपूर्ण भारतात पंधरा कोटी लोकसंख्या असलेल्या ह्या समाजात धर्मातरितांचे प्रमाण खूप कमी आहे. परिणामी सामाजिक जागृतीचे प्रमाणही कमी असले तरी सकारात्मक आहे.

• **आधुनिक काळात विमुक्त - भटक्या जमातींच्या महिलांची आर्थिक व सामाजिक स्थिती:**

स्वातंत्र्योत्तर काळात या जमाती ठिकठिकाणी स्थायिक होत आहे आणि या जमाती गावकुसाजवळ स्थायिक होऊ लागल्यामुळे नोकऱ्यांच्या, व्यवसायांच्या निमित्ताने इतर समाजात मिसळल्यामुळे हिंदूंच्या व इतर सर्वांच्याच अनेक पद्धती व वाईट परंपरांचा स्वीकार करत नकळत या जमातींकडून होऊ लागला आहे. उदा. शिकलेली मुले हुंडा घेऊ लागली, पंचांच्याऐवजी ब्राह्मण लग्नाला बोलावला जातो, घरातील स्त्रियांचे स्थान गौण होऊ लागले आहे. २ संसारिक जीवनात पुरुषाच्या बरोबरीने स्त्री व्यवसाय-व्यापार करत, स्वतःच्या हिमतीवर चोऱ्या व मारामाऱ्या करत, दारू गाळत, नवऱ्याचे गुन्हे स्वतःच्या अंगावर घेत, नवऱ्याला लपून ठेवून स्वतःला अटक करून घेत, नवरे शिवाय कुणापुढे या महिला अबला नसत. गुंडप्रवृत्तीची माणसे सुद्धा यांना दचकून असत. औद्योगीकरण शहरीकरण आणि यांत्रिकीकरणाच्या काळात या स्त्रियांकडे असलेले गुण, पारंपारिक कौशल्य जसे, कैकाडी स्त्रिया टोपली-डालक्या



विणणे, वडार स्त्रिया पाटे-वरवंटे बनवून विकणे व जात्याला टाकी लावणे, रामोशी, कंजारभाट स्त्रिया दारू गाळणे यांसारखे कौशल्य लयास गेले आहे. स्थायी होत असलेल्या या समाजातील स्त्रियांना काळानुरूप कौशल्याची आवश्यकता आहे. शिक्षणाचे प्रमाण कमी असल्यामुळे व त्यातही अल्पशिक्षित असल्यामुळे या महिलांना सरकारद्वारे चालवले जाणारे खाद्य निर्मिती व वितरण, ब्युटी पार्लर प्रशिक्षण, बेसिक कॉम्प्युटर, टेलरिंग कोर्स यांसारख्या विविध कोर्सेसना प्रवेश मिळत नाही. जातीचे दाखले नसल्यामुळे यांना सहजासहजी बँकेकडून कर्ज मिळत नाही, स्थावर मालमत्ता नसल्यामुळे व आधार कार्ड, निवडणूक कार्ड, राशन कार्ड यासारखे कागदपत्र नसल्यामुळे विविध सुविधांपासून वंचित राहावे लागते. परिणामी शारीरिक मेहनतीची कामे जसे, बांधकाम मजूर, वीट भट्टी मजूर, रस्ते बनविण्यासाठी गिट्टी फोडणारे मजूर, गावोगावी जाऊन सुया, पिना, जुने कपडे, खोटे दागिने, टोपल्या-पाट्या, केरसुण्या, दोरखंड, साखळ्या, कानकोरणी विकणे ही कामे करावी लागतात. अशिक्षितपणा, योजनांविषयीचे अज्ञान, कागदपत्रांची कमतरता, स्थावर मालमत्तेचा अभाव, स्थायी निवासाची अनुपलब्धता यांमुळे शासकीय योजनांपासून वंचित राहावे लागते. जसे, घरकुल योजना, मुद्रा योजना, सार्वजनिक अन्नपुरवठा योजना, रोजगार हमी योजना. वर्तमान काळात भटक्या विमुक्तांमध्ये समावेश असलेल्या मूळच्या स्थायी जमाती उदा. वंजारी व सद्यस्थितीत शासनाच्या योजनांचा लाभ घेऊन स्थायी झालेल्या जमाती उदा. वंजारा, धनगर, औद्योगिक क्षेत्रातील सेटलमेंट मधून कारखाने उद्योगधंद्यांमध्ये नोकरी मिळविलेल्या जमाती उदा. टकारी भामटा, गावकऱ्यांच्या किंवा शेतकऱ्यांच्या नित्य उपयोगी वस्तू बनविणाऱ्या जमाती उदा. लोहार, हिंदू समाजातील देवाधिकांची कामे करणारे व गावगाड्यांचा भाग बनलेल्या जमाती उदा. गोंधळी, यांची परिस्थिती सुस्थितीत आहे. याव्यतिरिक्त इतर जमाती ह्या आज सुद्धा उदरनिर्वाहासाठी आधुनिक काळातील मोलमजुरीचे कामे करून छोटे-मोठे व्यवसाय करून भटकंती करत आहेत. स्वतः स्थिर होण्याच्या प्रक्रियेत हिंदू स्थिर समाजातील अनिष्ट रूढीपरंपरांचे अनुकरण करतांना आढळतात. “आपण भटक्या समाजातील नसून प्रगत हिंदू समाजातील आहोत” ही भावना त्यामागे असलेली दिसते. यामुळे जाचक पुरुषसत्ताक पद्धतीच्या बळी पडतांना आढळतात.

• **संशोधनाचे निष्कर्ष:** सदर शोधनिबंधाचे निष्कर्ष पुढीलप्रमाणे आहेत.

१) वर्तमान युगात भटका विमुक्त समाज आदिम मातृसत्ताक संस्कृतीपासून परावृत्त होऊन पुरुषसत्ताक पद्धतीचा अवलंब करत आहे.

२) बहुसंख्य भटका विमुक्त समाज भटकंती सोडून स्थिर जीवनपद्धती अवलंबत आहे.

३) स्थिर जीवनात विमुक्त भटक्या समाजाची आर्थिक परिस्थिती सुधारत आहे.

४) बौद्ध धर्मात धर्मांतरित झाल्यामुळे या समाजातील महिलांमध्ये शिक्षणाचे प्रमाण वाढले आहे.

५) स्थिर जीवनामुळे महिलांच्या आरोग्यात सुधारणा झाली आहे.

६) विमुक्त भटक्या महिलांना कागदपत्रांच्या कमतरतेमुळे शासकीय योजनांचा लाभ पूर्णपणे मिळत नाही.

७) स्थिर समाजात पुढारलेले दाखविण्यासाठी या समाजामध्ये हिंदू धर्मातील रूढी परंपरांचा पगडा वाढत असून स्त्रीला दुय्यम स्थान दिले जात आहे.

• **उपाययोजना:**

• अनुसूचित जाती-जमातीच्या धर्तीवर विमुक्त जाती व भटक्या जमातीच्या लोकसंख्येची गणना करावी.

• वसंतराव नाईक विमुक्त जाती, भटक्या जमाती विकास महामंडळाला दिल्या गेलेल्या निधीत वाढ करावी.

• विमुक्त-भटक्यांच्या कागदपत्रांच्या पूर्ततेसाठी विशेष अभियान राबवावे.

• भारतीय राज्यघटनेत असलेल्या महिलांसाठीच्या तरतुदीबाबत जागृती अभियान राबवावे.



- सूक्ष्म व लघु उद्योग व्यवसायासाठी बँकेद्वारे कर्ज मिळविण्यासाठी घातलेल्या जाचक अटी शिथिल कराव्यात.
- सरकारने शोध मोहीम राबवून शालाबाह्य मुले-मुलींना शिक्षणाच्या प्रवाहात आणण्यासाठी विशिष्ट प्रणाली राबवावी.
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**स्वयंसेवी संस्थेच्या माध्यमातून महिलांचे सबलीकरण****संदर्भ : सातपुडा विकास मंडळ, पाल****प्रा. डॉ. योगेश प्र. महाजन**

सहा. प्राध्यापक, धनाजी नाना चौधरी विद्या प्रबोधिनी संचलित लोकसेवक मधुकरराव चौधरी समाजकार्य
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गोषवारा :

भारतात महिलांच्या सक्षमीकरणासाठी हजारो संस्था, शासनाचे अनेक विभाग, योजना, सामाजिक व राजकीय कार्यकर्ते कार्य करीत आहेत. त्यातून काही प्रकाणात महिलांचा सर्वांगीण विकास साध्य होण्यास मदत होत आहे.

दैनंदिन जीवनात अगदी सहजतेने विविध भूमिका पार पाडत महिला समाजाच्या आधारस्तंभ बनल्या आहेत. कधी प्रेमळ कन्या, तर कधी वात्सल्यपूर्ण माता, तर कधी सक्षम सहचरणी अशी विविध नाती अत्यंत कुशलतेने आणि कोमलतेने त्या निभावित आहेत. असे असले तरी जगाच्या पाठीवर बऱ्याच ठिकाणी समाजाकडून त्यांच्याकडे दुर्लक्ष होताना दिसते. तसेच महिला मोठ्या प्रमाणात सामाजिक, आर्थिक परावलंबित्व यासारख्या अनेक सामाजिक अत्याचारांना बळी पडतात. अनादि काळापासून महिलांवरील ही बंधने त्यांच्या वैयक्तिक, सामाजिक, आर्थिक, शैक्षणिक, सांस्कृतिक, राजकीय आणि व्यावसायिक विकासाच्या आड येत आहेत. या सर्व दृष्टीने महिलांच्या सक्षमीकरणात स्वयंसेवी संस्थांचे योगदान महत्त्वाचे आहे.

बीजसंज्ञा : स्वयंसेवी संस्था, महिला सक्षमीकरण**उद्देश :**

प्रस्तुत शोधनिबंधात स्वयंसेवी संस्थेच्या माध्यमातून महिलांचे सबलीकरणात जाणून घेण्याच्या विविध पैलूवर प्रकाश टाकण्यात आलेला आहे. सदरील संशोधनाचे उद्देश शास्त्रीय आधारावर व वस्तुनिष्ठ स्वरूपात मांडण्यात आलेले आहेत.

* महिला सबलीकरणात स्वयंसेवी संस्थेची भूमिका अभ्यासणे.

* आदिवासी क्षेत्रातील महिलांची स्थिती अभ्यासणे.

गृहीतके :

शोधनिबंधाची उपकल्पना अध्ययन साहित्याचा आधार घेऊन तयार करण्यात आलेली आहे.

* स्वयंसेवी संस्थांच्या उपक्रमांमुळे महिलांच्या अनेक पैलूवर सुधारणा होऊन महिला सक्षमीकरण साध्य होते.

* आदिवासी महिलांच्या निरक्षरता व मागासलेपणामुळे महिला दुय्यम स्वरूपाचे कार्य करताना आढळतात.

संशोधन पद्धती :

प्रस्तुत शोधनिबंधात द्वितीय साधनांचा वापर करण्यात आलेला आहे. सातपुडा विकास मंडळाचे वार्षिक अहवाल, विविध पुस्तके, साप्ताहिक, मासिके, वर्तमानपत्रे, संदर्भ पुस्तके विविध दस्तऐवज, सांख्यिकीय माहिती, इंटरनेट, वेबसाईट, ब्लॉग, इ. चा उपयोग अध्ययनासाठी करण्यात आला आहे.

सातपुडा विकास मंडळ, पाल ही संस्था सातपुडा पर्वतातील आदिवासी व मागासवर्गीय लोकांच्या सर्वांगीण विकासासाठी कार्यरत असणारी एक संस्था आहे. ही संस्था म्हणजे कै. लोकसेवक बाळासाहेब मधुकरराव चौधरी आणि



त्यांच्या सहकार्यांनी, ते करीत असलेले सर्वोदयाचे कार्य लोकशक्तीच्या जोरावर सातत्याने चालत रहावे यासाठी निर्माण केलेली एक स्वयंसेवी संस्था आहे.

संस्थेचा इतिहास :

राष्ट्रपीता महात्मा गांधी यांची १९४८ साली हत्या करण्यात आली. गांधी विचारांचा प्रभाव कमी करणे हा हेतू या हत्येच्या मागे होता. तत्कालीन मुंबई सरकारने राष्ट्रपीत्याला आदरांजली वाहण्यासाठी सर्वोदय योजना सुरू केली होती. गांधीजींचा मुख्य विचार हा सर्वोदयाचा विचार आहे. परंतु अंतोदयाचे काम झाल्याशिवाय सर्वांचा विकास होणार नाही ही त्यांची भावना त्यावेळेच्या मुंबई राज्यशासनाने प्रत्येक जिल्ह्यात २५-३० खेड्यांचे एकसंघ क्षेत्र निवडायचे ठरवले. त्यांच्या सर्वांगीण विकासाचे काम गांधी विचारांनी प्रेरित झालेल्या कार्यकर्त्यांकडे सोपवावे असे ठरले. पूर्व खान्देश (जळगाव) जिल्ह्याची या सर्वोदय योजनेची जबाबदारी थोर स्वातंत्र्य सैनिक व गांधीवादी, धनाजी नाना चौधरी यांच्यावर तत्कालीन मुख्यमंत्री मोरारजी देसाई यांनी सोपविली. धनाजी नानांनी या योजनेसाठी सातपुडा पर्वतातील आदिवासींची वस्ती असलेली २५ गावे निवडली.

सर्वोदय योजनेद्वारा लोकजागृतीचे, शिक्षण, रस्ता, पाणी पुरवठा, आरोग्य सुविधा अशा मुलभूत सुविधा पुरविण्याचे काम सुरू झाले. त्याचबरोबर जंगल कामगारांचे संघटनही यात केले जात होते. गावागावांमध्ये सहकारी संस्थांद्वारे भांडवल पुरवण्याचे कामही हाती घेतले गेले. गावागावांमध्ये या कार्यक्रमांची मुळे रुजू लागली. त्यातून लोकांना लाभ होत असे. पण सावकार व जंगल ठेकेदार मात्र त्यामुळे दुखावले जात होते. त्यांच्या स्वार्थावर घाला येत होता. त्यामुळे ते अस्वस्थ होते. या अस्वस्थतेतूनच २९ डिसेंबर, १९५२ रोजी काही भाडोत्री आदिवासी इसमांकडून धनाजी नानांची हत्या करण्यात आली. हत्या करण्यात दुहेरी डाव होता. एकतर या हत्येमुळे हे काम बंद पडेल, दुसरे म्हणजे आदिवासींकरवी हत्या झाल्याने काम करणारी मंडळी आदिवासींचा तिरस्कार करू लागतील.

या हत्येचा जोरदार धक्का सर्व कार्यकर्त्यांना बसला. राष्ट्रपित्याच्या हत्येमुळे मनाची तयारी असलेली आणि देशसेवा व त्याग यांचा वारसा लाभलेली ही मंडळी होती. "पापाची घृणा करा, पाप्याची नाही" ही महात्माजींची शिकवण आत्मसात केलेल्या या कार्यकर्त्यांनी बाळासाहेब चौधरी व भाऊसाहेब. बोंडे यांच्या नेतृत्वाखाली निर्धार केला की, काम बंद पाडण्यासाठी एकाला मारले गेले, आम्ही १० मरायला तयार आहोत. पण आदिवासींच्या सर्वोदयाचे काम बंद पडू देणार नाही.

आपले एम.कॉम.चे शिक्षण पूर्ण करून जून १९५३ मध्ये बाळासाहेब चौधरींनी वयाच्या २४ व्या वर्षी सर्वोदय संचालक पदाची जबाबदारी स्विकारली. त्यांनाही खुनाच्या धमक्या मिळत होत्या. परंतु धैर्याने तोंड देत योग्य नियोजन व गांधीजींचा ग्राम विकास विषयक दृष्टिकोन यामुळे विविध उपक्रमांना त्यांनी आपल्या सर्व सहकाऱ्यांच्या मदतीने वेग देण्याचा प्रयत्न चालू ठेवला. त्यामुळे सर्व परिसरात नवचैतन्य दिसू लागले. गावोगावांमध्ये विविध कामे होत होती. पण बाळासाहेब मात्र वेगळ्याच चिंतेत होते हा सगळा डोलारा शासकीय अनुदानावर उभा होता. शासकीय अनुदान बंद झाले तर? तसेच गांधीजींच्या विचाराप्रमाणे स्वाश्रयी समाज निर्माण करावयाचा असेल तर केवळ शासकीय अनुदानावर अवलंबून राहणे योग्य नाही. स्वावलंबनाने स्वबळावर काम केले पाहिजे असा विचार त्यांनी त्यांच्या सहकाऱ्यांसमोर मांडला आणि सर्वांनी तो स्विकारला. स्वतःच्या मासिक वर्गणीतून एक संस्था उभारण्याचे ठरविले. एकूण २० कार्यकर्ते एकत्र आले. त्यांनी "गौरखेडा पंचक्रोषी रचनात्मक कार्यकारी सहकारी मंडळी" ही संस्था निर्माण केली. तो दिवस होता १३ जुलै १९५३.

'त्यानंतर गावोगावी हा विचार सांगितला गेला. लोकांनीही तो स्विकारला व आदिवासींनी वर्गणी म्हणून एक शेर धान्य दिले. प्रथम वर्षाची वर्गणी २७५०/- रुपये जमा झाली. १९५४ साली या संस्थेने अनुसूचित



जमातीसाठी पाल येथे आश्रमशाळा सुरू करण्यास मंजूरी मिळविली. तिथेच संस्कार केंद्रही सुरू करण्यात आले. त्यातून आदिवासींच्या पहिल्या पिढीचा शिक्षणाशी संपर्क आला. सदर आश्रमशाळेचे बांधकामासाठी शासनाने सहकार्य केले होते. त्याचप्रमाणे नव्याने सुरू करण्यात आलेल्यामाध्यमिक आश्रम शाळेचे बांधकाम तेथील शिक्षक, विद्यार्थी व शासकीय तंत्र निकेतन जळगाव चे विद्यार्थ्यांनी श्रमदानाने पूर्ण केले.

१९७१ साली या संस्थेचे रूपांतर एका पब्लिक ट्रस्टमध्ये करण्यात आले. त्या ट्रस्टचे सचिव म्हणून कृषी पदवीधर बोरा साभाळली. ही ट्रस्ट म्हणजेच 'सातपुडा विकास मंडळ' होय.

सातपुडा विकास मंडळ :

विकास मंडळ या संस्थेकडे एक आश्रमशाळा व एक माध्यमिक आश्रमशाळा होती. सुनित बोंडे यांनी शिक्षणाच्या कार्याला शेतीची जोड दिली. आदिवासींच्या आर्थिक विकासासाठी त्यांची शेती अधिक चांगली होऊन त्यातून मिळवून देण्यासाठी सुनितभाईंनी प्रयत्न केले. त्यांच्या या कार्याबद्दल १९८७ साली त्यांना जमनालाल बजाज पुरस्कार देण्यात आला होता. दुर्दैवाने १९९१ साली त्यांचे देहवसान झाले. तेव्हापासून शिरीष चौधरी यांनी संस्थेची धूरा सांभाळली. सातपूर विकास मंडळाने विविध क्षेत्रात कार्य करायला सुरुवात केली.

१) शिक्षण :

१९५४ साली एक आश्रमशाळा स्थापन झाली. त्यामुळे आदिवासी समाजात शिक्षणाविषयी आस्था वाढत गेली. त्यामुळे ठिकठिकाणी गरज पूर्ण करण्यासाठी संस्थेने आपल्या कार्यक्षेत्रात नवनविन शाळा सुरू केल्यात. जामन्या (ता. यावल), अभोडा, गौरखेडा, मोहमांडली, पिंप्रि या गावांना आश्रमशाळा सुरू झाल्या तर लोहारा येथे माध्यमिक आश्रमशाळा स्थापन करण्यात आली.

आज संस्थेच्या सहा आश्रमशाळा, सहा माध्यमिक आश्रमशाळा, दोन ज्युनियर कॉलेज, एक किमान कौशल्य, एक करिष्ठ महाविद्यालय कार्यान्वित आहे. महाराष्ट्र राज्यात आदिवासी क्षेत्रातील शाळेत संगणकाचे शिक्षण सर्वप्रथम देणारी ही होम लोहारा ता. रावेर येथील माध्यमिक आश्रम शाळा ही नुकतीच आय.एस.ओ ९००१ ने मानांकित झालेली आहे. तत्कालीन मुख्यमंत्री पृथ्वीराज चव्हाणांची सदर आश्रमशाळेला भेट झालेली आहे.

संस्थेच्या शाळांमधून शिक्षण घेतलेले आदिवासी विद्यार्थी व शाळा

अ.क्र	शाळेचे नांव व स्थापना वर्ष
१	लि. ना. पाटील, आश्रमशाळा पाल (१९५४)
२	द. न. वांद्रेकर आश्रमशाळा (१९६९)
३	कृषी प्रबोधन संशोधन केंद्र (१९७१)
४	प्राथमिक आश्रमशाळा जामन्या, ता. यावल (१९७२)
५	मागासवर्गीय वसतीगृह, पाल (१९८०)
६	कनिष्ठ महाविद्यालय, पाल (१९८३)
७	कृषी विद्यान केंद्र (१९८४)
८	प्राथमिक आश्रमशाळा, मोहमांडली, ता. रावेर (१९९०)
९	प्राथमिक आश्रमशाळा, लोहारा, ता. रावेर (१९९०)



१०	वसंतराव नाईक आश्रमशाळा, अभोडा, ता. रावेर (१९९०)
११	कनिष्ठ महाविद्यालय (MCVC) पाल (१९९१)
१२	लोकसेवक मधुकरराव चौधरी माध्यमिक आश्रमशाळा, लोहारा (१९९२)
१३	यशवंतराव चव्हाण महाराष्ट्र मुक्त विद्यापीठ युनिट KVK, पाल (१९९२)
१४	कनिष्ठ महाविद्यालय, मोहाडी (१९९३)
१५	प्राथमिक आश्रमशाळा पिंप्री, ता. रावेर (१९९५)
१६	एस. सी. समुदायासाठी गुरुकूल माध्यमिक शाळा, पाल (२००२)
१७	वरिष्ठ महाविद्यालय, मोहाडी (२००२)
१८	माध्यमिक आश्रमशाळा पिंप्री, ता. रावेर (२००३)
१९	प्राथमिक आश्रमशाळा जामन्या, ता. यावल (२००४)
२०	प्राथमिक आश्रमशाळा मोहमांडली, ता. रावेर (२००४)
२१	कला, वाणिज्य आणि विद्यान महाविद्यालय, पाल (२०१३)
२२	कृषी तंत्र विद्यालय, पाल (२०१३)

सदर संस्थेच्या वरील शाखांमधून हजारो मुलींनी आजवर शिक्षण घेऊन नोकरीला लागून महिला सबलीकरणाच्या योगदानात संस्थेचा मोठा हातभार लागलेला आहे.

२) कृषी विकास :

सुनित बोंडे हे कृषी पदवीधर होते. त्यांनी १९७२ साली कृषी प्रबोधन ही शाखा सुरू केली. त्यातून शेतकऱ्यांना प्रशिक्षण, सुधारित तंत्रज्ञान यांच्या माध्यमातून शेतीतून अधिकाधिक उत्पन्न काढण्यासाठी सहाय्य करण्याचे कार्य या केंद्राद्वारे सुनित पदवीधर होते. त्यांनी १९७२ साली कृषी प्रबोधन ही शाखा सुरू केली. त्यातून शेतकऱ्यांना सुरु झाले. आदिवासींची आर्थिक परिस्थिती बेताची असल्याने वेळेवर विधाने, खते, मिळू शकत नव्हते. याचा त्यांच्या उत्पादनावर वाईट परिणाम होत असे. म्हणून संस्थेने बिन पेढी व खत पेढी सुरू केली. त्यातून बियाणे व खतांचा वेळेवरपुरवठा गावकऱ्यांना केला जाऊ लागला. यामुळे शेतीचे चित्र पालटून गेले.

शेतीला जोड व्यावसाय म्हणून दुग्ध व्यवसाय सुरू करण्यात आला. बँकेच्या मदतीने उच्च दर्जाच्या गायी आदिवासींना देण्यात आल्या. दुधाची विक्री सुलभतेने होण्यासाठी सहकारी दूध उत्पादक संस्था सुरू करण्यात आली.

शेतीला पाणी मिळविण्यासाठी काही ठिकाणी सामुहिक विहीरी, त्यावर पंपसेट यासाठी सी.ए.ए. या संस्थेकडून अर्थसहाय्य प्राप्त करून घेतले. त्यामुळे काही क्षेत्र बागायती झाले व केळी, बागायती कापूस अशी नगदी पीके गावकऱ्यांनी घ्यायला सुरुवात केली. याच काळात वनस्पती तेल उत्पादक संघाच्या सहकार्याने पाल येथे तेलबिया संशोधनाचे कार्य सुरू केले. सूर्यफूल, करडई, तिळ, भुईमूग यांचे या निर्मितीचा भागही या संशोधनात होता.

अशा उपक्रमांमुळे संस्थेच्या कार्याची माहिती दिली पर्यंत पोहोचली. त्यातून संस्था विशेष बाब म्हणून कृषी विज्ञान केंद्र म्हणून मंजूर केले गेले. १ ऑग. १९८४ रोजी कृषी विज्ञान केन्द्राचा प्रारंभ करण्यात आला. या केंद्राचे



कार्यक्षेत्र जळगाव जिल्हा आहे. या केंद्रात ५ विभाग आहेत ते पुढीलप्रमाणे (१) पीकशास्त्र (२) फलोद्यान (३) कृषी अभियांत्रिकी (४) पशुसंवर्धन (५) गृहविज्ञान

सध्या या केंद्राने शाश्वत शेतीच्या प्रचाराने तसेच जलसंवर्धनासाठी सामान्यक्रमाने कार्य सुरु केली उपासाठी प्रागतिक शेतकरी मंडळ गेल्या १५ वर्षांपासून चालवले जात आहे. या मंडळात १५० सदस्य आहेत. कृषी प्रबोधनाच्या माध्यमातून अनेक महिलांचे बचतगट निर्माण होऊन विविध कृषीपुरक व्यवसाय उभारण्यात आले आहेत. त्यात प्रामुख्याने मशरूम उत्पादन, रेशम निर्मिती, गांडूळखत निर्मिती, दुग्धव्यवसाय व पशूपालन यासारख्या अनेक व्यवसायातून महिला आर्थिक सबळ झालेल्या आहेत.

३) यशवंतरावचव्हाण महाराष्ट्र मुक्त विद्यापीठाचे अभ्यासक्रम :

कृषी विज्ञान केंद्र य.च.म.सु. वि. चे कृषी पदविका व पदवि अभ्यासक्रम १९९३-९४ पासून राबवित आहेत.

४) विस्तार विभाग:

(४.१) आळींबी प्रकल्प १९९४-१९९७

केंद्र शासनाच्या विज्ञान व तंत्रज्ञान मंत्रालयाच्या नैवज्ञान विभाग हा संस्थेस मिळालेला होता. त्यात चिंगरी आळींबीची बीज तयार करणी, उत्पादन व त्याविषयी से प्रशिक्षण करी महिला व युवकांना दिले जात होते. दरवर्षी ६ हजार बाटल्या बिया, त्यातून निर्माण होत असे. सुमारे १५०० व्यक्ती सदर प्रकल्पात प्रशिक्षण घेतलेले आहे. त्यात साधारण ९०० महिला होत्या.

(४.२) शाश्वत शेती साठी गांडूळ खताचे तंत्रज्ञान १९९७ ते २०००.

ग्रामीण विकास मंत्रालयांतर्गत येणाऱ्या कर्पाट या संस्थेला मिळालेला होता. या प्रकल्पांतर्गत दरवर्षी ६००० मनुष्य दिवस प्रशिक्षण द्यायचे उद्दिष्ट होते. संस्थेने ३ वर्षांत ६७७० (३५५० महिला ३२२० पुरुष) मनुष्य दिवसाचे प्रशिक्षण आयोजित केले होते. त्यातून १५ व्यक्तींना गांडूळ खत निर्मितीचे केंद्र उभारून दिले आहे. आजही अनेक युवक खताची निर्मिती करीत आहेत.

(४.३) औषधी व सुगंधी वनस्पती लागवड प्रकल्प (१९९७-२०००) :

औषधी सुगंधी वनस्पतींची लागवड हा प्रचलीत पीक पद्धतीला एक पर्याय होऊ शकतो या दृष्टीने अस्वगंधा, शतावरी, सफेद मुसळी, सोनामुखी, गुग्गुळ, कोरफड व औषधी वनस्पती, गती महा सिट्रोनेला, रोशा, दवणा, पुदिना या सारख्या सुगंधी वनस्पतींची लागवड केलेली आहे. तसेच गवतांपासून तेलण्याचे प्रशिक्षणही ३००० (२००० पुरुष, १००० महिला) शेतकऱ्यांना देण्यात आले आहे.

५) आरोग्य :

आदिवासीमध्ये पाण्याद्वारे होणारे संसर्गजन्य रोग तसेच आहारातील कमतरतेमुळे उद्भवणारे आजार मोठ्या प्रमाणात येतात. त्यावर शास्त्रीय उपचार न करता अशास्त्रीय उपचार करण्यावर गावकऱ्यांचा भर असतो. त्यादृष्टीने संस्थेने आरोग्य केंद्र सुरू केले. तेथील डॉ. गावोगावी जाऊन कालांतराने पाल येथे कुटीर रुग्णालय सुरू केले त्यामुळे संस्थेने आरोग्य विभागातील लक्ष कमी केले. मात्र या कालावधीत संस्थेने हजारो महिला, पुरुषांच्या आरोग्यावर भरीव कार्य केलेले आहे.

६) एकात्मिक आदिवासी विकास प्रकल्प, धुपी (मध्यप्रदेश) :

संस्थेने कासा या संस्थेच्या सहाय्याने झिरन्या तालुक्यातील २० खेडेगावांसाठी प्रस्तुत प्रकल्प १९९६ पासून राबवित आहे. त्यात समाजसंघटन, भूमी सुधार, जलसंधारण, रोजगार, शेती, क्षमता विकास, महिला विकास,



पशुसंधारण, कृषी विकास, महिला बचत गट, आरोग्य इ. बाबींचा समावेश आहे. साधारण ३० हजार लोकसंख्येला या प्रकल्पाचा लाभ होत आहे.

७) यु.एन.डी.पी. प्रकल्प:

औषधी वनस्पतीचे संवर्धन होण्याच्या दृष्टीने यु.एन.डी.पी. च्या माध्यमातून सदर प्रकल्प पाल व परिसरामध्ये राबवण्यात आलेला होता. सुगंधी व औषधी वनस्पतींची लागवड करणे, त्यांची जोपासना करणे, उपयुक्त वनस्पतींची जनजागृती करणे, आदिवासी वैदूकडील औषधी वनस्पतीचे ज्ञान लोकांपर्यंत पोहोचवणे इ. उपक्रम यात राबवण्यात आलेले होते. या व्यतिरिक्त शासन व आदिवासी जनता यांच्यात समन्वय साधण्याचे काम संस्थेने केले आहे.

सध्या या संस्थेचा ताळेबंद ३ कोटी पर्यंत गेलेला आहे. कमीतकमी ३ हजार रुपयांत सुरु केलेले हे काम ३ कोटीपर्यंत पोहोचलेले आहे. म्हणजेच संस्थेचा हजारपट वाढ झालेली आपल्याला दिसून येते.

८) सांस्कृतिक कार्यक्रम :

संस्थेद्वारा नवरात्रीच्या काळात आदिवासी महिलांसाठी गरबा स्पर्धा आयोजित करण्यात येतात. त्यांना रोख बक्षिसे देऊन सन्मानित करण्यात येते. महाराष्ट्र व मध्यप्रदेशातील साधारणतः ४० ते ५० महिलांचे गट सदर स्पर्धेत सहभागी होत असतात. तसेच आदिवासी पारंपारिक ढोल वादन स्पर्धा आयोजित करण्यात येत असते.

९) मध्यांचल फोरम भोपाळ :

कासा या जर्मन निधी देणाऱ्या संस्थेद्वारे मध्यप्रदेशात मध्यांचल फोरम ची निर्मिती करण्यात आली होती. सदर फोरम द्वारे पूर्ण राज्यात ग्रामपंचायतीत कार्य करणाऱ्या ग्रामपंचायत महिला सदस्य व महिला सरपंच यांच्यासाठी विविध कार्यशाळांचे आयोजन करण्यात येत असे. सदर कार्यशाळेमध्ये झिरन्या तालुक्यातील संस्थेच्या कार्यक्षेत्रातील शेकडो महिला ग्रामपंचायत सदस्य व सरपंच यांनी विविध प्रशिक्षण घेऊन आपल्या ग्रामपंचायतीत भरीव कार्य केलेले आहे.

वरील विवेचनावरून असे दिसून येते की, सातपुडा विकास मंडळ, पाल या संस्थेच्या विविध प्रकल्पांच्या माध्यमातून हजारो महिलांना शैक्षणिक, आर्थिक, सामाजिक, सांस्कृतिक व राजकीय दृष्ट्या सबळ झाल्याचे आढळून येते.

संदर्भ :

- १) सातपुडा विकास मंडळ, पाल या संस्थेचा वार्षिक अहवाल. २०२१-२२
- २) लोकसेवक
- ३) मधुसूतेह परिवार वार्षिक अंक
- ४) बढे जी.एस. (१९७५) भारतातील स्थानिक स्वराज्य संस्था उद्गम आणि विकास. हिमालया पब्लिशिंग हाऊस, मुंबई.
- ५) दर्शनकार अर्जुनराव (१९८६) भारतातील स्थानिक स्वराज्य संस्था, शारदा प्रकाशन वजिराबाद, नांदेड.
- ६) देवगांवकर श.गो. (२००७) पंचायत राज आणि सामुहिक विकास, श्री. साईनाथ प्रकाशन, नागपूर.
- ७) गोटे गव्हाणे शुभांगी (२००४) स्त्री परिवर्तनाची आव्हाने, साऊथ एशियन सोशल रिसर्च पब्लिकेशन, औरंगाबाद.



नव भारत के निर्माण में महिलाओं की भूमिका

डॉ.जयंतिलाल.बी.बारीस

असिस्टेंट प्रोफेसर आर.के.देसाई महाविद्यालय,वापी

प्रास्ताविक भूमिका

आज वर्तमान में पुरुष एवं महिलाओं में लिंग के आधार पर कोई भेद नहीं है। पहले महिलाएं केवल घरेलू क्रियाओं में ही संलग्न थी, लेकिन जैसे परिवर्तन हुआ महिलाएं घर से निकल कर बहार आ गईं। आज महिलाओं का देश के आर्थिक विकास में महत्वपूर्ण योगदान है। वास्तव में आज महिला ने उद्यमिता को अपने पेशे के रूप में एक नया क्षेत्र विकसित किया है। मानव विकास निर्माण में महिलाओं का विकास एवं सशक्तिकरण साथ जुड़े हुए हैं, जो एक स्वतंत्र समूह के रूप में भारत की कुल आबादी का लगभग 482 प्रतिशत हिस्सा बनाती है। महिलाएं एक मूल्यवान मानव संसाधन हैं और उनका सामाजिक व आर्थिक विकास अर्थव्यवस्था की स्थायी वृद्धि के लिए अनिवार्य है। फिर भी उद्यमिता क्षेत्र में महिलाओं को अनेक चुनौतियों का सामना करना पड़ता है।

भारत वर्ष एक सम्पन्न परंपरा और सांस्कृतिक मूल्यों से समृद्ध देश है, जहां महिलाओं का समाज में प्रमुख स्थान रहा है। ग्रामीण परिदृश्य में महिलाओं की बड़ी आबादी है। दुर्भाग्यवश विदेशी शासनकाल में समाज में अनेक कुरीतियां व विकृतियां पैदा हुईं, जिससे महिलाओं को उत्पीड़न हुआ।

आजादी के बाद महिलाओं का समाज में सम्मान बढ़ा, लेकिन उनके सशक्तिकरण की गति दशकों तक धीमी रही। गरीबी व निरक्षरता महिलाओं की प्रगति में गंभीर बाधा रही हैं। गुणवत्तापूर्ण शिक्षा और कौशल के माध्यम से महिलाओं को व्यवसाय की ओर प्रोत्साहित कर इन्हे आर्थिक रूप से सुदृढ़ किया जा सकता है। विशेषकर कृषि प्रसंस्करण उद्योगों, बैंकिंग सेवाओं और डिजिटलीकरण की सहायता से महिलाओं के सामाजिक और वित्तीय सशक्तिकरण की शुरुआत की जा सकती है।

भारतीय महिलाएं ऊर्जा से लबरेज, दूरदर्शिता, जीवन्त उत्साह और प्रतिबद्धता के साथ सभी चुनौतियों का सामना करने में सक्षम हैं। भारत के प्रथम नोबेल पुरस्कार विजेता रवींद्रनाथटैगोर के शब्दों में, हमारे लिए महिलाएं न केवल घर की रोशनी हैं, बल्कि इस रोशनी की लौ भी हैं। अनादि काल से ही महिलाएं मानवता की प्रेरणा का स्रोत रही हैं। झांसी की रानी लक्ष्मीबाई से लेकर भारत की पहली महिला शिक्षिका सावित्रीबाईफुले तक, महिलाओं ने बड़े पैमाने पर समाज में बदलाव के बड़े उदाहरण स्थापित किए हैं।

2030 तक पृथ्वी को मानवता के लिए स्वर्ग समान जगह बनाने के लिए भारत सतत विकास लक्ष्यों की ओर तेजी से बढ़ चला है। लैंगिक समानता और महिला सशक्तिकरण करना सतत विकास लक्ष्यों में एक प्रमुखता है। वर्तमान में प्रबंधन, पर्यावरण संरक्षण, समावेशी आर्थिक और सामाजिक विकास जैसे महत्वपूर्ण क्षेत्रों में महिलाओं की भागीदारी सुनिश्चित करने के लिए विशेष ध्यान दिया गया है।

महिलाओं में जन्मजात नेतृत्व गुण समाज के लिए संपत्ति हैं। प्रसिद्ध अमेरिकी धार्मिक नेता ब्रिघमयंग ने ठीक ही कहा है कि जब आप एक आदमी को शिक्षित करते हैं, तो आप एक आदमी को शिक्षित करते हैं। जब आप एक महिला को शिक्षित करते हैं तो आप एक पीढ़ी को शिक्षित करते हैं। इसलिए, यह इस वर्ष के अंतर्राष्ट्रीय महिला दिवस की थीम "एक स्थायी कल के लिए आज लैंगिक समानता" है।

भारतीय इतिहास महिलाओं की उपलब्धि से भरा पड़ा है। आनंदीबाईगोपालरावजोशी (1865-1887) पहली भारतीय महिला चिकित्सक थीं और संयुक्त राज्य अमेरिका में पश्चिमी चिकित्सा में दो साल की डिग्री के साथ स्नातक होने वाली पहली महिला चिकित्सक रही हैं। सरोजिनी नायडू ने साहित्य जगत में अपनी छाप छोड़ी। हरियाणा की संतोष यादव ने दो बार माउंटएवरेस्टफतेह किया। बॉक्सरएमसीमैरी कॉम एक जाना-पहचाना नाम है। हाल के वर्षों में, हमने कई महिलाओं को भारत में शीर्ष पदों पर और बड़े संस्थानों का प्रबंधन करते हुए भी देखा है – अरुंधति भट्टाचार्य, एसबीआई की पहली महिला अध्यक्ष, अलका मित्तल, ओएनजीसी की पहली महिला सीएमडी, सोमा मंडल, सेल अध्यक्ष, कुछ ओर नामचीन महिलाएं हैं, जिन्होंने विभिन्न क्षेत्रों में उत्कृष्ट प्रदर्शन किया है।

कोविड-19 के दौरान कोरोना योद्धाओं के रूप में महिलाओं डाक्टरों, नर्सों, आशा वर्करों, आंगनवाड़ी कार्यकर्ताओं व सामाजिक कार्यकर्ताओं ने अपनी जान की प्रवाह न करते हुए मरीजों को सेवाएं दी हैं। कोरोना के



खिलाफ टीकाकरण अभियान को सफल बनाने में अहम भूमिका निभाई। भारत बायोटेक की संयुक्त एमडीसुचित्राएला को स्वदेशी कोविड -19 वैक्सीनकोवैक्सिन विकसित करने में उनकी शानदार भूमिका के लिए पद्म भूषण से सम्मानित किया गया है। महिमा दतला, एमडी, बायोलॉजिकल ई, ने 12-18 वर्ष की आयु के लोगों को दी जाने वाली कोविड-19 वैक्सीन विकसित करने के लिए अपनी टीम का नेतृत्व किया। निस्संदेह, महिलाएं और लड़कियां समाज में सामाजिक, राजनीतिक और आर्थिक बदलाव की अग्रदूत हैं।

जैसा कि हम खुद को कोविड -19 के कारण हुई तबाही की पृष्ठभूमि में प्लिडबैक प्रक्रिया में शामिल करते हैं तो मुझे से लगता कि महिला उद्यमियों को प्रोत्साहित करने के लिए हर संभव प्रयास किया जाना चाहिए। छठी आर्थिक गणना के अनुसार, हमारे पास देश में 8.05 मिलियन महिला उद्यमी हैं। शॉपक्लूज, घर और रसोई, दैनिक उपयोगिता वस्तुओं की मार्केटिंग के लिए 2011 में राधिका आॅनलाईस्टार्ट -अप शुरू किया गया। यह यूनिकॉर्नक्लब में प्रवेश करने वाली पहली भारतीय महिला उद्यमी थीं। राजोशी घोष के हसुरा, स्मितादेवराह के लीड स्कूल, दिव्यागोकुलनाथ के बायजू और राधिका घई के 'शॉपक्लूज' अन्य यूनिकॉर्न हैं, जो महिला स्टार्टअप की क्षमता के बारे में बहुत कुछ बयां करते हैं।

प्रधान मंत्री श्री नरेंद्र मोदी जी के नेतृत्व में केंद्र सरकार ने देश में उद्यमिता को बढ़ावा देने के लिए कई योजनाएं शुरू की हैं। अनुसूचित जाति, अनुसूचित जनजाति और महिला उद्यमियों के सामने आने वाली चुनौतियों को दूर करने के लिए स्टैंड-अप इंडिया, और स्टार्ट-अपसम्बन्धि कई योजनाएं शुरू की हैं। अब एक महिला उद्यमिता मंच पोर्टल का गठन करना एक प्रमुख पहल है, जो नीति आयोग की एक प्रमुख पहल है। यह अपनी तरह का पहला एकीकृत पोर्टल है जो विभिन्न प्रकार की पृष्ठभूमि की महिलाओं को एक पटल देता है और उन्हें कई प्रकार के संसाधनों, की सुविधा प्रदान करता है।

महिलाओं को उद्यमिता के क्षेत्रों में पांव रखने के लिए महिला स्टार्ट-अप महत्वपूर्ण है। अब महिलाओं ने पूरी उर्जा के साथ उद्यमिता के क्षेत्रों में पांव जमाए हैं। बैन एंड कंपनी और गूगल के अनुसार, महिला उद्यमी 2030 तक लगभग 150-170 मिलियन नौकरियां पैदा करेंगी। एक आधिकारिक अनुमान के अनुसार, 2018-21 तक स्टार्टअप्स द्वारा लगभग 5.9 लाख नौकरियां पैदा की गईं। नई राष्ट्रीय शिक्षा नीति-2020 के माध्यम से शुरू से ही उद्यमिता के बीज बोने का सार्थक प्रयास किया जा चुका है।

हाल ही में हरियाणा केंद्रीय विश्वविद्यालय महेन्द्रगढ़ में आयोजित दीक्षांत समारोह में 24 छात्रों को स्वर्ण पदक प्रदान किए गए। जिनमें से 16 लड़कियां थीं। यह सिर्फ एक विश्वविद्यालय की बात नहीं है। वे लगभग हर संस्थान में लड़कों से कहीं बेहतर कर रही हैं। उनमें उत्कृष्टता प्राप्त करने की तीव्र इच्छा और दृढ़ता है। 'आजादी के अमृत महोत्सव' वर्ष के पहले भाग में ही केंद्रीय ग्रामीण विकास मंत्रालय ने 6-12 सितंबर के बीच केवल एक सप्ताह में 2614 स्वयं सहायता समूह के उद्यमियों को सामुदायिक उद्यम निधि का आठ करोड़ साठ लाख रुपये का ऋण प्रदान किया।

स्वयं सहायता समूहों (एसएचजी) के माध्यम से महिलाएं न केवल खुद को सशक्त बना रही हैं बल्कि हमारी अर्थव्यवस्था की मजबूती में भी योगदान दे रही हैं। सरकार के निरन्तर लगातार आर्थिक सहयोग से आत्मनिर्भर भारत के संकल्प में उनकी भागीदारी दिन-ब-दिन बढ़ती जा रही है। पिछले 6-7 वर्षों में महिला स्वयं सहायता समूहों का अभियान और तेज हुआ है। आज देश भर में 70 लाख स्वयं सहायता समूह हैं। महिलाओं के पराक्रम को समझने की जरूरत है, जो हमें महिमा की अधिक ऊंचाइयों तक पहुंचाएगी। आइए हम उन्हें आगे बढ़ने और फलने-फूलने में मदद करें। महिलाओं के सर्वांगीण सशक्तिकरण के लिए 'अमृत काल' इन्हें समर्पित हो!

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