



MRP - ₹500/-

**INTERNATIONAL JOURNAL OF
MULTI DISCIPLINARY RESEARCH AND TECHNOLOGY**

IJMRT ISSN 2582-7359 Peer reviewed
Impact Factor 6.328



MKLM's
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NATIONAL SEMINAR

on

**GENDER BIAS AND RIGHTS :
MAINSTREAMING GENDER EQUALITY**
01st October 2022

Editor-in-Chief : Dr.Jitendra K Aherkar



Western Regional Centre - ICSSR, New Delhi

Sponsored

National Seminar

On

Gender Bias and Rights: Mainstreaming Gender Equality

1st October 2022

International Journal of Interdisciplinary Research and Technology

ISSN 2582-7359

Peer Reviewed Journal

Impact Factor: 6.328

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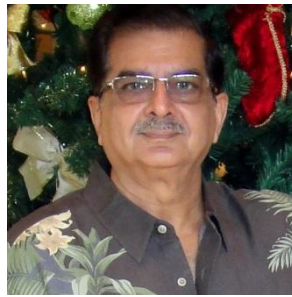
National Seminar

On

Gender Bias and Rights: Mainstreaming Gender Equality

1st October 2022

CHIEF PATRON MESSAGE



It is a matter of pride and privilege for the institution to host a National Seminar on ***Gender Bias and Rights: Mainstreaming Gender Equality***. I am sure the deliberations of the seminar will come with valuable suggestions to enhance the dynamic role of Women and Gender in the society. I also want to acknowledge the work done by Indian Association for Women Studies across India. I would like to take this opportunity to thank the Principal for his endless support to the college. I would further like to thank the teaching and non-teaching staff for their support and making the conference a grand success.

On this Occasion, I convey my best wishes to the Seminar

Adv. Shri. Mahendra K. Ghelani

Chairman, MKLM Trust.

Vile-Parle, Mumbai

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National Seminar

On

Gender Bias and Rights: Mainstreaming Gender Equality

1st October 2022



The main aim of the Seminar is to create awareness and healthy discussions among professionals, academicians and research scholars on major trends related to Gender Mainstreaming in Post- Covid Era

This National Seminar is a stepping stone in visualizing the dreams towards a better future of Gender Perspective in India and in national and international perspective.

I also extend my heartfelt gratitude to Dr.Smita Shukla (Hon.Director-WRC-ICSSR) towards the financial assistance of the National Seminar.

I appreciate the initiative taken by the committee members of the Department of Arts for conducting such a relevant Seminar, which will benefit to the Academic Institutions as well as academicians.

Dr.Jitendra Aherkar
Convenor of the Seminar

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The Socio-Economic Status of Women in India- A Critical Analysis

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Abstract

In early times, the status of women in India was inferior to man in the practical life. However, they had a higher status in scriptures. They are considered as the perfect homemaker in the world. With their incomparable quality of calmness of mind, they can easily handle the toughest situation. Indian women are completely devoted to their families. They are preached in the name of Saraswati, Durga, Parvati and Kali. Traditionally, women were considered to be caretakers of home. They had to look after the running of the family smoothly, they had to manage the expenses in the most economical way possible, they had to look after aged in-laws, nurture the child, etc. They were expected to obey orders of their husband, the elders of the family, but kept in isolation when it came to major decision related to the family. The women were not too educated in the past eras. They would be married off one day to their laws place and hence would not need too much knowledge was the previous thinking. There were women in older days too, who were well educated and led paths of success in many spheres of life, because of support from their families. It is these women who lead paths of change and brought about a transformation in the way people viewed women in the society. In this article I am going to focus the status of women in Indian society and its critical analysis.

Keywords Education, Health, Society, Housewife's, Inequality, Empowerment, etc.

Introduction

Women constitute almost one half of the population of the world. But their social, economic and political status is lower than that of men in many countries including India. The socio-economic status of women in a given society depends on the role assigned to men and the social attitudes of the society towards that role. In a complex, hierarchical and ancient country, such as India, the status of women is affected by innumerable factor including class, caste, region, family, education, age, production and reproduction. The problem of Indian women is multifaceted, women are burdened with cumulative inequalities as a result of socio-cultural and economic discriminatory practices. The status of women is intimately connected with its socio-economic position which depends on opportunities for participation in economic activities. The socioeconomic status of women is now accepted as an indicator of a society's status of development. Changes in the age of marriage, size of family, urbanization, migration, rising standard of living all lead to changes in roles and responsibilities.

The Indian government gifted women and men equal rights in its constitution; however, in socio-economic life, women live in a worst condition. Even though women empowerment and gender equality are identified as a goal in the Millennium Declaration which identifies the need to promote gender equality and the empowerment of women as effective ways to combat poverty, hunger and disease and to stimulate development, but women in world is still in front of risk of inadequate healthcare, cultural pressures, ignorance etc (UNDP, 2003). Since the last few decades women condition has been getting special attention the world over, but women in India especially those in

rural areas bearing double burden on their shoulders, have never liberally articulated their sorrow over socio-economic needs.

Objectives of the Study

1. To study the Socio-Economic problems among the Women's
2. To find out the solution for the Socio-Economic problems of the Women's.

Research Methodology

The Research approach used in this project is a 'Secondary Data Analysis'. It involves synthesizing existing data that can be sourced from the internet, peer-reviewed journals, textbooks, government archives, and libraries.

The Study

Education

The Indian government has expressed a strong commitment towards education for all, however, India still has one of the lowest female literacy rates in Asia. In 1991, less than 40 percent of the 330 million women aged 7 and over were literate, which means today there are over 200 million illiterate women in India. This low level of literacy not only has a negative impact on women's lives but also on their families' lives and on their country's economic development. Numerous studies show that illiterate women have high levels of fertility and mortality, poor nutritional status, low earning potential, and little autonomy within the household. A woman's lack of education also has a negative impact on the health and well being of her children. For instance, a recent survey in India found that infant mortality was inversely related to mother's educational level. Additionally, the lack of an educated population can be an impediment to the country's economic development.

The national feminine attainment rate once India gained independence was tragically low at 86%. Women, W.H.O. were allowed to require half in freedom struggle, were currently confined to the homes, resulting in the formation of a male dominated paternal society. The feminine attainment rate of India has hyperbolic from 86% in 1951 to 64%, in keeping with 2011 census. Though, this increase within the feminine attainment rate is encouraging and promising as well; sadly, there's conjointly a flip aspect to that. The current feminine attainment rate of India lags behind the male attainment rate, the previous at 65% and therefore the latter at 81%. The feminine education rate of India at 65% is considerably less than the planet average at 79%. things are a lot of crucial in rural areas, wherever fewer ladies head to faculties as compared to boys and therefore the variety of dropout rate is ugly among ladies. Statistics conjointly reveal that India still has nearly 145 million girls, the W.H.O. are unable to scan or write.

Politics

After the independence and in the current scenario, women are holding important political and administrative offices and portfolios, such as governors, chief ministers, and ministers in cabinet and state governments, presiding officers of legislative bodies, judges of supreme court, high courts and secretaries to the Government of India. India is one of the first countries in the world to have a woman as the head of the government and as the head of the state. Women in India got the right to

equal political participation, much earlier than most of the Western countries, this includes the right to vote. In the regional level of politics there are few women who have become prominent leaders in their respective states, for instance, Mayawati in Uttar Pradesh, Jayalalitha in Tamil Nadu, Mamata Banerjee in West Bengal, Sheila Dixit in New Delhi. They also have significant influence on the national politics. However, we should keep in mind that these women entered politics and were able to achieve this position because of their proximity to male leaders. There have been various law, legislations and amendments which have helped women get equal political representation in the country. Like the 73rd Amendment Act, in the Panchayati Raj system it provides for 33% reservation for women in all the three-tiers. It is a step towards removing the inequality and incapability of women in all tiers of government. The 73rd Amendment is a landmark amendment in the history of development of women as it a major step towards women's participation in decision making and in political process in the country at least at the grass-root level.

Dowry

In 1961, the Government of India passed the Dowry Prohibition Act, making dowry demands in wedding arrangements illegal. However, many cases of dowry-related domestic violence, suicides and murders have been reported. In the 1980s, numerous such cases were reported. In 1985, the Dowry Prohibition (maintenance of lists of presents to the bride and bridegroom) Rules were framed. According to these rules, a signed list should be maintained of presents given at the time of the marriage to the bride and the bridegroom. The list should contain a brief description of each present, its approximate value, the name of who has given the present, and relationship to the recipient. However, such rules are rarely enforced. A 1997 report claimed that each year at least 5,000 women in India die dowry-related deaths, and at least a dozen dies each day in 'kitchen fires' thought to be intentional. The term for this is "bride burning" and is criticised within India itself. In 2011, the National Crime Records Bureau reported 8,618 dowry deaths. Unofficial estimates claim the figures are at least three times as high.

In the lump country like India has the socio-economic problems such as Deprivation of education, less political identity, social harassment such as demand of dowry, crime etc. So, Government needs to undertake constructive plans and policies with proper implementation. If these things will be considered with priority somewhere it will help to tackle the problems associated with women in India.

Results and Discussion

Women educations are improved all told the urban and rural areas of the country but within the rural areas, further programmes of development of girls are enclosed. So as to enhance socio-economic standing of girls within the rural areas, awareness programmes are run to develop financial gain generating activities. The Constitution of India gives universal adult franchise to both men and women with equal rights to participate in electoral competition, but the existing societal value system, the private-public divide in terms of domain identification in political institutions restrict women from exercising their electoral rights and a fair participation in electoral competition as it is dominated by men. The problem of dowry has become a serious social evil among the upper castes and middle classes both in towns and villages. The rules of marriage, namely, caste endogamy and clan exogamy, and anuloma (hypergamy) and pratiloma (hypogamy), have been misinterpreted and misused for maintaining the dowry system.

Conclusion

An educated lady is sort of a magic wand that brings prosperity, health and pride. We tend to simply got to unleash her potential and see the magic happen. We improved heaps on girl's education since our independence, however still heaps remains to be improved. We need to remove the Constitutional provisions and policies guaranteeing a place of honor and equality to women because they are not enough to combat the menace of inequality. Dowry has become a vicious evil. A man who gives dowry to his daughter plans to take more dowry for his son. If such a thing continues, there will be no end to this social evil.

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A Survey on Impact of Covid-19 pandemic on Work Life Balance of Women Professionals in Mumbai

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Abstract

Covid-19 pandemic affected different facets of human life including their personal, professional and social life. Pandemic has created a challenge for working professional especially working women during the lockdown period. The research paper focuses on the impact of covid-19 pandemic on the work-life balance of women professionals located in Mumbai. The past research has shown that pandemic has affected the women professional more as compared to working men of our society. The research paper tries to bring out the various causes of work-life imbalance of women professionals and how they tried to cope up with the issue of managing work-life balance. The research paper is based on the survey conducted with the women professionals in Mumbai.

Key-words: Pandemic, Work-life Balance, Life-style

Introduction

Covid -19 pandemic hit the entire world in March 2020. The impact of pandemic was seen on the personal life, social life, professional life, industry, businesses, educational institutions and society at large. It was a challenge for the working women who had to perform dual responsibility of managing their work from home along with the household responsibilities. This research paper intends to highlight the impact of Covid-19 pandemic on the work life balance of women professionals located in Mumbai.

Work-life-balance is defined by Greenhaus, Collins and Shaw define work/life balance as “the extent to which an individual is equally engaged in – and equally satisfied with – his or her work and family role” (2003, p. 513).

Work-life balance involves the minimization of work-related stress, and the establishing of a stable and sustainable way to work while maintaining health and general well-being.

Thus work-life balance is a state where a person is able to balance work and career demands and also personal life at the same time.

Literature review

The role of women in shaping the society is crucial. Empirically women have contributed to the stability, protection, growth and development of nations. Working women contribute to the key sectors of the nations such as agriculture, manufacturing, caretaking, teaching, medicine, pharmacy, defense, research and development, art and so on.

According to Michelle Bachelet, Under-Secretary-General and Executive Director of UN Women, “When women are empowered and can claim their rights and access to land, leadership,

opportunities and choices, economies grow, food security is enhanced and prospects are improved for current and future generations.”

As we know the Covid-19 pandemic has affected every facet of the world economy.

As said by Anu Madgavkar, Olivia White, Mekala Krishnan, Deepa Mahajan, and Xavier Azcue in their work, the pandemic has regressive effect on gender equality. According to them, the major effect of the virus is on women and women dominated employment avenues as they have to be unpaid caretakers in disproportionate manner.

As per the work done by Secretary General of OECD, the pandemic has affected women more than men in terms of health risks, house care, adult and children care responsibilities.

The pandemic has also affected both employees and entrepreneurs in terms of economic aspects which has further impact on the household balance.

Objectives

1. Analyze the impact of work on physical health and mental health of women professional during covid-19 pandemic
2. Identify the challenges in managing work life balance by women professionals during covid-19 pandemic
3. Identify the means of overcoming the challenges in work life balance

Research methodology

we have used both primary and secondary data for this descriptive study.

We conducted a survey through a questionnaire. We circulated the questionnaire among women professionals between the age of 25 years to 64 years in Mumbai.

The data was collected from the women professionals from various fields such as teachers, architects, free-lancers, entrepreneurs, librarians, accountants and so on. We have found thought provoking results from the same.

We have also referred to various research articles to equip ourselves with more knowledge of the background of the topic.

Observations and Analysis

- Women professionals other than the essential services such as medical field were working from home during the covid-19 pandemic. However large number of women professionals were going to their respective work-places. Some were following the mixture of both the modes of working.
- More than 65% women had working hours more than 8 hours per day.
- More than 60% women had to work more than their regular working hours.
- About 40% women faced fall in their monthly income during the pandemic. Such fall in income have affected the quality of life of the affected households in adverse manner in terms of consumption patterns, increased stress level and conflicts which has adversely affected daily mood and as a result work-life balance.
- There were several challenges as most of the family members were working from home including the students attending online school and college.

- It was observed that too many people working from one location put a lot of pressure on the woman in the family due to the increase in the household chores such as cooking, cleaning, laundry in addition to the office work. There was no house-help available due to the lock-down. Hence women have to manage more house-cores in addition to the increased work responsibilities.
- Since people were working from home, they were expected to be available online throughout the day even after the regular working hours.
- The idea behind such an expectation was people saved their travel time which was to be utilized for working hours.
- It has affected many of the respondents in terms of physical and mental health.
- Women have faced physical issues such as back-pain, eye related problems, weight gain, blood pressure, digestion problems and acidity. Some women were even Covid positive and had to be hospitalized. Long screen times, long and continuous meetings were some of the reasons.
- Women have also faced extreme stress and frustration, anxiety, depression. Medical professionals even had continuous threat of being covid positive.
- Women constitute our human capital which is a crucial element on the growth and development of a country. Such adverse effects of pandemic have deteriorated the human capital formation in the above respects.
- More than 80% of respondents reported that they found it difficult to balance their personal and professional life simultaneously during covid-19 pandemic. The major challenge in balancing work life balance were
 1. **Unrealistic demands or targets:** Working women during pandemic faced the problem of unrealistic demands and targets from their workplace. It was assumed that a women working from home is working in her comfort zone at her home and is available all the day to complete office work targets. The working hours exceeded than the normal time causing a lot of work stress and affected the personal life.
 2. **Lack of control over the work load:** More than 40% of women experienced there was no control over the workload distribution. As some of the employees were getting infected due to corona virus, the working staff members were overloaded with the work.
 3. **Unsupportive relationships at workplace:** More than 25% of women experienced that they were taken for granted with regards to the work and couldn't get the support and cooperation from the seniors as well as colleagues.
 4. **Lack of resources:** More than 45% has experienced lack of resources available to perform the work from home such as internet connection, computer or laptops and cost to arrange this infrastructure was borne by the employee.
 5. **Work-stress:** More than 65% experienced too much work stress due to above reasons.

From the above observations it is clear that women professionals found it difficult to balance their work life and personal life during covid-19 pandemic primarily at the time of work from home. Dual responsibility of managing work from home and looking after the family and household chores was a tedious task.

A way out

Despite several challenges women professional devised several ways to bring work-life balance by following ways

1. More than 42% of women professional made a ‘to do list’ which helped in prioritizing the task to be done at a given point of time.
2. More than 25% of women professionals tried to delegate their work wherever possible and feasible to ensure that they could focus on their priority work.
3. More than 42% of respondents tried to deliberately take out time for themselves to relax by means of doing exercise, yoga, listening music, pursuing their hobbies etc.
4. More than 52% of women professionals tried to prioritize their work ensuring that they focus on the most important task rather than taking too much stress of unrealistic demands.

Conclusion

The Covid-19 pandemic has affected the women in adverse manner in terms of time devoted for professional reasons and house-chores, physical health, emotional wellbeing, finances, life-style and hence overall work-life balance. It has affected a major part of human capital which is vital in the development of a country. However, women have found their ways to overcome the daily challenges they faced during this period. The pandemic has taught how to find fruitful solutions for every problem or challenge in life.

Now as the offices are run with 100% strengths in almost every field, it is the responsibility of all the stake-holders in the society to be supportive to each other in all the possible manners for the inclusive development of the country.

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Achieving Gender Quality: Women's Voices During Contemporary Times

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Abstract

Since ancient times women's voices have been suppressed and silenced by traditional patriarchal forces. Either women are subjected to harassment or their opinions are completely ignored, thus, pushing women into marginalized spaces. However, in contemporary times a women's movement which started on social media had a wide spread and reached many sections of the society. It helped women in speaking up against sexual harassment against them which was never spoken about earlier. The present paper aims at analysing the #MeToo Movement. It traces the origin of the movement, issues with social norms, the contribution of some significant women towards the movement and some criticisms that the movement has received over the world.

Key words: contemporary times, gender equality, women's suppressed voices.

Introduction

The #MeToo Movement is worldwide movement which has been known by different names, both locally and internationally. The basic objective of the movement is to break the silence that has been observed for ages and to give voice to the sexual assault or sexual harassment faced by women. The movement started on social media and soon spread across the world. It received wide media coverage and created a sense of awareness and empathy not just amongst women but also men. The research methodology that the paper follows is to gather references through newspaper articles and personal blogs to follow stories of people who have named the perpetrator and written about being sexual harassed. In the attempt towards discussing various issues related to the #MeToo Movement, the paper also attempts to analyse whether the #MeToo Movement has been instrumental in being a positive catalyst for change and has been instrumental in bringing about gender equality.

About the Movement

The #MeToo Movement has extensively received multifarious names both, nationally as well as internationally. The #MeToo Movement is primarily a movement against sexual assault and sexual harassment (Dockterman, Edwards, Sweetland, Zacharek, 2018). The construction of the phrase "Me Too" was originally used in 2006 on Myspace on social media by Tarana Burke from New York who was a sexual harassment victim herself and later became an activist for the same cause (Ohlheiser, 2017). Like other movements prior to the Me Too movement which were based on empowerment and social justice, the Me Too movement too aimed at breaking silences by voicing injustice which had remained silent before Tarana Burke wrote about it, creating awareness as well as empathy and advocate for an urgent need to change laws and policies against sexual harassment. Recently, Burke has referred to the Me Too movement as an international movement for justice for marginalized people in marginalized communities (Snyder & Linette, 2018). Soon, the similar tactic was adopted by many other women and the movement gained strength across the world through large numbers of

people participating in it and through public empathy. The movement gave visibility to young and vulnerable women to enable them to tell the world that they too had suffered sexual harassment and assaults, especially at their workplaces (D'Zurilla, 2017).

After Tarana Burke started the #MeToo Movement in New York, it gradually spread to other countries. Some significant women contributors for the movement include the Italian model Ambra Gutierrez who accused Harvey Weinstein, the American film producer in 2015 of “touching her inappropriately” (Kashap 2018). This was followed Alyssa Milano in 2017 when she accused Weinstein of predatory behavior and appealed in her blog dated 15 October, 2017 that if they have experienced sexually harassment, they should reply to her tweet by writing me too. This would give a sense of magnitude to the problem (Huizhong 2018). After eighty women made sexual abuse allegations which were followed by the exposure of Harvey Weinstein, the movement spread virally and was referred to as the #MeToo Movement (Thurman, 2018). This was followed by a number of high-profile actresses, celebrities and professionals posting about their experiences of sexual harassment and naming the perpetrator on Twitter. The movement soon spread to Facebook where not just celebrities but even ordinary women hash tagged Me Too and joined hands with the movement. Soon the movement received widespread coverage from the media and generated discussions, encouragement and also criticism about the #MeToo Movement. The movement spread to hash tagging in regional languages and broadened its scope.

The Contribution of Men towards the Movement

There has been a discussion as to whether men have a role to in the #MeToo Movement. It has been observed that out of 6 men, 1 has been sexually abused and it has been difficult for them to talk about the abuse (Singh, 2019). While some men preferred to come out and participate in the #MeToo Movement, others preferred to maintain a distance from women involved in this movement because they did not completely understand what stand they should take. They also feared the negative consequences of their male perpetrators by sharing their thoughts on #MeToo.

The movement created a crisis around the concept of masculinity (Mukherjee, 2018). Generally people assume that it is only women who are harassed and the perpetrator is always a male. A woman being harassed is an acceptable idea. But a man being harassed is not. It is believed that there is a stigma for a male to be in such a situation. It immediately raises questions about the masculinity of man and challenges his power. Therefore, the possibility of men coming out in the open and participating in the #MeToo Movement was sparse. The male participation in the movement, therefore a stew and witnessed men who rather preferred to step aside than participate in it. However, over a period of time, men have been seen actively participating in the #MeToo movement. People realized that the problem of sexual abuse has been experienced by both genders and therefore, it is not as simple as pitting the female gender and ignoring the male. Therefore, there has been in a shift in the #MeToo movement regarding the role of men. Over the years, men from different sections of society have come forward and shared stories about being abused. Hence, Men are no longer portrayed as perpetrators but also as potential victims of sexual abuse.

Criticisms of the #MeToo Movement

The #MeToo movement has often been criticized as a movement which gave undue advantage to women to publicly taking names of their perpetrators. The #MeToo movement has faced the following criticisms:

1. Undefined purpose

There has been discussion about the purpose of the #MeToo movement being vague. It is unclear whether purpose of the movement is meant to inspire change in all men or just a percentage of them, and what specific actions are the end goals of the movement.

2. Issues of authenticity

Many people believed that disclosing the names and occasionally even the photos of men who were named as sexual perpetrators has been done in an extremely hasty and unplanned manner. There is no solid evidence against these men and therefore, the issues of authenticity can be challenged.

3. Fake accusations

The extent to which accusers should be believed was doubted by many people. When the goggle spread sheet was opened up on social media by Ria Sarkar in India, it enabled any woman to add the names of their sexual perpetrators. Similarly names were posted on social media too. There could have been a possibility of fake names been quoted due to personal vengeance.

4. Trauma to victims

The #MeToo movement has been criticized for putting the responsibility of publicizing sexual harassment and abuse on the shoulders of those who experienced it, which has been re-traumatizing for many. The movement has been criticized as stimulating weariness and outrage, rather than emotionally dense communication.

5. Exclusion of sex workers

There have been many requests for including sex workers as a part of the #MeToo movement. Although these women experience a higher rate of sexual harassment and assault than any other group of people, they are often seen in society as legitimate targets that deserve such acts against them. Although prostitution is sex through consent, yet it can be a form of sexual assault.

6. Lack of law enforcement

Despite the prevalence of sexual misconduct, some have pointed out the lack of discussion in the #MeToo movement regarding law-enforcement misconduct. Although the movement gave voice to women to name their sexual perpetrators, it did not have any legal back-up to take actions against the wrong doers. Occasionally, the sexual misconduct was conducted by the police themselves. Such cases went unnamed or were contemptibly ignored.

7. Lack of representation of minority women

Although minority women are more likely to be targets of sexual harassment, many people have observed the lack of representation of minority women in the #MeToo movement or its leadership. Minority women are overrepresented in industries with the greatest number of sexual harassment claims, for example hotels, health, food services, and retail.

8. Overemphasis on specific cases

The #MeToo movement has been criticized for putting too much public focus on the consequences of specific individuals who have been accused of sexual misconduct, as opposed to discussing policies and changes to institutional norms that would help people currently experiencing sexual abuse. Although the #MeToo movement has been criticized for various reasons that have been discussed in

this paper, yet it was a cult movement which is of special significance to women's and feminist studies.

Conclusion

The #MeToo movement empowered women to voice sexual harassment against them which was suppressed till then. Although it was a women's movement, many men supported the movement and stood by women. The movement was criticized by many and was considered to be carried out in a haphazard manner. However, in contemporary times the #MeToo movement remains a strong movement which gave a powerful voice to women across the globe. It is a strong attempt towards attaining gender equality during the present-day. The movement gave a platform to many women to voice their anger and resistance against their perpetrator.

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Understanding the Raksasi Mother- A Study of Chetan Datar's Dance Drama '*Mata Hidimba*'

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Chetan Datar an acclaimed Marathi playwright has based his dance-drama '*Mata Hidimba*' on works of Irawati Karve, S.L. Bhyrappa and Durga Bhagawat. Besides this he has also drawn from folk traditions. Written against the political backdrop of the Twin Tower attack by Osama Bin Laden and the Godhra incidence, Datar employs the nearly invisible characters from the epic to foreground the question of terrorism and the indoctrination of the youth with emotions of revenge, hatred and religious fanaticism. Ghatotkacha- Hidimba and Bhima's son is the hero of this play and so is his *Raksasi* mother who brings him up single-handedly, and is magnanimous enough to consent Ghatotkacha's participation in the Kurukshetra war.

Datar's play coaxes the audience to reassess perceptions about Hidimba and Ghatotkacha. The format of 'dance-drama' is appropriately used by Datar, a male playwright, involving the use of the physical body of the female protagonist. This is probably done purposefully, to send across the message of Hidimba being comfortable in her own body-a body that others find crude and odious. Datar has selected Hidimba to portray the finer aspects of motherhood from amongst several mothers in the epic *Mahabharata*, who bring up their children selflessly, without expectations. He juxtaposes *raksasa* Hidimba's liberal mothering against that of Arya Kunti. He does this by comparing the non-Aryan tribe of Hidimba whose social institutions differ from the patriarchal model of Aryan ksatriyas with the 'matrifocal' household of Kunti and the Pandava children, particularly during their period of hiding between the burning of the lacquer-house at Varnavata and their stay in the Ekacakra city. It is evident that Kunti rules her sons with an 'iron fist' as every decision made by Kunti contributes towards consolidation of power. On the other hand, Hidimba brings up Ghatotkacha all by herself and when the time arrives, doesn't dissuade him from participating in the Kurukshetra battle.

The openness of thought process and the free expressions of desires is something that an Aryan upbringing would never allow. The playwright has attempted to capture exactly this, through the use of Hidimba's physical body. Hidimba's lack of duplicity and guile, find voice through her free body movements where there is no trace of inhibitions.

In '*Mata Hidimba*' we witness thus, a new script of expression being penned through lithe physical movements. However, to go a step further, *Mata Hidimba* glorifies the female form by using it to create a new language of ease and independence, by adding a new perspective in its comprehension of femaleness.

Chetan Datar's '*Mata Hidimba*'

Datar's play begins with the sutradhar (narrator) and the vidushak (clown) discussing who is the main protagonist of the play. Is it Hidimba, Ghatotkacha or Bhima? The final decision is left to the audience by the vidushak and the sutradhar. Hidimba is introduced as a *Raksasa*, one with crude, raw - looks and someone who is at the same time described by the playwright, as refreshing as a waterfall.

Someone who has the courage to bridge the divide between the Aryans and the non- Aryans and decide with her head and her heart together and finally have her way.

The two-act play thus begins with this description, it then moves on to the run-of-the mill setting of the Hidimb-forest which Bhima and his brothers have trespassed along with their mother Kunti after the Varnavata incidence, described in the Adi Parva. Hidimb orders Hidimba to hunt down the trespassers and kill them as they seem to be Aryans and that provides with enough reason to eliminate them. At the same time, he notices a soft spot that his sister Hidimba has for the trespassers as she describes them as people who seem to have ‘lost their way’ and are ‘learned’.

Hidimba acts according to her brother Hidimb and tries to accost Bhima but she retraces her steps as it is ‘love at first sight’ for her from the time she spots Bhima. Instead of attacking him, she warns him of the threat in the form of her brother. Bhima is ready to take the challenge head-on and right enough as Kamala Subramaniam’s version and S.L. Bhyrappa’s version portray, Bhima is successful in eliminating Hidimb and this is followed by the marriage proposal by Hidimba and the conditions laid down by Kunti.

Similarity and differences in Datar’s Hidimba

One striking difference about Datar’s play is the qualities of Hidimba that he acquaints the audience with. Hidimba has occult qualities due to which, she can see the past and foresee the future, she knows that Bhima is not the eldest amongst the brothers, but definitely the strongest and completely dedicated to his mother Kunti. Hidimba does not mince words, she expresses her love for Bhima. Bhima an Aryan, not used to such open expression of desires is flabbergasted by Hidimba’s straight forward manner of communication. Bhima asks her to cremate her dead brother, which has perhaps affected her mental balance. She offers him to take over as king of the territory, of which her brother has been the erstwhile ruler. Bhima mentions he is Aryan and that is the difference between the two. In spite of knowing the differences, Hidimba falls in love with Bhima’s looks and alongside accepting his flaws. Hidimba expresses her desire to get married, but Bhima does not answer, like an obedient son informs Hidimba that he would let her know after asking for ‘permission’ from his mother.

She convinces Kunti about her love for Bhima, Kunti refuses initially, reminding Bhima about his duty towards his family. However, Hidimba assures her that she would never come in the way of Bhima fulfilling his responsibility. Hidimba is ready to give up on her kingdom and follow the Pandavas in their difficult time that would pose a further problem for the Pandavas that is, of answering questions about an unmarried woman following their trail. She forces Kunti to agree, but Kunti expresses, amongst Aryans the younger brother is not allowed to marry first. In spite of this, Kunti and Yudhishtira agree, however there is one condition laid down by Yudhishtira; that is Bhima would return home every night to protect the family. Hidimba agrees to this condition too.

The insistence to be included

Hidimba ‘squats’ on the floor and agrees to wait for Bhima till eternity. She decides that the child, that will be born of this union will be her responsibility completely, and that would be the way of proving her ocean of love for Bhima. Thus, saying Hidimba leaves for the forests. Critic Uma Narain sees Hidimba here as a woman who completely ‘owns’ her body. She breaks free from the patriarchal mode that perceives a woman’s body as a territory to be exploited and as a machine

producing life. The squatting on the floor and breaking into a dance to express happiness and sorrow, point at the complete possession of the body, which is used in entirety to express her innermost feelings.

Narain refers to the use of 'gestus' as used by Bertolt Brecht in this context. The idea as used by Brecht 'refers to a singular, symbolic gesture associated with a character that controls and articulates the audience's relation to the actor-as-character'. Willett (1964) opines that for Brecht, 'gest' "is not supposed to mean gesticulation: it is not a matter of explanatory or emphatic movements of the hand, but of overall attitude-It is an artistic principle. The social gest is the gest relevant to society, the gest that allows conclusions to be drawn about social circumstances. It is the social gest that breathes humanity into it" (Narain 2003, 1683).

In this play, opines Narain the actress Rajashri Shirke portrays Hidimba as a self-possessed and confident woman that becomes a 'gest' which succeeds in reclaiming the story of the *Mahabharata* from a woman's point of view. Her free movements are a break away from patriarchy, a means to connect and convey the emotions that brew within her mind. Hidimba is an empowered woman, who is not scared of questioning authority, either in the form of Kunti or Krishna.

Act two begins with the narrator introducing the audience to Hidimba looking after Ghatotkacha. The narrator and the clown tell the audience about the events that have taken place in the time that has lapsed. The Pandavas marrying Draupadi according to Kunti's instructions, the burning of Khandava forest and the establishment of Indraprastha. Ghatotkacha is introduced to the Pandavas, through a feat that is achieved by him. Ghatotkacha tames a wild elephant through sheer strength and does this without killing it. This is noticed by Krishna, who enquires about his antecedents. This situation is a creation of Chetan Datar entirely. Ghatotkacha calls himself the 'son of the soil' and he introduces himself as his mother's son and doesn't reveal the identity of his father. Krishna wishes to acknowledge his brave feat and introduce him to the king as it would be of great use to the king and the state.

Hidimba doesn't like his entering the kingdom of Hastinapur. Ghatotkacha tells his mother about the job offer at the court in Hastinapur, Hidimba detests the mention of Hastinapura. She reminds her son that he has his own kingdom to look after and need not even think of the job offered at the Kuru court. Krishna follows Ghatotkacha and meets Hidimba, she requests him to introduce Ghatotkacha to Kunti. She refuses to enter Hastinapur as she has no hopes of being remembered by the people at Indraprastha, as that was the tradition of the Kuru kings, since the times of Dushyanta.

Her son is the only link that she has with the Kuru family. It is then, that Krishna recognises her and the very next day asks them to meet Kunti. Hidimba refuses to meet anyone from the family, however, she has no reservations about Ghatotkacha meeting Bhima. She has no intentions of staying back at Indraprastha. Ghatotkacha surprises her by revealing his readiness to stay back at Indraprastha. Hidimba doesn't want her son to sacrifice his life for the battle of the Kurus. Ghatotkacha isn't a Kuru he belongs to the Raksasa family. Krishna argues that Ghatotkacha is the eldest of the Pandava off springs and it is time for him to carry out his responsibilities. Hidimba can see through the plotting and planning Aryans, she cautions Ghatotkacha that he is a Raksasa and a non-Aryan and that he would never be accepted as part of their family. She cautions him against him being used by the Pandavas.

Ghatotkacha decides to stay back at Indraprastha and promises Hidimba that he would return once the battle would be over. Krishna arranges for Ghatotkacha's needs, which suits his position as the eldest of Pandava sons. He arranges for training in use of weapons with guru Dronacharya. Here we notice the character played by Hidimba doubling up as guru Dronacharya. Dronacharya introduces him to the ruthlessness associated with war, at the same time Hidimba shows him the softer side of war, the side that is concerned with taking care of the flora and fauna while indulging in the game of war. Dronacharya asks him to remember that the ultimate aim is revenge and victory. Hidimba tells him to pick his weapons with a calm and composed mind while Dronacharya asks him to be cruel and violent and be an unstoppable force till the enemy is washed away from the face of the earth.

After the training is complete, the time for Ghatotkacha to enter the battlefield arrives. However, he finds that the Aryan ideas about dharma, life and death completely different from those that he is brought up on. Krishna forces him to enter the battle field, foisting his own ideas of right and wrong down him, finally he accuses him of being scared of death thus challenging and doubting his intentions and integrity. Ghatotkacha is a sincere youth, he has no false ideals about dharma or moksha. He enters the battlefield to protect his kin. The only condition he lays down is to be cremated by his mother, Hidimba.

Ghatotkacha fights valiantly and the motive behind involving him in the battle is achieved. Sakti the weapon is used by Karna against Ghatotkacha, thus rendering Karna vulnerable to any attack from the Pandava side.

The monologue by Krishna reveals the other-side of Krishna that looks down upon non-Aryans, this justifies his use of Ghatotkacha in the battle as pawn. Hidimba in her final monologue ridicules the positive qualities of all the Pandava brothers. She rails against the mentality of employing the children of the family to consolidate their power. Krishna accepts it as his destiny to face sorrow at the end of everything. To hear Hidimba, Draupadi and Satyabhama cry at the loss of their children. To face the consequences of Aswathama's use of the Brahmastra. To bury himself deep into sorrow, that is his destiny.

Thus, towards the end of the play we see a different Krishna, closer to the ultimate power that is responsible for creation and destruction. The inclusion of this dance-drama as part of this exposition on the use of body by the non-Aryan Hidimba is precisely to show that the inner consciousness can be expressed most freely through body movements for which dance-drama is the perfect mode of expression.

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Women Rights Matter

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Abstract

It is very common to encounter a lot of discourse taking place on Feminism, Gender equality, Women empowerment, Gender bias, Gender roles, Women's Rights etc. But do we ever take this fact into consideration that why there arises a continuous need for these sort of discourses. Isn't this a kind of self declaration of the fact that somewhere down the line women indeed are suppressed, ignored and deprived of their basic rights even today. The main aim of this paper is to shed light on women's rights: What they actually are? How women are deprived of them in our society? And what more needs to be achieved for women as a community to secure an equal footing as men in all spheres of life with special reference to works written by female writers in India and across the world on these issues. This paper will take the reader on a roller coaster ride of the condition of women from past to the present day.

Keywords: Women's Rights, Gender Equality, Women Empowerment, Feminism, Society.

In simple words Women Rights are the basic human rights and entitlements demanded by women to ensure a fair and free existence for themselves. Some of the basic rights demanded by women are Right to education, Right to have equal pay for equal work, Right to have equal opportunities in Business and politics, Right to Live a life free from violence, slavery and domination of all sorts. Reproductive Rights, Right to protect themselves from forced and under age marriage etc. If all these rights are examined closely then it can be easily concluded that they are all basic human rights that every human being irrespective of gender naturally deserves but still women even today are fighting for them. There are millions and millions of women across the globe that are deprived of their basic rights even today in this 21st century. In most cases they are made to believe the fact that being dominated and silenced is a natural implication of being a woman. And as a result of this sort of mental functioning domestic violence, abuse, forceful marriage and unwanted impregnation is termed as normal in many societies. Literature is said to be the mirror of society as a result of that many female writers across the globe have extensively spoke about the condition of women and patriarchal power structures that pronounce women as inferior in order to maintain their supremacy over them. Let's dig into a few literary works that shed light on the topic of this paper and will help the reader see a clear picture of the condition of women in our society in a better way.

Simone de Beauvoir a renowned french existentialist philosopher has published a work in 1949 called *The second sex*. In this work Beauvoir has traced the condition of women from history till the present time in a spine-chilling manner. In this work she says that women are indeed different to men but that doesn't make them inferior in any way. Secondly she blames myths and religion as well to some extent for endorsing the fact that it is natural for women to be dominated by men as they are made inferior to men by God himself. Then she lashes out at the concept of private property for being the root cause of oppression of women at the hand of patriarchal power structures on the other hand she advocates the concept of community property if the condition of women is to be improved in society. Moving further we come across another seminal Feminist text dealing with the issue of suppression of women it is *The dialectic of sex* by Shulamith Firestone. It was Published in 1970. In this work Shulamith Firestone says that female reproductive process is the root cause of male

domination and female exploitation. She says that as long as women are bearing and rearing children they will continue to suffer being singled out as inferior. And if we connect this with Indian context for example then we will find how large number of women are forcefully impregnated and they are made to bear children even without their consent by labeling the entire process as normal and natural many times putting their physical and mental health at risk and their careers as well. Therefore it can be said that what Shulamith Firestone has said definitely makes sense to some extent that a woman can be free from oppression only when her body will be free from the reproductive process. Another thought provoking work in the same sequence is Kate Millet's 1970 work called *The basis of sexual politics*. In this work Millet has argued that dominance of men over women is a socially constructed concept it is not something biological or innate. She said that women are socially made to internalize the artificially designed ideas of Feminine and as a result of that with the passage of time they psychologically start seeing themselves as inferior to men. She also blamed literature to some extent for being a tool of political and social ideologies which promote gender inequality by showcasing women as inferior to men objectifying them as merely sexual commodities for men in the works of literature. She lashed out at certain works of literature such as *Lady chatterley's lover* By D.H Lawrence, *Tropic of cancer* by Henry Miller and *The naked and the dead* by Norman Mailer for their use of sex scenes and obscene dialogues as a tool of women degradation and objectification in society. Kate millet also made the famous distinction between sex and gender in this work she called sex a biological process whereas termed gender as being merely a cultural construct.

Now certain examples from Indian writers will be examined to showcase the condition of women in Indian context. There is a Book called *Chup: Breaking the silence about indian women* by Deepa Narayan. In this book Narayan has made startling revelations based on 600 real life interviews of indian men and women about how Indian women irrespective of being independent, educated and urban are still mentally programmed to delete, ignore and belittle themselves as a natural consequence of being a woman. In this work she discussed seemingly harmless habits and tactics that are used to make women believe that they are inferior. Not just in literature but it is often observed in Indian households that things like Eating after male members of the family, staying silent in abusive and dominating situations, forceful sexual intercourse by husbands, sacrificing studies, managing both their professional work and household chores is termed as being normal for women all this gradually leads to the ultimate hampering and deprivation of women's rights which is the main issue of concern of this paper. Also if by any chance a female decides to take a stand against oppression to live a free life and for instance she heads for divorce from a unhappy and abusive marriage which is a basic human right but even for exercising this if we just take into consideration for example our Indian society it shames women who divorce their partners they are looked down upon in the society constantly taunted and traumatized by people. One such example can be seen in a famous Indian Feminist literary work called *The day in shadow* by Nayantara Sahgal. Through the portrayal of her titular character Simrit the writer has depicted the trauma that follows the decision of divorce made by a woman in our society. This novel captures the struggle of a young educated woman burdened by brutal divorce settlement and societal humiliation that follows. The character of Simrit is a representation of many women that are shamed, embarrassed and humiliated in society for exercising their basic right to freedom by divorcing an abusive partner.

Then if we look into another basic right demanded by women which is equal pay for equal work we will find that even in esteemed and highly paid professions such as Showbiz; entertainment industry there exists a pay disparity on the basis of gender where male actors are paid more than female actors

even after equally contributing to a project. Many times artists are seen openly speaking about this issue in the media as well.

So in conclusion it can be said that though no one can deny the fact that women indeed have come a long way and are in a better position from where they were in the history when they lacked even basic rights like right to vote and education but it is also equally undeniable that there is still a long way to go for them to reach that footing in society where all these debates, discussions and discourses demanding equality and fighting for equal rights and opportunities as men will disappear from the society forever because there will be no existence of any sort of discrimination between men and women in any sphere of life. If we ever reach to such a point as a society then this world indeed will come a better place to exist.

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Feminist Economics: Problems, Principles, Present Debates & Perspectives

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Abstract

Economics is one of the most influential disciplines. By changing the way, the world is understood, economics has indeed changed the world. The principles of economics have charted out the course of policies, impacting countless lives in myriad ways. However, these principles are based on highly reductionist and sexist assumptions.

One way in which economics can be sexist is by not counting unpaid work, much of which is carried out by women in the household, such as cooking, cleaning, and care work. These activities may be purchased as services in the market, but remain difficult to impute value to. Another way in which economics can be sexist is by conceiving the household as an altruistic joint utility maximize, that is, as an entity which works towards the best interests of all its members. What remains invisible in such a conception of the household is the various negotiations between members with conflicting interests and differential decision-making powers.

Economics generally assumes that all individuals are equal, in terms of the choices that they can make, and ascribes rationality to individual utility maximization. This assumption fails to take into account the differential social positions of individuals, which may constrain their choices or give them power over others. These are but a few of the dilemmas in mainstream/textbook economic thought. Sexism in economics does not end here. Even at the professional level, economics can be extremely sexist, by devaluing the contributions of women

Key Words

Feminist, Economists-Economics, Reductionist, Sexist, Women Empowerment, Gender Budgeting, Austerity, Labour and Training.

Introduction

Feminist economist and economics analyses the interrelationship between gender and the economy. Thereby, feminist economics also takes the unpaid, non-market intermediate part of the economy and society into account and examines the driving forces behind common dichotomies such as economic-social, productive-reproductive, masculine-feminine, paid-unpaid or public-private. Moreover, feminist economics analyses patriarchy and capitalism as interrelated forms of dominance. Against this background, questions arise about the distribution and disposal of property, income, power, knowledge and the own body. Since liberal and constructionist research traditions exist alongside critical ones within feminist economics, it cannot be considered a coherent paradigm. Yet, all of these approaches deal with reproductive labour and care. Furthermore, feminist economics analyses the relationships between state policy, science, language, growth and gender relations. Feminist economics criticizes that economics is blind with respect to women's experiences and highlights that woman are hardly represented in the economic discipline, which in turn affects scientific findings. Hence, feminist economics point out the fact that scientific findings, common ideas, and society as a whole are all formed by power relations. For instance, the analysis of gender relations has only

slowly entered the field of economics even though the women's movement has been being active for centuries.

Main Problems as well as Central Questions focused on by Feminist Economics and Economist are

1. Why have housework and care not been recognized as work in economics since the 19th century and why are they not dealt with in economic theories?
2. Which dynamics drive and emerge from the widespread dichotomies economic-social, productive-reproductive, male-female, paid-unpaid, public-private?
3. What are women's current situation with respect to labour-market participation and wage income and what are the social processes behind this situation?
4. Why does the image of a rational, egoistic, objective, utility maximizing homo economicus rather correspond to a masculine stereotype and what does this mean for scientific findings?
5. What is the gender specific effects of macroeconomic policies and how would discussions on macroeconomic aspects, such as public spending, growth or international trade look if economics was not blind with respect to gender relations?

The Principles of Economics are Based on Highly Reductionist & Sexist Assumptions

Feminist Economics is committed to addressing these dilemmas by working through gender issues. It entails a reworking of the principles of economics, and the dismantling of various assumptions. Some of the methodological legacies of feminist economics includes the disaggregation of macroeconomic data by sex, the recognition and incorporation of gender roles (including productive and reproductive activities) resulting in gender-aware policy and planning and gender budgeting, and the formulation of indices such as the Gender Empowerment Measure (GEM), and the Gender-related Development Index (GDI).

Eighty years ago, Sadie Alexander raised questions that mainstream economics continues to struggle with, such as the devaluation of household work. In 1970, Ester Boserup was writing about the role of women in economic development. Her writings paved the way for the UN decade for women between 1975 and 1985. In her groundbreaking 1988 book, *If Women Counted: A New Feminist Economics*, Marilyn Waring criticizes the exclusion of housework and care work from the realm of productive economic activity, and the devaluing of nature. Nobel Laureate Amartya Sen too has widely written on gender, family and feminist economics.

The Present Debates and Analyses in Feminist Economics

The Present debates in feminist economics are presented in this section; the examples comprise contributions from different perspectives of feminist economics.

1. Time Budget Studies: Time budget studies and gender budgeting are two central instruments of analysis in feminist economics. In the debate on unpaid labour, time budget studies provide an insight into how people allocate their time between employment, unpaid reproductive labour, leisure etc. Those studies are relevant from a gender perspective since they do not measure monetary flows, but the time spent, as an indicator of economic wealth; they enable the calculation of the share of unpaid labour in GDP. For instance, a study by the German Statistical Agency presents the time spent on these different categories of activities by women and men in Germany during 2012 and 2013. In comparison with the data for 2001 and 2002, both genders spent less time on unpaid labour. Yet, women still spent two thirds of their time on unpaid labour, while men spent less than a half.

2. Gender budgeting: Gender budgeting analyses the gender-specific impacts of public income and spending. An example would be to study the impact of taxes or public spending on childcare on the economic situation of women. Haidinger and Knittler call gender budgeting the currently most-influential concept and instrument of feminist economics. Gender budgeting is a commonly known and accepted concept, which for instance is part of Austria's constitution.

3. Gender and Austerity: In the wake of the financial and economic crisis, which started in the late 2000s and is still present in many parts of the world, a broad research field gained the attention of feminist economics. A central research question developed in this context: what impact did the recession, rescue measures, austerity and their economic and social consequences have on women and gender relations? Although occupations in which men are over-represented were affected more severely by the recession, austerity programmes during the second wave of the crisis had a greater negative impact on women. Public institutions and government assistance faced cuts and thereby relied on the compensation of caring activities in the private sphere, which means that care is again increasingly carried out at home. Moreover, a conservative roll-back can be observed in several EU-member states. Consequently, achievements in gender equality are at issue. At the same time, critical feminist economics have questioned whether the crisis has opened the door for anti-capitalist interventions. In this context, the term multiple crisis illustrates that the financial and economic crisis, the environmental crisis and the crisis of social reproduction are not separate phenomena but different faces of capitalism in crisis.

4. Women and Development: This is a broad field of research in feminist economics. The role of women in and repercussions on women of globalization and economic development are analyzed as well as the marketization of the subsistence economy. Often, micro credits or women in rural areas are the central object of analysis. A further important aspect is women's rights and the consideration of gender in the context of development strategies-currently with regards to the new UN sustainable development goals (see gender budgeting). The field also includes critique of the term development. See, for example, the special issue of *Feminist Economics on Land, Gender, and Food Security* 2014, 20(1); and the special issue of *Gender & Development* 2016 24(1) on the Sustainable Development Goals.

5. Care Economy and the Global Care Chain: The term global care chain was first used by Arlie Hochschild (2000). It describes complex processes which, generally speaking, emerge from the entrance of women in western industrial countries into the labour market. This development results in the employment of female migrants as domestic workers or caregivers, while their children are then taken care of by the family. These dynamics prompt questions about the marketization of reproductive activities, working hours, division of labour between genders, employment decisions or the public provision of care. Time budget studies are often used for the analysis of the care economy. There are also analyses on global inequalities, sex work, the feminization of migration or the role of remittances to countries of origin (e.g., the special issue of *Feminist Economics on Gender and International Migration* 2012, 18(2), forthcoming 2016 special issue of *Feminist Economics on sex work and trafficking*).

The Present Perspectives of Feminist Economics

Feminist Economics in itself is very diverse, but in particular three perspectives can be highlighted which are similar to currents in feminist theory:

1. Liberal Feminist Economics: this perspective strives for gender equality which can be reached by equal access to the labour market and institutions. Structures enable individuals to realize their

individual potentials. Liberal feminist economics analyses barriers to access for women, wage differentials or the effects of political and economic instruments on women and their economic decisions.

2. Constructive Feminist Economics: this perspective questions attributions of gender identities and perceives the latter as modifiable. Those identities influence economic decisions, structures and processes. At the same time processes and structures have repercussions on identities and other spheres. A central role is assigned to gender performative. For instance, the question arises whether women reproduce gender inequalities and stereotypes if they exercise a labour perceived as ‘female’ and thereby meet social expectations.

3. Critical Feminist Economics: this perspective refers to the material foundations, rather than to identities, to analyses inequalities. Marxists connected to Silvia Federici and Mariarosa Dalla Costa started a discussion on unpaid reproductive labour and its role in the production process by the wages-for-housework debate in the 1970s. A central aspect of the debate was the critique of the Marxist labour theory of value, which does not account for the reproductive labour carried out by women. Like wage labour, housework is considered to be an exploitative relation. Up to the present day, critical feminist economists expound the problems of the interdependence of capitalism and gender inequalities as well as the necessity of reproductive labour for the capitalist production process

Conclusion

A further central criticism of feminist economics addresses the neoclassical conception of the individual, the homo economic-us, who acts rationally and is utility maximizing on the market and represents a male, white subject. In contrast, feminist economic sees individuals as embedded in social and economic structures, which determine their impossibility as well as possibility for action. Furthermore, the concept of the homo economic-us assumes the existence of an irrational, female and emotional (among other characteristics) other, who is assigned to the ‘female’, or the so-called ‘private’ sphere. A further point of departure for critique by feminist economics is the division between the spheres of the market and the household. On the market, productive (male) actions take place; in the ‘private’ sphere, unproductive (female) activities occur. First, this perspective marks unpaid activities as unproductive and as not generating value. Second, it neglects the role of reproductive activities in the production process. This also has consequences for macroeconomic aggregates, since those activities are not accounted for in national accounts. This is the reason why, for feminist economics, indicators such as the GDP are not suited for measuring wealth.

On the whole, globalization presents a number of challenges to feminist economic and political philosophers who seek to develop conceptions of justice and responsibility capable of responding to the lived realities of both men and women. As globalization will most certainly continue, these challenges are likely to increase in the coming decades. As we have outlined above, feminist economic and political philosophers have already made great strides towards understanding this complex phenomenon. Yet the challenge of how to make globalization fairer remains for feminist philosophers, as well as all others who strive for equality and justice

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ALCOHOL USE DISORDER AND PSYCHOLOGICAL WELL-BEING AMONG SANITARY WORKERS IN VARADHARAJAPURAM SLUM, COIMBATORE

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Abstract

This research throw light on the alcohol use disorder and psychological well-being among sanitary workers. Through this study, the researcher came to know about their sociodemographic profile, their level of consuming alcohol and psychological well-being. Most of the sanitary workers say that the reason for being addicted is mainly due to their stressful work, depression and also some family problems and personal issues, also some of them are alcoholic just for happiness. We found the high level of Alcohol Dependence Syndrome (ADS) people and the psychological well-being level is in moderate level through the analysis of ANOVA and Chi-square test. The Universe of the study includes the 110 Men. For his descriptive study through simple random method the primary data are collected using a structured questionnaire and secondary data are collected from the records of the organization, journal, magazines etc.

Keywords: Disorder, Psychological, addiction, Syndrome, stressful

Introduction

Alcohol use is widely prevalent in Indian society and consequently results in widespread losses in the form of injurious physical health outcomes like cirrhosis of liver, heart disease, diabetes as well as leads to absenteeism, road traffic accidents and various mental health and behavioral problems. Alcohol is one of the leading causes of death and disability globally and the same is true for our country India. A total of 3.2% of deaths worldwide are caused by alcohol every year. Alcohol Use Disorder is the continuous use of alcohol despite evidence of harm and repeated attempts to cut down the use.

Sanitation workers provide an essential public service around the world. A service we all rely on but which far too often comes at the cost of the health, safety and dignity of those workers. 'Sanitation work' includes emptying toilets, pits and septic tanks; entering manholes and sewers to fix or unblock them; transporting faecal waste; working treatment plants; as well as cleaning public toilets or defecation around homes and businesses.

Review of Literature

Victor Olufolahan Lasebikan, Bolanle Adeyemi had done a study in (2016) on Prevalence and correlates of alcohol use among a sample of Nigerian semirural community dwellers in Nigeria. They found that Prevalence of lifetime alcohol use was 57.9% and current alcohol use was 23.7%. Current alcohol use was more prevalent among the younger age group, male gender, unmarried, low educational level, low socioeconomic class, unemployed, and the Christians.

N Girish, R Kavita, [...], and Vivek Benegal had done a study in (2010) on Alcohol Use and Implications for Public Health: Patterns of Use in Four Communities. They found that Overall, 13% of males and females consumed alcohol. Two-thirds were long-term users and the proportions

were greater in the rural and town areas. While, overall, 17% of the users were heavy-users, frequent-heavy- drinking was more in slum and rural areas.

Research Methodology

The major objectives of the study include to understand the sociodemographic profile of the sanitary workers in the slum, to identify the alcohol use disorders among the sanitary workers in the slum and to understand the psychological well-being of sanitary workers in the slum due to alcohol consumption. The Universe of the study includes the 110 Men Sanitary Workers in Varadharajapuram slum, Coimbatore. For his descriptive study through simple random method the primary data are collected using a structured questionnaire and secondary data are collected from the records of the organization, journal, magazines etc.

Results

Table – 1 Association Between Socio Economic Class Of The Respondents And Their Level Of Well-Being

S. No	Socio Economic Class	Level Of Well-Being			Total
		Good	Moderate	Poor	
1	High	3	7	3	13
2	Middle	13	45	15	73
	Total	16	52	18	86

Chi-Square Tests

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	19.551(a)	2	.038(S)

Research Hypothesis: There is association between socio economic class and level of well-being.

The calculated value of chi-square is higher (19.551) than the table value at 0.05 levels. Hence it is concluded that there is significant association between socio economic class and level of well- being. Null hypothesis rejected and research hypothesis accepted.

So, it is inferred that There is a significant association between Socioeconomic class and level of well-being.

TABLE: 2 ANOVA TABLE SHOWING THE DIFFERENCE IN MEAN SCORES BETWEEN LEVEL OF ALCOHOL USE DISORDER & AGE

Age(in years)	N	Mean	Std. Deviation
Below -25yrs	20	2.2000	.8944
26yrs-35yrs	15	1.8667	.9155
36yrs-45yrs	34	1.7941	.8449
Above -46yrs	17	1.6471	.7859
Total	86	1.8721	.8650

	Sum of Squares	Df	Mean Square	F	Sig.
BetweenGroups	3.219	3	1.073	1.457	.032(S)
WithinGroups	60.375	82	.736		
Total	63.593	85			

P = 0.032 < 0.05

The above table shows that the P value is less than 0.05 so there is significant difference in the mean scores of the respondents based on level of alcohol use disorder with respect to different age group of the respondents. It is inferred that age influence the level of alcohol use disorder.

Majority of the respondents (39.5%) belong to the age group of 36-45 years and completed middle school.

Majority of the respondents (73.3%) are married and live in a nuclear family and

81.4% respondents are opined that they are injured because of drinking.

Majority of the respondents (44.2%) are high Level of Alcohol Use Disorder of the respondents. So, Majority of the respondents (60.5%) are moderate Level of well-being of the respondents.

Discussion

This research aimed to study the alcohol use disorder and psychological well-being among sanitary workers. So in order to assess these problems, carried out this survey based research. Of the 86 subjects in the present study, the maximum number of sanitary workers (39.5%) working was in the age group of (36-45 years). Most of the respondents (100%) belong to Hindu. Majority of the respondents (38.4%) are completed up to middle school. There is a significant association between age and level of alcohol use disorder. There is a no significant association between education qualification and level of alcohol use disorder. There is a significant association between socioeconomic class and level of alcohol use disorder.

Conclusion

In this research, I focused only on the men working in the corporation (sanitary worker) in slum. By the end of this I came to know about their sociodemographic profile, their level of consuming alcohol and psychological well-being. Most of the sanitary workers say that the reason for being addicted is mainly due to their stressful work, depression and also some family problems and personal issues, also some of them are alcoholic just for happiness. We found the high level of Alcohol Dependence Syndrome (ADS) people and the psychological well-being level is in moderate level.

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Feminine Role in Bhabani Bhattacharya's *So Many Hungers!*

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Abstract

Bhabani Bhattacharya is widely known as a socially realistic Indian author. Bhabani Bhattacharya's So Many Hungers! (1947) is a highly acclaimed novel of Indian English fiction. So Many Hungers! deals with the many shades of hunger. The major theme of the novel is how World War II and hunger change the lives of Baruni. Bhattacharya vocalizes the status of women in society through the characters of Monju, Kajoli, and others. The novel primarily also throws light upon the role of the feminine changes society. The present paper attempts to highlight the role feminine as a social construct and how the feminine is influenced by both cultural and biological factors.

Keywords: realistic, feminine, and hunger.

Introduction: Bhabani Bhattacharya's *So Many Hungers!* is the portrayal of multiple levels of hunger. Bhattacharya exhibits the position of women during the pre-independence period and how the female becomes a victim of social norms. Characters like Monju, Kajoli, Rahoul's mother, and Kajoli's mother are trying to purify society. The emotion of love, fear, agony, and hate became the weapon of their retortion. The present paper attempts to examine the role of women in society.

Illustration: Bhabani Bhattacharya's *So Many Hungers!* portrays the familial, social, and political suffering of village. At the beginning of World War II Indians entangle in hunger. The hunger for power, food, sex, stocks, adventures, status, and shelter becomes the main theme of this novel. In this novel, Bhattacharya describes the role of the feminine as phenomenal which makes the plot impactful.

The novel begins with a discussion of World War II between mother and Rahoul. The mother is worried about the War and she knew it will destroy the Baruni. She also worries about the prices of rice, mustard oil, and grocery. She says, "War? It has started, then? Why, we must buy rice and mustard oil, a half-year's supply, before the grocer has an inkling. Price will touch the sky". (SMH 02) This incident indicates that the fear makes the Rahoul's mother manifest the household needs. She reminds the old days when she is happy with her life but War will change everything. Then Rahoul listens to the groaning pain of his pregnant wife. He could not able to hear that pain but he knows women have to face every situation of his life and Monju is in that phase. Rahoul is the representative of a male dominating society that thinks of some responsibilities and pains only for women. The author says, "It goes flaming through her and makes her first clench all of herself, then shudder and break to pieces. She groans, utterly exhausted, she screams and gasps, and sweat breaks on her face with each scream and gasp." (SMH 3) This occurrence highlights the pain of pregnant Monju and the thinking of patriarchal society. Monju is the wife of Rahoul, an independent thinker and illustrative character. She loves her husband ardently. Rahoul observes the changes in her body during the pregnancy period and Monju's thinness makes him worry. He says, "Monju getting thin and pale since her fifth month. She had needed a tonic, calcium. She had refused it, though—calcium, she had heard, was bad for baby's complexion! And month by month she had grown thin, she had let

her strength ebb away.” (SMH 6) This incident points out that sometimes natural pain is only for women because they are strong mentally. Rahoul denies the fact and he thinks men are stronger mentally than women. According to him, women are weak physically, mentally, and in any situation, because men are able to bear any kind of pain. Monju's ache bothers him. Rahoul says, “Pain in a woman. Let men suffer; they are strong. Not the women—the mothers and sisters and wives.” (SMH 7) Here, Monju represents every woman who is exploited by the patriarchal society in the name of ‘female’. The author says, “Monju twisting in agony; her wide eyes haunted by fear—and the evil omen of a cat moaning eerily in the dark street, close to the house-door, made the fear a certainly—that she would not live to see her child.” (SMH 12) Hindu society is archetypical in the norms for women. Customs, religion, society, and rules became the pathbreaker for her, and try to restrict her in man and woman form. Monju becomes a new mother and lives in a separate room due to societal customs. If a boy is born she has to live three weeks and a month if it is a girl. This societal taboo always keeps women separate from the male society. Rahoul says,

Custom cast a new mother into isolation, so that she could not leave the room where her child was born, for three weeks if it was a boy, a month if it was a girl. Poor Monju! Her world would shrink painfully. Hindu taboos, odd-seeming and fast dying off, revealed often an inner purpose if you looked beneath the surface. Good for Monju, after all. She needed complete rest. Rest would hasten recovery. (SMH 13)

This happenstance shows the different norms of men and women. Motherhood changes Monju and she sunk herself into her creation. She forgets to sleep because of the newly born girl. Rahoul says, “Poor mother! She had no sleep in her eyes all night long because of her worry.” (SMH 18) Rahoul is busy in his research work and admires his grandfather’s participation in Indian National Movement. He also wants to join the movement. Monju fights with him to avoid participation because she does not want to lose him. “But Monju would fight for her husband. She would fight and never give way. She would not be parted from him.” (SMH 20) Rahoul is an Astro-Physics Scientist. Monju needs his company and she trying to influence him to live with her and her newly born daughter. She feels that all men are alike because they only think about themselves. The following excerpt shows Monju’s pain:

‘You men are self-sunk,’ she murmured and her mouth pouted. ‘Never looking an inch beyond your own heart’s desire. Here am I, relieved after nine months of agony, but no release for me yet, a prisoner within those four walls, lone save for my child, and you planning a trip to the village, if not to War. Oh yes, you are just fed up with me, I can see.’ Her eyelids flickered. ‘Of course it’s all my fault.’

‘You feel for all humanity save for your near ones. You don’t care for the child. You never wanted her, I know. She means nothing to you.’ Tears were welling to her eyes. Never, never would she let him go. (SMH 21)

This occurrence highlights emotions of Monju. According to her, in this male dominating society women feeling are exploited by men in the name of sacrifice and she becomes the victim of this society's rules.

Bhattacharya introduces the character of Kajoli as a spiritfull, lovable, patriotic, and ecophilic. She is a follower of Rahoul's grandfather's Indian National movement. She strongly supports Gandhiji's

principle of truth and non-violence. Rahoul observes Kajoli as a patriotic person. “Her skin was light, her features pleasing. She was fourteen years of age.” (SMH 36) Kajoli is an Indian peasant girl who follows the legacy of Indian manners. She wants to touch his feet of Rahoul but he respects her ideas and does not want to nudge his feet. The author says, “She is a well-bred peasant girl. She has a legacy of manners as old as India. How could she give up her manners and properties to suit your new-fangled city ideas? You are a respected visitor in the house—” (SMH 37) This act throws light upon how the Kajoli’s deeply rooted in Indian culture. Rahoul learns that Kajoli has a big dream in her eyes and her compassion as a peasant girl as though pouring upon her some speechless blessing. Rahoul says, “This young girl has a keen fancy for pictures of bright colour. She hangs them up all over the mud walls. Her longing for beauty finds expression that way.’ (SMH 37)

Subsequently, Monju recounts the memory of dinner with Rahoul when she and Rahoul are gone for dinner. An English soldier stared at her and she is trying to avoid him. Rahoul is teasing her that Monju should speak to him once. Monju becomes angry and Rahoul cannot grumble if a chap out from England winks at his lovely wife in return for his compliment to his sister or sweetheart. Monju tells him that a Hindu woman does not wink or speak to any stranger. Monju says, “But I am a Hindu woman. I hate to be winked at by anybody, not to speak of a stranger”. (SMH 64) This act points out that the Indian woman follows the restriction of society as a norm for women anywhere. The evening diminishes their pain and they enjoy their love life. They watch the dancers while ordering the meal. Monju observes the dancers' bare shoulders and half-body clothes and she feels uneasy. Monju says, “You don’t see her? Madame Bare-back! The woman with her back completely bare. A Hindu woman—so unabashed!” (SMH 65) Monju, trying to tell the Rahoul importance of Indian culture and how woman appeared in the society. Indian women's clothes differ from those in England. Indian women preserve culture through their clothes. Indian women are enamelled all over, the visible parts of her anyhow. Monju thinks that the White Woman follows the social status or position. She goes about with high officials. She is swallowed up in her social snobbery. But the Rahoul views are contradictory to Monju. Rahoul feels that the dancer danced with her inherent easy grace of movement and looking into her eyes, black and large and edged with collyrium, he saw them brighten with jubilation. According to him, the dancer is a great performer and Monju is a slave inside of her. He understands that Monju represents the half-progressive society. Rahoul says, “Our new life, still caught in the age-old slavery, is half progress, half decadence.” (SMH 67)

Frequently, Kajoli is a fighter. She devotes her life to the Indian National Movement. Kajoli could feel the rhythm of freedom. She knows the movements, like the beats of tune, but she is out of it an unaccustomed novice. This is no work for women. She also wants to do work in a field like a man but society distinguishes the work of men and women. Kajoli says, “A woman had her hands full at home, threshing the harvest, sunbaking the grain, drying dung-cake kindling, fetching pitches of water from the pool, minding the hundred tasks that made a homestead.” (SMH 107) After the marriage to Kishore, she finds the pure love of life and freedom. Kajoli thinks that shades of hunger are different for men and women. Kajoli says, “Woman, wed, has no hungers left to be filled. It is not so with man?... Man has a hunger that he look tall in the eyes of his kin and brethren... Woman, wed, has one big hunger for home, no other. Woman, she has one big wheel of hunger.” (SMH 128) Hunger becomes the major factor to ruin the lives of Baruni. World War II threatens the people and starving for food. There is no grain in the house of Baruni. Kajoli’s mother begging for food to feed her pregnant daughter Kajoli. Kajoli’s mother says, “We be hungry. A little bread. God will give you abundance. Hunger eats us—”. (SMH 198) Kajoli is searching for food then she counters one soldier.

The soldier is ready to give her bread but he rapes pregnant Kajoli abruptly. Kajoli stirs, wakening and groans on with her pain. The author says, “A blasting pain shrieked out of her womb, rending the flesh with the claws of steel, tearing with ten knives together, till for an eternity of moments she grew rigid from top to toe, then fell to pieces, smashed, voiceless, as though lifeless.” (SMH 200) This happenstance highlights the inhumanity of a man who avoids the pain of a pregnant woman of his own desire for sex. Kajoli is raped by the soldier for the hunger for food or to live life. It shows that hunger eats Kajoli. Kajoli is saved by her brother but her infant died in this incident. Kajoli’s mother says to the doctor, “Your kindness is all I need, my son. We are peasants, not beggars. We have come upon hard times.” (SMH 207) Monju, Kajoli, and many of her kind have shielded their hearts this way from the great misery of time lest that misery break through and pull their hearts to pieces.

Conclusion: Bhabani Bhattacharya describes the social system for women in this narrative. *So Many Hungers!* exhibits the multiple manifestations of hunger, power, poverty, and social institution. The novel brings to light the status of women and how hunger exploits their position in society.

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Sufferings regarding gender biasness: A transgender perspective.

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Abstract

Transgender is an umbrella term for persons whose identity, gender expression or behaviour doesn't conform to it typically related to the sex to which they were assigned at birth. Individuality refers to a person's internal sense of being male, female or something else; gender expression refers to the way someone communicates identity to others through behaviour, clothing, hairstyles, voice or body characteristics. A person whose gender doesn't matches with the gender that was assigned to them at their birth but they're the persons with intersex variation and genderqueer". They're the people that are born with male or female anatomies but they feel different from their bodily structure as their gender expression, identity or behaviour differs from their birth sex. Many identities fall into the transgender umbrella. The term transsexual refers to people whose personal identity is different from their assigned sex. To shield their rights and to resolve their problems, the Constitution of India has provided them with their own rights and the Supreme Court has given them the proper right to be familiar as "Third Gender" and provided them some great welfare measures. The discrimination suffered by them comes from the social stigma and isolation that they suffer from lack of resource which were provided for Transgender people.

Keywords: gender, rights, discrimination, categories, genderqueer, prohibition.

Objectives of the study

- To show the various categories of transgenders in the society.
- To analyse the issues, they face each and every day.
- To know about the rights of the transgenders.
- To know the sufferings and discrimination they face everywhere.

Review of Literature

This study builds upon research about gender classification of transgenders and variation by discovering what happens to them in a group or as an individual that is likely to be miscategorized or not categorized.

Research Methodology

The methodology applied here is analytical and descriptive in nature. To organize this paper, I needed a plenty of study and discussion about the life of transgenders of our society.

Introduction

Gender discrimination is any unequal treatment, including privilege and priority, on the idea of gender. It is the discrimination on the idea of sex or gender causing one sex or gender to be routinely privileged or prioritized over another. Gender equality could be a fundamental right which right is violated by gender-based discrimination.

Transgender is an umbrella term for persons whose identity, gender expression or behaviour doesn't conform to it typically related to the sex to which they were assigned at birth. Individuality refers to a person's internal sense of being male, female or something else; gender expression refers to the way someone communicates identity to others through behaviour, clothing, hairstyles, voice or body

characteristics. Transgender persons are people whose identities are different from the stereotypical gender norms, which identify genders only as male or female. Society did not accept their personal identity and hence they suffered from discrimination, social oppression and physical violence. The term “transsexual” is essentially outdated, but some people are identified with it. This term should be used just for a person who specifically claims it. “Trans” is typically used as shorthand for “transgender.” While transgender is usually an honest term to use, not everyone whose appearance or behaviour is gender-nonconforming will identify as a transgender person.

A person whose gender doesn't matches with the gender that was assigned to them at their birth but they're the persons with intersex variation and genderqueer”. They're the people that are born with male or female anatomies but they feel different from their bodily structure as their gender expression, identity or behaviour differs from their birth sex. Transgender people attempt to express their individuality in some ways as some use their behaviour, dress or mannerism to measure just like the gender they feel is correct for them as they reject the standard understanding of gender that's just divided between masculine and feminine so that they identify themselves as transgender or genderqueer.

Categories of Transgender people

Many identities fall into the transgender umbrella. The term transsexual refers to people whose personal identity is different from their assigned sex. Often, transsexual people alter or wish to change their bodies through hormones, surgery, and other means to create their bodies as congruent as possible with their gender identities. This process of transition through medical intervention is commonly stated as sex or gender reassignment, but more recently is additionally mentioned as gender affirmation. Those that were assigned female, but identify and live as male and alter or wish to change their bodies through medical intervention to more closely resemble their individuality are referred to as transsexual men or transmen i.e., referred to as female-to-male or FTM.

The term drag queens generally refers to men who dress as women for the aim of entertaining others at bars, clubs, or other events. The term drag kings refers to women who dress as men for the aim of entertaining others at bars, clubs, or other events.

Genderqueer could be a term that some people use who identify their gender as falling outside the binary constructs of “male” and “female.” They define their gender as falling somewhere on a range between male and feminine, or they define it as wholly different from these terms. Other categories of transgender people include androgynous, multigendered, gender nonconforming, third gender, and two-spirit people. Transgender isn't a term limited to persons whose genitals are intermixed but it's a blanket term of individuals whose gender expression, identity or behaviour differs from the norms expected from their birth sex.

Transgender Rights in India

Transgender people are individuals who differ from the stereotypes and existence of only two genders that's man and women. They need different appearance, personal characteristics and behaviour. To shield their rights and to resolve their problems, the Constitution of India has provided them with their own rights and the Supreme Court has given them the proper right to be familiar as “Third Gender” and provided them some great welfare measures.

The fundamental rights which they were deprived from are their fundamental rights under Article 14, 15, 16 and 21. In Article 14, 15,16 and 21, the supreme court arranged stress on defending and

safeguarding the rights of the transgenders under the principles of Indian Constitution. Article 14 goes with Equal protection before the law or Equality before the law within the territory of India. Article 14 clearly falls within the expression “person” which incorporates the male, female and third gender within its ambit that the transgender also are entitled to legal protection under Indian constitution all told the spheres of state activity. Article 15 which deals with the prohibition of discrimination on the bottom of faith, race, caste and sex includes the third gender under its domain as being the citizens they need not be discriminated on the bottom of their religion, caste race and sex. They need the proper right to shield their gender expression which is majorly reflected through their dresses, action and behaviours. Article 16 deals with equality of opportunity within the matters of public employment as this text is employed to broaden the concept of sex which has “Psychological Sex” and identity within its domain. The transgender being the citizens of India has the right to employment and civil rights within the matters of employment and that they shouldn't be discriminated on the idea of their sexual orientation.

Article 21 which deals with the protection of life and private liberty states that no one shall be bereft of his life and private liberty except in line with the procedure of law. The transgender being the citizen of India should have full right to guard their right and private liberty. The Supreme Court has also recognized the right to dignity by recognizing personal identity within the domain of Article 21.

Directions of the central and state governments

The certain directions which are issued by court are:

- Transgender should be treated as third gender for the aim of safeguarding their fundamental rights.
- Recognize the persons' must identify his own gender.
- Providing reservations publicly education and employment as socially and educationally backward class of citizens.
- Making special provisions regarding HIV sero-surveillance for transgender persons and supply appropriate health facilities.
- Tackle their problems like fear, gender dysphoria, shame, depression, suicidal tendencies, etc.
- Measures must be taken to supply health attention to transgenders in hospitals like making separate wards and provide them separate public toilets.
- Frame welfare schemes for his or her all round development.
- To create public awareness so the transgenders feels that they're a part of the society and don't seem to be to be treated as untouchables.
- The judgment has marked a prospect from otherwise paternalistic and charitable approach of the state towards the transgender community by framing their concerns as a matter of rights.

Prohibition against discrimination as well as sufferings in the workplace

Transgender people have suffered from discrimination for ages within the matters of housing, health, education and employment. The discrimination suffered by them comes from the social stigma and isolation that they suffer from lack of resource which were provided for Transgender people. To safeguard the rights of transgender people and to shield them from the discrimination, The Transgender Person Act, 2019 includes the prohibition against discrimination which most significantly includes important sectors like employment, education and health care sectors.

Transgender people have identified variety of issues in their workplaces that influence their ability to feel comfortable in their work environment, demonstrating the range of experiences transgender people have. For transgender people that are transitioning, one issue is workplaces' lack of

procedures for ensuring that others within the workplace are tuned in to a way to treat a transgender one who is transitioning.

Bathrooms are a typical source of difficulty for transgender people within the workplace. Many reports being refused access to bathrooms or being verbally or physically attacked in bathrooms. This can be especially an issue for transgender women, who could also be stereotyped as sexual deviants.

Conclusion

Transgender people have existed in every society, nation, culture and sophistication since past while the rights of the members of the transgender community have started gaining attention only within the times. They faced several issues in each and every aspect of their life. Transgenders who are more out at the workplace are less likely to be unemployed but more likely to possess been denied a promotion, indicating that although employers might not be willing to figure with transgenders, some are inclined to discriminate against them in access to authority. The fact that the three transgender groups sometimes experience the identical challenges, particularly if they're people of colour, indicates that some similar interventions may improve their workplace outcomes. Broader education about and recognition of transgenders could help put into practice effective transgender-inclusive policies.

Transgender people with disabilities are at a high risk of developing psychological difficulties as a result of the multiple kinds of discrimination and oppression they experience. Finally, surveys regarding transgender people within the workplace should evoke information on the industry, occupation, and characteristics of employers and workplaces, like transphobic employers or the existence of an antidiscrimination statement. This might allow us to know the degree to which transgender people try to sort themselves into more supportive work environments.

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Gender discrimination and employment hope in Indian women

Grishma Ashar

ABSTRACT

The society we live in is often bias towards one gender. This leads to the less preferred gender (women) getting less opportunities and resources. It seems the way society treats women affects their hope, which inturn determines their self sufficiency, grit, mental health and performance. Thus, the aim of this study is to study the effect of gender discrimination on employment hope in Indian women. The study had one independent variable, that is Gender Discrimination, which can be defined as unequal treatment of an individual based on their gender. It was measured using the Everyday Discrimination Scale, a 9 item, self-administered scale. This is a six-point scale. The study had one dependent variable, that is Employment Hope, which can be defined as a positive expectation for employment success. The dependent variable was measured using the Employment Hope Scale, a 22 item, self-administered scale. This is a 10-point scale. The data was collected from 50 Indian women between the ages 21 - 29 years. 80% of the respondents were working, while 18% were students. The data collected was analyzed using median split, followed by t-test analysis ($t(41) = 0.16, p < 0.001$). The study proved that gender discrimination has a negative effect on employment hope. The results highlight how gender discrimination takes away resources important for empowerment, thus making it difficult for women to break the vicious cycle of abuse. The findings of this study call for an intervention to moderate and reduce the effect of gender discrimination on employment hope.

Keywords: Gender studies, Gender discrimination, Employment hope, Economic psychology and Indian women

INTRODUCTION

Gender is a socially constructed term, relating to the socially acceptable characteristics of the biological sexes. Gender discrimination is unequal treatment of an individual based on their gender. Due to patriarchal set up, women are often discriminated against. Gender discrimination is still very actively seen in Indian households, negatively affecting the social, economic and political aspects of a woman's life (Parvathi and thamizchelvi, 2020).

Gender discrimination seems to have a negative effect on the individual's mental and physical health. Research shows that women who have faced gender discrimination are more susceptible to depression, anxiety, PTSD and stress related issues (Hosang and Bhui, 2018). It also seems to negatively affect the self esteem and efficacy of women (Kim and Park, 2018).

Hope can be defined as a confident expectation for certain things to happen in the future. According to Snyder's hope theory, hope is associated with better academic - work performance, physical - mental well being and a positive outlook to life (Snyder, 2002). Not just psychological well being, high levels of hope is directed related to lowered levels of depressive symptoms (Banks & Kohn-woods, 2007). Hope also seems to be important for better academic engagement, self reported performance and job performance (Calderon & Jones, 2018; Byron & Peterson, 2008).

Employment hope can be defined as a positive expectation for employment success. It seems to be a protective psychological factor which enhances levels of grit (Hodge, Hong & Choi, 2019). It also seems to positively impact an individual's self, psychological and economic sufficiency (Choi & Dara, 2014; Hong, Pigott & Polanin, 2012; Choi, 2017).

Discrimination seems to reduce the level of hope and increase hopelessness (Mitchell et. al, 2020). Gender discrimination seems to complicate the benefits of hope. According to a study done by Cheng, when experiencing discrimination, hope might actually increase psychological stress in victim (Cheng et. al, 2020). This effect seems to worsen for women experiencing gender discrimination as they experience duality of discrimination and restraints placed by society while hoping for a better future for themselves (Ruhani et. al, 2020).

It seems the way society treats women affects their hope, which inturn determines their self sufficiency, grit, mental health and performance. Therefore, it is essential to understand the effect of gender discrimination on employment hope of women, so as to determine potential intervention for the same.

AIM

To study the effect of gender discrimination on employment hope in Indian women.

HYPOTHESIS

There will be a difference in the level of gender discrimination experienced, and the level of employment hope in Indian women.

METHOD

Procedure

Gender Discrimination experienced and Employment Hope were assessed using the Everyday Discrimination Scale and Employment Hope Scale - Revised, which was administered through an online platform (google forms). The data was collected over a period of 3 days. The participants were selected through purposive and snowball sampling. Confidentiality, privacy and anonymity was maintained.

Participants

A total of 50 participants (7 excluded for statistical reasons) participated in the survey. The inclusive criteria were: a) should be Indian women, b) should be between the age of 21 - 29 and residing in India. All participants voluntarily responded to the anonymous survey and indicated their informed consent within the survey. The procedures were clearly explained, and participants could interrupt or quit the survey at any point without explaining their reasons for doing so.

The final sample consisted of 50 cisgendered Indian women. The average age of the sample was 24.02 years, with the highest age being 28 and minimum being 21. 80% of the population was working (employed and self-employed) and 18% were studying. 52% of the sample were in a female dominated field/office. Those who were working worked in fields such as mental health, law, teaching and HR. About 60% felt their family/religion/society preferred the male sex. 74% of the sample had experienced gender discrimination in the form of the following: sexual abuse, opportunities to/at study and work, verbal and physical abuse, household responsibilities, restrictions on independence and decision making.

Tools

Demographic Sheet

Basic information about the participant's age, sex, course was collected through the demographic form.

Everyday Discrimination Scale

This scale is a self-administered, 9-item questionnaire. It has a 6-point scale ranging from 1 (never) to 6 (almost every day). Higher scores indicated higher level of experienced gender discrimination. It has a reliability of 0.92.

Employment Hope Scale Revised

EHS - R is a self-administered, 22 item questionnaire that assesses the level of employment hope. It is a 10-point Likert scale ranging from 0 (strongly disagree) to 10 (strongly agree). The alpha value is 0.93. Higher the total scale, the higher the level of employment hope..

Statistical Analysis

A median split was performed to categorize gender discrimination into high and low levels. This was followed by a t-test analysis. To determine the characteristics of the population and levels gender discrimination and financial self-efficacy, mean and SD calculations were conducted.

RESULTS

Means and Standard Deviations

In relation to the EDS, the mean total score was 21.54 and SD was 6.88. The minimum score recorded was 9 and the maximum score recorded was 39.

In relation to the EHS, the mean score recorded was 178.7 and the SD was 28.98. The minimum response recorded was 91 and maximum was 210. After division into two categories: high and low group, EHS mean for high category was $M = 174.39$ $SD = 30.21$ and for low category, $M = 187.15$ $SD = 28.28$.

Median Split and t-test analysis

A median split was performed on all the 50 participants, median = 20. 7 responses whose score was equal to the median were removed and statistical analysis was carried out on the rest of the 43 respondents. t-test calculation between the categories was $t(41) = 0.16$, $p < 0.001$, that is significant.

DISCUSSION

Though there is not much research done on these variables together, the results of the current study are in line with the related research body. The study found that gender discrimination has an effect on the levels of employment hope, thus fulfilling the aim of the study and proving its hypothesis that higher the level of gender discrimination experience, lower would be the employment hope in Indian women.

The descriptive statistics show that there exist high levels of gender discrimination experience among the respondents. The high level was determined by comparing the mean of the independent variable ($X = 21.54$) with the median ($M = 20$) of the same. The sample has experienced gender discrimination in several forms such as restrictions on personal choice and independence, increased household responsibilities, less opportunities in academics and work, and abuse. This inequality is taught and reinforced by society, religion and family. This experience is in line with the research done in 2019 which highlighted different ways in which Indian women are marginalized and subjected to inequality by Indian patriarchal society (Chelliah and Dominic, 2019). The descriptive statistics of the dependent variable shows that the level of employment hope seems to be higher in participants with lower gender discrimination experience ($X = 187.15$), than those with high gender discrimination experiences ($X = 174.39$).

The t test analysis ($t(41) = 0.16, p < 0.001$) of the study revealed that gender discrimination experienced has an effect on the level of employment hope; that is, higher the level of gender discrimination experienced, lower would be the level of employment hope. This is in line with previous studies, such as the study conducted by Mitchell which found that discrimination negatively impacts levels of hope and its positive effects as a protective factor of mental health (Mitchell et. al, 2020).

This study has a few limitations such as the data was also collected through purposive and snowball sampling which is susceptible to error. Another limitation is that the data was collected from only 50 respondents residing mainly in urban cities of the country and thus generalization may be an issue. Lastly, the study only takes Indian women between age groups 21 – 29 years, future studies could represent a wider population from the community.

Despite the limitations, the study is important as it proves that the gender discrimination tends to reduce employment hope. It is important to note that according to research, discrimination can actually reverse the positive effect of hope on mental health; implying that when experiencing discrimination, trying to be hopeful can actually reduce one's mental health and increase stress levels (McDermott et. al, 2020). This means that gender discrimination not only reduces the hope employment level, in turn affecting its positive effects on grit, self and psychological sufficiency; but also reverses the general positive effect of hope on mental health. This implies that gender discrimination takes away resources important for empowerment, thus making it difficult for women to break the vicious cycle of abuse. The Government of India has taken a multidimensional approach to counter empower women and develop the country. This approach includes many schemes such as, beti padhao beti pachao, women working hostel, swadhar greh etc. which attempt to give opportunities and resources to women. However, the program does not exactly focus on employment hope and gender inequality, which play an essential role in overall empowerment, financial participation and development. The findings of this study call for an intervention to moderate and reduce the effect of gender discrimination on employment hope.

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Growth Mindset towards Gender Mainstreaming

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Abstract

Gender sensitization aims to make people aware of the power relations between men and women in society and to understand the importance of affording women and men equally opportunities and treatment. Women constitute 46.2 percent of the total enrolment in higher education but the female labour force participation rate is a mere 27 percent. Women form only 24 percent of entry-level professionals, out of which about 19 percent reach senior-level management roles and, yet, paid 20 percent less salaries than men. It's a strategy for making women's as well as men's concern & experience an integral dimension of the design, implementation, monitoring & evaluation of policies so that equality is generated and inequality is not perpetuated. The challenges are personal factors, psychological glass ceiling, social factors and structural factors.

Keywords: mainstreaming, personal factors, psychological glass ceiling, social factors and structural factors

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There are certain obstacles that prevent us from making our own organization more gender sensitive:

- There is insufficient awareness (of gender and other aspects of diversity) among staff in organizations; gender issues are still widely understood as women's issues only.
- Power relations between men and women in our own organizations are unequal in many ways , not just in terms of gender parity in staffing.
- Women do not have enough male allies in their organizations – indeed the interviews reveal residual male fear and resentment of any attempts to change gender relations.
- However, women themselves may bear some responsibility for isolating gender in organizations.
- As gender experts, we may create resistance by monopolizing gender issues, disempowering potential allies including men, or mystifying gender issues with jargon or heavily charged language.
- We need to 'sell' the idea of gender in our organizations (and with counterparts) via dialogue rather than antagonizing or mystifying.

- It is also important to emphasize the opportunities for change rather than concentrating only on finding and countering resistance.
- Gender equality should be a priority not only in the organization's mission statement, general objectives, and policies, but also in its internal regulations (recruitment procedures, terms and conditions for workers, etc.)
- Adequate resources should be devoted to putting such policies into practice.
- Accountability to women should be written into the organization's policies and carried out in its practice.
- There should be greater parity in numbers and distribution of staff, more – importantly, women on the staff and especially in management must be committed to gender equality.
- This means not feminine management, but feminist management, understood as management (by both sexes) that is committed to women's empowerment.
- Since some degree of hierarchy is inevitable in any but very small organizations, this should be offset by a style of management that is open to change and oriented towards training, support, good feedback, and stimulating colleagues.
- Management-staff relations should be as non-vertical as possible: open, consultative, listening
- The organization should offer non-gender-stereotyped roles and choices for both men and women.
- There should be space for, and encouragement of, bottom-up initiatives and informal, 'horizontal' for ideas and dialogue.
- There should be scope for different organizational styles and cultures to coexist and be valued and for men and women together to explore and utilize difference without disempowering either side.
- Management should give unequivocal support to gender teams and staff members with specific responsibility for gender issues.
- Decision-making access for women should be built into the organization's structures, not dependent on informal agreements or arrangements, so that women's access to decision-making does not depend on the personalities and efforts of individuals.
- The organization should be one in which not only women, but everyone feels happy; one in which most people's best qualities are stimulated and recognized.
- Ways to create a culture of growth mindset towards gender mainstreaming through the HELP model coined by the author.



Health service

- Medical insurance
- Water and sanitation
- Women health
- Child health
- Nutrition
- Disease and disorder
- **Education**
- Education for all – elementary, higher and adult
- Employment based Education
- Vocational / skill- based education
- Minority/ EWS
- Inclusive
- **Lead Gender and Economic Rights**
- Property rights and access to resources
- Labour market participation
- Care economy - Wages/Salary

➤ **Participate in Social security**

- Inequalities and exclusion
- Poverty and wellbeing
- Social assistance
- Social assurance

Conclusion

Thus by building on every woman's inherent productive talents and capacities and offering them support thereby overburdening women with unsustainable demands on their time and enhance their potential and strengthen their skills.

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Sustainable Road Transportation in India: Trends and Policy

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ABSTRACT

This paper is an attempt to look in to the main reason of slow progress of implementation of the National Transport Policy. Decision making and financial powers are concentrated in Central and State Governments. Creation of Unified Metropolitan Transport Planning Authorities was envisaged in the National Policy to devolve power to local metropolitan governments, but out of 53 million cities only two metropolitan cities are equipped with this. Adherence to the national policy is very minimal on the implementation side. This non-adherence is created due to lack of institutional and technical man power. In the urban transport sector, financial, political and regulatory controls are very much concentrated in Central Government. Local comprehensive planning is absent and always ends in ad hoc problem solving. Smaller municipal corporations are not even considering transport issues in its real dimension. To solve these issues and to create a strong local transport governance body, it is eminent to create necessary legal footing.

Keywords: Road Transportation, Policy, Road Traffic Accidents, Government, transport strategies

INTRODUCTION

Transport is one of the most regulated sectors in any economy (Button and Gillingwater 1986). Government takes the role of service provider, regulator, and implementing the standards for various parameters. Transport is one of the important sectors with various types of external costs involved. It is very much necessary to bring these external costs in to a formal system of pricing or taxing to achieve equity in accessibility and sustainability. Sustainability targets economical efficiency, environmental justice and social equity by including policies for integrating land-use and transport planning, ensuring adequate transport supply measures, managing travel demand efficiently, and incorporating environment-friendly strategies and policies (Haque, et al. 2013). This paper examines the level of implementation of National Urban Transport Policy of India and highlights the areas lagging in urban transport of India. Specific concentration is given for the transport governance, and progress of adoption of sustainable travel demand management methods like land-use transport integration, management information systems in urban transport, parking and coordination among various central government agencies. Specifically, transport governance and progress of adoption of sustainable travel demand management methods like land-use transport integration, management information systems in urban transport, parking and coordination among various central agencies are examined in detail. Secondary data and available literature on innovations in improving the urban transport is used to build the argument. Fourth section gives an account of Transport organization in India's federal arrangement. Further sections are highlighting the lacuna in the implementation of the policy.

Background

India is one of the fastest urbanizing countries in the world. After the liberalization and integration of Indian economy with world economy, India has shown an unprecedented growth in urbanization. Cities became engines of growth and attracted migrant population. Between 2001 and 2011, the number of people living in urban areas increased from 286 million to 377 million, a rise of 91 million people (Census, 2011). There has been a spurt in growth of population in urban areas in the country, which could be due to migration, natural increase and inclusion of new areas which are defined as urban. This rapid urbanization and sprawling of urban areas has come up with induced demand for mobility, but accessibility in its physical and financial terms varies across Indian cities.. Only few Indian cities are having formal public transport system. Recently, many Indian cities have taken initiatives to improve the public transport system.

During the last decade, road transportation has faced overwhelming changes: New travel modes have emerged, advanced information and communication technologies (ICT) have aided mobility service provision, and new regulations and economic standards appeared. No matter whether transportation services are new or traditional, road planning should consider sustainability targets to improve social, environmental, and economic requirements, meaning low carbon and more efficient transport networks. Road transport is vital to economic development, trade and social integration, which rely on the conveyance of both people and goods. Reduction in transport costs promote specialization, extend markets and thereby enable exploitation of the economies of scale. Global competition has made the existence of efficient transport and logistic systems in delivery chain an absolute imperative. Easy accessibility, flexibility of operations, door-to-door service and reliability have earned road transport an increasingly higher share of both passenger and freight traffic vis-à-vis other transport modes.

Transport demand in India has been growing rapidly. In recent years this demand has shifted among transport modes, mainly to the advantage of road transport, which carries about 87 percent and 61 per cent of passenger and freight transport demand arising for land based modes of transport (i.e. roadways and railways taken together) respectively. During 1992-93 to 2004-05 demand for road freight transport in India is estimated to have grown at an annual average rate of 6.7 percent, while GDP grew at an average of 6.2 percent. Road freight transport demand is expected to grow by around 10% per annum in the backdrop of a targeted annual GDP growth of 9% during the Eleventh Five Year Plan

Need for Policy

Of all infrastructure sectors, the products and markets of the transport industry are most varied. Road Transport sector consists of two distinct segments; (a) Transport services that serve the public or commercial customers directly, and; (b) Transport infrastructure that is used by the transport service providers. Transport services are mainly privately owned and operated. In contrast, privately-owned transport infrastructure (particularly road networks) is not common.

Passenger and freight movement by road is expected to rapidly expand in the coming years in view of number of factors which amongst others include

(a) substantial investment in improvement in national highway network which will facilitate speedy, reliable, door to door services

(b) freight movement by road offers a holistic logistic solution that minimizes the costs of transport, logistics, and inventories

(c) rising volumes of exports and imports which would entail higher demand for inland transport for moving cargo from production centres to the gateway ports – both air and sea and

(d) accelerated urbanization creating additional demand for transportation.

Objective

The endeavour of the National Road Transport Policy (NRTP) should be to promote modern, energy efficient and environment friendly road transport with following objectives:

- Promote Road Infrastructure support for transportation of humans and goods to sustain high growth rate of GDP;
- Promote public transport and requisite quality of service;
- Promote quality and productivity of goods transportation and infrastructure;
- Ensure availability of adequate trained manpower;
- Promote road safety, traffic management and post - accident trauma care;
- Promote sustainable road transport with special emphasis on energy efficiency, environmental conservation and social impact;
- Promote increasing use of modern technology and research in road transport development; and
- Strengthen database collection and management system to assist in continued policy and performance evaluation.
- Introduction of Willingness to pay model for sustainable road transport management.

Covid-19 Pandemic- Gender Implications of the Global Crisis

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Abstract

The Covid-19 pandemic has immediate and long-term consequences on all aspects of human living and women have been among those groups that have borne the brunt of the adverse impacts. During any crisis or calamity women are among the most vulnerable groups to bear the brunt of the negative effects. The gender implications of the pandemic can be seen in the following aspects- Domestic, Economic, Health, Gender based violence. Women experienced a greater increase in their domestic responsibilities with no outside help due to the pandemic safety measures. The crisis period saw traditional gender-based roles and responsibilities being reinforced. Women suffered economic hardships during the pandemic that saw an increase in unemployment in general with a greater increase in women's unemployment. The impact on women's health was manifold during the pandemic. They suffered both physically and mentally with direct impact of Covid-19 or its associated issues. The pandemic saw an increase in violence against women, which the UN Women refers to as the Shadow Pandemic. The pandemic recovery measures would be more effective in meeting its goals if they incorporate the gender implications of this global crisis

Keywords: Covid-19 pandemic, gender implications

The global crisis due to the Covid- 19 pandemic resulted in the widespread upheaval of our lives. The pandemic was not just an international health crisis which by itself would have been an enormous challenge, but it had a deep impact on the social, economic, political aspects of our society. The pandemic has immediate and long-term consequences on all aspects of human living and women have been among those groups that have borne the brunt of the adverse impacts. During any crisis or calamity women are among the most vulnerable groups to bear the brunt of the negative effects. In an article by World Economic Forum, September 23rd, 2021, The World Economic Forum's Global Gender Gap report 2021 estimates there has been a step back of 39 years due to the pandemic, healthcare access for women and girls has been disrupted, confinement measures increased gender-based violence, and girls disadvantaged and marginalised. The gender implications of this global crisis can be seen in the following aspects:

Domestic - During the pandemic women experienced an increased share in care responsibilities in the household. As families were restricted within the four walls of their houses with workplaces, schools, childcare facilities, shops, other public places closing it created a radical change in their lifestyles with many challenges. Caretakers underwent a lot of stress to meet the needs of their households. As jobs and schools went online and parents and children worked from home, parents had to undertake all household responsibilities and cater to the learning needs of their children. Women experienced a greater increase in their domestic responsibilities with no outside help due to the pandemic safety measures. Working mothers had to take on a lot more than usual as they had to do their office work, household work, children's learning, taking care of ill family members etc. The crisis period saw traditional gender-based roles and responsibilities being reinforced. Studies have shown that mothers tend to take increased share of domestic responsibilities along with their own jobs, as well taking care of the learning requirements of the children, care of adult relatives and other household responsibilities.

Economic- Women suffered economic hardships during the pandemic that saw an increase in unemployment in general with a greater increase in women's unemployment. During the pandemic period as household responsibilities increased and women's share of domestic responsibilities grew many left the workforce. Studies indicate that women also do not have suitable and supportive conditions for working from home. The pandemic period saw the decline of work sectors dealing with hospitality, food, fashion, manufacturing, and various other service sectors where women are employed in larger numbers. As these sectors closed or declined it affected the jobs of many women. During this period in many job sectors employees were laid off or their salaries were reduced or not paid which added to the financial hardships. The economic impact was felt hard by women employed as domestic workers, daily wage workers, self-employed women. As per data by UN Women in an article on 16th September 2020 the Covid- 19 pandemic will expand the gender poverty gap, that is more women will be pushed into extreme poverty than men. The recently released report shows that the pandemic will push 96 million people into extreme poverty by 2021, 47 million of whom are women and girls. Projections from the International Labour Organization suggest the equivalent of 140 million full-time jobs may be lost due to COVID-19; and women's employment is 19 per cent more at risk than men. According to UN Global Impact, 70 per cent of the healthcare workers risking their lives are women and infection rates among female health-care workers are up to 3 times higher than among their male counterparts. 740 million women across the world are employed in the informal sector with few protections against dismissal and limited access to social protection.

Health- Covid-19 pandemic is a severe global health crisis that led to millions of fatalities across the world. The virus has left lasting adverse impact on the lives of people as they experienced mild to severe health issues. The pandemic period with its lockdowns, lack of various social support systems, social distancing, movement restrictions, job losses, economic losses, also had a strong impact on the mental health of people. The impact on women's health was manifold during the pandemic. They suffered both physically and mentally with direct impact of Covid-19 or its associated issues. Studies show that more women than men did not undergo preventive health check-ups during the pandemic. The United Nations Population Fund found that approximately 12 million women in 115 low- and middle-income countries experienced disruptions in their access to contraceptive services, leading to 1.4 million unintended pregnancies in just the first year of the pandemic. As domestic burdens increased along with other challenges women suffered increased mental stress, anxiety, depression, sleep disorders taking a toll on their mental health. According to UN Women, health systems that were overburdened trying to meet the challenges of Covid -19 led to disruption of health services catering to women's needs. This includes pre- and post-natal healthcare, access to quality sexual and reproductive health services, and life-saving care and support for survivors of gender-based violence. The health impact can be catastrophic, especially in rural, marginalized, and low-literacy communities, where women are less likely to have access to quality, culturally accessible health services, essential medicines or insurance coverage.

Gender-based violence: -The pandemic saw an increase in violence against women, which the UN Women refers to as the Shadow Pandemic. As per the article by WEF the UN released a policy brief reporting an increase in violence towards women by 25%. According to data given by United Nations Development Programme in 2020 243 million women and girls were victims of physical or sexual violence. As the systems in society were all focused on dealing with the pandemic, women could not avail of support to help them during such situations. The increased stress, job losses, financial losses, health issues, social isolation all led to a spike in abuse against women. Women

suffering abuse remained locked in with their abusers with no recourse to help. In many countries domestic violence reports and emergency calls saw a 25 per cent upsurge during the pandemic. Increase in online interactions during pandemic can lead to increase in online forms of violence and abuse against women and girls.

The pandemic recovery measures would be more effective in meeting its goals if they incorporate the gender implications of this global crisis. Provision of flexible working arrangements, childcare services, paid sick, family and emergency leave for parents and caretakers. Economic packages, compensations, tax benefits, loans and stimulus packages to small businesses run by women can help in mitigating the economic fallout of the pandemic on women. Women's health should be prioritised as essential health services so that it receives due focus during such crises, women empowerment strategies, representation in policy making will lead to better health care systems for women. Governments must also include measures to protect women from violence in their response to the pandemic, provision of safe shelters as essential services, hotline services and stronger reporting and other support mechanisms. The pandemic has brought to the fore the gender gaps that exist in our society when it is hit by a crisis or calamity. It highlights the need for more studies to generate gender-based data to examine the fall out of the Covid-19 pandemic, so that appropriate and effective measures can be undertaken to bridge these gaps in supporting and safeguarding the interests of women and girls in our society.

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Legal Protection of Women-National and International Perspective

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ABSTRACT

Discrimination, inequality and derogatory practices are adverse impact on the development and dignity of women everywhere. Both women and men are equally entitled human rights and fundamental freedoms. But majority of women are not aware of constitutional and legal rights that are guaranteed for status of equality and protecting the dignity. This paper is aim to discuss the legal rights, judicial verdicts and human rights instruments of women which are enacted and ratified at national as well as International conventions and declarations.

Keywords: Equality of Women, Constitutional safeguards. Legal rights, Human Rights

Introduction

The status of women from the long time has been dishonorable in all parts of life and her oppression by males has been a common phenomenon from the past. Even today women are not in position to take their own decisions. Her struggle for establishing individual identity has need of more strength. The partiality behavior towards female are visible in all societies, some of them are lack of education, low standard of life, early marriage, less employment opportunity, unsteadiness in economic conditions, deprivation of property rights and very few support for advancement to compare with men. The objective of the research is to enlighten the following aspects to create awareness among the women of their basic rights those are enacted under important legislations and international instruments for the safety and security, protection of status and dignity of women.

1. Constitutional safeguards in favour of women
2. Legislative protection to sustain the status and dignity of women
3. International conventions and declarations in support of women

Constitutional safeguards in favour of women

A Constitution is the fundamental document and basic law of a country. The Constitution makes certain provisions directly in relation to women. These provisions are categorized under two types. Some have been included in Part III i.e., commonly known as Fundamental Rights which are enforceable in a court of law and others have been incorporated in Part IV i.e. known as Directive Principles of State Policy which are not enforceable but those are good governing principles for the State.

The following fundamental rights are available to all citizens of India including the women. Under article 19 six fundamental freedoms are includes, Freedom of Speech and Express, Freedom of Assemble, Freedom to form Association, Freedom of Movement, Freedom to reside and to settle and Freedom to profession, occupation, trade and business. Article 14 of the Constitution affirms on women the equality of status and provides protection against any violation of the principle. Article

15 which prohibit the State from making discrimination on the basis of sex. Not only this but the Constitution has gone further and empowered the State shall made special laws can be in favour of women and children. Equality of status is the right to equality of opportunity for citizens of India provided under Article 16 clause (1) provides equality of opportunity in matters relating to employment or appointment to any public office established by the State.

Right to life does not merely animal existence but something more, it includes the right to live with human dignity. Right to life includes the right to privacy of women. Article 23 of the Constitution provides of prohibition of traffic in human beings and forced labour. Similarly article 24 prohibits employment of any child includes a female child below the age of fourteen years to work in any factory or mine or engage in any other hazardous employment.

Directive Principles of State Policy and protection of women

The object of Directive Principles is to secure social and economic freedoms. Article 37 of the Constitution lays down that, the Directive Principles are nevertheless fundamental in governance of the country and it shall be the duty of the State to apply these principles in making laws. Article 39(a) directs the State to direct its policy towards securing that men and women have equally right to an adequate means of livelihood. Article 39(d) states that the State will provide equal pay for equal work for both men and women. In addition to give effect to the provision the State passed the Equal Remuneration Act, 1976. Articles 39(e) particularly express that the State will not to neglect the health and strength of workers include men and women. Article 42 of the Constitution added very important provisions for the benefit of women. It directs the State to create atmosphere for securing just and humane conditions of work and for maternity relief. Article 44 directs the State to enact a uniform civil code for its citizens applicable all over the territory of India. It is aim to achieve gender justice.

Part IV-A article 51-A (e) It shall be the duty of every citizen of India to promote harmony and the spirit of common brotherhood between all the people of India to go beyond, spiritual, linguistic and regional and sectional diversities and to give up the practices derogatory to the dignity of women. The 73rd and 74th amendments to the Indian Constitution articles 243-D and 243-T provide for reservation of seats for women in elections to panchayat and municipalities.

Legislative protection to sustain the status and dignity of women

Numerous laws have been enacted by the Parliament to protect the status and dignity of women. The following are the some important Acts.

Sr. No	Rights/remedies of Women	Protection under the Act
1	Right against exploitation	a. The Suppression of Immoral Traffic in Women and Girls Act, 1965 b. The Indecent Representation of Women (Prohibition) Act, 1986
2	Rule of Monogamy	The Hindu Marriage Act, 1955

3	Right to restrain the child marriage	The Prohibition of Child Marriage Act, 2006
4	Right to marry any person without religious significance	The Special Marriage Act, 1954
5	Right to not give dowry	The Dowry Prohibition Act, 1961
6	Right to leave with wage	The Maternity Benefit Act, 1961
7	Right to get equal remuneration	The Equal Remuneration Act, 1976
8	Right to speedy justice	The Family Courts Act, 1984
9	Prevention of Sati	The Commission of Sati (Prevention) Act, 1987
10	Matrimonial remedies of Hindu Women	Registration of Hindu Marriage Sec-8 Restitution of Conjugal rights (Sec -9) Judicial Separation (Sec-10) Wife's grounds for divorce (Sec-13 (2)) Maintenance pendente lite Sec-24 Permanent alimony and maintenance Sec-25 under the Hindu Marriage Act, 1955
11	Right to guardianship	The Hindu Minority and Guardianship Act, 1956
12	Right to make adoption without consent	The Hindu Adoption and Maintenance Act, 1956
13	Absolute right on property Right to equal share with son in Hindu Joint Family Property	Stridhana and Woman's estate Sec-14 Section 6 of the Hindu Success Act-1956 (Amendment 2005)
14	Prevention of sexual harassment at workplace	The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013
15	Prohibition of Triple Talaq	The Muslim Women (Protection of Rights on Marriage) Act, 2019

International conventions and declarations in support of women

Human rights are the birthrights and fundamental freedoms are absolute to all human beings. It is the responsibility of Government to protect and promote these rights. The United Nation Charter expressed the application of equal rights to men and women. The World Conference on Human Rights also stated that the human rights of women are an absolute and inseparable part of universal human rights. Any kind of discrimination against women violated the principles of equality of rights and respect for human dignity. The following International conventions and declaration emphasized the State parties to adopt, incorporate and implement these instruments for equal rights and affirm the dignity of women.

- The Convention on the Elimination of all Forms of Discrimination against Women, 1979.
- Declaration on the Elimination of Discrimination against Women, 1967.
- The Convention on the Nationality of Married Women, 1957.
- The Convention on the Political Rights of Women, 1953.
- Declaration on the Elimination of Violence Against Women, 1993.
- Optional Protocol on the Convention on the Elimination of Discrimination Against Women, 1999.
- Commission on the Status of Women
- United Nations Millennium Declaration, 2000.
- African Charter on Human and Peoples' Rights and the Protocol to the African Charter on the Rights of Women in Africa
- American Convention on Human Rights
- Arab Charter on Human Rights
- Convention for the Suppression of the Traffic in Persons and of the Exploitation of the Prostitution of Others
- Council of Europe Convention on Preventing and Combating Violence against Women and Domestic Violence (Istanbul Convention)
- European Convention for the Protection of Human Rights and Fundamental Freedoms (European Convention on Human Rights)
- Inter-American Convention on the Granting of Civil Rights to Women
- Inter-American Convention on the Granting of Political Rights to Women
- Inter-American Convention on the Nationality of Women
- Inter-American Convention on the Prevention, Punishment and Eradication of Violence Against Women (Convention of Belém do Para)
- International Covenant on Civil and Political Rights
- International Covenant on Economic, Social and Cultural Rights
- Goal 5 of 17 United National Sustainable Development Goals (2030) to achieve gender equality and empower all women and girls

Land mark judgments in protection of status and dignity of Women

- In *State of Maharashtra vs. Madukar Narayan Mardikar* (1990) – Even a woman of easy virtue is entitled to privacy and no one can invade her privacy.
- In *Vishaka & ors vs. State of Rajasthan* (1997) the Court first time issued the guideline to prevent sexual harassment against women in workplaces.
- In *Ms. Gita Hariharan vs. Reserve Bank of India* (1999) The Apex Court held that Mother also be act as a guardian of minor Hindu child.
- In *Daniel Latifi vs. Union of India* (2001) - Liability of Muslim husband to pay maintenance to his divorced wife not only confined to iddat period.
- In *Centre for Enquiry into Health and Allied Themes (CEHAT) vs. Union of India* (2003) the apex court issued guidelines to prevent female foeticide.
- In *D. Velusamy vs. D Patchaiammal* (2010) the Court held that live-in relationships will comes under the jurisdiction of Domestic Violence Act 2005.
- In *ABC vs. The State (NCT of Delhi)* (2015) the Supreme Court held that, the unwed mother would have all the rights as a guardian to the child and need not take the father's consent for guardianship rights.
- In *Shamima Farooqui vs. Shahid Khan* (2015) - The divorced Muslim Women are covered under Section 125 of Cr P C and maintenance is an absolute right of women unless it is disqualified.
- In *Roxann Sharma vs. Arun Sharma* (2015) – The custody of the child below five years should be with the mother who was well education and self-sufficient.
- In *Shayara Bano vs. Union of India* (2017) the Supreme Court declared the practice of Instant Triple Talaq (talak-e-biddat) was un-Islamic and against the basic tenets of Quran.
- In *Joseph Shine vs. Union of India* (2018) – Women cannot be treated as a chattel or property of the husband.
- In *Danamma @ Suman Surpur vs. Amar* (2018) the right of a daughter to be entitled to an equal share as a son in ancestral property including daughters who were born before the Hindu Succession Act 1956 came into force.
- In *Vineeta Sharma vs. Rakesh Sharma* (2020) the Court held that daughters have equal coparcenary rights in Hindu Undivided Family (HUF) property.
- In *the Secretary, Ministry of Defense vs. Babita Puniya and Ors* (2020) the court directed for transformative constitutionalism by breaking gender stereotypes in Indian Army. The court held

- that all women army officers are eligible to be appointed in commanding roles and are also permitted to permanent commissions.
- At present women are progressively using the legal system to enforce their rights. Due to lack of awareness of the existence of legislative measures, judicial approach and international instruments creates an obstruction in enjoying their legal rights as well as basic human rights to achieve the constitutional goal of equality.

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The Influence Of Music In Mood Regulation Among Young Adults

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Abstract

A descriptive study to assess the influence of music in mood regulation among young adults. 80 samples were collected in order to understand the mood regulations caused by music among young adults. The research has demonstrated that this increased reliance on music during episodes of psychological distress does not always have positive mental health outcomes for the young people involved. Music Therapy is an established health profession in which music is used within a therapeutic relationship to address physical, emotional, cognitive, and social needs of individuals. So, it is concluded that from the study the researcher was able to find that music can regulate the mood in Young Adults. It is not all a matter that they know to play any instrument. Music can be enjoyed by everyone. No theoretical knowledge is needed for it.

Keywords: Regulation, Reliance, Distress, Therapy, Emotional, Cognitive

Introduction

The relation between feeling and mood has been overlooked in the debate on music and mood. Musical moods should be considered clusters of feelings and music feels the way moods feel. The current study explored the circumstances in which seven young people with a tendency to depression chose different styles of music to listen to, and their level of awareness of the influence of their music listening habits on mood and wellbeing. A model of various pathways through music use was developed that may explain why music listening intentions in young people do not always align with their wellbeing outcomes.

Access to online media has increased exponentially with the onset of digitisation and technological advancement. Research has demonstrated that young people are even more likely to turn to media when they are in a negative mood. In fact, withdrawal from socialization and normal daily activity has been identified as behaviour consistent with clinical depression and this often involves an increase in general media use. This increased engagement with media includes music listening, with emotional dependency on music also tending to increase during periods of depression. However, research has demonstrated that this increased reliance on music during episodes of psychological distress does not always have positive mental health outcomes for the young people involved.

What is Mood?

Mood is a conscious state of mind or predominant emotion. The concept of mood is complex and difficult to establish. Mood is considered as a group of persisting feelings associated with evaluative and cognitive states which influence all the future evaluations, feelings and actions. Mood is developed in a literary piece through various methods, including setting, theme, tone, and diction. Moods last longer than emotions, which are also characterized by positive and negative moods. In contrast, feelings refer to mental experiences that are necessarily valence, either good or bad as well as accompanied by internal physiological changes in the body, specifically the viscera, including the

heart, lungs, and gut, for maintaining or restoring homeostatic balances. Music is an important part of people's way of life. According to the Oxford English Dictionary, Music refers to 'Vocal or instrumental sounds (or both) combined in such a way as to produce beauty of form, harmony, and expression of emotion.'

Why do people listen to music?

The key reason people listen to music lies in the reward centre of the brain. Listening to music activates areas of the reward system. Over the past several decades, scholars have proposed numerous functions that listening to music might fulfil. However, different theoretical approaches, different methods, and different samples have left a heterogeneous picture regarding the number and nature of musical functions. Moreover, there remains no agreement about the underlying dimensions of these functions.

How Music Stimulates?

It provides a total brain workout. Music is a fundamental attribute of the human species. Virtually all cultures, from the most primitive to the most advanced, make music. It's been true through history, and it's true throughout an individual's lifespan. In tune or not, we humans sing and hum; in time or not, we clap and sway; in step or not, we dance and bounce. The human brain and nervous system are hard-wired to distinguish music from noise and to respond to rhythm and repetition, tones and tunes. Is this a biologic accident, or does it serve a purpose? It's not possible to say. Still, a varied group of studies suggests that music may enhance human health and performance. In every era of human history and in every society around the globe, music has allowed people to express their feelings and communicate with others.

Review of Literature

Effect of Classical and Pop Music on Mood and Performance Mamoon Khan, Asir Ajmal, 2017, the study claims that pop and classical music have effect on performance and mood of individuals. The performance was high with music as compared to no music. Similarly pop music enhances mood and level of happiness as compared to classical and no music.

Music as mood regulation in adolescences Saarkallio, Suvi, 2007, in the study the use of music for mood regulation were related to different personal factors, and in different contexts and cultures.

Research methodology

The main objectives of the study are to study the personal profile of the respondents, to find out the level of mood regulation through music among Young Adults and to find out whether the personal profile have influence on the influence of music in mood regulation among Young Adults. A descriptive research design was used for the study. The probability sampling in which the researcher selects samples based on random selection. The sampling technique that the researcher adopted for the study was Simple random sampling technique in which the researcher randomly selects 80 Young Adult's out of 120. The method used for data collection was online questionnaire.

Results

TABLE 1 Distribution of the respondents based on music makes their atmosphere more pleasant.

Sl.No.	I usually put background music on to make the atmosphere more pleasant.	Number of respondents	Percentage
1	Strongly Disagree	3	3.75
2	Disagree	1	1.25
3	Neutral	25	31.25
4	Agree	23	28.75
5	Strongly agree	28	35
	Total	80	100

The above table shows the distribution of the respondents based on music makes their atmosphere more pleasant. Out of 80 respondents, 3 respondents (3.75%) strongly disagreed, 1 respondent (1.25%) disagreed, 25 respondents (31.25%) were neutral, 23 respondents (28.75%) agreed and 28 respondents (35%) were strongly agreed.

TABLE 2 Distribution of the respondent's level of mood regulation through music

Sl. No	Score	Level of mood regulation	Number of respondents	Percentage
1	0-21	No mood regulation	1	1.35
2	22-64	Mild mood regulation	9	11.3
3	65-95	Moderate mood regulation	60	75
4	96-105	High mood regulation	10	12.5
		Total	80	100

The above table shows the distribution of the respondent's level of mood regulation through music. Out of 80 respondents, 1 respondent (1.35%) have no mood regulation, 9 respondents (11.35%) have mild mood regulation, 60 respondents (75%) have moderate mood regulation and 10 respondents (12.5%) have high mood regulation.

- ♣ More than half (57.5%) of the respondents belong to the age category of 18-21 years and 62.5% of the respondents are graduated female.
- ♣ 37.5% of the respondents hear other kind of music more often and half of the respondents listen to music to make cleaning and doing other housework more pleasant.
- ♣ 35% of the respondents listen to music to perk up, when they are exhausted and putting their soul into the music. They want to feel the music in their whole body. Almost 2.5% of the respondents feel that music is a way to forget about the worries.
- ♣ About (42.5%) of the respondents try to get in a better mood by engaging in some nice, music-related activity when they feel bad and 25% of the respondents neutral to listening to some angry music when they are angry.
- ♣ 36.25% of the respondents listen to music to express their bad feelings when everything feels bad and 33.75% of the respondents did not listen to music that expresses their anger when they are angry with someone. 41.25% of the respondents understand different feeling in themselves with the help of music and 33.75% of the respondent's music understand and comforts them when everything feels bad.
- ♣ 75% of the respondents have a moderate level of mood regulation through music.

Discussion

The respondents usually put background music to make their atmosphere more pleasant. Whenever the respondents are like to have some music in the background, when they are busy around the house and no else around. Many people listen to music to make cleaning and doing other housework more pleasant. People like to listen music to perk up after rough day. They are more relaxed when they engaged into music and had magnificent experience. The respondents want to feel the music in their whole body and feel fantastic putting their soul fully into the music. Most of the people feel that music is a way to forget about the worries and have a moderate level of mood regulation through music. The study reveals that the personal profile has no influence on the influence of music in mood regulation among young adults.

Conclusion

From the study the researcher was able to find that music can regulate the mood in Young Adults. It is not at all a matter that they know to play any instrument. Music can be enjoyed by everyone. No theoretical knowledge is needed for it. Most of the respondents use music as an energy booster for their work and a diversion from the bad mood. Listening songs to express their feelings and it also helps them to understand their feelings through music.

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Covid-19 and it's Impact on Women: A Case Study of Assam

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Abstract

Current decade is specially marked by the pandemic Covid-19. It has impacted the total socio-economic system of human being from the last part of 2019 starting from China. From nature to nurture everything has changed-improved or damaged due to the impacts of Covid-19 in India. Covid-19 has both positive and negative impacts over the dimensions of the economy. It has impacted across the class, creed, group and boundary of the society. Lakhs of people have died in the disease. Many have lost their parents, near and dear ones due to Covid-19 in the country. Lakhs of people have died in hunger and starvation due to Covid-19 induced declared national or regional lockdowns in the country. Both male and female group of the society have died or suffered due to Covid-19 in the country. Comparatively due to physical characteristics it seems that female group of the society have suffered more than the male. Therefore, the primary objective of this paper is to examine the impacts of Covid-19 on the women group of the society. Primary data have been collected from the state of Assam during January-February, 2022. Making different strata and using questionnaires we have collected data. Data are also collected through group discussions. Along with primary and secondary data paper used descriptive method of study for the purpose of analysis. It has been found that women group have suffered negative due to Covid-19 in the state of Assam.

Keywords: Covid-19, Economic, Impact, Society, Women etc.

Introduction

Current decade is marked by the pandemic Covid-19. It has impacted the total socio-economic system of human being from the last part of 2019 starting from the country-China. From nature to nurture everything has changed- improved or damaged due to the impacts of Covid-19 in India. Covid-19 has both positive and negative impacts over the dimensions of the economy and the society. It has impacted across the class, creed, group and boundary of the society. Lakhs of people have died in the disease. Many have lost their parents, near and dear ones due to Covid-19 in the country. Lakhs of people have died in hunger and starvation due to Covid-19 imposed control measures-declared national or regional lockdown in the country. Both male and female group of the society have died or suffered due to Covid-19 in the country. Comparatively due to physical characteristics it seems that female group of the society have suffered more than the male. Therefore, the primary objective of this paper is to examine the impact of Covid-19 on the women group of the society. Making different strata and using questionnaires we have collected primary data. Data are also collected through group discussions. Paper assessed the impacts of Covid-19 on women in the state of Assam. Along with primary and secondary data paper used descriptive method of study for the analysis. It has been found that women group of the society have suffered negative due to Covid-19 in the state of Assam.

Review of available Literature

Policy brief report prepared by Ghatak, Neha et.al (2020) based on a 484 numbers of household level survey in rural and peri-urban areas of five districts of Assam stated that though Assam government had launched 'Bishwa vidhya Assam' app to promote mobile and TV based learning across the groups during Covid-19 but found inactive in real sense. Study explained that most phones (67 percent) were belonging to a male member of the family, and related issues of fear or distance

perceived by girl students becomes a barrier to access. A greater number of boys (51 percent) as compared to girls (47 percent) cited loss of learning.

Women's leadership Training Centre and four others (2020) have explained that women have reported difficulties while accessing doctors and medicines for other chronic/acute ailments and disability because the entire focus of the healthcare machinery is on Covid-19. Primary healthcare facilities like routine maternal and infant healthcare, reproductive and menstrual health concerns are remains limited to Covid-19 patients only. It also stated that as community and state redressed mechanisms (police, legal, etc.) are responding to the pandemic only, gender-based violence is emerging as a major issue that needs immediate attention.

Objective of the Study

Due to its multi facets nature now it is somewhat impossible to assess the complete impact of Covid-19. It has become a complex job for researchers. The pandemic has impacted either in positive or in negative the every aspects of the society. It has impacted across the class, creed and group in every society. Primary objective of this paper is to evaluate the impacts of Covid-19 on the women group of the society. Multidimensional impacts of Covid-19 on the women are studied in the paper. Specific objective is to assess the impacts of Covid-19 with regard to Income, Health, Employment, Consumption, Education/Training and Food Supply/Security on the women in the state of Assam.

Data collection and Methodology

The pandemic Covid-19 and resultant national and local lockdowns or unlocks have impacted (either positive or negative) each and every individuals of the country or society. It has impacted across the ages or across the group, across the society. Women are definitely not in the outside of the impacts. Young girls, married women and aged females might have suffered a lot during Covid-19 and after wards in the lockdowns.

Related data are collected from the state of Assam in phases- during January-February 2022. All together there are 460 sample units for data collection. Young adult girls, working women, house wives and aged females are considered for data collection randomly from the entire state of Assam. Questionnaires and schedules are prepared for data collection. Besides the primary source of data collection, secondary data are also collected from different available published sources. Descriptive methodology is used for the study. Tables and diagrams are also used to better explain the situation.

Analysis and Findings

Four categories of women- working women, house wives, age old women and girl students are considered for data collection from the state of Assam. All sample units are matured enough to explain the impacts of Covid-19 in their respective family. Maturity in sample units is observed by taking into consideration of age, education and family obligation. Altogether six variables- Income, Health, Employment, Consumption, Education/Training and Food Supply/Security are considered to assess the impacts of Covid-19. Perception of different category of women with regard to the negative impacts of Covid-19, considering the majority of units with regard to the variables under observation is stated in Table-1.

Table-1: Women with regard to negative impact of Covid-19

	Perception of Women					
	Income	Health	Employment	Consumption	Education/ Training	Food Supply/Security
Working women						
House wives	✓		✓		✓	
Age old	✓		✓		✓	✓
Student	✓		✓			✓

Source: Primary data

Majority of the working group of women stated that their income, health, employment, consumption, training or education and food storage have negatively impacted by the Covid-19. Women those who are working under the private organization or ownership have stated that their income has reduced a lot. If they do not go for work they do not get salary. There was no transportation during lockdown to go for their duty and they didn't get any salary. Majority of the working women maintained their livelihood or family only from their past savings. Some of them also took loan from relatives and some of the micro finance societies. Health of working women has also deteriorated during Covid-19. Some of them also infected with the disease Covid-19. Their employment and consumption level have all suffered negative due to Covid-19. They were also unable to store sufficient food for family. Usually they eat fresh vegetables and fruits which they bring when they return from duty. But during lockdown there is no duty and no vegetables and fruits available for consumption. About 80 percent working women reported that they faced food shortage during Covid-19. Some of the samples also mentioned that their weekly training has also postponed due to Covid-19 in the state.

Out of six variables under observation house wives directly stated negative impacts in three. About 53 percent house wives mentioned that they were unable access the proper health care facilities due to shortage of money during the lockdown. In case of income and employment they stated reduced a lot but that is not their own but their husbands. House wives also mentioned that continuous education of their children have impacted a lot due to Covid-19 in the state of Assam. Majority of the samples mentioned that children cannot go for online education because their mobile devices are small only. Shortage of power supply is also a problem to go for online learning.

Age old women are also suffered a lot due to Covid-19 in the state of Assam. Regarding health they straight mentioned the negative impact. According to them, now they have to maintain a lot due to Covid-19. They cannot go out of their rooms for morning or evening walks. They mentioned mental sufferings and depression due to Covid-19. With regard to income, employment, education and food security as well aged women mentioned negative impacts in their respective families.

As it is found girl students also suffered a lot due to Covid-19 in the state of Assam. Regarding health, consumption and education they straight mentioned negative impact of Covid-19. They cannot attend in their regular classes and go for data collection for the ongoing researches. Their consumption level has also reduced a lot due to closer of regular exercises. Gym houses were running with restrictions, on the other hand there was no transportation to avail the services at all. With regard to income and employment also they mentioned negative impact in their families due to Covid-19 in the state of Assam.

Thus with regard to all the stated six variables of the study- Income, Health, Employment, Consumption, Education/Training and Food Supply/Security, Covid-19 has impacted negative over the women group in our study area i.e. in the state of Assam. Majority of the women in the state of Assam has suffered a lot due to Covid-19.

Policy Prescription

1. Women must get special packages from the concerned ministries to get rid of the negative impacts of Covid-19 in the state of Assam.
2. Widow or divorcee women must get special attention from the ministries and some facilities must be arranged for their safe livelihood.
3. Women must get preference with free of cost in government and private hospitals and government provided isolation facilities.
4. Pregnant women and women with babies must get regular health check up in their residential places or houses.
5. Women must get preference in socio-economic schemes of government especially in job and income guaranteed rural development schemes. Etc.

Conclusion

Covid-19 has changed the entire structure of human society. A few people have gained in terms of money but majority of the others have lost both in terms of money and lives in the pandemic. Women have suffered a lot due to the pandemic and different containment initiatives of government. Different categories of women have suffered in different manners during the period. Some have suffered staying within the boundary and some others have suffered by staying outside the boundary. Different physical health issues, mental depression and family problems have created havoc during and immediately after the Covid-19 induced lockdown. Governments along with the civil society organizations must come forward and help at utmost level the women who have suffered due to the pandemic.

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IMPACT OF SOCIAL MEDIA ON WOMEN IN CURRENT SCENARIO

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

Introduction

Social media is a combination of two words i.e. Social and Media and is an umbrella term for electronic communication in real time.¹ Infact, the world of internet today has become a parallel form of life and living. People are now capable of doing things which were not imaginable a few years ago. The internet is fast becoming a way of life for millions of people and also a way of living because of growing dependence and reliance of mankind on these machines. Internet has enabled the use of website communication, email and a lot of anytime anywhere IT solutions for the betterment of human kind. It is through internet that offers great benefit to society by way of living and earning.

Different forms/types of Social media

- Social Networking Sites :Facebook, Instagram, WhatsApp, etc.
- Microblogs and blogs :Twitter, Tumblr, Pinterest, Yammer, Meetme
- Collaborative projects :Wikipedia and Social Bookmarking
- Content Communities :YouTube, Daily Motion, Imagr, TikTok and FlickrR
- Virtual game worlds sites :PlayStation VR Worlds

The most popular social media sites by GlobalWebIndex, flagship report, 2018 such as Facebook, YouTube, Messenger, WhatsApp, Instagram, Twitter, LinkedIn, Skype, Snapchat, Pinterest, etc.²

Social Media towards Women Empowerment

Women Empowerment in a country like India, which is knowledge based society and involves in enhancing the abilities of women and developing their skills to attain the insight and knowledge. Women play a pivotal role in the growth, betterment and development of the society and nation building. Empowering women has become a debatable topic in the India. It has emerged as an important topic in contemporary time as the concept and process of development will be incomplete without the active participation and full involvement of women. Empowering women is the most important as it aims at inspiring and motivating them to come out from adverse situation be it societal, religious, psychological, economical and fight for their rights for better life. Women empowerment must be social, psychological, financial or economic. Few illustrations of Women Empowerment like Hema Subramaniam who is a blogger, author, chef and food consultant³, Sabina

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¹ Dr. Matin Abdul, Laskar Mahmudul Hasan, Purkayastha Nabarun; Sociology of Social Media, ABS Books, Ed.2021, Pg:5

² <https://www.gwi.com> visited on 14.09.2022

³ www.humansofbombay.in visited on 13.09.2022

Chopra is the founder of Yatra.com which is famous online travel portal in India, LahuKaLagaan - It means tax on blood a social media campaign by Mumbai based NGO which demanded exemption of 12% GST tax on sanitary pads in 2017.

Impact of Media/Social Media on Women

Although internet is one of the fastest modes of communication and has spread its sphere, covering all possible shades of mankind. But as the saying goes, 'every good side has a bad side too.' The same is true with the computer and internet technologies too.

The absence of gender sensitivity in the media is confirmed by the inability to wipe out the sexual orientation-based stereotyping that can be found in public and private neighbourhood, public and worldwide media associations. Women have been outlined in the most great and tasteful manner from one perspective and, on the other hand, they have been overcomes of foul, disgusting and revolting portrayal. Women have essentially stayed inside their homes whereas men are going to work outside. The depiction of sexual orientation as an item within the media is all around reported. Papers, TV, films, magazines, hoardings and banners, link and television have developed quickly around the world and of all the well-known methods for broad communications, TV has the most effective mass intrigue and acknowledgment. With the increase of girls as shoppers of things, there has been an unpretentious change within the idea of promotions that are put out which claim women as buyers, as hostile demonstrating women to attract clients to the item. Women play a critical role job in publicizing the both as purchaser and as influencers. The delineation of women in Indian publicizing has been a remarkable issue of dialogue now. The specialists against the indecent representation of girls in promoting emphatically accept that the women's good and societal position is usually decided and supported the extent of introduction of her organic structure to general visibility of public.

Legal Provision Protecting Women in the Modern Information Technology Era

The Indecent Representation of Women (Prohibition) Act was passed in the year 1986. Under this Act, Indecent Representation was characterized in Section 2(c)⁴ as depiction in any manner of the figure of a woman, her form or body or any part thereof in such a way as to have the effect of being indecent or derogatory to women or is likely to deprave, corrupt or injure the public morality and morals. The Indecent Representation of Women (Prohibition) Act, 1986 accommodates the guideline of representation of women in the media. It precludes revolting portrayal of women through advertisements, books, compositions, and works of art, figures or in some other way. Section 4 prohibits the creation, sale, recruitment, distribution, course, sending by post any books, flyers, slide, film, composing, drawing, and so on⁵. Section 292, 293 and 294 of the Indian Penal Code define and

⁴ In Section 2(c) of Indecent Representation of Women (Prohibition) Act - "indecent representation" is defined as meaning "indecent representation of women" in any way to have the effect of being indignant or derogative of a woman, or of being corrupt or of being susceptible to public morality, or moralistic depravity.

⁵ Section 4 of Indecent Representation of Women (Prohibition) Act: Prohibition of publication or sending by post of books, pamphlets, etc., containing indecent representation of women.—No person shall produce or cause to be produced, sell, let to hire, distribute, circulate or send by post any book, pamphlet, paper, slide, film, writing, drawing, painting, photograph, representation or figure which contains indecent representation of women in any form: Provided that nothing in this section shall apply to— (a) any book, pamphlet, paper, slide, film, writing, drawing, painting, photograph, representation or figure— (i) the publication of which is proved to be justified as being for the public good

penalise obscenity. Despite those, they are still representing women indecently especially in movies, songs, advertisements, etc. and indecent references to women which has the effect to denigrate women which is also derogative to women. These legal provisions are not specifically dealing with the issue of safety of women in this technology era. Further, Section 499 of Indian Penal Code can be interpreted in way that any individual who believes that his/her reputation is being harmed by a visible representation published on the internet can invoke this provision which exclusively accounts for remarks on social media or obscene images or videos posted for public consumption⁶.

The Constitution of India guarantees equal right to life⁷, education⁸, health, food and work to women but the same modesty of women seems not to be protected in general in the Information Technology Act, 2000. The Information Technology Act, 2000 ("IT Act") main purpose of the Act is to provide legal recognition to electronic commerce and to facilitate filing of electronic records with the Government.

The government has also established a cyber police station where complaints relating to cyber crime are entertained and taken care off. Infact, now even a local police station has a cyber cell to deals with cyber related complaint. Despite all these and other penal provisions in other statutes, it appears that legislative provision relating to obscene and indecent portrayal of women is rampant and common on various platforms of social media, which is largely lacking any sort of control from any authority. What only appears is the facility that most platforms provide to report anything which appears objectionable, but there seems nothing more than this to check such indecent and obscene portrayal of women.

In a recent development, the government constituted an expert group to study the gaps and challenges in handling cybercrimes and prepare a road map for effectively tackling cybercrimes and based on the group's recommendations, the Cyber Crime against Women and Children (CCPWC) scheme has been approved by the government.⁹

Role of Judiciary

In every legal system, which accepts the democratic form of government, the Judiciary plays an important role. It is most important wing of the government, which resolves the conflicts among the parties. For the development of the society, the smooth and powerful adjudicative authority is

on the ground that such book, pamphlet, paper, slide, film, writing, drawing, painting, photograph, representation or figure is in the interest of science, literature, art, or learning or other objects of general concern; or (ii) which is kept or used bona fide for religious purposes; (b) any representation sculptured, engraved, painted or otherwise represented on or in— (i) any ancient monument within the meaning of the Ancient Monument and Archaeological Sites and Remains Act, 1958 (24 of 1958); or (ii) any temple, or on any car used for the conveyance of idols, or kept or used for any religious purpose; (c) any film in respect of which the provisions of Part II of the Cinematograph Act, 1952 (37 of 1952), will be applicable.

⁶ Section 499 of Indian Penal Code: Defamation—Whoever, by words either spoken or intended to be read, or by signs or by visible representations, makes or publishes any imputation concerning any person intending to harm, or knowing or having reason to believe that such imputation will harm, the reputation of such person, is said, except in the cases hereinafter expected, to defame that person.

⁷ Article 21 of Constitution of India deals with Protection of life and personal liberty - No person shall be deprived of his life or personal liberty except according to procedure established by law.

⁸ Article 21-A of Constitution of India

⁹ https://www.mha.gov.in/division_of_mha/cyber-and-information-security-cis-division visited on

required. The changing nature of the society increases the role of the adjudicatory authority in the present days. In the era of Information and technology, the criminals are using new technology to commit the crime. Therefore, appropriate judicial approach towards the technological offences is required for prevention of the crime.

In *State of Tamil Nadu vs. Suhas Kutti*¹⁰, was the first conviction case under the Information technology Act, 2000. Indian court firstly convicted for the offence of cybercrime. The judgment was pronounced in the year 2004, within the seven month after filling the FIR, which brings the conviction for the cybercrime. The Hon'ble Judge of the Additional Chief Metropolitan Magistrate has passed the order of conviction. In this case, the victim was a divorcee who constantly harassed by annoying phone calls presuming that she would solicit them because of a message posted on yahoo message group followed by forwarding emails. The message was extremely obscene, defamatory and annoying. The accuse turn out to be her family friend and interested in marrying her. The accused was held guilty of offences under Section 469, 509 IPC and 67 of IT Act 2000. The accused had convicted and sentenced for the offence to undergo RI for 2 years. Under section 469 IPC to pay fine of Rs.500/-and, for the offence u/s 509 IPC sentenced to undergo 1 year Simple imprisonment and to pay fine of Rs.500/-, and for the offence u/s 67 of IT Act 2000 to undergo rigorous imprisonment for 2 years and to pay fine of Rs.4000/- All sentences to run concurrently.

In *Avinash Bajaj vs. State (N.C.T) of Delhi*¹¹, the famous Baze.com case, the CEO Avinash Bajaj was arrested for an advertisement by a user to sell the DPS sex scandal video. The video was not uploaded on the portal, despite that Avinash was arrested under Section 67 of the Information Technology Act. It was subsequent to this case that the intermediary guidelines were passed in 2011 whereby an Intermediary's liability would be absolved if they exercised due diligence to ensure obscene content is not displayed on their portal. The court granted bail to Mr. Bajaj subject to furnishing two sureties of Rs.1 lakh each. The court ordered Mr. Bajaj to surrender his passport and not to leave India without the permission of the court. Court also ordered Mr. Bajaj to participate and assist in the investigation.

A PIL filed based on a letter from an NGO named Prajwala dated 18.02.2015, the Hon'ble Supreme Court's Suo moto, in order to curb circulation of child pornography, rape, gang rape videos on the Internet through social media websites, had directed the central government to create an online portal and hotline number where anonymous complaints can be filed against those responsible for uploading such offensive videos. When the matter came up for hearing on 18.05.2018, a status report was filed by the ASG that the Cyber Crime reporting portal is in its final form and shall be launched on or before July 15, 2018. Further, the Hon'ble Supreme Court had also sought from the parties before it, i.e., Yahoo, Facebook Ireland, Facebook India, Google India, Google Inc., Microsoft, and WhatsApp, to give a report on the recommendations of the Ajith Kumar Committee on measures taken to stop the uploading and sharing of such videos on the Internet, and since the entities had not furnished any affidavit detailing the same, they were fined `1,00,000/- (Rupees One Lakh) each for their apathy in not complying with the directions of the Hon'ble Supreme Court.¹²

¹⁰ C No. 4680 of 2004

¹¹ 116 (2005) DLT 427

¹² Re: Prajwala Letter Dated 18.02.2015, SUO MOTO WRIT PETITION (CRL) No(s). 3/2015

Conclusion

The major objectives of social media must be to perform the programmes referring to improvement of women's status that they're clear to assert themselves as mortals, equal socially, morally and politically with men. There should be a positive portrayal of women paying attention to their role altogether facets of life. Though women's role is increasing in all spheres in the country, the crime rates on women are also on increase and use of technology is one of the factors. Various laws are there for the defense of women and to protect their rights in all told aspects of life. The social media is to reinforce instead of reducing prejudices and stereotypes. Although anyone can become a victim of online abuse, it might be that women are subjected to a unique form of abuse, in which threats of rape and other forms of sexual violence, are used as a new form of violence against women. These threats have been used particularly at women in the public domain- it is essentially a new form of subordination used to control women, who are deemed to be acting out of social convention.

The law is responding, but slowly. The more needs to be done to better protect not only women, but other individuals from online abuse. The government should do various awareness programmes on how to use the technology and social media. This awareness can be carried out with collaboration with law colleges as a legal awareness programme. Moreover, women should be also self aware on using the social media platforms and various facets of technology.

Advertisement and its role in changing perception bringing Transgender into Mainstream

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Abstract

The positive representation of the transgender community in the narrative of advertisements can change the way society has looked at them from centuries. The positive representation of the transgender community through narrative advertisements of storytelling will break bias in India's social construct. The inclusivity of the transgender in the advertising will help the society accept them as a mainstream gender breaking the stereotypes. Narrative approach or the storytelling method instead of direct selling is more appropriate to communicate such crucial and sensitive issues like transgenders as it could stimulate audience's emotions more effectively.

Ad Recall Survey Method, a descriptive research methodology has been chosen for the study. The respondents were told to recall about the advertisements and the narrative components on transgender themes. Views on potential ad themes where transgenders can be featured with good narratives were also sought from the respondents through an open-ended questionnaire

Key words: *Transgender, Advertisements, Inclusivity, Storytelling, Stereotype*

Introduction

Equal representation of gender through mass media can contribute to significant changes in the society. Advertisements, a popular media in India has always taken the lead in gender presentation since its inception. It, like other media, is a major source of images of ideal gender roles ¹. It always has been a powerful and effective mass media to portray the gender roles in the society. Advertising plays a profound role in shaping attitudes and expectations in relation to gender. ² The advertisements keep us telling in different way that Man have comes from Mars and Women from Venus, but for decades, the transgender community remained invisible in our advertisements.

The transgender or the third-gender community are recognised as *Hijras* or *Kinner* in India and termed *Chhakka* which is termed offensive and derogatory. This gender occupies a special place in Hindu Mythology. The transgender characters like *Mohini*, the female avatar of *Vishnu*, *Aravan*, *Shikandi* of Mahabharata, *Ardhanarishvara*, the androgynous composite of Shiva and Goddess Parvati and many such characters hold equal status to other genders in Indian mythology. Despite the divine and varied heritage of transsexual, these individuals are always has been subject to stigma and biases in our society. They earned their living by begging in trains or dancing in celebrations and exchanging blessings for money in child birth and weddings. Many of them do not have required official documents to claim government benefits and employment opportunities as they were abandoned by their families during their early childhood.

Advertisements, being a powerful weapon to bring changes and influence the audiences is expected to bring transformation and change in the society raising voice and standing for the cause of the transgenders. Whereas in India, this mass media has not been able to meet the expectations in case of the transgenders. The inclusivity of transgender in advertisements of mainstream media is rarely seen

because of its sensitivity. Such topics needed to be carried with more airtime and emotional approach because sensitive issues can impact the advertisement campaign and the brand, if not carried rightfully. Narrative approach or the storytelling method instead of direct selling is more appropriate to communicate such crucial issues as it could stimulate audience's emotions. The mainstream media so far has adopted the direct selling strategy through its short commercials to reach to their target audiences. Short commercials are made for television, radio and newspapers for reaching to the target audiences due to time constraint and for capturing wide visual attention. Short ads though are effective in informing the audiences but longer advertisements with narration are assumed better for making an emotional connection. Such long commercials with narration and storytelling strategies are possible in the new media and social media. These new media have the advantage of running time and it is a fast, inexpensive and effective way to reach to the audiences. It gives them the opportunity to connect with the brand and the messages every time they log in. New contents and new messages can be communicated through advertisements to the audiences within seconds of posting it. They can reach to the maximum number of potential buyers with their ad stories as compared with print or television media. The new media unlike mainstream media has more opportunity and scope to promote advertisements through narrative communication.

Narrative communication is a form of communication that is based on stories to communicate information. It can be presented through written, spoken, images, visuals or audio or any combination of these. Narrative is a story telling technique to communicate the message. It conveys the core message by telling a story. Storytelling in advertising is used to communicate a message. The story telling technique increases the effectiveness of the messages through narratives. The components of narrative i.e., story, characters and plots help to add motions and values to the messages and makes connection with the audiences. It adds a human element to the content which helps people trust brand more easily. The audiences feel closer to the characters, the story and events that is presented through the narratives.

A Forbes article (2012) stated that advertising plays the same role in your regular media diet vegetables play in regular diet. Just like veggies, advertising plays an important role in sustaining a body; in this case, a diverse body of content." Hence, it is believed that narrative advertisements with its diverse content can promote inclusion and equality of trans people within the society. Using the emotional appeal in storytelling, narrative advertisements can end discrimination and dominant social ideology on transgenders. The community faces discrimination as people thinks they are born out of hormonal disorders and defective planetary positions. Misconception prevails like they are good at only clapping hands, abusing people and extorts money forcefully. People find their gestures and body language different from normal human beings. They believed they are only meant to dance and sing and give blessings in exchange of money and earn livelihood by begging in trains and traffics and not fit for any employment opportunities. Frost and Elichaoiff (2014) viewed that the changes in the content of advertisements can bring about "important shifts in dominant ideas.³ The narrative advertisements with a sensitive and socially important storyline and message can raises questions about discrimination and denial of rights of transgender people in India. It can successfully change the ideologies that is associated with the transgenders people.

Review of Literature

A narrative consists of a collection of stories which together convey a common worldview or meaning - it is a shared interpretation of the world and how it works. Narratives make things easier to

remember and understand ⁴. A narrative advertisement i.e., the one that gives information about the product in the form of a story, generates higher indicators of the awareness of the advertisement than a physical advertisement, that is, providing facts or direct descriptions of product features and benefits. ⁵. Story is regarded as an effective advertising format to deliver messages and promote communication. Storytelling strategy in advertising help built a deeper connection with the audiences ⁶. Storytelling through narratives is uniquely effective in portraying and conveying experience ⁷. In the design of story plot for the ad, we included one main character and one event, which is the minimum element of a story ⁸(Genette & Levonas, 1976; Hong & Cho, 2016).

Characters are created in the plot of a story; the main characters usually appear with opponents, and helpers to resolve the problems or the conflicts in a story ⁹ (Singer & Bluck, 2001). In addition to it, Lakoff (2008) has highlights the importance of emotion in a narrative structure.¹⁰ If an advertisement adopts the narrative components like story, character, story plot as a format of storytelling advertising then the audiences would also go through narrative processing to respond to the ad.¹¹(Kang J-A, Hong S, Hubbard GT. The role). Stories with these components can communicate messages in highly specific and emotionally impactful ways.

The Supreme Court in a landmark ruling in 2014 recognised transgender as a third gender, giving them equal rights and access basic services. On September 6, 2018 the Supreme Court of India decriminalised section 377 of the Indian Penal Code. With this judgment, the gay community got a legal nod to sexual rights. The effect of both the ruling soon gets reflected in popular culture like advertising too. Their portrayal and representation in the advertisements also saw an increasing trend. It initiated a conversation in the country where for years, talking about the queer community was a taboo in the Indian advertising industry.

Now with the growth social media, more and more brands keeping the trans community in mind in their creatives or narrative ad campaigns.¹² The issue of transgenders gaining momentum in the advertising industry is itself a mirror to the changing mentality of society. There have been some path-breaking campaigns in acknowledging the community and giving them a voice. ¹³ A new ad from Vicks India featuring a transgender mother and her daughter gone viral. The heart touching ad tells the real story of how Gauri Sawant, a transgender woman and activist, came to adopt Gayatri, a young girl whose birth mother died of AIDS. ¹⁴

The stereotyping and lack of representation of the community in advertising was challenged by many brands and they came with progressive and empowering advertising narratives. It is through the act of storytelling that individuals assess their social positions in their respective communities, grasp the goals and values of their social groups and communities, internalize their social conventions, and understand who they are vis-à-vis one another. (Fischer, 2003, p. 162) ¹⁵ It can help the transgender community to gain recognition and greater respect in the society. The narrative advertisement can drive changes in their life. It can be a tool for social change. Narrative story telling advertising strategies is an effective way to convey their personal and social experiences with the society and its people.

Singer, J. A., & Bluck, S. (2001). New perspectives on autobiographical memory: The integration of narrative processing and autobiographical reasoning. *Review of General Psychology*, 5(2), 91–9

Objectives of Research

1. To study the inclusivity of transgenders in the narrative advertisements.
2. To know those themes that can be incorporated in narrative advertisements for improving the images of transgender within society.

Research Methodology

A descriptive research methodology has been used for this study. Ad Recall Survey Method has been chosen for the study. Ad recall Survey is the process of following up with an audience after an advertisement is run to understand what the respondents recall about the advertisement. Views on potential ad themes where transgenders can be featured with good narratives were also sought from the respondents through an open-ended questionnaire.

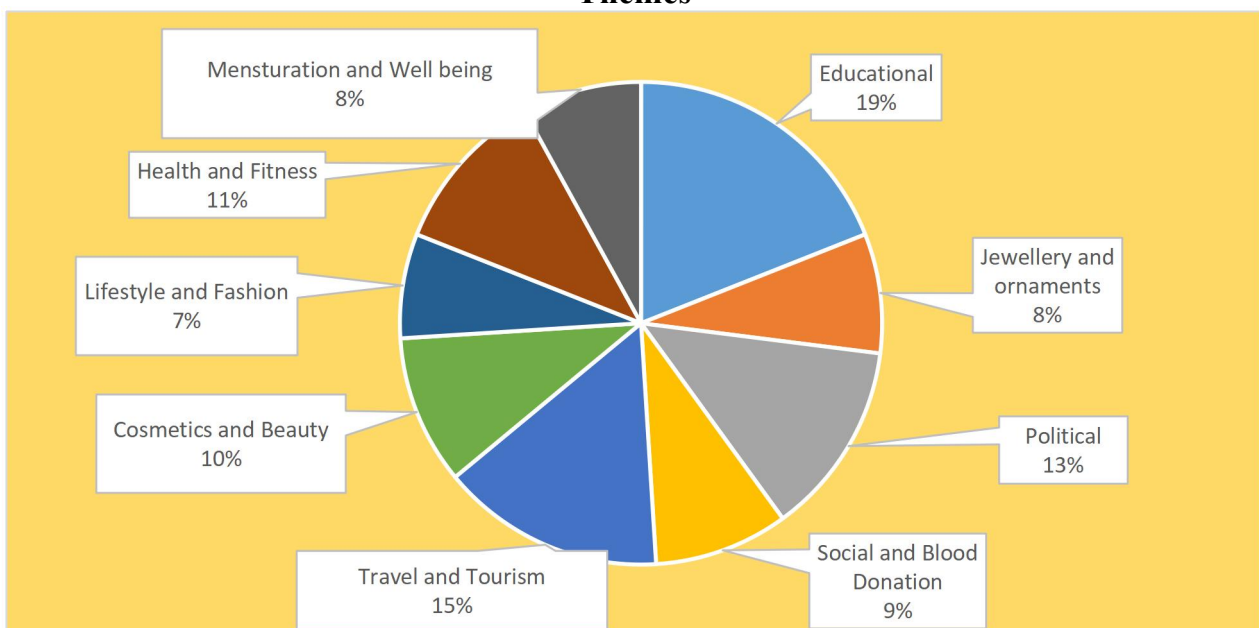
Ad recall responses of respondents on narrative ads				
Respondent	Story Message	Characters	Story Plot	Ad Recall Point
Respondent 1 Brand: Vicks	# Touch of Care Transgender deserves 'touch of care' and should have equal civic rights as others	Gauri Sawant, A transgender women and activists and her adopted daughter	The ad tells the story of how Gauri Sawant, a transgender women and activists, adopt and raised an orphan, Gayatri being her mother. Gayatri wants to be a lawyer while her mother wanted her to be a doctor. She wanted to fight for the civic rights of her mother who she thinks should be treated equal like all other genders.	Ad Recall point: Gauri Sawant, the transgender mother.
Respondent 2 Brand: Preganews	#GoodNewsIsGenderFree Gender and Transgender Equality	Transgender and the grandmother	The ad opens with a group of transgenders who come to bless a pregnant woman by saying she will have a baby boy. The mother-in-law told them to bless that both mother and the child is healthy-be it a boy or girl. The	Ad Recall point: Transgender giving money as blessings

			narrative ends with the transgender group returning after the baby girl is born and blessing her giving her money. The transgenders, who are often known for demanding money on new-born, shown to have given money instead, breaking the old customs as they too believe in gender equality.	
Respondent 3 Brand: Aaj Tak	#Just one more step toward India Tomorrow Transgender identity as 'Others'	India's first transgender sub-inspector	This ad campaign has shown the story of India's first transgender sub-inspector who have fought multiple court cases to attain her goal. It too informed about the inclusion of transgender as a separate category of gender in various government and private forms as 'Others'. It has given them the recognition of identity.	Ad Recall point: The sub-inspector showing the "Others" category in birth form to the new-born family.
Respondent 4 Brand: Ralco Tyres	#Free The Roads Ending discrimination against Transgenders	Transgender commuter and the gentleman	The ad demonstrates on discrimination against transgenders they face in everyday life. How the transgender not allowed to board bus and ignored by taxi and auto drivers. When she loses all hope but then a gentleman	Ad Recall point: Passing on Helmet and lift to the transgender commuter

			stops and offers her a lift. The advertisement inspires to choose humanity over the biasness against transgender community and urge to change the mindset.	
Respondent 5 Brand: Bhima Jewellery	#Pure as Love Acceptance of Transgenders	A Transgender daughter and parents	The advertisement narrates the story of a parents who collected jewellery for their transgender child's wedding without hatred or denial. It shows their acceptance and the unconditional love and support she received from her family irrespective of her choice of gender.	Ad Recall point: The transgender bride
Respondent 6 Brand: Brooke Bond	#SwadApnepanKa End prejudice against transgender.	A Transgender Tea seller and an old-age grandmother	The advertisement has made an attempt to address the prejudice faced by the transgender community. The grandmother, opens the window to handover money to the transgender. But to her surprise, she offers her tea from her tea stall. The grandmother was later seen giving her blessings to the transwomen for the cup of tea for her act of kindness while she stuck in traffic because of heavy rain.	Ad Recall point: The grandmother blessing the transgender teaseller

The above table shows that the respondents recall the advertisements because they are somewhat emotionally and mentally attached to the storytelling narratives and the characters. The main character in all the advertisements are transgenders. These characters are performing the action, delivering the dialogue and moving the story along the plot. All the ads that were recalled by the respondents conveys the core message of social inclusivity of transgenders through the structural elements of narrative storytelling- story, character and story plots. If we see the recall points of *Respondents 10 and Respondents 3*, we could see they liked the narrative because leading characters portrayed the are real life and was inspirational. *Respondents 8 and Respondents 4* remembers the helping character that have come forward to help the transgenders as a token of humanity. *Respondent 2 and Respondent 6* liked the idea of showing our old generation coming forward for a change and accepting the transgenders. *Respondent 5 and Respondent 7* recalled the advertisement as they feel the acceptance by the family and society of these people has been beautifully portrayed. *Respondent 1 and Respondent 9* feels showing inclusivity of transgenders in society will help accept them as a mainstream gender. Inclusivity is the start of talking about the issues that they are facing. The characters of the narrative advertising have been successful in leaving behind strong memories in the mind of the respondents. Thus, the presence of the transgender as the main character in these narratives enables the audiences to relate to the story in the ad. With the growing popularity of digital media, there can be seen an increase in the narrative or story telling advertisements. Narrative creation process with personal video, blogs, podcasts, digital imagery, multimedia games, social media, and augmented reality has offer new pathways for creativity, interactivity, and self-expression.¹⁶

Respondent Response on Inclusivity of Transgenders in Potential Advertisement Themes



The respondents have given their choice of preferences of narratives ads where they more like to see the transgender as the main character or centre of the story. Advertisements related to Education,

Politics, Social and Blood Donation Campaigns, Health and Fitness, Travel and Tourism, Lifestyle and Beauty, Consumer Products, Menstruation and Well Being and Jewellery and Ornaments were preferred by the respondents. The choice of preferences of the respondents shows that the mainstream and social media has managed to break the taboo through the representation of the transgenders as the lead characters in the advertisements. The respondent's choice reflect that the society wants to see them in the mainstream like other genders. They want them to be the role model and face of popular brands engaged with social, political, educational and consumer products and services. By doing this they not will leave an impact on audience's mind but can change the myth, perception, stigma and superstitions related to the third gender in India.

Conclusion

The advertising media is moving from the stereotype towards positive representations. The brands need to come more often with narratives where the transgenders can present themselves with more power and more voice. Narrative ads are more persuasive and influential than the direct product ads. The narrative advertising ensures that the audiences relate to the main characters in the ad i.e., the transgenders and to their problems and conflicts which is not so possible in case of direct ad due to air time limitations. The brands have made them inclusive with narrative ads and storytelling method of communications. It has helped the audiences to connect with them emotionally, understand them and accept them without discrimination. The trans people too are finally getting into the mainstream because of such presentation in mass media. Positive portrayal of the transgenders and its community will definitely help change the way the society looked them for centuries. The narrative ads with strong storytelling content will end the stigma and biasness towards them. The issues of transgenders gaining momentum in the advertising industry is itself a mirror to the changing mentality of society. The popularity of this neglected community in the ad world is growing and giving them a voice that they deserved.

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Participation of women in Indian labour force: Issues and challenges

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Abstract

India's economy is growing, with an increasing GDP and a working-age population expected to climb to over 800 million people by 2050. Despite this growth, less than one-quarter (20.3%) of women aged 15 and older participate in the labor force as of 2020 (compared to 76.0% of men). Women account for only 19.9% of the total labor force in India. India's low labor force participation rate for women is due in part to restrictive cultural norms regarding women's work, the gender wage gap, an increase in time spent for women continuing their education, and a lack of safety policies and flexible work offerings. Recent job stagnation and high unemployment rates for women, exacerbated by the Covid-19 pandemic, also keep women out of the labor force. This paper analyses the share women in labor force participation. It also discusses the issues and challenges in women labour labor force participation in India. It also discussed the role of government to increase the women labor force participation in the employment.

Key words: Entrepreneurship, Issues, Challenges, Government, Initiatives.

Introduction

Women's socioeconomic role goes unrecognised in India. Most women work as unpaid caregivers, household managers or in other home-based positions; only a minority work outside the house. While women are better educated and enjoy improved healthcare than before, they continue to face structural, social and economic barriers to paid employment. That limits women's individual economic advancement and constrains India's social and economic progress. Women's potential remains as an untapped resource in the country.

Despite significant strides, India's growth story has ignored women. The World Bank estimates that 75% of working-age women (35% of India's working-age population) currently do not have paid work. Only 59% of women have access to mobile phones, with an abysmally low internet penetration rate of 19%, and only 35% of women actively use their bank accounts, further limiting their opportunities. Finally, although women represent 42% of the agricultural labour force in India, women own just 2% of farmland.

Table – 1 shows the expected women population in India by 2030. According to IMF report, there is need to unlock the economic potential of up to 400M women by 2030. Of the approximately 432

million working age women in India, about 343 million are not in paid formal work. An estimated 324 million of these women are not in the labor force; and another 19 million are in the labor force but not employed.

Table – 1

Women population by 2030

Women population by 2030	Population in million
Labour force - employed	89
Labour force - unemployed but seeking	90
Outside labour force - non-participating, may or may not be seeking	324
Total working age population 2018 (Ages 15–64)	432
Addition (2018–30)	54
Total in 2030	486

Sources: International Monetary Fund (IMF); World Bank; Centre for Monitoring India Economy (CMIE); Bain & Company analysis

Women work participation rate in word:

Women’s labour force participation rate (LFPR) in India, already among the lowest in the world, continues to decline. The decline of working women between the ages of 15 and 24 may be partially attributable to an increased focus on education. However, the secular decline and recent stagnation in participation rates for women between 25 and 64 is alarming (see table - 2). Women’s labor force participation in India is amongst the lowest in the world. 73 per cent of the women in UK are participation in labor force and 69 per cent of women in Russia and China.

Table -2

Female LFPR (% of female population ages 15–64)

Sl. No.	Country	% of women participation in labour
1.	UK	73
2.	Russia	69
3.	China	69
4.	US	67
5.	Ghana	65

6.	Brazil	61
7.	Indonesia	54
8.	Philippines	48
9.	Sri Lanka	38
10.	Bangladesh	38
11.	Egypt	25
12.	Pakistan	25
13.	India	25
14.	Iran	18
15.	Jordan	15
16.	Iraq	13

Sources: World Bank data; Ministry of Statistics and Programme Implementation (MoSPI); ILO.

Unemployment rate among women in India

Ironically, women who are actively participating in the workforce are 2.9 times more likely than men to be unemployed. Additionally, as per a 2019 study by the Centre for Monitoring India Economy (CMIE), women graduates are more than 3.5 times more likely than their male peers to be unemployed. Overall unemployment in India is 7%, but unemployment among women is 18%. In addition, unemployment for women with a tertiary education is even worse (table - 3).

State wise women workforce participation in India:

In 2011, the Workforce Participation Rate at all India level was 25.51% for females and 53.26% for males. While there is no rural – urban gap for males (53%), there is considerable rural – urban gap for females (rural -30%, urban- 15.4%). Workforce Participation rate for females is significantly higher at 41.8% in rural areas against urban participation rate of 35.31%. In Himachal Pradesh, workforce participation rate for female is highest (44.82%), whereas the same is lowest in Delhi (10.58%) among States/UTs (Table - 4).

Table - 4

State/Union Territory	Rural			Urban			Combined		
	Female	Male	Total	Female	Male	Total	Female	Male	Total
Andaman & Nicobar Islands	17.9	59.1	39.8	17.7	60.35	40.47	17.81	59.59	40.08
Andhra	44.6	58.4	51.5	19.1	54.14	36.75	36.16	56.98	46.61

Pradesh									
Arunachal Pradesh	39.5	48.5	44.1	21.3	50.91	36.97	35.44	49.06	42.4
Assam	23.7	53.1	38.7	14.9	56.79	36.41	22.46	53.59	38.36
Bihar	20.2	46.7	34.0	10.4	44.90	28.62	19.07	46.47	33.36
Chandigarh	14.2	62.2	42.6	16.0	56.34	38.17	16.00	56.51	38.29
Chhattisgarh	46.3	56.4	17.4	51.3	53.09	35.66	39.70	55.59	47.68
Dadra & Nagar Haveli	33.4	56.8	45.9	14.7	66.51	45.48	25.25	61.57	45.73
Daman & Diu	15.9	58.2	38.6	14.5	75.12	53.58	14.89	71.48	49.86
Delhi	9.7	49.3	31.1	10.6	53.08	33.34	10.58	52.99	33.28
Goa	22.6	55.5	39.1	21.5	57.48	39.89	21.92	56.76	39.58
Gujarat	32.0	57.1	44.9	11.4	57.18	35.73	23.38	57.16	40.98
Haryana	20.8	50.1	36.4	12.1	51.15	32.95	17.79	50.44	35.17
Himachal Pradesh	47.4	59.0	53.3	19.9	55.72	39.22	44.82	58.69	51.85
Jammu & Kashmir	20.8	46.3	34.2	14.5	52.68	35.23	19.11	48.11	34.47
Jharkhand	35.0	50.8	43.0	10.1	46.72	29.26	29.10	49.76	39.71
Karnataka	38.8	59.8	49.4	20.8	57.81	39.66	31.87	59.00	45.62
Kerala	20.2	53.6	36.3	16.0	51.76	33.12	18.23	52.73	34.78
Lakshadweep	12.6	52.3	32.9	10.5	44.56	28.01	10.96	46.25	29.09
Madhya Pradesh	39.3	54.3	47.0	15.1	51.66	34.18	32.64	53.56	43.47
Maharashtra	42.5	56.7	49.8	16.8	55.16	36.95	31.06	56.00	43.99
Manipur	41.2	52.4	46.9	33.2	49.87	41.41	38.56	51.58	45.09
Meghalaya	35.0	47.0	41.0	23.6	47.68	35.63	32.67	47.17	39.96
Mizoram	41.9	53.9	48.0	31.1	50.89	40.98	36.16	52.35	44.36
Nagaland	52.3	55.7	54.0	25.9	47.95	37.44	44.74	53.42	49.24
Odisha	29.7	56.5	43.2	14.1	54.08	34.81	27.16	56.11	41.79
Puducherry	21.1	54.2	37.4	16.1	54.41	34.84	17.63	54.36	35.66

Punjab	14.3	54.9	35.6	13.2	55.51	35.75	13.91	55.15	35.67
Rajasthan	42.7	51.7	47.3	12.0	50.75	32.27	35.12	51.47	43.60
Sikkim	44.6	61.0	53.3	24.8	57.52	41.90	39.57	60.16	50.47
Tamil Nadu	41.2	60.0	50.7	21.8	58.54	40.16	31.80	59.31	45.58
Tripura	26.3	55.3	41.1	16.0	56.97	36.76	23.57	55.77	40.00
Uttar Pradesh	18.3	47.4	33.4	11.3	48.94	31.16	16.75	47.71	32.94
Uttarakhand	32.9	49.1	41.0	11.3	50.98	32.36	26.68	49.67	38.39
West Bengal	19.4	57.2	38.7	15.4	56.84	36.69	18.08	57.07	38.08
India	30.0	53.0	41.8	15.4	53.76	35.31	25.51	53.26	39.79

Source: Census 2011, Office of the Registrar General, India.

1. Challenges for women participation in labor force participation

Reasons Due to the varied nature of the population composition and the differing statuses (both economic and social) which women enjoy across different states, the reasons for low female employment are varied. The following analysis provides a general view of the reasons behind low female employment however these reasons are hypothesis based on academia reports, a government study will go a long way in unearthing the forces which drive female employment and its counter, unemployment. This analysis becomes all the more relevant as it is revealed that, in comparison to other South Asian countries, India does not perform well in terms of Female LFPR.

1.1. Gender Differences:

While an oft-cited reason leading to low economic empowerment of women, it is of paramount importance driving low female employment. Gender differences and consequently preference for the male child and adult has an impact on the economic capacities of women from birth. Male preference and consequently low regard for females leads to inadequate health and education opportunities, from a very young age. Improper nutrition and lack of education deters women from being healthy contributing members of the work force.

1.2. Lack of Quality Employment Opportunities:

This reason is especially valid for rural regions, employment opportunities in rural areas have not kept pace with the growth in the urban regions. The Unemployment Rate (UR) for women in the rural population is 47/1000 which is significantly higher when compared to male UR standing at 21/1000. While domestic duties are a major impediment to any kind of employment, few or the lack of major formal employment opportunities for rural population have particularly hurt the progress of economic empowerment for females. Even entrepreneurship opportunities for rural population are hard to come due to lack of banking infrastructure in the far-flung areas and weak market linkages in others. It is safe to say that while these factors hurt the economic interests of all population, they especially have an overwhelming impact of female employment as they are the more vulnerable gender.

1.3. Responsibility of Household Care

Sometimes, while debating falling women LFPR, we miss a very important point that most of the women are already working as “household care providers”. This degree may differ based on one’s economic, cultural & social status and availability of family support. Hence, when women join any job or start self-employment, their domestic duties put them in a disadvantageous position as compared to men. According to Organization for Economic Co-operation and Development's (OECD) Unpaid Care Work Paper (2014), Indian men devote only 36 minutes to unpaid care responsibilities while women spend 360 minutes doing it every day. The report also observed that gender inequality in unpaid care work is the missing link in the analysis of gender gaps in labour outcomes, such as labour force participation, wages and job quality.

1.4. Unable to Work “Extra” Hours

For the first time, in the Periodic Labour Force Survey (PLFS) 2017-18, information on hours worked in different categories of paid work was collected. It is seen that in regular wage/salaried employees category, men worked 7-8 hours more in a week than women in both urban and rural areas. This difference was more than 11-12 hours in case of self-employment or casual work categories. This can be misinterpreted as “productivity” loss by employers or contractors (despite women investing 10 times more time than men on a daily basis in unpaid care responsibilities at home), and they prefer hiring men over women if there is no pertinent need that only women can do that task.

1.5. Same Reasons, Different Impact

In the last two decades of our skilling work which was to prepare youth for entry-level jobs, mainly for service & healthcare sectors; we have noticed the key reasons for women who drop out from job to be divided into two broad categories: (a) Personal: marriage, lack of family support, health issues, higher education, domestic duties (b) Job Related: office distance, work timing, difficulties in getting leaves etc. Though similar reasons apply for men too (other than domestic duties), the impact on quitting the job is more on women than men due to their vulnerable economic, cultural and social status in the society.

1.6. Absence of Segmented Approach

Issues are different for different segments of women workforce, as we have various categories under self-employed and wage-employed. As per Economic Survey 2019-20, under the self-employed category, we have women employers those who hire workers (0.5 per cent), own-account workers who do not hire workers on regular basis (20 per cent) and contributing unpaid family labourers (32 per cent); under wage employed category, we have regular wage & salaried workers (21 per cent), and casual workers (27 per cent). Other than this, the third category is dependent contract worker, who generally undertake production or services on a contract (e.g. those who generally work on piece-rate basis). Now when we think of increasing women LFPR any one solution or policy reform may not work. We need to think for each of these segments, understand their key challenges and come up with solutions which will address issues related to that particular segment rather than having a blanket approach.

1.7. Lack of Major Reforms

Globally many countries are able to impact women LFPR successfully, such as 80 per cent in Switzerland to 73 per cent in Japan and 68 per cent in the US, and all of them brought some major reforms like - tax cuts for second earners, childcare services, expanded parental leave policies, flexible working hours, creating enabling environment at workplace and scrapping some outdated laws to make this happen. Ruchir Sharma argued this point in his recent book *The 10 Rules of Successful Nations* that a 2014 survey of 143 emerging countries the World Bank found that 90 per cent have at least one law that limits opportunities for women and how countries can get a bigger economic boost from working women by just lifting existing restrictions. In India's case introducing Domestic Workers Act can be a low hanging fruit which can directly impact more than 4.5 million such workers (of which 65 per cent are women). As per the International Labour Organization (ILO), in India domestic workers numbers are under-reported and actual numbers can be somewhere between 20 million to 80 million.

1.8. Vocational and STEM Careers

The argument that higher number of women participating in education, including higher education in Science, Technology, Engineering and Math (STEM) is the reason why India is witnessing falling women LFPR also tells us that most of these women would aspire to get quality jobs. But the Technical and Vocational Education and Training (TVET) system in India still does not offer many opportunities for women to build demand-led skills. For example out of total enrolments in ITIs not more than 13 per cent enrolment are of women and their training completion rate is less than 5 per cent. In addition to the quality and outdated curriculum which affects participants of these programs, women participants face extra challenges of lack of proper hostel infra, toilet facilities, availability of women trainers and lack of women-friendly trades. Though there are provisions for women-only ITIs (WITIs) but numbers of such ITIs are very limited as highlighted in the seminal book *India Skills Challenge* edited by Prof. Santosh Mehrotra.

1.9. Occupational segregation

Between 1977 and 2017, India's economy witnessed a surge in the contribution of services (39 percent to 53 percent) and industry (33 percent to 27 percent) to GDP. The proportion of rural men employed in agriculture fell from 80.6 percent to 53.2 percent, but rural women only decreased from 88.1 percent to 71.7 percent (NSSO data). Between 1994-2010, women received less than 19 percent of new employment opportunities generated in India's 10 fastest-growing occupations.

1.10. Increased mechanisation

In agriculture, and as the use of seed drillers, harvesters, threshers and husking equipment increased, men displaced women. In textiles, power looms, button stitching machines and textile machinery phased out women's labour. Nearly 12 million Indian women could lose their jobs by 2030 owing to automation, according to a McKinsey Global Institute report.

1.11. The income effect

With increasing household incomes, especially over the last three decades, the need for a "second income" reduced. Consequently, families withdrew women from labour as a signal of prosperity.

This “income effect” can explain approximately 9 percent of the total decline in the female labour force participation rate between 2005 to 2010.

1.12. Gender gaps in higher education and skill training

Tertiary-level female enrolment rose from 2 percent in 1971 to only 30 percent in 2019 (World Bank data). As of 2018-19, only 2 percent of working-age women received formal vocational training, of which 47 percent did not join the labour force (NSSO, 2018-19). Consequently, women form only 17 percent of cloud computing, 20 percent of engineering, and 24 percent of data/artificial intelligence jobs (WEF, 2020).

1.13. Social norms

Unpaid care work continues to be a women’s responsibility, with women spending on average five hours per day on domestic work, vs. 30 minutes for men (NSSO, 2019). Women face inordinate mobility restrictions such that only 54 percent can go to a nearby market alone (NFHS, 2015-16). Women regularly sacrifice wages, career progression, and education opportunities to meet family responsibilities, safety considerations, and other restrictions.

In this context, the COVID-19 pandemic has come as a shock, resulting in massive job losses for women, especially informal workers, and slower recovery of women-led microbusinesses. It has also increased domestic work, deepened gender digital divides, disrupted girls’ schooling and placed millions of female health workers at risk.

2. Government Initiatives for improving female participation in in workforce:

The government has taken several initiatives to improve women's participation in the labour force. In order to encourage employment of women, a number of protective provisions have been incorporated in the labour laws for creating congenial work environment for women workers.

These include providing training to them through a network of Women Industrial Training institutes, National Vocational Training Institutes and Regional Vocational Training Institutes. Government has taken various steps for generating employment in the country like encouraging various projects involving substantial investment and increasing public expenditure on schemes like Prime Minister's Employment Generation Programme (PMEGP), Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS), Pt. DeenDayal Upadhyaya Grameen Kaushalya Yojana (DDU-GKY) and Deendayal Antodaya Yojana-National Urban Livelihoods Mission (DAY-NULM).

Aatmanirbhar Bharat Rozgar Yojna (ABRY) Scheme has been launched with effect from 1st October 2020 to incentivize creation of new employment along with social security benefits and restoration of loss of employment. This scheme reduces the financial burden of the employers and encourages them to hire more workers.

Pradhan Mantri Mudra Yojana (PMMY) has been initiated by Government inter alia, for facilitating self-employment. Under PMMY collateral free loans upto Rs. 10 lakh, are extended to micro/small business enterprises and to individuals to enable them to setup or expand their business activities. About 70 per cent of the loans have been given to women entrepreneurs.

2.1. Other initiatives of the Government for increasing women participation in labour force:

- The Maternity Benefit (Amendment) Bill, 2016 entitles a woman working in the organized sector to 26 weeks of paid maternity leave. With regard to childcare, the Maternity Benefit (Amendment) Act, 2017, has created a provision to provide for crèche facilities in every establishment having 50 or more workers.
- The Protection of Women against Sexual Harassment at Workplace Act, 2013 defines sexual harassment at the workplace and creates a mechanism for redressal of complaints. It also provides safeguards against false or malicious charges.
- There are many other laws such as the Equal Remuneration Act, 1976; Factories (Amendment) Act, 1948 which seeks to provide equality and fairness in women working condition.

3. Conclusion

India's growth story has left behind a key demographic: women. Despite improvements in social parameters, India's growth does not translate to the economic inclusion and development of women. Rather, women's participation in the labour force has stagnated and is expected to decline further because of labour trends, technological disruption and constraining social barriers. Government policies should aim at addressing the falling FLPR have mainly focussed on launching employment programmes with special provisions to incentivise female employment such as MGNREGA, PMEGP, MUDRA; diluting protective legislation; launching special skill training programmes; and heavy investment in programmes that support education of the girl child. Much attention has been given to addressing the underlying social norms that compel women to be primary care-givers and disproportionately place the burden of care responsibilities on women.

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POLITICAL PARTICIPATION OF RURAL WOMEN IN THE PANCHAYATI RAJ SYSTEM OF ODISHA: ISSUES AND IMPLICATIONS

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Abstract

Odisha is the land of villages. So, the development of Odisha is directly dependent upon the development of the villagers. Women, who are considered the backbone of the rural economy not always treated with due respect. The main objective of the Panchayati raj institution are to enrich the life of the rural people and make them socio-economically healthy and make the women empower. This paper intends to study the constitutional provision which are specifically given to women. But the rural women of Odisha are still in a shell of inhibition to become free birds in a different environment. This article tries to eradicate the factors contributing to the inhabiting situation among rural women in the area of political participation and suggest a solution for their empowerment.

Keywords; women participation, local governance, 73rd amendment, Panchayati raj

Introduction

Women play a significant role in society, but due to the patriarchal form of society, they possess a lower status in society. Participation in politics is the democratic right of every citizen. But in the rural area half of the population cannot enjoy their democratic right transparently because they belong to the category of “women”. And they are supposed to work in the private sphere of society. The historic 73rd constitutional amendment act was facilitating the role of women, especially in local governance. Despite all these constitutional provisions, there is very low satisfactory development seen in the case of participating in the process of decision-making at the Panchayati Raj level. Even the political culture of our country does not encourage the participation of women in politics. Although Odisha was one of the pinner states that accept the Panchayati raj activities very after the independence till now in rural areas the women are far away from empowerment, especially in the field of political participation.

Introduction to rural local governance in india:

In a federal country local governance is the part of the state government which mainly deals with the local administration. In India, the rural local government is called Village Panchayat. The rural local self-government comprises village panchayat, intermediate panchayat, and district panchayat, which are mostly known as “The Panchayati Raj institution in India. The word panchayat means “assembly” and “raj” means “rule”. Traditionally panchayats comprise the wise and older people accepted by the local community and they settle disputes between the individual and between the villagers.¹³ Panchayat mostly defines the council of five people who solve most of all disputes of the

¹³ Mallick, D. S. (2018). *The Role of Women Representatives in the Local Self Government (Panchayat Raj) with special reference to Thane District–A Study* (Doctoral dissertation, MADURAI KAMARAJ UNIVERSITY).

villagers. In ancient Rig Veda time, the village bodies were called “Sabhas”. In all villages, the panchayat is the grassroots governance body, which has both executive and administrative power. But in the British period, the local self-government is getting less important and emphasized the urban governing body.

Gender and rural local governance

Gender identifies the social relations between men and women. From the ancient time, it is seen that in the fields of decision-making and political participation women stand lack behind as compare to men. Because women are emphasized to do work in the private sphere, and the male is supposed to take decisions, in the public as well as the private sphere. Women share half of the population so whichever policies and programs are made for the betterment of society, women should be aware and take part in that policy formulation. Because policies should be accountable, transparent, justiciable, and equitable.¹⁴

Structure of Panchayati raj institution in India

The Panchayati Raj institution in India can be introduced by the Community development Programme initiated in 1952. In January 1957 Balwant Rai Mehta committee was a committee appointed by the Government of India to examine the work of the Community Development Programme and the National Extension Service (1953), and to suggest measures to improve their work. In January 1958 the committee's recommendation was implemented by NDC, and this prepare the stage for the introduction of Panchayati Raj Institutions all over the country. The committee recommended the establishment of the scheme of ‘democratic decentralization, which is known as Panchayati Raj. This makes to the establishment of a three-tier Panchayati Raj system. Which were Gram Panchayat at the village level, Panchayat Samiti at the block level, and Zila Parishad at the district level.¹⁵

Constitutional provision for women

Before considering the 73rd constitutional amendment there are some provisions made by our constitution maker which has given more confidence to women to become empowered.

In the preamble of the Indian constitution, it is mentioned that the principle of social, economic, and political justice for all citizens.

Part three of fundamental rights is guaranteed by the articles of 14 which is equality before the law and equal protection of the law, likewise, article 15 describes -the prohibition of discrimination in the ground of religion, race, caste, sex, or place of birth, and the article 16 guarantees equality opportunity in the matter of public employment.

part 4 of DPSP of the Indian constitution guarantees through article 42 that the state should make provisions for securing justice and humane condition of work and for maternity relief. 39A of the Indian constitution talk about equal justice and free legal aid. 39D of the constitution describes that there is equal pay for equal work for both men and women. Article 39E of the constitution discuss

¹⁴ Kaur, J., Swami, I., Sehrawat, H., & Sharma, M. S. Akoijam Mamata Devi. *Age (in years)*, 18(25), 26-30.

¹⁵ Vermais, N. M. P., & Srivastava, A. (2020). *The Routledge Handbook of Exclusion, Inequality and Stigma in India*.

that the health and strength of workers, men and women and children are not abused and the citizen are not forced by economic necessities to enter avocations unsuited to their age of strength.

Article 51A of fundamental right talk about every citizen renouncing practices derogatory to the dignity of women.

73rd constitutional amendment

The historical 73rd amendment act of 1992 added a lot of provisions in rural local self-governance which facilitated the role of women in the Panchayati raj system for the whole of rural India. This Amendment provides 33 percent of elected seats reserved for women at local government level in urban and rural areas.¹⁶

Article 243D talks about no less than one-third of a seat reserved for women in every panchayat and such seats to be allotted rotation-wise, and in that seat, must include the scheduled caste and scheduled tribes women in the panchayat election. Further, no less than one third of the total number of offices of chairpersons in the panchayat at each level shall be reserved for women.¹⁷

Rural Local Governance in Odisha and Women's Participation

In 1936 Odisha became a separate province. After independence in the field of implementation of the Panchayati Raj institution Odisha take it as a function of rural administration. In 1948 the Government of Odisha enacted Orissa Gram Panchayat Act. During the chief ministership of Nabakrushna Choudhury, creation of the Anchal Fund under the Orissa Estate Abolition Act of 1951.¹⁸ Biju Patnaik was the dynamic chief minister of Odisha during his tenure (1961-63) giving more importance to the participation of women in the local governance system, and he ensure at that time those who are elected at the local level got adequate training regarding on political and administrative matter. Today Odisha has a three-tier system of village local self-governance structure these are in the village level there is a gram panchayat, a block-level there is a panchayat Samiti, and district level there is a Zilla Parishad. There is 50% of seats are reserved for women in the local governance.¹⁹ At present there 1,00,876 elected representatives are representing the state at the local level and 50% are women.²⁰ After the 73rd amendment, more than 25000 women were first time selected at the local governance level.²¹

¹⁶ Singha, K., & Singh, M. A. (Eds.). (2016). *Identity, contestation and development in Northeast India*. Routledge, Taylor & Francis Group.

¹⁷ Laxmikant, M. (2019). *Indian Polity-For Civil Services and Other State Examinations*: by M. Laxmikant. McGraw-Hill; Sixth edition (27 December 2019); McGraw Hill.

¹⁸ Biswal, M. (2020). Political Participation of Women at Local Level in Odisha. *International Refereed Social Sciences Journal. India, 1*, 18-26.

¹⁹ Sokrab, T. E. O. See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/45459776> Hypothalamic hamartoma presenting with gelastic seizures, generalized convulsions, and ictal psychosis.

²⁰ Chhotray, V. (2016). Justice at Sea: Fishers' politics and marine conservation in coastal Odisha, India. *Maritime Studies, 15*(1), 1-24.

²¹ Naik, M., & Pattnaik, T. (2017). Participation of Women in Panchayati Raj System in Odisha. *The Researchers' International Research Journal, 3*(1), 29-40.

Issues encountered by women in political participation

There are four types of political participation by women (1) women's participation as voters (2) women's participation as a candidate (3) women's participation as campaigners (4) women's participation in the actual decision-making process.²² It is seen that at the village level due to lack of proper knowledge either women are hesitating to go to the polling center or they are going by the influence of their male members.

Due to the reservation policy, many women got elected as a member of local governance but they are working as a rubber stamps in the hand of their male family members. Even, after getting elected in the election they act according to their male member.

Illiteracy is one of the major problems for which a woman can't vote for a proper candidate. Also, after get elected as a member of local governance she does not know what to do she acted merely as the mouthpiece of the male family members.

A woman is always overburdened with family responsibilities. If we compare a male with a female those who participates in formulation of policies in local governance, we can realise as a male it may his only job to do but as a woman she must do her family work as a daughter, wife and mother then she can be focused in her public job.

Because of poor socioeconomic background, they feel lack of confidence in participating on the decision-making process.

The patriarchal system and lack of communication skill were some major challenges faced by women in the sphere of participating in the decision-making process at the local level.

Indifferent behaviour by the other male member of the local body makes them uncomfortable at the work environment and due to lack of knowledge sometimes women are misguided by the local bureaucracy.

Fear and insecurity are some reasons which force them to think about their participation in local governance.

Lack of family support is the most important reason for a woman to not participate in the political process.

Underestimating by the local bodies and by the villagers makes them helpless sometimes.

Less experience in the decision-making process and criminalization of politics makes them fearful.

A perspective on the way toward solutions

- Government should ensure a 100% literacy rate among the women of rural areas. Because education gives them the confidence to take their own decision. Not only does education help them in confidence-building but also it helps them in the decision-making process.

²² Sokrab, T. E. O. See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/45459776> Hypothalamic hamartoma presenting with gelastic seizures, generalized convulsions, and ictal psychosis.

- Due to lack of experience tanning program is very much required for an elected member.
- Government should provide separate found for empowering women through the five-year plan.
- An awareness program should be conducted for encouraging female participation in local governance.
- Government should make the women financially independent.

Conclusion

It is worth to mention that after making of all these constitutional provisions, the status of rural women in the field of political participation increases throughout the state. It bring a lot of positive changes among the rural women also. Although sometimes they became the hand-puppet in the hand of their male member but due to the reservation they are going to the office and attend some meetings, all these things make their confidence level high and also it is inspire the other women of the village for participating in the local governance system. However, there are still long way to go to make them politically empowered.

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A Study On Sexual Anxiety Among Young Adults

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Abstract

The major objective of the study was to evaluate the sexual anxiety of young adults. The study was conducted in Idukki district. The sample was collected through random sampling method. The study was conducted on 110 young married couples. The descriptive research design was used by the researcher. The main tool for data collection was Demographic data sheet and sexual anxiety scale. The statistical procedures used by the researcher was mean and standard deviation, 't' test and ANOVA. The study was revealed that there is a significant difference in sexual anxiety of young adults and general adults based on their class of studying and there is no significant difference of sexual anxiety based on age and gender.

Keywords: Sexual, Anxiety, Young, Gender

Introduction

The underlying symptom of sexual anxiety tends to be manifested as both a chronic physical desire for multiple partners and risky sex as well as a cognitive preoccupation and ideation with sex in general. In some, sexual anxiety may advance over and beyond the generalized physical sexual desire and ideation levels manifesting itself as a constant worry about sex that may be hard to control (Buchbinder, 1998). Sexual anxiety may also come to bear a modest indirect influence in other areas of a person's interpersonal life including one's relationships with their significant others and his workplace and daily functioning; not as much as generalized anxiety disorder or any other psychiatric disorder.

Sexual anxiety in young men may in part reflect young men's socially dependent and insecure life situation and social suffering. Young, unmarried rural men see marriage as the only release from sexual health problems although temporary relief is sought from private health care providers. A review of case studies on premarital sex in India reported a 15–30 % prevalence of premarital sexual experience for males and a less than 10 % prevalence for females (Jejeebhoy&Sebastian, 2004), and later survey data combining face-to-face interviews and an anonymous sealed envelope method reported 15 % of young men and 4 % of young women with premarital sexual experience (International Institute for Population Sciences& Population Council, 2010). Consequently, premarital sexuality in India is mainly non-contact sexuality.

There is a role of biological factors in sexual performance anxiety. A physiological basis for anxiety's role has been delineated for several sexual dysfunctions. For example, a high level of anxiety (and stress) may interfere with the normal erectile process: anxiety typically prompts elevated sympathetic nervous system response whereas the process of erection demands a predominantly parasympathetic response. Furthermore, elevated cortisol (a stress hormone) has been associated with diminished erectile response and greater self- 7 reported "worry" (Rowland et al., 1987).

Sexual performance anxiety refers to the fear that an individual will not measure up to some preconceived expectation within the context of sexual interaction. Whether related to concerns about body image, one's masculinity or femininity, or aspects of sexual response itself, such anxiety can disrupt normal sexual response and result in unsatisfying sex with one's partner. Although an individual may take steps to increase (or decrease) the likelihood of autonomic activation for arousal and orgasm, such responses cannot generally be "controlled" or "willed" as occurs in Sport or Stage. Although the extent to which sex-related performance anxiety is a concern within the general population is unclear, sexual situations automatically represent demands on sexual performance (Barlow, 1986), suggesting a fairly pervasive phenomenon.

Review of literature

Dianne L. Chambless, Judith L. Lifshitz, 2010 conducted a study on self-reported sexual anxiety and arousal. This study was designed to provide initial validity data on the Expanded Sexual Arousal Inventory developed by E. F. Hoon (1978) and (b) to investigate the relationship of self-reported sexual arousability to anxiety. Subjects were 252 female undergraduates and 90 female volunteers from the community who completed inventories concerning their sexual responsiveness. The arousal and anxiety scales were found to be uncorrelated, whereas a third scale, satisfaction, was so highly correlated with arousal as to be redundant. These findings indicate the relationship between these two variables is not simple. However, it should be noted that the current subjects were not severely sexually anxious, and it cannot be concluded from these data that very high anxiety might not inhibit arousability.

Dèttore, Pucciarelli&Santarnecchi, 2014 conducted an empirical study on Anxiety and Female Sexual Functioning. This study examined the effect of state/trait anxiety and anxiety sensitivity on sexual responding and the propensity toward sexual inhibition/excitation in women without an anxiety disorder (n = 100, M age = 28.8 years) compared with women with an anxiety disorder (panic disorder or generalized anxiety disorder, n = 30, M age = 30.2 years). Participants completed self-report measures of state and trait anxiety, anxiety sensitivity, sexual functioning, and sexual inhibition/excitation. Women with an anxiety disorder reported worse sexual functioning compared with those without an anxiety disorder (except for desire, 18 lubrications, and pain) and a greater propensity toward sexual inhibition, because of the threat of performance failure and its consequences. Dispositional anxiety and related worries significantly predicted various types of sexual dysfunctions. Findings suggested the importance of considering the relation between anxiety and sexual functioning to design optimal prevention and therapeutic interventions for women with anxiety disorders.

Research methodology

The specific objectives of this study are as follows:

- To find out whether there are any gender differences in sexual anxiety among young adults.
- To find out whether there are any differences in sexual anxiety based on their age.
- To find out whether there are any differences in sexual anxiety based on their religion.
- To find out whether there are any differences in sexual anxiety based on their employment.

In this study researcher use descriptive research design. The sample consisted of 120 married young adults and used convenience sampling. The researcher used questionnaire method of data collection with the view to fulfil the general and specific objectives set by the researcher. The researcher used both primary and secondary method of data collection in this study.

Researcher used sexual anxiety scale to find out anxiety level of respondents. The sexual anxiety scale (SAS) has been developed by Dr. Pramod Kumar is Retired Professor of Psychology, Sardar Patel University, Vallabh Vidyanagar, Gujarat with a view to provide a handy tool studying the post marital sexual anxiety levels of persons, and also to identifying cases who may require psycho dynamic help to reduce their anxiety about marital sex.

Results

Table 1: The Mean of SD And Corresponding ‘t’ Value Obtained on The Basis of Gender

Variables	Mean of Boys N=50	SD	Mean of Girls N=60	SD	‘t’ Value
Sexual potency	13.4	4.135	14.48	4.398	1.322
Sexual inhibition	5.64	2.380	7.03	2.699	2.843
Sexual attractiveness	3.08	1.441	3.52	1.513	1.540
Sexual monotony	2.98	1.253	3.40	1.238	1.762
Sexual anxiety	25.10	7.812	28.43	8.175	2.173

Significance at 0.05 level of significance

The above table shows that there is a significant difference in sexual anxiety based on the gender. The ‘t’ value of sexual anxiety is 2.173 which is greater than the table value. The sexual inhibition also shows a significant difference based on gender. The ‘t’ value of sexual inhibition is 2.843 which is greater than the table value. The other subscales of sexual anxiety do not show any significant difference.

Table 2: The Mean of SD And Corresponding ‘t’ Value Based on The Employment.

Variables	Mean of Employed(yes) N=71	SD	Mean of Employed(no) N=39	SD	‘t’ Value
Sexual potency	13.42	3.857	15.03	4.880	1.89
Sexual inhibition	5.79	2.028	7.51	3.235	3.43
Sexual attractiveness	3.01	1.315	3.87	1.641	2.99
Sexual monotony	2.93	1.033	3.72	1.468	3.28
Sexual anxiety	25.15	6.283	30.13	10.066	3.18

The above table shows that there is a significant difference in sexual anxiety on the basis of employment. The ‘t’ value of sexual anxiety is 3.18 which is greater than table value. There is a significant difference in sexual potency. The ‘t’ value of sexual inhibition is 3.43 which is greater than table value. There is a significant difference in sexual attractiveness. The ‘t’ value is 2.99 which is greater than table value. There is a significant difference in sexual monotony. The ‘t’ value is 3.28 which is greater than table value.

Sexual anxiety in young adults show a significant difference based on the gender • Sexual anxiety of young adults show a significant difference based on religion • Sexual anxiety of young adults show a significant difference based on their employment. • Sexual inhibition of young adults shows a significant difference based on the type of family • Sexual anxiety of young adults do not show any significant difference based on marital status, educational qualification, type of family, family income, area of living, year of marriage, having children, occupation of spouse.

Conclusion

The focus of the study was to examine whether there is any significant difference in sexual anxiety based on age, gender, religion, marital status, area of living and other socio demographic data. The study revealed that there is a significant difference in sexual anxiety based on gender, religion, employment.

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Raising Voice for Gender Equality Through Education : The Story of Educational Institutes Of Arya Samaj in Haryana

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Abstract

We all know that Maharishi Dayanand Saraswati took many steps for women's rights in his lifetime and after his death, Arya Samaj followed the path shown by Maharishi and did many works for women's rights and gender equality. The state of Haryana in India was considered the most backward state in terms of gender equality and women's rights. In the Haryanvi society, there was a lot of male predominance, the people here considered women to be the shoes of their feet. Women were confined to their homes only. A girl from here used to live her life first under her father and later under her husband. Women had no right to read and write, nor was there any provision for female education from the government at that time. Arya Samajists took the initiative to end the plight of the women of Haryana and they saw women's education as the only option for this. Arya Samajis started girl education in Haryana and opened many schools and gurukuls for girls. These gurukuls and schools of girls gave amazing results, the girls who got educated from here started talking about their rights and also started making the surrounding area aware. Arya Samaj, through its educational institutions, gave an opportunity to the girls of Haryana to get Vedic education, so that the girls here could know the Vedas and the glorious times of India in which women were considered equal to men. The educational institutions of Arya Samaj also played an important role in ending many customs prevalent in Haryanvi society like child marriage, polygamy system, Sati system, purdah system etc.

Keywords: Gender Equality, Women Rights, Gender Bias, Arya Samaj, Haryana, Education, Kanya Gurukul

Introduction

Maharishi Dayanand Saraswati talked about equal rights and gender equality for women during his lifetime. After his death, Arya Samaj also kept these principles alive and did many works for gender equality and women's rights in Indian society. Although gender inequality existed throughout India at the time of the establishment of Arya Samaj, but the condition of women's rights in Haryana was very bad. When Arya Samaj started raising voice for women's rights in Haryana, they found that there is no awareness among women about their rights, mainly due to lack of education of women here. The scholars of Arya Samaj of Haryana felt that unless the women of Haryana are not educated, gender equality will not be brought in the society here. Therefore, they took many steps to promote women's education. At that time there was no arrangement of school etc. for women in Haryana. That is why Arya Samajists have established many girls gurukuls and girls schools, girls colleges here. The DAV organization of Arya Samaj also established many girls schools and girls colleges in

Haryana. These educational institutions of Arya Samaj gave miraculous results. The girl students who came out of these gurukuls and schools fought a great fight for gender equality and women's rights in the society. The girl students of these educational institutions have proved by reaching big positions that if women are given equal opportunities then they are not less than men in any way. The education of Arya Samaj has done what used to be impossible in appearance. In the Haryanvi society, women had to face many types of evil practices, the main of which were child marriage, polygamy, female killing, purdah system etc. The educational institutions of Arya Samaj also ran many campaigns against all these evil practices and made the society aware and fought for a long time for women's rights.

1. Arya Samaj started women's education in Haryana

In the beginning of the twentieth century, the female literacy rate in Haryana was negligible. There was no such thing as women's education in the rural areas of Haryana. The biggest contribution of Arya Samaj to the people of Haryana can be considered to have started women's education. Arya Samajis not only opened gurukuls and schools in Haryana for girls but also created such an environment in which people of conservative mindset of Haryana could send their girls to schools or gurukuls.

Initially, the number of girls in these Gurukuls and schools of Arya Samaj was very less, but the great teachers of Arya Samaj, with their hard work and dedication, gradually created such an environment that those who considered sending their girls to school as a sin, those people They also started feeling proud by sending their daughters to school. The introduction of women's education in Haryana with the efforts of Arya Samaj became the foundation stone for gender equality and women's rights in Haryana.

2. Campaigned for gender equality by giving the example of Vedas

Maharishi Dayanand, the founder of Arya Samaj, was a person who followed the teachings of the Vedas and we all know that it has been said in the Vedas that the society in which women live in pain and suffering, that society can never progress, so women should be respected and women should get equal rights as men. Maharishi Dayanand Saraswati ji used to repeat the lines of Rigveda which said that where women lead a miserable and painful life, the family soon perishes while the family where women are respected, that family is always prosperous. Arya Samaj placed many examples of Vedas in front of the people of Haryana in which gender equality and women's rights were talked about. The Arya Samajists told the people that during the Vedic period it was considered obligatory for a man to sit with his wife at the time of Havan and husband and wife had equal rights. We all know that the people of Haryana had a deep respect for the Vedas. When they again heard and understood the mantras of the Vedas from the mouths of Arya Samajis, there was a deep impact on their mind and heart. Arya Samaj's campaign for gender equality by giving the example of Vedas was successful.

3. Movement for gender equality through education

The roots of gender inequality in Haryanvi society were very deep. Discrimination between boys and girls started right from birth. Prayers were made to God for the birth of a boy while the birth of a girl was considered bad luck. There was also a huge difference in the upbringing of boys and girls. The girl used to be harassed by calling her *PraayaDhan*. Even in household chores, girls had to do more

work than boys. Mothers of Haryanvi society also considered a big difference between their sons and daughters, boys were given priority in food items. There is so much gender inequality that was not going to end in a day, so Arya Samaj started educating girls and aimed that when these girls grow up to take care of their household, then they will not discriminate among their children. Arya Samaj also believed that educating a girl has the potential to change the thinking of her entire family. The far-reaching thinking with which the Arya Samaj started the work of women's education, its fruits turned out to be very beneficial and this movement of gender equality through education proved successful.

4. Awareness campaign for women's rights through education

Women's rights had no place in the Haryanvi society in the early twentieth century. Women neither had the right to receive education nor had any right in property. Women also did not get any share in the property of their father or husband. The condition of women was so bad that they had no right to give their opinion in any decision of their house or society. Women had no right to take decisions about their own lives even about important decisions like marriage and divorce. The girl's father could marry his girl anywhere he wished, her opinion was not even taken from the girls about this. Seeing such a poor condition of women's rights in Haryana, Arya Samaj decided to run an awareness campaign for women's rights through its education. Arya Samaj provided equal education to boys and girls through Vedic education in its educational institutions. Arya Samaj also tried to convince people by giving examples of many religious texts that women should also get equal rights as men. After studying and writing from the educational institutions of Arya Samaj, when these girls went to their homes, they started raising their voice for their rights and when these girls grew up and took full responsibility of their household, then they tried to give all the rights to their next generation girls, which they deserved. Thus Arya Samaj's campaign for the awareness of women's rights proved successful.

5. Campaign against gender bias of Haryanvi society through education

Many types of gender bias are seen in the Haryanvi society of that time. The people of that time considered girls less than boys not only in physical strength but in every way. People believed that girls are only there to do household chores and produce children. It was considered the responsibility of boys to earn a living by going out of the house and girls were expected to stay at home and do only household chores. Girls were not allowed to do any work outside the home, so it was understood that there was no need to give them even basic education. Arya Samaj took the initiative to end these gender biases of Haryanvi society. The educational institutions of Arya Samaj started preparing public opinion against these prejudices through their education and at the same time many poets and singers of Arya Samaj went from village to village to make the society aware through their songs. Thus Arya Samaj was able to create public opinion against gender bias in Haryana.

6. Liberated women from many evil practices

In the then Haryanvi society, there were many evil practices like child marriage, female killing, widow remarriage, polygamy, dowry system, purdah system etc. These evil practices had made the condition of women in Haryanvi society from bad to worse. Due to all these evil practices, a girl born in Haryana used to lead a life worse than hell here. The contractors of the religion of that time had also distorted the religious texts and presented them to the people in such a way that people felt that all this is a part of our religion. Through the education given in the Gurukuls and schools of

Arya Samaj, explained to the students of Haryanvi Samaj that these customs used by them are actually evil practices. After studying in the educational institutions of Arya Samaj, the students came to know that these evil practices have no place in our religious texts and these students started raising their voice against these evil practices. In this way, Arya Samaj campaigned against all these evil practices and by preparing public opinion against all these evil practices played its important role in eliminating these practices to a great extent from the Haryanvi society.

Conclusion

In this way we have seen that Arya Samaj made great efforts to bring gender equality in Haryanvi Samaj. Arya Samaj fought for women's rights and gender equality by going many thousands of miles higher than the height any person or organization could go to in order to bring gender equality in Haryanvi society. The path taken by Arya Samaj proved to be the best way to bring gender equality and today if we look at the Haryanvi Samaj, we will find that there have been amazing improvements in gender equality and women's rights. Arya Samaj had started women's education through its educational institutions and today we see that the girls of Haryana have come a long way in the field of education. Although many educational institutions have been established in Haryana for women's education, but even today the educational institutions of Arya Samaj are engaged in providing free education to girls and are doing better work than other educational institutions.

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Role of Impact of Self Help Groups (SHGs) Bank Linkage Programme on Psychological Empowerment of Women in India: with reference to Krishna District, Andhra Pradesh

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Abstract

The aim of the present study is to understand the impact microfinance in the psychological empowerment of women in Krishna District, Andhra Pradesh. As the successive governments pushing microfinance agenda as a panacea of all problems it has grown into unmanageable proportions and resulted in crisis like situation. The study has consider 750 sample in the Krishna District of Andhra Pradesh and it identify various issues in SHG Bank Linkage programme in women empowerment. The study aims at an in depth analysis of various key factors in the microfinance sector and to suggest measures for proper delivery of the desired goals.

Key Words: Micro Finance, Women Empowerment, SHG, Psychological Empowerment

1. Introduction:

NABARD, through its' Micro Credit Innovations Department has continued its role as the facilitator and mentor of microfinance initiatives in the country. The overall vision of the department is to facilitate sustained access to financial services for the unreached poor in rural areas through various microfinance innovations in a cost effective and sustainable manner.

After more than 25 years of SHG Bank linkage, the programme has grown exponentially; the system has evolved and matured enabling the SHGs access to large loans under SHG BLP besides loans that SHGs have been able to access from their own federations and the NGO MFIs. As on 31 March 2020 the SHG BLP programme has reached many a milestone with a total membership of about 1.02 crore groups covering 12.4 Crore households across India. The programme has made an indelible mark on

the Indian financial landscape by extending loans to the extent of Rs. 1,08,075 crore to 56.77 lakh SHG as on 31 March 2020.

During the year 2019-20 the number of SHGs increased by 2.29 lakh with a corresponding increase in the savings by Rs. 2,827.57 crore as on March 2020. The savings outstanding of SHG with Banks as on 31 March 2020 has reached an all-time high of Rs. 26,152.05 crore. During the year the banks have disbursed loans of Rs. 77,659 crore recording an increase of 33.17 % over the last year. The total loan outstanding of SHGs also increased by 24.08 % and stood at Rs. 1,08,075.07 crore as on March 2020 as against Rs. 87,098.15 crore in the previous year. The gross NPAs of the bank loans to SHGs declined from 5.19% as on 31 March 2019 to 4.92 % as on 31 March 2020 at the all India level.

2. SHG Bank Linkage Programme in Andhra Pradesh

The broad vision of the program is to enable the poor households in accessing adequate formal credit at their doorsteps through their membership in SHGs. The objective of the program: Consumption smoothening or even servicing previous high cost debts Support existing livelihoods Finally, to implement Microcredit Plan (MCP), when households reach a stage where they can assume a higher degree of risk. The SHG movement in the Andhra Pradesh started in 1998, built on the principles of thrift, self-help and internal lending. The credit worthiness of these groups, which are otherwise unbanked, having no collaterals, have been built on their group discipline, repayment culture and accumulated corpus funds; and this resulted in SHG Bank linkage programme, under which, SHGs are being provided with credit by service area banks as per Micro Credit Plans of SHGs. Started in 2000, so far, the groups have availed bank loans of over Rs.50 thousand crores.

3. Need for the Study

The implementation of the AP government ordinance and similar moves in other states has permanently damaged the business models of MFIs, by impairing their growth, asset quality, profitability, and capital-raising ability. In turn, with the decline of the sector, the flow of credit to the under-served rural poor could also be seriously affected. Microfinance movement must have as its ultimate goal the desire to help the poor and enable them to come out of poverty. Providing credit for productive purposes at reasonable rates of interest must be the goal. The government and the sector had to decide together on the regulator and the type of regulations needed. Most states were already treating the sector on par with money lenders and unless there was an agreement on regulations, the sector would suffer.

4. Objectives of the paper

The objective of the study is to examine the role of microfinance in the psychological Empowerment in Krishna District, Andhra Pradesh.

5. Research Methodology

The broad methodology to be followed encompasses both qualitative & quantitative variables to enable an in-depth understanding of the impact of Microfinance on psychological empowerment of women in Krishna District, Andhra Pradesh.

5.1. Coverage

The size of the sample is 750 members of SHGs in the Ten select Mandals of Krishna District, Andhra Pradesh. The sampling was done keeping in mind that the problems associated with the SHGs might run across similar lines, therefore it was felt that a sample size of 10 Mandals out of 50 would be sufficient to develop a perspective of the problems associated with the groups. The mandals and villages were selected through the Probability Proportionate to Size (PPS) Sampling, which implies that the sampling is based on the population and thus enables coverage of all types of mandals: small, medium and large both in rural and urban. In each mandal, 5 villages were selected through PPS again and 15 SHG members in each village were selected through random sampling.

5.2. Data Collection

In general, the data was collected through questionnaires, personal interviews, focus group discussions, review of records / books and by interacting with people outside the Self Help Groups (SHGs) like Opinion Leaders in the villages. Specifically, the primary data will be collected with the help of specially prepared interview schedule (questionnaires). The schedule administered includes the questions related to the general information about SHG members income, expenditure, savings and employment details and standard of living, access to banking and financial services, decision making power, and social activities participation, etc.

5.3. Data Analysis

For the analysis of the data - mean, standard deviation and paired t-test were used. A paired t-test is useful to evaluate the difference in the economic status of the respondents, before and after joining the SHG. Apart from these, Z test and ANOVA are used for testing the significance relationships between variables. For the analysis of data statistical packages like SPSS and Ms-Excel were used.

6. Descriptive Statistics of the Study

Table – 1 shows the descriptive statistics of the study. The 50 per cent of the sample taken from rural area and remaining 50 per cent of the sample taken from rural area.

Table 1

Relation between area and loan taking from various sources of the respondents

Area	Only from SHGs	SHGs and other Sources	Total
URBAN	317	58(15.46%)	375
RURAL	312	63(16.8%)	375
	629	121(16.13%)	750

6.1. Relation between area and loan utilization of the respondents:

It is observed that the major utilization of the funds are utilized for own business (32.5%), necessities (32.5%) and education of the children (18.1%). Overall it is observed that only 42.5% of the loans are used for income generating activities. Repayment of Old debt (7.7%) and Housing (4.5%) amounts to be the other major utilizations (Table 5.17). A significant association is observed between area and loan utilization at 0.05 level of significance. Urban members spend more on necessities, education and repayment of old debts where as rural members spend more on own business, agriculture and allied categories (table-2).

Table: 2

Relation between area and loan utilization of the respondents

Loan Utilization	Urban		Rural		Total	
Necessities	70	18.7%	67	17.9%	137	32.5%
House Hold Goods	10	2.7%	11	2.9%	21	2.8%
Education	90	24.0%	46	12.3%	136	18.1%
Marriage	6	1.6%	8	2.1%	14	1.9%
Housing	9	2.4%	25	6.7%	34	4.5%
Health	2	0.5%	6	1.6%	8	1.1%
Savings	2	0.5%	4	1.1%	6	0.8%
Old debts	41	10.9%	17	4.5%	58	7.7%
Group Business	3	0.8%	1	0.3%	4	0.5%
Own Business	114	30.4%	130	34.7%	244	32.5%
Equipment	19	5.1%	12	3.2%	31	4.1%
Lending	4	1.1%	7	1.9%	11	1.5%
Gold	3	0.8%	3	0.8%	6	0.8%
Cattle	2	0.5%	24	6.4%	26	3.5%
Agriculture	0	0.0%	14	3.7%	14	1.9%
Total	375	100.0%	375	100.0%	750	100.0%

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	71.825	14	.000

6.2. Level of empowerment in various psychological aspects

Table- 3 presents the descriptive statistics of aspects of psychological empowerment. From the analysis it is observed that the self-confidence, awareness on children education and awareness on health improved to great extent among members after joining the SHG.

Table- 4 shows the correlation among various aspects of psychological empowerment. From the study, a significant correlation has been observed in all the factor of psychological empowerment. The correlation between self-confidence and other factors is low when compared to the correlation among other factors.

Table - 3

Level of empowerment in various psychological aspects

Psychological Empowerment	N	Mean	Std. Deviation	t	df	Sig. (2-tailed)
Self confidence	750	2.84	.378	3.646	749	.000
Skill development	750	2.69	.464	-5.377	749	.000
freedom of expression	750	2.79	.413	.417	749	.677
Awareness on children Education	750	2.82	.389	2.601	749	.009
Awareness on health and sanitation	750	2.80	.417	.939	749	.348
Happiness and peace in the family	750	2.77	.434	-.698	749	.486
Opportunities for learning	750	2.78	.414	-.290	749	.772

Table - 4

Pearson Correlation							
		Self confidence	Skill development	freedom of expression	Awareness on children Education	Awareness on health and sanitation	Happiness and peace in the family
Skill development	Correlation	.468**					
	Sig	.000					
freedom of expression	Correlation	.432**	.637**				
	Sig	.000	.000				
Awareness on children Education	Correlation	.356**	.499**	.610**			
	Sig	.000	.000	.000			
Awareness on health and sanitation	Correlation	.326**	.485**	.565**	.654**		
	Sig	.000	.000	.000	.000		
Happiness and peace in the family	Correlation	.369**	.514**	.566**	.538**	.644**	
	Sig	.000	.000	.000	.000	.000	
Opportunities for learning	Correlation	.360**	.584**	.601**	.580**	.575**	.663**
	Sig	.000	.000	.000	.000	.000	.000
**. Correlation is significant at the 0.01 level (2-tailed).							

6.3. Relationship between area of respondent and psychological empowerment

Table -5 shows the relationship between area of respondents and psychological empowerment. From the analysis, a significant difference has been observed in the psychological empowerment of urban

and rural members after joining the SHGs at 0.05 level of significance. Urban members have more empowerment than that of rural members.

Table - 5

Relationship between area of respondent and psychological empowerment

Area	N	Mean	Std. Deviation
Urban	375	20.06	1.739
Rural	375	18.94	2.539
Total	750	19.50	2.245

	t	df	Sig. (2-tailed)
Equal variances assumed	7.014	748	.000

7. Conclusion:

Self-confidence, awareness on children education and awareness on health are the highly improved aspects of psychological empowerment. A significant correlation has been observed in all the factor of psychological empowerment. It is observed that no significant differences in the psychological empowerment due to differences in family size and years of member ship.

A significant difference has been observed after joining the SHGs in the psychological empowerment of SHG members based on their area, age, community, amount of loan at 0.05level of significance. Urban members have more empowerment than that of rural members. Members having the age of thirties have more psychological empowerment than that of the members of other age groups. OC, SC, other minority community members have more psychological empowerment than that of the members of other communities. Members taking more amount of loan have more psychological empowerment than that of the members having less amount of loan from SHGs.

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PERCEPTION OF STUDENT TEACHERS TOWARDS WOMEN ACHIEVERS' SUCCESS STORIES

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There's something so special about a woman who dominates in a man's world. It takes a certain grace, strength, intelligence, fearlessness, and the nerve to never take no for an answer.

Rihanna

Abstract:

Over the years, we have reached quite close to attaining gender equality. We have women, all over the world, breaking glass ceilings in areas of education, work, politics, entertainment, etc. even after all that, women empowerment still fills many with apprehension. A study was conducted to understand the perception of student teachers towards the success stories of women achievers and to understand the impact of celebrating days like 'Women Equality Day' during assemblies have on their perspective on women empowerment. A special assembly was conducted at MES's Pillai College of Education and Research, Chembur, Mumbai which included thought for the day, News headlines regarding accomplishments made by women by India, role play of Dr. Kiran Bedi and Mrs. Doupadi Murmu, the President of India and a Video compilation of some common women who have achieved great heights of success in their lives. After the assembly, students were asked to give detailed feedback on the assembly. Feedbacks were received from 70 student teachers. The feedbacks were evident that the student teachers were quite inspired by the whole assembly and the success stories of women achievers. This shows celebration of such important days have the power to develop gender sensitivity and many other social values among student teachers

Introduction:

With changing times, the quality of life of women has changed. Women, in comparison to how they lived 50 years ago, live quite different lives now. They have started opting for higher education and are doing quite well at the place of work too. But still, when it comes to giving bigger responsibilities or handling important tasks, women are considered to be incapable, they are also not paid as well as men are. The level of progress between men and women is uneven.

When children, in India, are asked who their role models are, they will name some cricketers, actors or some male person from their family. There will be very few students who will come up with names of some strong women.

When the draw-a-scientist study (DAST) was first conducted 50 years ago with elementary school students in the US and Canada, only twenty-eight of the 5,000 students (0.06%) drew a female scientist. Reflective of the times you might say. When it was repeated with a similar cohort of American students in 2018, 24% of the students drew a female scientist. Progress? Sure. But the results point to just how entrenched restrictive gender roles stereotypes still are for women and, more so, how vital it is to raise the visibility of female role models for girls and women, particularly those succeeding in fields long dominated by men (Warrell, 2020).

Significance of the study

Gender sensitivity is important for student teachers as they will be interacting with school students, who need to be sensitised about gender equality. One might question the reason behind sensitising school children on such a serious topic. But we need to realise that children at the age of four start expressing discriminating beliefs based on gender. The earlier we can empower children with the belief that all gender identities (including their own) deserve respect, the better prepared all students will be for success ('How to Encourage Gender Equity and Equality in the Classroom', 2020). Hence, keeping this in mind, a special assembly was organised by a group of student teachers under the guidance of their mentor teacher. After the assembly, the participants as well as the observers were asked to fill a detailed feedback form which included a combination of open and closed ended questions. The feedback was sent to understand the perspective of the student teachers on the different success stories of women achievers and the impact of the assembly on their understanding of women empowerment.

Research Objective

The study seeks to fulfill the following objective:

- To understand the perception of student teachers towards women achievers' success stories
- To understand the impact of advocacy efforts through a special assembly on Women's Equality Day.

Methodology of the study

The research focuses on understanding the perspective of Student teachers of Pillai College of Education and Research, Chembur, Mumbai towards women achievers' success stories presented to them during a special assembly conducted on 'Women's Equality Day'. The study also tries to investigate the impact such special assemblies have in generating awareness on social issues like gender equality. Descriptive feedback was taken from the observers and participants of the assembly to identify their takeaways from the assembly. The survey method was used to conduct the study and a descriptive analysis of the feedback was done. The feedback was taken from 70 students who were present during the assembly

Results and Discussion:

- Out of the 70 students who were present for the special assembly on 'Women's Equality Day', 14 were participants and 56 were observers/audience members.
- The questionnaire consisted of a question where the student teachers had to identify the suitable example of women empowerment. The 3 options given were:
 1. Celebrating Women's Day by giving them amazing discounts on different products
 2. Giving Women permission to opt for Higher Education and allowing them to work
 3. Acknowledging women's needs and letting them speak out.

80% of the student teachers chose the 3rd option, which was the correct answer. 18.6% chose option 2 and 1.4% chose option 1. This shows that 20% of the student-teachers still have certain misconceptions of women empowerment and need to understand that superficial discounts do not empower women and the need to take permission for their own progress is the opposite of empowerment.

- When asked what feminism stands for, 98.6% agreed that Feminism means working towards equality, not female superiority. This shows that they are aware that feminism does not mean fighting men, hating men or eliminating men.
- The assembly consisted of role plays where 2 students enacted as Dr. Kiran Bedi and Mrs. Droupadi Murmu. When asked what qualities of Dr. Kiran Bedi was depicted in the role play, most respondents said she seemed responsible, confident, disciplined, persistent, accountable and persevering. When asked about the qualities of Mrs. Droupadi Murmu depicted in the role play, most of them said she seemed responsible, confident, patient, disciplined, persistent and persevering. This question was asked to see if the student teachers are able to grasp the qualities of empowered women presented to them.
- A video was shown to the class which had 4 stories of common women who had to deal with many hardships in life but overcame them with or without the support of their families and at present are living lives where they can provide for themselves and well as their families. The students were asked to pin down their takeaways from the videos. Most of the respondents said the women in the video were strong, confident, dedicated, tolerant, resilient, courageous, perseverant and were supportive of other women who were going through tough times. Some even said that providing women with support and opportunities to grow will help them become independent and make a livelihood for themselves, because they already have the capabilities and strength to stand up but it's the society that constantly creates hurdles in their pathways.
- Students-teachers were asked who their women role models were, almost 35% of them said that they realised that their mothers were their role models because they have gone through a lot in their lives, faced innumerable challenges but never gave up, worked hard for them and now have been motivating them to be the best in life. Some also said their role models were their teachers as they inspired them and motivated them to work towards their dreams. Other people the students mentioned were Dr. Kiran Bedi, Mrs. Sudha Murthy, Faye D'Souza, Indira Gandhi & Sindhutai Sapkal because of their exemplary work towards the society.
- Student teachers were then asked to rate their experience from the assembly. 94% students said that they were highly inspired by the stories presented in the assembly and they felt motivated to work towards their dreams with more dedication and perseverance.
- All the students said that such days should be celebrated more in college through special assemblies so that more awareness about such social issues can be spread.

Conclusion:

Teachers play a very important role in the early upbringing of a child. Their ideas and beliefs can change the thought processes of young children. Academic contents with lessons on gender sensitivity and moral traditions will unconsciously mould the character of the tender mind. Hence, it

is very important that teachers are sensitised about gender equality, so that they foster respect and compassion for others irrespective of the differences in their genders. The special assembly conducted on 'Women's Equality Day' made the student teachers aware of the hardships Dr. Kiran Bedi, Mrs. Droupadi Murmu and other women went through in their lives to be at such a respectable and predominant position, and have been motivating more women to be strong and independent. The students, participants and observers, were also quite inspired by the stories of some very common women who took brave decisions to change their difficult and complicated lives and have made the lives of their children simpler. To conclude, it can be said that celebrating days like 'Women Equality Day', 'International Day of Women & Girls in Science', 'International Day of the Girl Child', etc. in school and colleges will sensitise students and teachers on this grave issue of gender inequality. They will start being more conscious of issues related to gender inequality and also spread awareness about the importance of being an unbiased society.

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The study of Gender Stereotypes and its affect over Indian Rural Schools & Society

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In today's socio-economic structure, the role of gender is unavoidable for the sustainable growth of a country into a developed and healthy state. As seen, social construct of gender varies sharply for women within some South Asian countries. This research report highlights the gender stereotype notions in the rural context. This is primarily because according to a survey conducted by United Nation in 2007 about 30% population is residing in urban area. Which states that 70 % are still rural and less advanced (Wikipedia, 2016). Hence, it mainly assumes the role-play of gender within institutions, workplaces and other areas based on traditional stereotype notions prevalent within the respective society. Thus, this paper is citing some such example from rural India context to throw the spotlight on the gender related obstacles. Such are like shackles curtailing the nations growth.

Gender Socialization

The foremost thing one faces with birth is 'gender socialization.' As per Piaget's theory of cognitive development, the children are gender neutral at sensorimotor state and develops some knowledge about their sexes in pre-operational stage (PSYCHOLOGY NOTES HQ, 2015). However, the child is gender socialized since birth like the girls given pink and boys given the blue color. The crying of females is normal, but for males, it is not. Society defines roles of males and females.

The gender discrimination starts even way before baby is born. It is as the moment mother's pregnancy test confirms positive and holding an embryo, her family urges for the prenatal testing for sex determination of child via ultrasound at third month of her first trimester by unfair means. If the result turns out to be negative suggesting the implanted baby is a girl child, the family chooses an abortion. Indian Government has taken a major step to eradicate such a malpractice from the society by implementing Pre-Conception and Pre-Natal Diagnostic Techniques (PCPNDT) Act, 1994. The impact was acceleration in number of female populations. However, the narrow thinking of underestimating the females persists in society. Therefore, the females always face major issues and problems in terms of overall growth.

In rural India, there are many such mopes and disparities in female context. Gender socialization come thereby right after the birth. People celebrate happiness if male child is born by dancing, singing and sweet distribution ceremony, named as 'Sohar Geet'²³ right after 12th day of childbirth; this folk song are popular in North Indian Culture of Bihar, Jharkhand and Uttar-Pradesh States. Whereas there is, no vogue of any such rituals if a female child is born. Many rural people lament if they have more than one female offspring.

²³ Sohar Geet is a folk song popular in regions of Uttar Pradesh, Bihar, Jharkhand, and Madhya Pradesh States of India, sung by females in respective local language on birth of a male child.

In some states like Haryana, mother feeds her own female child for 18 months whereas she feeds a male child for 22 months or even longer. Rural India also becomes niggard when must spend money on this gender. As this research has taken place by visiting Indian household villages and various communities, stating here few examples gathered from survey and field visits.

Field visits revealed that many families were making lesser expenses towards female child in terms of food, clothing and even at schooling. A boy child can eat as much he wants with ample quantity of desi ghee (edible oil), curd and other food items. Whereas a female child is abstained from resources, she can have limited supply of food items with cut-off quantity.

Out of 20 houses in a village Pakdi, District Muzaffarpur, Bihar, India. Out of 20 families 18 has male child with minimum of two female children. Collected data based on some prepare questionnaires and self-surveillance. From this data, one can see how the number of dropouts is higher in case of girls. This study has shown that these girls were mostly dropout from school because there were no Government schools available after standard seven. The insecurity of parents to send them for studies at other place or town made them to stop studies (Figure 2).

Another important factor is the type of schools, i.e., Aided Government schools or unaided Private schools. Data shows that male children preferably admitted to private schools²⁴ by their parents who are more interested in building up their child's future so that they can be looked after their boy in old ages. However, for female child this conscious attitude was missing as the notion says that girls are someone else's property, they will only be looking after in-laws' family and not their natives. Therefore, there is not requirement of money wastage upon them.

The facts and findings were startling and revealed the lack of knowledge and illiteracy in rural society marking up such stereotypes.

Struggling Motherhood

Motherhood has always envisioned as a woman's primary role by patriarchal society. This notion has helped in maintaining their control or dominance over women, thereby justifying the convenient delegation of household and childrearing responsibilities to women. Patriarchy uses the theory of bio-determinism to impose upon women, the belief that motherhood is their primary function and goal in life. As a result, the motherhood struggles the most of the emotional demoralization.

Mothers have faced a major disadvantage in labor markets across countries. Research has findings of great variations among gender differences in employment across developed countries including Germany, UK, USA, Japan, Spain etc. It has been detected that men are employed more in number than women in most of the Countries. In Germany, the gender composition of the labor force is egalitarian. However, in Italy 58 percent of the labor force is men. Among all of the investigated developed nations, the dominancy is of men with 60% occupancy in each sector. This shows that the gender composition of occupations is relatively egalitarian (Druker E. H, n.d.).

In rural Indian society, due to lack of knowledge the mother faces the blames of bearing a female child. The belief sees this as some type of curse or sin that was made by the mother, due to which she

²⁴ Private Schools are expensive schools with higher admission fees and provides many opportunities for the better personality growth of a pupil.

is having a girl child. She faces lethal physical traumas sometimes when such a patriarchal society forces her for female feticide.

Sona Priya, 25, Muzaffarpur, Bihar, India shared some of the pervaded superstitious notion which every woman should apply if she wants to have male progeny. She stated female should never make dough balls in advance before making chapattis else, she can never have a male child. Another superstition theory says that if a married woman washes her hair on Thursday, then she would never have a male offspring. She should never comb her hair on the day of solar eclipse; this will never allow her to conceive a male child.

Shakuntala Rani, 48, Motihari, Bihar, India shared her views in the survey that her daughter Mala Mati was selected for national level Kabaddi Championship, but her grandparents did not allow her to participate, as they did not want a female to go on top notches of career. Rather they believed she should learn household chores so that she can fit herself for marriage.

Mothers has no choice but to mold themselves as per societal needs killing their own aspirations of raising their young daughters into a successful career-oriented woman. Due to financial conditions or family obligations, they are not able to nourish the female sex properly which gives society full of malnourished kids. Nor they can provide the quality education, which the female seeks for her betterment.

Case-Studies

These case studies are from various published online sources. In addition, the data gathered is from the result of samplings across States Punjab, Uttar-Pradesh, Bihar, Maharashtra states of India. In sampled data analysis, few of the people have shared their experiences. With respect to these sources and collected answers in survey, it is an endeavor to cite these issues where a particular gender has always been the disadvantaged.

Ranjana Sharma, 39, Kalyan, Maharashtra, India shared her view that how she has always wanted to be a teacher. In her childhood, she has passed in merit for Navodaya School Scholarship²⁵ Examination in her district. However, her parents blocked her to study as her three brothers were not so good at studies and they fear of her growing perspective. In addition, her parents did not provide her any hospital or major medical treatment when she was suffering pneumonia with fever for 45 days, whereas her brothers were admitted immediately in one-day long fever.

Ritu Kumari, 19, Chandigarh, Punjab, India a meritorious student who was able to crack NEET (UG) 2016 Examination²⁶ successfully, but not given admission to a medical college. Because the parents did not want to invest such a higher money on daughter, as her two brothers were mediocre in studies and were not up to the mark.

Vidisha Amte, 42, Mumbai, Maharashtra, India participated in survey revealing the other way round case. She told the reason of her being unmarried by age of 42 was her responsibility towards family. Her father was retired and not working. Mother was homemaker, and brother was a maverick and

²⁵ Navodaya School Scholarship is a program initiated by Indian Government where a meritorious student provided with scholarship, free education and free rental.

²⁶ National Eligibility Cum Entrance Test (Neet-UG) is a centralized entrance examination for students seeking admission in any graduate of medical course.

good for nothing. She chosen to change the traditional gender stereotype notion, support her family, and marry her brother.

As per reports by NCRB,²⁷ a greater number of crimes were recorded against Dalit rural women of various states across India. Uttar-Pradesh being at top of the list in crime against women. The startling fact was that the cities surrounding the rural areas was also falling under top ten cities for atrocities against Dalit women, ranking Lucknow, Uttar Pradesh in first position with Pune, Maharashtra, India on tenth position (THE WIRE, 2016). There has increase of 2.6% crime against women recorded by NCRB after collecting data on 19 metropolitan cities (DAILYBITY, 2017).

The irony is these stereotypes are the root cause of such crime against women, where patriarchal society assaults and harasses women. Therefore, world today is talking about women empowerment so much. The United Nations Entity for Gender Equality and the Empowerment of Women (UN Women) had conducted a four-day course on Mainstreaming on the topic '*Gender in UN Peacekeeping to end conflict-related sexual violence*'. Where both men and women, from the military, police and diplomatic services from ten countries including Bangladesh, Bhutan, Canada, Finland, India, Japan, Sweden, Switzerland, Sri Lanka and the United Kingdom come together to understand how to integrate women in peacekeeping missions, not just as supporters but as active participants (News18, 2018).

School Curriculum

The school curriculum also plays a vital role in maintaining this societal gender stereotyped notions. The school curriculum should be neither feminine nor masculine. It should be gender neutral. This research has collected the data from few of the textbooks being taught in schools²⁸.

Kindergarten students learn stories of *Cinderella*, *Beauty and the Beast*, *Snow White* etc. these stories have narrated the role of female protagonists as soft, kind-hearted who always fall in some kind of perils and saved by brave, smart and dashing male protagonists. This is dwelling the gender role-plays since childhood. Similarly, the Hindi language poem, '*Maa Mjuhko Sainik Banva Do*' (Oh Mother! I want to be a soldier) gives the message that males are important because they can be army men and fight for their nations.

For middle schoolers some of the textbook's covers are gender inclusive (Figure 3). For instance, the computer textbooks being taught at CBSE based Dayanand Anglo Vaidik Schools are masculine. The books from standard one to standard eight for computer subject revolves entirely around two male children, 'Dobo' and 'Tobo'. These two kids are shown very keen and curious towards studies. Whereas standard five computer book has mentioned a female child 'Alice' other than 'Dobo' and 'Tobo'. Alice has narrated as a daydreamer girl (Verma, 2017).

The Social Studies textbook for standard two students of Bihar Board is highly gender inclusive. It has not mentioned any female characters from history (Prasad, 2013). The cover page of the book is also gender inclusive (Figure 4). This shows that how a child's psychology is constructed at the tender age of seven by the stereotyped society. One should not forget that these books are written and sanctioned by one whom themselves have grown up with gender socialization.

²⁷ NCRB is abbreviation for National Crime Records Bureau, New Delhi, India.

²⁸ See Also Appendix A for Evaluation tool for Textbooks based on Gender Perspective.

The surveyed data has revealed that the textual exercises provided to 10-11 years old standard five students are completely masculine in nature. At first site, the cover page gives a glimpse of privileged male child (Figure 5). In addition, the textual exercises are completely gender stereotyped in nature, whereby the role of women as mother is shown in form of visuals like cooking and feeding (Figure 6). In another exercise, the picture of a dirty room is shown and it is addressed for a male child and his mother cleans his room (Pal, 2017). Which depicts the habit of uncleanness and messiness among boys, mother's role of cleanliness thereby the roles are stereotyped (Figure 7).

Aditya Mishra, 6, Muzaffarpur, Bihar, India has shown his standard one Hindi Scrap book by participating in research survey. The Hindi Summer Project has tasks for portraying various activities performed by their family members. His scrapbook has apparently shown the pervaded traditional gender specified notions (Figure 8).

All these sampled data have collectively reflected the need of gender sensitization²⁹ in the society. It is very important that the curriculum designers, illustrators, authors, editors must be aware of consequences of gender stereotypes. These professionals must be provided knowledge of gender sensitization and its urgent need within the society. Primary Standard students are future of a nation, and they must be nourished with healthy values so that gender equity³⁰ can be established in the society with minimization in number of crimes against women.

Stereotypes breaking references

The tale of combat of Rani Lakshmibai with British Forces breaks down the 'gender socialization' myth. A female with masculine traits and her bravery is setting indeed a good example for students. She was referred in books as '*Khoob Ladi Mardani Woh To Jhansi Wali Rani Thi*' (The queen of Jhansi, Rani Lakshmibai fought like a male). (NCERT, gender analysis of ncert primary textbooks of classes I to V, 2013-14) A report *cites* that narratives also depict women 's contributions as collateral in different themes, Rani Lakshmibai's contributions and Madam Curie's work were linked with their domestic roles. Their success, according to some authors writing about them, was because they did not neglect their household chores.

The work done by Madam Curie, as a women Scientist. The information on Kalpana Chawla has helped in breaking such stereotypical notions.

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²⁹ Gender Sensitization refers to the modification of societal behavior by raising concerns of gender equity (Wikipedia, 2010)

³⁰ Gender equity refers to fairness of treatment for women and men, according to their respective needs (Wikipedia, n.d.)

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Figures:

The gender discrimination in terms of food



Figure 1

The Gender Inclusive Cover Page for Compute Textbook – Standard 5 (D.A.V Public School)

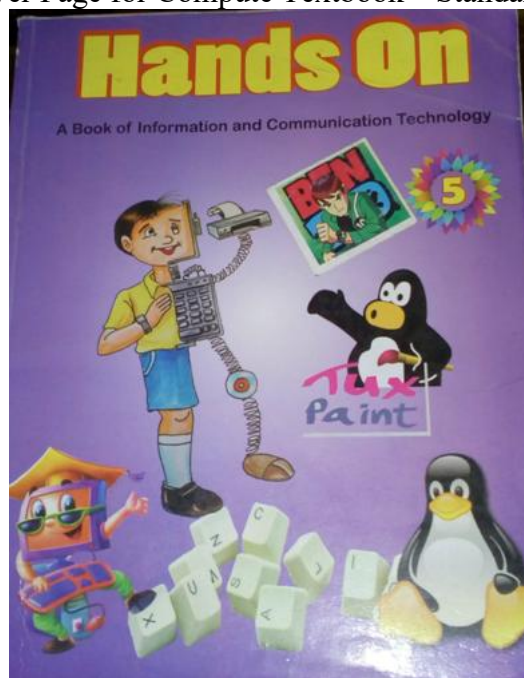


Figure 2

The Gender Inclusive Cover Page for Social Science Textbook – Standard 2 (Bihar Board)

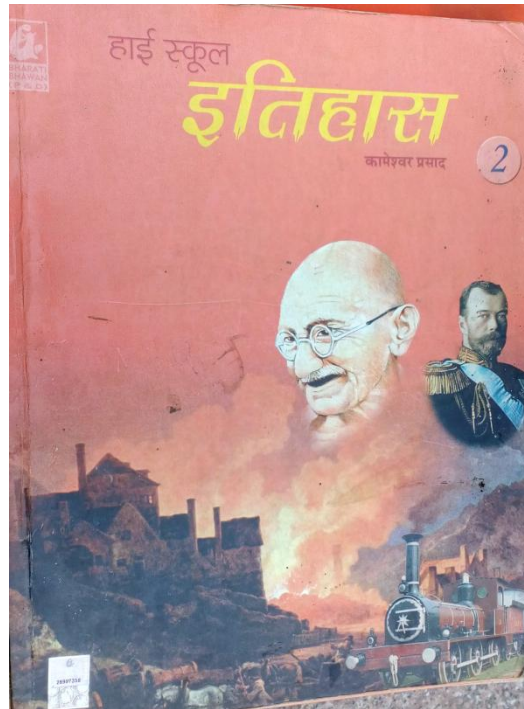


Figure 3

The Gender Inclusive Cover Page of English Textbook – Standard 5 (D.A.V Public School)

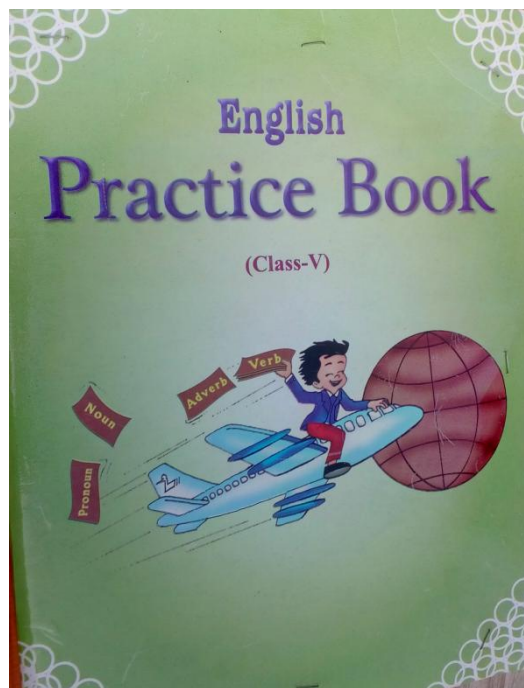


Figure 4

Textual exercise from standard 5 English Textbook depicting Gender role of women



Figure 5

Textual Exercise of English Textbook - Standard 5

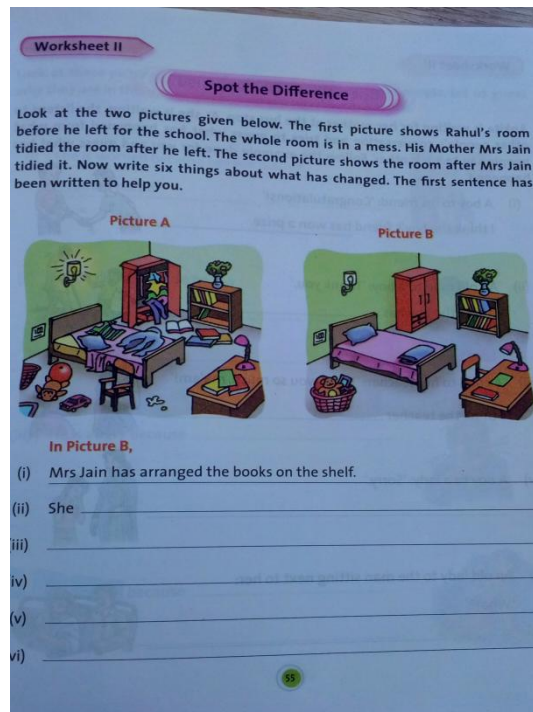


Figure 6

Hindi Project Scrap Book – Standard 1

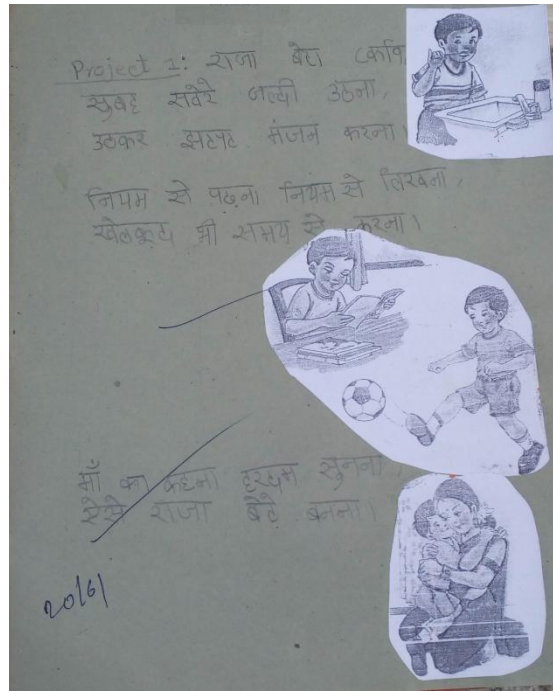


Figure 7

Women, Vaccination and COVID-19 in India: Challenges & Issues

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Abstract

The corona virus situation has had a profound impact on people's lives and has continued to affect all parts of humanity since its inception. Despite such public health emergencies, past incidents have confirmed the general public fear and anxiety due to uncertainty, death, and lack of public health readiness. The second Covid-19 wave in India brought unprecedented losses. The poorest and most disadvantaged, including women and girls, face many risks beyond the means of attracting economic shocks and reducing health risks. They care for their families, furthering their livelihood and leading efforts to fight the corona virus situation, amid the threat of a third wave. More than 30 million people have been infected with coronavirus in India. Covid-19 can infect people of all genders and ages. Women in particular are the main victims of the corona virus situation. Although women have lower levels of health and employment and face worse economic conditions, they also tend to have better immune systems than men, which could reduce the effect of Covid-19. Premature development of the COVID-19 vaccine is an important issue that should consider women's immune response to the virus and how to regulate hormones. Appropriate research has been conducted on vaccines targeted at women in the past, and women's issues were considered during those clinical trials to ensure that antibody problems and responses were correct and effective for women. However, some women and girls may be at greater risk because they are poorer and less experienced, or because they are at the forefront as caregivers and staff in the health and services sectors. The purpose of this article is to examine the impact that this unprecedented situation on the lives of individuals and communities has on its present magnitude. It will discuss issues of vaccination among women and suggest strategies for improving the health of the individual during the crisis.

Keywords: pandemic, health, women, vaccine, gender

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Introduction

The pandemic Covid-19 has also exposed the importance of sex and gender in shaping the risk of infection, risk of disease and health information (Regitz: 2012). There is a significant interaction between sex and gender and other variables, such as age, race and ethnicity, and other health conditions that pose a different risk of COVID-19 exposure, diagnosis, illness, death and other consequences (Hankivsky: 2012). These standards need to be considered in the light of COVID-19 vaccines and vaccination programs. Gender and gender not only affect policy safety, efficiency and effectiveness, but gender equality can contribute to policy acceptance, access, access and, ultimately, the success of creating social security through vaccination and eradicating the corona virus situation (Klein; Jedlicka & Pekosz: 2010). Global, national and industrial policy decision-making processes are also gender neutral. Gender size is often overlooked, and female leadership needs to be better represented in scientific processes and policy making. In India, women make up the majority of all health workers and more than 80 percent of nurses and midwives. However, when it comes to the decision-making role in the health sector, they are less likely, and earn less than their male counterparts. Only 13 percent of Covid-19 national members are women. As women in India spend countless hours caring for children, the elderly and sick family members, masks and other protective

equipment are often designed and limited by men; women may be at greater risk of becoming infected. Currently, there is also concern that fewer women are vaccinated than men in India - 17 percent more men than women have been partially or completely vaccinated, and according to national data, there are only two counties where most women take over the goal. Because women have limited access to the Internet or smart phones, they may not be able to sign up for vaccinations. Because of existing ancestral practices, women may find it difficult to go to the vaccination centers alone, and there may be a preference for male family members to be vaccinated first. There are also myths that vaccines endanger the fertility of women. Unvaccinated women are at greater risk of contracting the disease, especially after new strains (UN Women: 2021).

Covid effect on women

Wage inequality and the burden of unpaid care have pushed many women into employment and poverty. Women's income in India was about one fifth of men even before the corona virus situation. Worldwide, and in India, many women lost their jobs during the COVID-19 era. A recent report by the Center for Sustainable Employment at Azim Premji University in India shows that during the first school closure in 2020, only 7 percent of men lost their jobs, compared to 47 percent of women who lost their jobs and never returned work at the end of the year. In the illegal sector, women are the most vulnerable. This year, between March and April 2021, Indian working women in the workplace accounted for 80 percent of job losses. Indian women also spend more time doing unpaid home-based work than men. On average, they spend 9.8 times more time than men on unpaid household chores and 4.5 hours a day caring for children, the elderly, and the sick. During the corona virus situation, their share of unpaid care work has grown by about 30 percent. The socio-economic abuse of women and girls has long-term consequences, unless policies and actions are deliberately directed and invested in women. There is a risk that women's retirement will remain permanent, not only restoring the benefits of gender equality, but also the benefits of GDP. UN Women data also shows that more girls than boys were dropped out of school during the violence and 65 percent of the parents interviewed were reluctant to pursue girls' education and turned to child marriage to save costs. This could create an entire generation of young women without access to education and employment opportunities (UN Women: 2021).

Covid and violence against women

With the closure of COVID-19 shutting down women in the home and their abusers, the level of domestic violence has risen worldwide. In India, reports of domestic violence, child marriage, cyberbullying, and the trafficking of women and girls increased in the first few months of the corona virus situation. According to data from the National Commission on Women, India recorded a 2.5-fold increase in domestic violence between February and May 2020. Some women's organizations reported that in the first four stages of house closure, they received more reports of domestic violence than they had in ten years at the same time. Some have pointed out that many women have not been able to report violence, as they have little secrets and ways to get help. The Indian government has classified domestic violence as well as support services as "essential" - an important step in responding to COVID-19. During the first and second waves of the corona virus situation, 700 One-Stop-Crisis centers remained open in India, supporting more than 300,000 women who have been traumatized and in need of shelter, legal aid, and health care. The current draft anti-trafficking bill to

be introduced soon in Parliament is another welcome step, as it is designed to increase fines for perpetrators and make reporting such crimes mandatory.

Women and vaccinations

India has completely vaccinated 6.2 percent of its population (from 19 July 2021) and 17 percent of its people have received at least one dose of COVID-19 vaccine. However, vaccination rates have been declining and are currently estimated at around 4 million doses daily. Leading health organizations around the world have confirmed that people who have recovered from COVID-19 can be re-infected. There is not enough data available to say how long the natural immune system acquired after survival of the disease will remain or be protected from something different. Therefore, those who have recovered from COVID-19 should still be vaccinated. Vaccination can also protect people from serious illnesses, including highly contagious strains. The inclusion of vaccine in pandemic considerations in the current corona virus situation control research, policy research and development are expected to be the most effective anti-coronavirus novel. Several studies have shown that flu vaccination is the most effective way to prevent influenza in the elderly, reduce the incidence of serious complications, and reduce hospitalization or death (Nichol: 2007). It has been shown that vaccination can reduce the rate of fever by 35 percent and all deaths by 50 percent. The use of vaccines can often reduce the cost of treatment, and flu vaccines can effectively reduce the cost of hospitalization. Studies show that patients receiving the flu vaccine can reduce their hospital bills. According to the flu vaccine affect in Taiwan, where the completion rate of vaccines is 80% (and after deducting the cost of vaccination, testing, administration, and subsidies), medical costs can be reduced by 1.935 billion yuan (Lee: 2001). Most Covid-19 deaths occur in the elderly, especially women, and the risk of death is higher in patients with high blood pressure, heart disease, and diabetes, such as the flu virus. Currently, most flu vaccines in the world are recommended for those over 65 years of age (Mueller: 2020), and in 1998, Taiwan began prioritizing flu vaccines for those over 65 years of age. As most countries cannot control the flu, corona virus situation, vaccine will be the weapon of choice for the elderly. In a global vaccination competition, the key to success or failure lies in the rapid production of vaccines and antibodies in humans without side effects (Arora: 2020).

Covid and pregnancy

There is no evidence yet about the COVID-19 vaccine that causes serious side effects in women who are menstruating, pregnant or breastfeeding. There is also no evidence that COVID-19 vaccines cause reproductive problems. In fact, there is a greater risk of severe COVID-19 symptoms if contracted during pregnancy. The WHO has also confirmed that breastfeeding women can safely take the vaccine and transmission of the active virus that causes COVID-19 infections with breast milk has not yet been identified. There is evidence that vaccination of breastfeeding mothers provides some protection for babies as anti-body fluids are passed from mother to baby.

The gender gap in India has always been skewed, as most health indicators, literacy rates and employment figures favor men. As India embarks on its massive Covid-19 vaccination campaign, the gap is widening and needs to be addressed. According to data from the CoWin dashboard, as of August 19, 2021, about 57 crore vaccines have been given, in addition to the total number of countries. Yet women make up only about 46 percent of the total population vaccinated in India. As a public health professional, I have seen this difference before. During my time with the

Immunization Technology Support Unit (ITSU) in the Government of India, I visited several provinces to review, research and evaluate programs related to the Global Immunization Program. Respected as the world's largest vaccine program, it reaches 2.6 billion children and 3 million pregnant women a year with life-saving vaccines. In 2015, I founded the non-governmental organization Samarpann to address socio-economic problems at the grassroots level. Since the Covid-19 strike, we have been working to raise awareness of women and to achieve vaccination. In this work, I have spoken to many women - mothers, caregivers and leading staff in urban and rural areas. What I have found is that women's health is often overlooked for a number of reasons and that these challenges are exacerbated by the corona virus situation.

Challenges with covid vaccination

In early 2021, India launched the world's largest covid-19 vaccine campaign in all 3006 vaccination centers in the country. During the first phase, the program was to vaccinate 300 million people in all cities and rural areas. However, the biggest challenge right now lies in the implementation of the goal for most people, which is a very difficult task to accomplish. India's immunization program includes childhood immunizations and has a reputation for running the world's most effective immunization program, addressing the needs of more than 26 million newborns and 29 million pregnant women (NHM). However, the adult immunization drive of this level is completely new. Achieving this goal involves enormous challenges, especially in reaching people in remote areas. The team deployed in the immunization program should vaccinate approximately 1.4 billion people spread across cities, districts and districts. Managing an average of 3.4 million vaccines per day nationwide with 28 regions and eight union areas presents new challenges. During the first phase, the National Covid-19 Vaccine-Prepared Vaccine Management Specialist Team with key staff; in the second phase, this has been extended to include people over the age of 60 and those between the ages of 45-59 who have a related illness (Sharma: 2021). With the government's launch of the covid-19 registry website, participation has increased. Since March 2021, the government has also allowed the private sector to participate in its immunization campaign to speed up the process. However, the total immunization (both doses) has so far reached only 61 % of the population (Ministry of Health and Family Welfare). Although both vaccines used in India are now approved, an adverse event following a vaccination team was set up to address any post-vaccination problems. Without this program, skepticism about the vaccine still undermines full participation. According to the World Health Organization, the three main reasons for policy doubts are a lack of confidence (in the vaccine itself or in the health care system), dissatisfaction, and difficulty in achieving the vaccine (applications) (WHO: 2014). Some of these concerns are understandable, given the fact that both covid-19 vaccines were approved under emergency authorization without completing a full phase 3 trial. In a socially diverse, linguistic, religious, and cultural world like India, reasons for skepticism do not always lie in health matters, but are deeply rooted in the health and well-being of its citizens. Allegations of animal products, such as gelatin, in vaccines may contribute to law enforcement as they may conflict with the beliefs of some communities. India's biggest challenge is to mobilize people to get vaccinated (Aggarwal: 2020). At the moment, it seems that challenges with "well-known" (covid cases, hospitalization, and operational management) are being addressed, and India is going beyond "known anonymity" (managing vaccines and unexpected problems). The real test is focused on addressing the "unknown unknown" (short-term and long-term policy implementation, corona virus situation control, and economic development and health care). In India, unprecedented challenges of this nature are nothing new. With the emergence of new strains of SARS-CoV-2, India

is facing a second covid wave. This makes it compulsory to vaccinate its citizens immediately to prevent further disaster. India currently faces the challenge of rising covid-19 cases, as well as the high number of hospitalizations and administration of vaccines. Further assessments will be found in the implementation of short-term and long-term policy, long-term capacity to control the corona virus situation, and economic recovery and health care. While uncertainty remains a way to tackle new viruses, giving hope to people is as important as injecting the vaccine itself.

Solution

All problems affect women and girls differently than men, due to existing gender norms and inequalities. In order to rebuild better and more equitably from the COVID-19 crisis, policy, investment and action must be shaped by women and girls and deliberately targeted. Make a donation to help women in India affected by COVID-19 UN Women works with governments and grassroots organizations to provide food, shelter, and financial assistance. Through our communication campaigns, we ensure that women have access to proven information about disease prevention and vaccination, as well as public awareness of gender-based violence. Through our programs, we make vocational education and training available to women through digital and distance learning, and help them find employment and small businesses. We are working with our international partners to provide shelter, financial and legal assistance and medical assistance for survivors of gender-based violence in COVID safe areas. UN Women also encourages government and private sector partners to invest in the legal and informal care economy to create sustainable jobs and increase women's empowerment and income.

Conclusion

During the spread of COVID-19, women have experienced more stress and physical strain than men, and have suffered more from the threat of infection. Although women face worse health and work conditions and have a negative economic impact than men, women often have a better immune response to vaccines, which can help women reduce the effects of COVID-19 on them over time. Using information about better immune responses and hormone control in women could help researchers develop a vaccine for the COVID-19 vaccine soon, which is an important anti-corona virus situation activity. In the future, research and development of vaccines should also look at women's problems during clinical trials to ensure that antibody problems and responses in women are positive and effective. National policies should also put in place better strategies for female vaccination in addition to having a positive attitude. This will provide women with better vaccination information, which can improve their determination to get vaccinated in the future.

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Happier Curve in Gender Sensitivity of Bollywood: A Study of Selected Women Oriented Hindi Movies

Dr. Vikas Rajpopat

Pooja Rajpopat

Abstract

When cinema is considered as only the medium of entertainment, the representational issues arise. The history of cinema is full of such issues of inappropriate representation of gender, faith, mental or physical illness, etc. After years of representing female gender inappropriately, there are some significant mainstream films bollywood which are truly gender sensitive. This paper with theoretical framework of feminism and patriarchy understand three selected films. With the intentional sampling the selected films are: Lipstick Under My Burkha (2016), Thappad (2020) and Sherni (2021). Mainly based on secondary research, this study also incorporates the tool of open ended, in-depth interviews and based on these interviews, coding to understand the analogy between the feminist movement in India and the films having similar themes. The researcher conducted ten interviews of experts of fields like sociology, political science, social work and filmmaking. Analysis of these films and interviews bring out three important results: 1. the archetypal representation of the society is the same, having beliefs that women can do this and can't do this. 2. The resistance from society or family is always there but it doesn't become the end point and 3. Triumph of women or freedom of women is portrayed as achievement and not as the way of life.

Keywords

Gender, Bollywood, Feminism, Changing Portrayal, Patriarchy

Introduction

The art of cinema plays very crucial role in two aspects- mirroring the society and guiding the society. Insensitive representation in this powerful medium can mislead the society by setting the celluloid example. There are several examples, case studies and incidents showing that Bollywood have led wrong notions resulting in the unhealthy actions by individuals. The impact of cinema in a positive way is also quite evidential.

Cinema has become the crucial point to study the culture of India. The societal changes are well reflected and in many cases cinema also played major role in shaping the changes. Indian Cinema played the role of largest medium of communication for the masses.(Gunjan Sharma)

The films can also be a great tool to understand the status and the value the female gender having in the society at the given time (the year/s of the film made).

“There is a fundamental transformation in role of women in modern India with the gradual change in the perception of women in society and made great progresses towards equality in role in movies in recent decades. Way of portrait of women in cinema has been a major issue of debate in India. The complex and fascinating relationship between women and cinema has a substantial literature represent different aspects of women in Indian films.”¹

To tap the changing societal scenario and the cinematic scenario in women representation, the feminist movement of India, which is also very different from the feminist movement of the world in general, can be helpful. The research understands the relation of feminist doctrines in the context of these selected three films.

The very fact that these films have women characters as protagonists is a bold move. The general perception in filmmaking fraternity is that films having women as leads don't succeed. The equality of films having women leads and the films having parallel importance are far away reality but the increase in that direction is a welcome change.

Review of Literature

The feminism movement is very dynamic and multi layered. There are two sides to it- 1 liberal movement and 2. Radical movement. The liberal movement is focused towards saving women

G Ayushi, Analyzing Portrayal of Women In Bollywood Cinema, Journal of Mass Communication & Journalism, Volume 11:12, 2021

from sexual violence and domestic violence along with advocating women's reproductive rights, maternity leave, suffrage, equal pay, etc. The radical movement is more focused towards the liberation of women and grassroots cultural problems of women. The movement of feminism is clearing the air of inequality women had to live with. (Feminist Movement in South Asia Introduction).

There are lot contributed in the fields of writing pertaining the theme of feminism. Some of the notable works of India are: Chup: Breaking the Silence About India's Women – Deepa Narayan, Seeing like a feminist – Nivedita Menon, Lifting the veil – Ismat Chughtai, My Friend, My Enemy – Ismat Chughtai, Mapping Dalit Feminism: Towards an Intersectional Standpoint – Anandita Pan, Law and Gender Inequality: The Politics of Women's Rights in India – Flavia Agnes, Writing Caste/Writing Gender Narrating Dalit Women's Testimonios – Sharmila Rege, Me Hijra, Me Laxmi – Laxmi Narayan Tripathi, Those Magnificent Women and Their Flying Machines – Minnie Vaid, Why Loiter? – Shilpa Phadke, My Story – Kamala Das, Hangwoman: Everyone Loves A Good Hanging – K R Meera, Revolutionary Desires: Women, Communism and Feminism in India – Ania Loomba, Rescued by a Feminist: An Indian tale of equality and other myths – Saloni Chopra, Films and Feminism: Essays in Indian Cinema- Jasbir Jain and Sudha Rai and many more.

Lately, the films having strong women or with the message of women empowerment are started to surface in Indian Hindi Cinema. Some of the important works are: English Vinglish, Parched, Bandit Queen, Chakde, Mardaani, Queen,, etc. The work on feminist film theory is also in rising mode.

“The feminist film theory emphasized on how the manifestations of patriarchy and feminism do not work in a vacuum or a void. Therefore it wouldn't be wrong to argue that cultural politics do not work in isolation but are equally influenced by ideologies of class, caste or gender.”

The Films Studied – what's in it about women?

Lipstick Under My Burkha

The film is about 4 women belonging to different age, faith and status. Rihana shoplifts and attends

²<https://feminisminindia.com/2021/03/12/what-does-the-feminist-film-theory-say/>

college. Leela is trying to sell a small scheme to a tour and travels manager. Shireen goes undercover as a saleswoman, trying to hide her job from her husband. And Usha (buaji) is negotiating a re-development deal with a construction company.

These women are simultaneously repressed and liberated. They fight within their bounds and try to extend the boundary line by an inch every day. As all of their secrets are revealed to their families in the last act, and they're shamed and ostracized from their families, they come together in rebellion and seemingly laugh off the prejudices to begin a new revolt on the next day. (Times of India)

Thappad

Amrita's (Taapsee Pannu) world comes crumbling down when her fiercely ambitious husband, Vikram (Pavai Gulati), lands a mighty slap across her face at a party that was supposed to celebrate his success in the corporate world. Amrita's life so far has revolved around Vikram's needs, wants and dreams, but with that Thappad in public changed everything. She starts questioning her life and marriage. (Times of India)

Sherni

Vidya Vincent (Vidya Balan), a committed forest officer, hasn't got a promotion in nine years, and after six years of a desk profile, her new position in the forests of Bijaspur comes with its set of unique challenges. Over a video chat, when she casually hints to her husband, Pawan (Mukul Chaddha) that she feels stagnant with no growth and might resign after she snags that coveted promotion, he eggs her to stay on. Mostly because he isn't sure how long he can hold on to his job in Mumbai.

In many ways, Vidya's world seems isolated, the lone woman in a male dominated department. Yet, her colleagues and peers trying to undermine her is the least of her worries. She may be a woman of few words but it doesn't take away from the fact that she is determined and intensely passionate about her work. (Times of India)

Research Questions, Methodology and Results

The present study was to take the intentional sampling of films having different set of feminist concerns- Lipstick Under My Burkha is about the quest of freedom and umbrella of feminine desires, Thappad- as the sample representing domestic violence and Sherni as the sample for the question of professional compatibilities posed to women and where equality is always in question.

The research question of representing women in cinema as subordinate is changing or not. All these three films have shown great guts to show women in the patriarchal milieu which is quite prevailing in Indian society.

“The women's movement has challenged 'natural' male/female roles, the sexual division of labour and myths about motherhood. Who decides women's relationships, equally, who prescribes a punishment for breaking the rules? If patriarchy defines and controls women's sexuality, then the terrifying prospect we are left with is that women's roles and position in society are in relation to men. In understanding how sexuality is structured in society, we need to question the institution of marriage, especially the unequal relations within it, the double standard of morality in society for men and for women, women's lack of choice in contraception and reproduction, and the images of 'good' and 'bad' women.”³

Themes Emerged through Coding

The in-depth interviews of social sphere professionals, transcription and coding of interviews helped the researchers to identify the following themes in these three films:

Patriarchal Society and Inequality are truth

Instead of 'all is well' with women in India, these films dared to show the light on the prevailing issues pertaining to the women. In *Lipstick Under My Burkha*, the women are not free to feel what they want to feel. In *Thappad*, the wife is asked to just accept the wrath/ the domestic violence because she is a 'wife'. In *Sherni*, just being a woman in the man dominated profession makes the protagonist incompatible. These are very practices and realities of the society we live in.

Solutions are far away, but discussion should open

The interviewees unanimously agreed to the fact that even after the deliberation and women are coming out to the world for equality, the solution is not that near. More and more representation, the dialogues on the representation would lead to the solutions. Quantity would come first, quality will follow.

Brown, D. J. (1995). *THE FEMINIST MOVEMENT IN MUMBAI, INDIA: HOW WOMEN IN INDIA ORGANIZE AGAINST GENDER VIOLENCE*.

Consistency in Sensitization is the Need

The interviewees believed that the act of sensitization should be in progress ever. There are multifaceted and multi layered issues and representation of them consistently will make things changing.

Conclusion

The inequality to a gender- women is not appropriate to a nation where Holy Scriptures wrote-

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः।

यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः॥

(ManuSmriti 3.56)

Which means - Where women are honored, there the deities are pleased;
but where they are not honored, no sacred rite yields rewards.
God dwells where women worshipped.

More and more films having strong feminine gender is the need of the hour.

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LAWS PROTECTING WOMEN FROM GENDER DISCRIMINATION IN INDIA: A CRITICAL ANALYSIS

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ABSTRACT

The Constitution of India not only removes inequalities but also provides special status to women and also provides various empowering provisions to bring up the dominated women in the society through various opportunities. Also there are many legislations in India which aim at not only removing the inequalities but also punish the offenders of discrimination under various instances. This paper analyses the laws relating to gender justice in India

INTRODUCTION

The women have been discriminated in the country from time unknown. They have been treated in a very unfair manner. It is sad especially since there are innumerable many goddesses worshipped in this country. The country has been striving ever since the independence to protect the women from discrimination. The Marriam- Webster Dictionary defined discrimination as “the practice of unfairly treating a person or group of people differently from other people or groups of people.”

Discrimination strikes at the very heart of being human. It is treating someone differently simply because of who they are or what they believe. We all have the right to be treated equally, regardless of our race, ethnicity, nationality, class, caste, religion, belief, sex, language, sexual orientation, gender identity, age, health or other status. Yet all too often we hear heart-breaking stories of people who suffer cruelty simply for belonging to a “different” group from those in power.¹

CONSTITUTIONAL PROVISIONS

The Constitution of India plays a pioneer role in protecting the women from discrimination and ensuring gender justice in the present times. It can be said that the Constitution being supreme law of the land significantly addresses the questions related to woman and also responds to the challenges. The whole legal system is to be framed according to the provisions of the Constitution of India. But law alone cannot change the society in a night, but it will certainly bring positive changes and also ensure that the discriminated cannot be dealt in any manner whatsoever.

Article 14 of the Act reads as follows

Equality before law

The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth.

Article 15 reads as follows

Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth-

The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them

No citizen shall, on grounds only of religion, race, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to

access to shops, public restaurants, hotels and palaces of public entertainment; or

the use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of State funds or dedicated to the use of the general public

Thus Article 15(1) specifically prohibits any kind of discrimination against women on the basis of sex, caste etc. and article 15(3) makes special provision for the women favouring laws in order to protect the women and uplift them from such discrimination.

Article 16 reads as under

Equality of opportunity in matters of public employment-

There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State

No citizen shall, on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against in respect or, any employment or office under the State

Article 16 of the Constitution provides for equality of opportunity to all, in matters relating to public employment or appointment to any office and specifically forbids discrimination inter-alia on the ground of sex. These articles are all justiciable and form the basis of our legal-constitutional edifice.²

Not only the State is required to protect the women from discrimination but it is the fundamental duty of every individual to ensure that the dignity of women is protected. Article 51 A reads as follows:

It shall be the duty of every citizen of India-

(e) to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;

Thus it forms part of our personal obligation to protect the dignity of women and not to resort to any activities which are derogatory to the women.

BAN ON PRENATAL DIAGNOSTIC TESTING

Pre-Conception and Pre-Natal Diagnostic Techniques (PCPNDT) Act, 1994 is an Act of the Parliament of India enacted to stop female foeticides and arrest the declining sex ratio in India. The act banned prenatal sex determination.

Main provisions in the act are:

The Act provides for the prohibition of sex selection, before or after conception. It regulates the use of pre-natal diagnostic techniques, like ultrasound and amniocentesis by allowing them their use only to detect:

genetic abnormalities

metabolic disorders

chromosomal abnormalities

certain congenital malformations

5. Haemoglobinopathies

6. sex linked disorders.

No laboratory or centre or clinic will conduct any test including ultrasonography for the purpose of determining the sex of the foetus.

No person, including the one who is conducting the procedure as per the law, will communicate the sex of the foetus to the pregnant woman or her relatives by words, signs or any other method.

Any person who puts an advertisement for pre-natal and pre-conception sex determination facilities in the form of a notice, circular, label, wrapper or any document, or advertises through interior or other media in electronic or print form or engages in any visible representation made by means of hoarding, wall painting, signal, light, sound, smoke or gas, can be imprisoned for up to three years and fined Rs. 10,000.

Compulsory Registration: The Act mandates compulsory registration of all diagnostic laboratories, all genetic counselling centres, genetic laboratories, genetic clinics and ultrasound clinics.

THE SEXUAL HARASSMENT OF WOMEN AT WORKPLACE (PREVENTION, PROHIBITION AND REDRESSAL) ACT, 2013

The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013 is a legislative act in India that seeks to protect women from sexual harassment at their place of work. It was passed by the Lok Sabha (the lower house of the Indian Parliament) on 3 September 2012. It was passed by the Rajya Sabha (the upper house of the Indian Parliament) on 26 February 2013. The Bill got the assent of the President on 23 April 2013. The Act came into force from 9 December 2013. This statute superseded the Vishakha Guidelines for prevention of sexual harassment introduced by the Supreme Court of India.

Objectives of the Act

To provide protection against sexual harassment of women at workplace and for the prevention and redressal of complaints of sexual harassment and for matters connected therewith or incidental thereto.

It addresses

Sexual harassment results in violation of the fundamental rights of a woman to equality under articles 14 and 15 of the Constitution of India and her right to life and to live with dignity under article 21 of the Constitution and right to practice any profession or to carry on any occupation, trade or business which includes a right to a safe environment free from sexual harassment;

The protection against sexual harassment and the right to work with dignity are universally recognised human rights by international conventions and instruments such as Convention on the Elimination of all Forms of Discrimination against Women, which has been ratified on the 25th June, 1993 by the Government of India;

To make provisions for giving effect to the said Convention for protection of women against sexual harassment at workplace.

Major Features

The Act defines sexual harassment at the work place and creates a mechanism for redressal of complaints. It also provides safeguards against false or malicious charges.

The definition of “aggrieved woman”, who will get protection under the Act is extremely wide to cover all women, irrespective of her age or employment status, whether in the organised or unorganised sectors, public or private and covers clients, customers and domestic workers as well.

While the “workplace” in the Vishaka Guidelines is confined to the traditional office set-up where there is a clear employer-employee relationship, the Act goes much further to include organisations, department, office, branch unit etc. in the public and private sector, organized and unorganized, hospitals, nursing homes, educational institutions, sports institutes, stadiums, sports complex and any place visited by the employee during the course of employment including the transportation. Even non-traditional workplaces which involve tele-commuting will get covered under this law.

The Committee is required to complete the inquiry within a time period of 90 days. On completion of the inquiry, the report will be sent to the employer or the District Officer, as the case may be, they are mandated to take action on the report within 60 days.¹⁷

Every employer is required to constitute an Internal Complaints Committee at each office or branch with 10 or more employees. The District Officer is required to constitute a Local Complaints Committee at each district, and if required at the block level. The Complaints Committees have the powers of civil courts for gathering evidence. The Complaints Committees are required to provide for conciliation before initiating an inquiry, if requested by the complainant. Penalties have been prescribed for employers. Non-compliance with the provisions of the Act shall be punishable with a fine of up to INR 50,000. Repeated violations may lead to higher penalties and cancellation of licence or registration to conduct business.¹⁸

HINDU SUCCESSION ACT, 1956

The Hindu Succession Act, 1956 is an [Act](#) of the Parliament of India enacted to amend and codify the law relating to [intestate](#) or unwilled succession, among Hindus, Buddhists, Jains, and Sikhs. The

significant amendment related to removal of discrimination was made in the year 2005 by the Hindu Succession (Amendment) Act, 2005.

Under the Hindu Succession Act, 1956, females are granted ownership of all property acquired either before or after the signing of the Act, abolishing their “limited owner” status. However, it was not until the 2005 Amendment that daughters were allowed equal receipt of property as with sons. This invariably grants females property rights.¹⁹

EQUAL REMUNERATION ACT, 1976

It is the duty of employer under the Act to pay equal remuneration to men and women workers for same work or work of a similar nature. No employer can, while making recruitment for the same work or work of a similar nature, or in any condition of service subsequent to recruitment such as promotions, training or transfer, make any discrimination against women except where the employment of women in such work is prohibited or restricted by or under any law for the time being in force.

CRIMINAL LAW (AMENDMENT) ACT, 2013

The Cabinet Ministers on 1 February 2013 approved for bringing an ordinance, for giving effect to the changes in law as suggested by the Verma Committee Report. According to former Minister of Law and Justice, Ashwani Kumar, 90 percent of the suggestions given by the Verma Committee Report have been incorporated into the Ordinance. The ordinance was subsequently replaced by a Bill with numerous changes, which was passed by the Lok Sabha on 19 March 2013.²¹

New offences:

This new Act has expressly recognised certain acts as offences which were dealt under related laws. These new offences like, acid attack, sexual harassment, voyeurism, stalking have been incorporated into the Indian Penal Code:

Section 326A- Acid attack- Imprisonment not less than ten years but which may extend to imprisonment for life and with fine which shall be just and reasonable to meet the medical expenses and it shall be paid to the victim.

Section 326B-Attempt to Acid attack- Imprisonment not less than five years but which may extend to seven years, and shall also be liable to fine.

Section 354A - Sexual harassment- Rigorous imprisonment up to five years, or with fine, or with both in case of offence described in clauses (i) & (ii) Imprisonment up to one year, or with fine, or with both in other cases - It only protects women. Provisions are:

physical contact and advances involving unwelcome and explicit sexual overtures; or

a demand or request for sexual favours; or

making sexually coloured remarks; or

forcibly showing pornography; or

any other unwelcome physical, verbal or non-verbal conduct of sexual nature.

Section 354B - Act with intent to disrobe a woman- Imprisonment not less than three years but which may extend to seven years and with fine. Only protects women against anyone who “Assaults or uses criminal force to any woman or abets such act with the intention of disrobing or compelling her to be naked.

Section 354C- Voyeurism- In case of first conviction, imprisonment not less than one year, but which may extend to three years, and shall also be liable to fine, and be punished on a second or subsequent conviction, with imprisonment of either description for a term which shall not be less than three years, but which may extend to seven years, and shall also be liable to fine. Only protects women. By implication, women may prey voyeuristically upon men with impunity.

Section 354D- Stalking- Imprisonment not less than one year but which may extend to three years, and shall also be liable to fine Only protects women from being stalked by men. By implication, women may stalk men with impunity.

CONCLUSION

There are adequate legislations in India which not only removes the discrimination against women but also empowers the women. The Constitution itself makes room for the discriminatory laws in favour of the women who are considered the weaker sex, disadvantaged and discriminated in the male dominated society. The action wise plan of the Government in preventing the discrimination has proved the legislations as a failure. The existence of these laws only in the books is the major problem in India. The Supreme Court, however, has taken initiatives too and in some cases issued directions to the Government as well. But the implementation of these legislations in actual sense is very much necessary to remove the discrimination in the society.

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Gender & Women Empowerment

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When we speak about Gender we must understand real meaning of Gender and history about this word and what it signifies in ancient and current context.

Gender refers to “**the characteristics of women, men, girls and boys that are socially constructed**”. This includes norms, behaviours and roles associated with being a woman, man, girl or boy, as well as relationships with each other. As a social construct, gender varies from society to society and can change over time.

Gender is hierarchical and produces inequalities that intersect with other social and economic inequalities. Gender-based discrimination intersects with other factors of discrimination, such as ethnicity, socioeconomic status, disability, age, geographic location, gender identity and sexual orientation, among others. This is referred to as intersectionality.

Difference between Gender and Sex:

Gender interacts with but is different from sex, which refers to the different biological and physiological characteristics of females, males and intersex persons, such as chromosomes, hormones and reproductive organs. Gender and sex are related to but different from gender identity. Gender identity refers to a person’s deeply felt, internal and individual experience of gender, which may or may not correspond to the person’s physiology or designated sex at birth.

Gender inequality and discrimination faced by women and girls puts their health and well-being at risk. Women and girls often face greater barriers than men and boys to accessing health information and services. These barriers include restrictions on mobility; lack of access to decision-making power; lower literacy rates; discriminatory attitudes of communities and healthcare providers; and lack of training and awareness amongst healthcare providers and health systems of the specific health needs and challenges of women and girls.

Consequently, women and girls face greater risks of unintended pregnancies, sexually transmitted infections including HIV, cervical cancer, malnutrition, lower vision, respiratory infections, malnutrition and elder abuse, amongst others. Women and girls also face unacceptably high levels of violence rooted in gender inequality and are at grave risk of harmful practices such as female genital mutilation, and child, early and forced marriage.

WHO figures show that about 1 in 3 women worldwide have experienced either physical and/or sexual intimate partner violence or non-partner sexual violence in their lifetime.

Harmful gender norms:

Especially those related to rigid notions of masculinity – can also affect boys and men’s health and wellbeing negatively. For example, specific notions of masculinity may encourage boys and men to smoke, take sexual and other health risks, misuse alcohol and not seek help or health care. Such

gender norms also contribute to boys and men perpetrating violence – as well as being subjected to violence themselves. They can also have grave implications for their mental health.

Rigid gender norms also negatively affect people with diverse gender identities, who often face violence, stigma and discrimination as a result, including in healthcare settings. Consequently, they are at higher risk of HIV and mental health problems, including suicide.

Sociology of Gender:

In sociology, we make a distinction between sex and gender. **Sex** are the biological traits that societies use to assign people into the category of either male or female, whether it be through a focus on chromosomes, genitalia or some other physical ascription. When people talk about the differences between men and women they are often drawing on sex – on rigid ideas of biology – rather than gender, which is an understanding of how society shapes our understanding of those biological categories.

Gender is more fluid – it may or may not depend upon biological traits. More specifically, it is a concept that describes how societies determine and manage sex categories; the cultural meanings attached to men and women's roles; and how individuals understand their identities including, but not limited to, being a man, woman, transgender, intersex, gender queer and other gender positions. Gender involves social norms, attitudes and activities that society deems more appropriate for one sex over another. Gender is also determined by what an individual feels and does.

The sociology of gender examines how society influences our understandings and perception of differences between masculinity (what society deems appropriate behaviour for a “man”) and femininity (what society deems appropriate behaviour for a “woman”). We examine how this, in turn, influences identity and social practices. We pay special focus on the power relationships that follow from the established gender order in a given society, as well as how this changes over time.

Gender and sexuality are not just personal identities; they are **social identities**. They arise from our relationships to other people, and they depend upon social interaction and social recognition. As such, they influence how we understand ourselves in relation to others.

Social Construction of Gender:

Gender, like all social identities, is socially constructed. Social constructionism is one of the key theories sociologists use to put gender into historical and cultural focus. Social constructionism is a social theory about how meaning is created through social interaction – through the things we do and say with other people. This theory shows that gender it is not a fixed or innate fact, but instead it varies across time and place.

Take for example the **gender pay gap**. Men in general are paid better than women; they enjoy more sexual and social freedom; and they have other benefits that women do not by virtue of their gender. There are variations across race, class, sexuality, and according to disability and other socio-economic measures.

The popular idea that women do not get ahead because they lack confidence ignores the intersections

of inequality. Women are now being told that they should simply “lean in” and ask for more help at work and at home. Women, who want to challenge this masculine logic, even by asking for a pay rise, are impeded from reaching their potential. Indigenous and other women of colour are even more disadvantaged.

Gender Empowerment

This is the empowerment of people of any gender. While conventionally, the aspect of it is mentioned for empowerment of women, the concept stresses the distinction between biological sex and gender as a role, also referring to other marginalized genders in a particular political or social context.

Gender empowerment has become a significant topic of discussion in regard to development and economics. Entire nations, businesses, communities, and groups can benefit from the implementation of programs and policies that adopt the notion of women empowerment. Empowerment is one of the main procedural concerns when addressing human rights and development. The Human Development and Capabilities Approach, The Millennium Development Goals, and other credible approaches/goals point to empowerment and participation as a necessary step if a country is to overcome the obstacles associated with poverty and development.

Gender empowerment can be measured through the Gender Empowerment Measure, or the GEM. The GEM shows women's participation in a given nation, both politically and economically. GEM is calculated by tracking "the share of seats in parliament held by women; of female legislators, senior officials and managers; and of female profession and technical workers; and the gender disparity in earned income, reflecting economic independence." It then ranks countries given this information. Other measures that take into account the importance of female participation and equality include: the Gender Parity Index and the Gender Development Index (GDI).

What is women’s Empowerment?

Women's empowerment may be defined in several ways, including accepting women's viewpoints or making an effort to seek them. It can be defined to promoting women’s sense of self-worth, their ability to determine their own choices, and their right to influence social change for themselves and others.

It is closely aligned with female empowerment – a fundamental human right that’s also key to achieving a more peaceful, prosperous world.

In Western countries, female empowerment is often associated with specific phases of the women’s rights movement in history. This movement tends to be split into three waves, the first beginning in the 19th and early 20th century where suffrage was a key feature.

The second wave of the 1960s included the sexual revolution and the role of women in society. Third wave feminism is often seen as beginning in the 1990s.

Women’s empowerment and promoting women’s rights have emerged as a part of a major global movement and are continuing to break new ground in recent years. Days like International Women’s

Empowerment Day are also gaining momentum.

But despite a great deal of progress, women and girls continue to face discrimination and violence in every part of the world.

The Women's Empowerment Principles:

There are collaboration between the UN Global Compact and UN Women, the Women's Empowerment Principles are used to empower women in the marketplace, workplace and community.

The seven Principles are:

Principle 1: Create high-level corporate leadership for gender equality

Principle 2: Treat all people fairly at work, respecting and supporting non-discrimination and human rights

Principle 3: Ensure the health, wellbeing and safety of all workers, whether male or female

Principle 4: Promote education, training and professional development for women

Principle 5: Implement supply chain, marketing practices and enterprise development that empower women

Principle 6: Champion equality through community initiatives and advocacy
Principle 7: Measure and report publicly on progress to create gender equality

How can we empower women and girls?

Standing with and investing in women is an important start. From workplaces and schools to homes and communities,

Gender equality underpins all of World Vision's work – and there are many great activities you can get involved in to support the rights of women in developing countries.

- 1) Sponsor a girl: When you sponsor a girl, you can give her the tools to gain an education and take back the rights she deserves. This is a key way that girls can be empowered to grow up and influence their generation – and the next.
- 2) Educate yourself by finding out about issues that affect girls – for instance, child marriage.
- 3) Learn about what World Vision is doing to make change. Read more about our approach to helping girls escape gender inequality.
- 4) Society may frame policy how to investing in and building up women and girls dignity in society.

Conclusion:

Here it should promise our self that Gender inequality should be totally ruled out from our society as now in recent time all Genders contribution are equal and specially can't ignore women contribution in society as well as the Nation building. Empowerment of Women should not be the only thought or paper policy; it should be seen to be reflected in actual form in society.
