

# DEVALOKE

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## The Eternal Divine Light



**Pujya Shrimad Acharya Saumyendra Nath  
Brahmachary Ji**

(October 07, 1946 - June 23, 2012)

Dev Sangha Institute of Professional Studies and Educational Research was established by Shrimad Acharya Saumyendra Nath Brahmachary Ji (1946 – 2012). A First Class First Mechanical Engineer and a Gold Medalist from the Indian Institute of Technology, Kharagpur, he was awarded the prestigious B C Roy Gold Medal as the best all-rounder graduate of the Institute (batch of 1968).

Pujya Acharya Ji worked in the corporate world for ten years and rose to a senior position with the leading multinational of the day at a young age. Subsequently, inspired by his enlightened Master Shrimad Narendra Nath Brahmachary Ji, he gave up his brilliant management career to become a full-time spiritual aspirant, a brahmachari. He went on to spend

five years in intense sadhana (meditation) and two years on pilgrimage across India. The biggest gain from this journey, he used to say, was a secular insight into the country. “It is only when you travel as a common man that you see the real country, come into intimate contact with its people.”

Pujya Acharya Ji continued to devote the rest of his life in the quest for eternal truth, combining it with creative institution building for spiritual and material upliftment of youth. In 1988, he was initiated as the Acharya (spiritual head) of Dev Sangha Ashram at Deoghar in Jharkhand. “Our ashram believes in resurrecting the Rishi culture of ancient India where there was no contradiction between—but rather a harmonious blending of—material well-being and spiritual upliftment,” he used to maintain.

Later, with the support of his friends and Ashram colleagues, Pujya Acharya Ji founded Dev Sangha Seva Pratisthan (DSSP) as the service wing of Dev Sangha to work primarily in the field of education and set up a (10+2) CBSE school, and a college of teachers’ education for women offering D.El.Ed., B.Ed. and M.Ed. courses along with research facilities. DSSP regards women’s education in the tribal state of Jharkhand as the most powerful tool for facilitating their economic empowerment and social upliftment. He, the teacher of teachers, was regarded as an extraordinarily gifted speaker bringing in, in simultaneously a most penetrating and entertaining manner, the quiet and brilliant wisdom of the Rishis of ancient India that informed the lives of king and subject alike, into everyday applications of modern life, organization, coordination and governance to help in identifying and resolving issues, while skilfully deconstructing the dichotomy between matter and spirit that had enervated the land over centuries to its great detriment. A highly respected and sought for guest lecturer, he was regularly invited to speak in premier institutes of the country like the IITs, IIMs, BITS Pilani, Universities, National Judicial Academy, Bhopal (NJA), Management Training Institute Ranchi (MTI SAIL), Indian Institute of Coal Management Ranchi (IICM), Administrative Training Institute Ranchi (ATI) and host of similar institutions both in India and in different countries of the World and spoke eloquently on varied facets of life - contemporary politics to decision-making, self-development, stress management, leadership, motivation and communication and of the joyful and pervasive nature of boundless wisdom.

He left for his eternal abode quietly on June 23, 2012. His golden light shall always guide us all in our journey of life.

## FEW THOUGHTS

The education sector is not yet totally free from the challenges in the post covid period. Students are still not fully accustomed to the changed environment and have a fear of the uncertainty surrounding it. In spite of all such odds, the academic programmes of Dev Sangha Institute of Professional Studies and Educational Research were hardly stalled and continued effectively though online mode. It also accelerated the spade work for publication of DEVALOKE- August 22 issue. It gives us immense pleasure to bring out this Research Journal as planned.

This year, the Editorial Board, decided the theme of this issue as “Women Empowerment – Understanding and Observations”, a subject highly appropriate and commensurate with the changed economic and political scenario of the world not only in India.

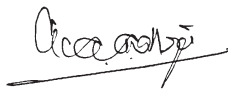
Dev Sangha Institute of Professional Studies and Educational Research, accepting this opportunity to develop an educated society has proved its mettle in empowering women through economically strong human resource. Today, we have to bring about a positive attitudinal change amongst the women of our society through value-based education which is highly crucial for the development of nation. There is no substitute of women empowerment for welfare of the nation. But its needs conducive environment and perfection in education to do that.

Our country, at the present political scenario, needs more and more educated women leaders along with men. The women empowerment in the national policies on strategic issues cannot be ignored.

Our college has to be an ideal institution for women’s education where student-teachers are effectively educated to reach out to the girls and women of our under privileged society to teach them the right perspective in making them understand their role in building an educated and economically strong nation.

With the motto of empowering women through education, Dev Sangha Institute of Professional Studies and Educational Research moves ahead in search of excellence in education for women.

Best Wishes



**(Asim Kumar Chatterjee)**

*Secretary*

Dev Sangha Seva Pratisthan &

Dev Sangha Institute of Professional Studies and Educational Research

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*“Aa maayantu bramhacharinah swaha  
Bi maayantu bramhacharinah swaha  
Pra maayantu bramhacharinah swaha  
Da maayantu bramhacharinah swaha  
Sha maayantu bramhacharinah swaha”*

*- Taittiriya Upanishad 1/4/2*

“Let pure seekers of wisdom arrive unto us for learning and wisdom from all directions. Let them arrive unto us by diverse paths. Let untainted seekers of knowledge reach unto us in proper form. Be they blessed with mastery over their senses. On them be conferred the strength of controlling their thoughts.”

## FEATURE ARTICLE

## Status of Tribal Women of Rural Areas in Tripura

Dr. Swapna Biswas \*

### Abstract:

*The purpose of this study is to demonstrate the state of tribal women's of rural areas in Tripura. Every woman, like males, has the right in the society. History is replete with instances which suggest that a woman can be empowered through education. India is a vast country with a diverse population. In our country, there are many different ethnic groups. Among them are the tribal communities which are spread far and wide in all parts of the country. When we look at India's recent history, we can see how the tribal persons have fallen behind in society. It is vital to educate indigenous communities if we are to advance as a society. The purpose of this research is to examine the status of tribal women of rural areas in Tripura. In addition, this article will examine the status of tribal women living in rural area of Tripura.*

Keywords: Tribal Women, Status, Education, Rural, Tripura, Tribal Society.

### Introduction:

Tripura is a small state in North East India with a population of 36, 71,032 people according to Census Report 2011. Out of this population, 0.83 million are tribal's who live in the hills in the interior parts of the state. In terms of literacy, 87.75% (male 92.18% female 83.15 %) of the state population has been returned as literate in the same census of 2011, only 63% tribals (9, 93,426) are literate and most of them are Kokborok speaking. The low rate of tribal literacy is due to several factors, the main being their poor economic condition and limited access to education. Economically, the tribal population of Tripura may be classified into broad groups of settled cultivators and shifting (known as Jhum) cultivators. In the last few decades, their economic activities have shown commendable changes following an increased tendency of

the educated section to seek employment industries and in the public sector. Women's education is given considerable importance.

Tripura tribal's have accorded considerable socio-economic importance to their womenfolk. Women of north-east India reveal that like all hill women, they are physically and socially compelled to lead a life of extreme hardship. It appears that the tribal society of Tripura has not yet developed and have a strong preference for the male child despite being introduced to new ideas and norms of development. It is important that we should look into the impact of modernization and development on tribal society of Tripura in general and tribal women in particular. It would also be possible through such a micro-study to suggest regional variation, if any, on the subject. Let us now analyze the impact of major socio-economic changes on the life and status of tribal women in Tripura.

The present study aims to analyze the socio-economic status and the changing occupational patterns of the Tribal women in Tripura. From the Census Report of 1991, 2001 and 2011, it is evident that Tribal people have been coming out of their traditional Jhum economy to participate in a number of works like Govt. Service, Industry, Trade, Transport etc. which they did not do before. In this study, the three major factors behind the change have been identified as Literacy, Reservation Policy and Cultivable Variables. We find that the literacy rate among the tribal of Tripura increased from 27.4% in 1991, to 44.6% in 2001 and 56.21% in 2011.

Women's studies and Tribal studies have been identified as important areas of research in social science by the Indian Council of Social Science Research (ICSSR). Indeed, tribe specific and gender specific studies are as important as region specific and area specific studies, if we look at the

\* Dr. Swapna Biswas, Asst. Prof. in Education, Directorate of Distance Education, Tripura University, Suryamaninagar, West Tripura

problems from the viewpoint of human development. This is particularly true of the North-Eastern Region where one must make distinction between area and development of its disadvantaged people.

The tribals of Tripura are almost rural people. According to 1991 Census 98.35 percent of the total tribal population of the state live in rural areas. Census reports also show that the rate of economic participation of the tribal women of rural areas is higher than that of the tribal women of urban areas of Tripura. Now a day's occupational pattern of tribal population has changed and literacy rate has increased. Especially tribal women are advanced in education, occupation, industry, trade and commerce, transport, communication etc. A large number of tribal's including women have access in the Government sector also. The improvement is consequent upon the shift from traditional crop cultivation to rubber plantation which has given an immense economic boost to tribal families that have traditionally occupied large landholdings. There is a strong view that engagement in household work also implies significant contribution to real income and welfare of the family, and the hour spend on household activities should therefore be included in hours of productive work, it is beyond any doubt that women have been making invaluable contribution to welfare of their families almost everywhere at the cost of their labour in household activities.

## Review of Related Literature

Bhasin (2007) performed her observation regarding tribal female in various geographic locations those are of Ladakh, North Eastern Region, and Rajasthan and finally she stated that the tribal female people are with extensive crucially in tribal societies.

Veena (2007) defined that tribal female holds crucial responsibility in co-administration of their ordinary, communal and financial resources. But again, they are with more pain; they are retrograde as because of their outdated attitude, illiteracy, misconception, and obedient part in choosing among various decisions, communal harms and most of the other conventional aspects.

Menon (2002) exposes that the influence and the damage of mutual possessions resources are more unadorned on tribal females. She demonstrates that the adversities of the tribal females have been snowballing. So tribal females are the

most crucial fatalities of the deprivation of the conventional privileges of the tribal in mutual asset resources. Modern investigation shows that the ferocity opposing to that of tribal females is cumulative while relationship promises are lessening. The repetition of eradicating widows via "witch hunting" which has been predestined all over the nation. Nutritional consumption is lessening as because of the reduced outdated farming and agrarian actions, and as the outcome individual's invulnerability and fitness is deteriorating as observed in the enhancing occurrences of illnesses such as tuberculosis and malaria.

Thekkekara (2009) claimed that female people come across many challenges and glitches in receiving a maintainable living and a dressed life as because of the ecological squalor and the meddling of the unknowns.

Mohamad et al (2009) the foremost attentiveness of tribal populace is in Central India and in north-eastern states [9]. Though, tribal people exist in almost all of the states and Union Territories excluding Haryana, Punjab, Delhi, Pondicherry and Chandigarh. The states of Madhya Pradesh, Maharashtra, Gujarat, Rajasthan, Orissa, Bihar, West Bengal and Andhra Pradesh holds nearly 83% of the entire tribal populace of India. The Indian tribal populace dwells extensively variable environmental and geo-climatic aspects (like that of hilly, woodland, desert regions and others.) in diverse attentiveness and having various socio-financial contextual. Tribal collections are standardized, socially secure, have industrialized dynamic enchanted-spiritual health care arrangement and they have an intention to exist and survive in their own manner. The financial exertion in daily life of tribal society is extensively deviating that additionally differs from one of the tribal collections to that of other. Many tribal populations of eastern, southern and central India (CholaNaikan, Juang, Birhor, Kadar, Chenchu, Hill Khadia and Makadia) and the Andaman islanders are well-organized food collectors and predators. There exists most of tribal inhabitants from north eastern, central and eastern region (Khasi, Naga, KutiaKondha, Korwa, Saora, Hill Muria, etc.) who till now practice shifting kind of farming. There even exist established agriculturists (Bhil, Mina, Santal, Munda, Oraon and others.) at par along with the other farmer communities in almost many of the locations of Madhya Pradesh, Gujarat, Rajasthan, Maharashtra, Bihar, West Bengal and Orissa.



And also, there will be urban manufacturing labours too. The inconsistency admission to the external world for tribal collections is unusually dissimilar. While on one hand, Jarwas who are with effectively no relation with that of the modern communities, whereas on the other aspect there are ancestral manufacturing labors in Ranchi, Jamshedpur, Bacheli (Bastar), Rourkela, Bhilai and many other. In the approach of 2001 survey 44.70% of the ST population comes under ploughs, 36.9% farming labourers, 2.1% household manufacturing efforts and 16.3% will be under the other occupational workforces. So nearly 81.6% of the crucial workers from that of these communities were involved in main domain exertions. It is generally contended that the health status of tribal people of India is disadvantaged. The extensive scarcity, illiteracy, undernourishment, problems of drinkable water, hygienic and living surroundings, feeble maternal and child health activities and practices, unsuccessful attention of nationwide health and nutritious amenities, message facilities, occurrence of hereditary-environmental complaints, have been discovered in many of the observations as conceivable donating aspects for the down health exertions predominant all among the tribal populace of India. Inappropriately, not most of the tribes are observed widely for evaluating the health position and its related factors.

According to Bhasin (2018), the tribal women, constitute like any other social group, about half of the total population. The tribal women, as women in all social groups, are more illiterate than men. Like others social groups, the tribal women share problems related to reproductive health. When primary and secondary subsistence activities are counted, women work more than men. Status of women varies in different societies.

According to Narain (2019), in today's globalized and inter-connected world, India's population including those belonging to scheduled tribes (ST) is undergoing demographic, socio-economic and health transformation. According to the 2011 census, the tribal population in India was 104 million, constituting 8.6 per cent of country's population, up from 8.2 per cent in 2001 census. Belonging to some 705 different ethnic groups, they are scattered across 30 States and Union Territories of India, and having diverse cultural and life practices. The tribal population primarily inhabits rural and remote areas and is among the most vulnerable and marginalized section of the society. Moreover, they lag behind all other social groups in various

social, health and developmental indicators. Without addressing the concerns of vulnerable population, India's socio-economic transformation will remain incomplete and it will not be possible to achieve the UN Sustainable Development Goals for which India is committed itself along with other countries.

### **Objectives of the Present Study:**

1. To study the socio-economic status of tribal women in Tripura.
2. To find out the status of Tribal women in development.

### **Socio-Economic Status of Tribal Women in Tripura:**

In tribal society it is found that women are characterized by high incidence of literacy and perhaps this is one of the reasons of their low availability of employment opportunities in other services. Education is very important in promoting upward social mobility. People with higher levels of education generally get good opportunities for social mobility- say, for getting better jobs, earning more money and maintaining a better life-style. On the other hand, Social mobility of people may be restricted in absence of proper educational qualification, Urbanization, more precisely migration of people from rural to urban, is also a measure of social mobility. Urban areas have become centres for industrial and business establishments and are providing improved and more satisfactory standard of life.

Tribal women in general are much more vulnerable to such socialization. The educational disparity is exists in between men and women over the decades 1961-81 have been shown in Table 1:1 (Tribal literacy vs non-tribal literacy). It also appears although the trend of family literacy in between tribal and non tribal women exists in the society. Women, too face discrimination in the occupational field and find it extremely difficult to advance in social status except the status they gain from their husband. They are primarily placed in the job that require lower skills, less education and lesser pay. Again the insecurity many women position makes them vulnerable to salary discrimination and low ceilings on advancement of opportunities. A comparative study in respect of social mobility chances in between tribal and non-tribal women will again indicate that tribal women face serious discrimination in comparison to non tribal women in Tripura.

## Development and Status of Tribal Women:

The strategy for tribal development and specially women needs improvement, betterment, development and upliftment to effect their empowerment. Tribal women have adjusted themselves to live a traditional life style in the local environment and follow occupations based on natural resources. Undoubtedly, the programs, oriented towards the empowerment of tribal's, particularly women, have improved their socio- economic conditions and status. However, there are wide variations across regions and tribes in terms of work participation, sex ratio, economic productivity and social life. The impact of development planning needs to be evaluated in terms of desired and unanticipated consequences. The development process should be perceived as an involvement and reorganization mechanism of not only the socio- economic system but the entire eco-system.

One major consequence of these developments is the growing gender disparity among tribals, a phenomenon quite un-heard off the traditional set up. As such, settled or plough cultivation has marginalized the traditional role of women in agriculture because they now face a taboo on handling the plough. On the other hand, too much crowding on the restricted amount of jhum land available forced particularly those Jhumias who live in remote forests to eke out a bare living. Both these factors have negatively influenced the work participation rates, particularly among rural tribal women.

## Methodology of the Study:

The sources of information were collected from various books, articles, journals, reports and websites etc. Other official statistics and information were obtained from various institutions and organizations like Tribal Welfare Department, Govt. of Tripura. Social welfare Dept. Govt. of Tripura, Tribal Research Institute, Govt. of Tripura. In the case of primary data, the method of participant observation was followed. Most of information regarding the socio-economic status of tribal women, levels of works etc, were acquired from official records and estimated by the officials.

## Data and its Interpretation:

**Table 1.1: Tribal Literacy as Compared to Non-tribal Literacy in Tripura**

| Year | Percentage of Literates to the Tribal Population |        |       | Percentage of Literates to the Non-Tribal Population |        |       |
|------|--|--------|-------|--|--------|-------|
|      | Male   | Female | Total | Male   | Female | Total |
| 1981 | 33.46  | 12.27  | 23.07 | 57.33  | 39.33  | 48.73 |
| 1991 | 43.56  | 18.39  | 30.86 | 68.43  | 45.53  | 56.98 |
| 2001 | 53.46  | 24.29  | 38.86 | 79.33  | 51.44  | 65.38 |

Source: Census Report: 1981, 1991, 2001.

The table depicting trend of tribal literacy as compared to literacy of non-tribals and the total population in Tripura.

**Table 1.2: Tripura's Demographic Change: 1981-2011**

| Year | Total Population | Tribal Population | Percentage of Tribal Total Population |
|------|------------------|-------------------|---------------------------------------|
| 1981 | 20,53058         | 5,83,920          | 28.44                                 |
| 1991 | 27,57205         | 8,53,345          | 30.95                                 |
| 2001 | 32,00000         | 9,9,200           | 31%                                   |
| 2011 | 36,71032         | 11,66,813         | 31.76                                 |

Source: Census Report: 1981, 1991, 2001, 2011

It shows that the growth rate of population in Tripura has maintained more or less a steady trend since the beginning of this century.

**Table 1.3: Restricted Mobility of Tribal Women in Respect of Labour, Cultivation Literacy etc.**

| Year | Characteristics     | Women of Tripura | Tribal Women    | Non-tribal Women  |
|------|---------------------|------------------|-----------------|-------------------|
| 1981 | Women Labourers     | 28,634 (2.8%)    | 20,268 (7.8%)   | 8,048 (1.13%)     |
| 1991 | Women Cultivators   | 34,174 (3.4%)    | 30,408 (10.6%)  | 3,766 (0.52%)     |
| 2001 | Women other workers | 24,299 (2.43%)   | 3,172 (1.11%)   | 21,107 (2.96%)    |
| 2011 | Women literacy      | 3,19,398 (32%)   | 35,126 (12.27%) | 2,84,272 (39.93%) |

Source: Census Report: 1981, 1991, 2001 and 2011

In 1981, the literacy of tribal women was only 12.27 percent as against 39.93 percent of non tribal women literacy. The percentage of tribal women as unskilled Labourers and cultivators are on higher side (7.8 and 10.6 respectively). Again, the percentage of OW (the other workers) which help in increasing social status much lower (1.11%) for the

tribal women than that of non-tribal women. So, the facts in the above table are indicators of relatively low social mobility of tribal women. At present there is a tendency of increasing the above percentage of tribal and non-tribal Labourers and cultivators.

**Table 1.4: Percentage of Workers to Total Tribal Male and Total Female Population in 1981, 1991, 2001 Tripura**

| Year | Total |        | Rural |        | Urban |        |
|------|-------|--------|-------|--------|-------|--------|
|      | Male  | Female | Male  | Female | Male  | Female |
| 1981 | 54.13 | 27.86  | 54.27 | 28.06  | 44.69 | 10.96  |
| 1991 | 45.93 | 25.32  | 45.89 | 25.45  | 47.5  | 16.47  |
| 2001 | 40.87 | 20.52  | 40.97 | 20.51  | 40.17 | 10.56  |

Source: Census Report: 1981, 1991, 2001

It is evident from the table that the work participation rate of tribal women is not very much lower.

**Table 1.5: Proportion (Percentage) of Workers among General Males and Females, Tribal Males and Females and Non-Tribal Males and Females in 1981, 1991, 2001 Tripura**

| Year | General |        | Tribal |        | Non-Tribal |        |
|------|---------|--------|--------|--------|------------|--------|
|      | Male    | Female | Male   | Female | Male       | Female |
| 1981 | 50.71   | 12.77  | 54.13  | 27.85  | 49.36      | 6.71   |
| 1991 | 47.56   | 13.76  | 45.92  | 25.32  | 47.81      | 8.5    |
| 2001 | 45.59   | 10.67  | 40.89  | 20.43  | 40.85      | 5.7    |

Source: census report: 1981, 1991, 2001

The table indicates that in the tribal society the number of working women may be less that of the men but in this respect they are better off than their counter parts in the non-tribal society of the state among which women are economically more dependent on men.

**Table 1.6: Proportion (percentage) of Workers among Tribal Females and Non-Tribal Females in 1981, 1991, 2001 Tripura.**

| Year | Total  |            | Rural  |            | Urban  |            |
|------|--------|------------|--------|------------|--------|------------|
|      | Tribal | Non-Tribal | Tribal | Non-Tribal | Tribal | Non-Tribal |
| 1981 | 27.86  | 6.71       | 28.06  | 6.37       | 10.96  | 7.81       |
| 1991 | 25.32  | 8.5        | 25.45  | 8.35       | 16.47  | 9.03       |
| 2001 | 23.39  | 10.8       | 23.56  | 10.39      | 22.53  | 11.08      |

Source: Census Report: 1981, 1991, 2001

This table is evident that the economic participation of tribal women is much higher than that of their non-tribal counterparts in Tripura. Till today it is found that the level of participation rate of non-tribal women is lower vis-a-vis that of tribal women.

### Findings of the Study:

- Tribal women in general are much more vulnerable to such socialization.
- Economic participation of tribal women is much higher than that of their non-tribal counterparts in Tripura.
- In tribal society the number of working women may be less that of the men.
- Literacy of tribal women was only 12.27 percent as against 39.93 percent of non tribal women literacy.
- The percentage of tribal women as unskilled labourers and cultivators are on higher side (7.8 and 10.6 respectively).
- Tribal women have adjusted themselves to live a traditional life style in the local environment.
- The tribal’s of Tripura are almost rural people.
- According to 1991 Census 98.35 percent of the total tribal population of the state live in rural areas.

### Conclusion:

The changes cited in the economic and socio-cultural systems of the Tripura tribal’s clearly suggest a certain dualism in the life pattern of men and women among the tribal’s in general, urban and rural tribal women in particular. The benefits of State sponsored development have been concentrated particularly among the educated and urban tribal elites. It is observed that the government programmes especially those pertaining to SC and ST welfare are never taken seriously and there is no effective monitoring system to pin point the failures of the plan objectives. There are diversion of resources and lack of utility of the schemes. The condition of these communities is still remained very miserable. Therefore, remedial measures and effective course corrections should have to be implemented. Most of the SC and ST Communities are still striving to fulfill their basic needs of food, clothing and shelter. Besides these, today they require better

opportunities to live in dignity and self-respect. Hence, opportunities should be made available of them, which would ensure them a secured and dignified life in this 21st Century.

Among both tribal men and tribal women workers share of employment in services is very small and it is smaller among tribal women than among tribal men although both of them have made some gain in this respect during the decades 1981 and 2001. This indicates that the expansion of avenues of paid and secured employment is not shared equally by tribal men and tribal women are characterized by high incidence of illiteracy and perhaps this is one of the reason of their low availability of employment opportunities in 'other services'.

The study shows that the tribal women of rural area are yet to be mobilized in Tripura. The need and orientation has, therefore, become urgent and necessary especially in view of the socio-economic conditions of the tribal women. Constitutional provisions, government policies, social action, establishment of social safeties and awareness of the rural tribal's together should be able to provide the tribal's with necessary skills to enjoy equal opportunity and thereby enhance the status of the tribal's of Tripura through political empowerment.

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## FEATURE ARTICLE

## Empowerment of Tribal Women through Panchayati Raj in Chhattisgarh

Dr. Sambit K Padhi

### Abstract:

*The contribution of Indian women has been credible to the country's developmental process since independence. It has been a source of unique strength for reaching national goals. In recent years it has become increasingly evident that women are lagging behind a great deal both in availing of the benefits of development and as participants in the process of development due to several socio-economic, cultural and political impediments. Even though they constitute nearly half of our population. Women, constituting about fifty percent of India's population receive only a small share of developmental opportunities. So, they are at the crossroads. Undoubtedly, India faces an uphill task in the field of population explosion, mounting poverty, increasing illiteracy and women's welfare, etc. Education is one of the vital sectors which need to be coordinated with the women welfare sector. The post-independence era has been one of rapid expansion as far as the quantitative aspect of women's education is concerned. There is an increasing awareness among women about their rights and an important challenge is establishing linkage between education and women's right. Women's rights have been strengthened from time to time since independence.*

Keywords: Tribal, Women, Empowerment, Panchyati Raj, Gender

### Empowerment of Women

In recent years, empowerment is becoming a very relevant and an increasingly popular term in development scenario. Understanding the empowerment of women is a complex issue with varying interpretations in different social, natural and cultural contents. However, some common indicators of women empowerment across all nations can

be expressed as the participation of women in decision making process at all levels. Women empowerment enables autonomy and control over their lives. The empowered women are the agents of their own development, able to exercise their choice to set their own agenda and are strong enough to challenge and change their subordinate position in the society. Self-governance, self-sufficiency and self-maintenance, justice, liberty, equality are some of the cardinal points of empowerment. Empowerment has become the key solution to many social problems like high population growth rate, environmental degradation and low status of women. Women's empowerment is a process as well as the outcome of the process, by which women gain greater control over material and intellectual resources, and challenge the ideology of patriarchy and gender-based discrimination against women in all the institutions and structures of society. Empowerment is concerned with power, particularly with changing the power relations between individuals and groups in society. The outcome of empowerment should manifest itself as a redistribution of power between individuals, genders, groups, classes, castes, races, ethnic groups. Empowerment means the transformation of structures of subordination, through radical changes in law, property rights, control over women's labour and bodies, and the institutions, which reinforce and perpetuate male domination. Therefore, empowerment means making informed choices within an expanding framework of information, knowledge and analysis of available options. Women's empowerment is not against men but against the system of patriarchy and all its manifestations. The empowerment spiral transforms every person involved-the individual, the collective and the environment. "A women's empowerment begins with consciousness – perception about herself and her rights, her capabilities and her potential awareness of how gender

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and socio-cultural and political forces affect her”. Women’s empowerment refers to the process by which women acquire due recognition at par with men, to participate in the development process of the society through the political institutions as a partner with human dignity. According to Rowland “Empowerment is more than participation in decision making, it must also include the process that leads people to perceive as able and entitle to make decisions. It is personal, relational and collective”.

## **Panchyati Raj in India**

Democratic governments have been striving for establishing social, economic and political justice through democratic decentralization. It is believed that to make democracy a real precept of government must reach at the grass root level. It can only ensure participation of the people in the functioning of their representative government at the lowest level. The institutional expression of the policy of democratic decentralization in India is identified with Panchayati Raj. It has become a system of grass-root democracy that endeavored to link the units of administration established in the remotest villages of a vast country with the units of higher government at the regional level

The roots of Panchayati Raj in India dates back to the ancient period where panchayats enjoyed extensive powers. Sriman Narayan says it is believed that the system of Panchayat Raj was first introduced by king Prithu while colonizing the Doab between the Ganges and Jamuna. In the Manusmriti and the Shanti Parva of the Mahabharata, there were many references to the existence of Gramsanghas or rural communities. A description of these rural communities is also found in the Arthasastra of Kautilya. In Valmiki’s Ramayana there are references about the Ganapada, which was perhaps a kind of federation of village republic. An account of the village commonwealths during the seventeenth century was found in Sukrachary’s Nitisara. In fact, the villages in India have been looked upon as the basic unit of administration since the earliest Vedic times. Thus, the village communities along with village panchayats continued irrespective of sweeping changes brought about by the rise and downfall of different dynasties in different periods. During, the medieval period, despite the centralized and autocratic rule, the village communities continued to exist and exercise their powers.

However, the antecedents of democratic decentralization, as the term is understood in the modern sense, may be traced in the system of rural local self-governments as evolved during British rule. In 1870 Lord Mayo introduced his scheme for the decentralization of administration in which the development of local self-government in villages was given due importance. In 1882, Lord Ripon’s Resolution ushered the local self-government in rural areas. In 1907, the Royal Commission on Decentralization recommended the development of panchayats as units of local administration. The Government of India Acts of 1919 and 1935 further gave impetus to local self-government. However, the British government adopted the policy of carrying on local governments and administration through the officials of different departments. The collector was made the real ruler of the district government and an institution known by the name of the district board was set up under his control to deal with the affairs of rural administration. Thus, in a real sense, there was hardly anything like a genuine rural self-government.

During the freedom struggle, Mahatma Gandhi stood for the development of panchayat system in India. He said “independence must begin at the bottom. Thus, every village will be republic or panchayat having full powers. “His conceptualization of village republic is based on: unity and harmony of village communities, village autonomy and self-sufficiency.

The advent of independence afforded the real opportunity for materializing the dream of democratic decentralization in our country. Thus, several provincial governments took steps to organize the village panchayats as the units of rural self-government and them with powers and authority to carry out various important duties to satisfy the basic requirements of the people at the grass root level. Thus, the idea is enshrined in the constitution vide Art.40 which reads –“the state shall take steps to organize village panchayats and endow them with such powers as may be necessary to enable them to function as units of self-government.

The Panchayati Raj in India was inaugurated as a consequence of the recommendations of Balwant Rai Mehta committee constituted in 1956, to study the working of Community Development Programme and National Extension Service. The committee recommended for the establishment of a three-tier local self-government viz. the village panchayat, Panchayat Samiti and Zila Parishad. The

recommendations of Mehta committee were accepted by the National Development Council in 1959. The Panchayat Raj institution was first inaugurated in Rajasthan in October 1959. Later, other states implemented them.

The system of Panchayati Raj started in 1959 failed to realize the dream of its architects. So, the Janata government set up another committee under the chairmanship of Asoka Mehta in December 1977. The committee emphasized on the functional necessity for decentralization of administration. It recommended for the creation of a two-tier instead of a three-tier system of Panchayati Raj, viz. Mandal Panchayat and Zila Parishad. However, the Janata government could not come to power in next election and the new congress (I) government shelved the report of Asoka Mehta committee.

Thus, Panchayat Raj was devised as a means for evaluation of the community development programme. Both community development programme and Panchayat Raj were integrally connected with each other. Panchayat Raj made it possible for officials and non-officials to work together. At all levels: village, block and district, there has to be a link between the administrative officials and the elected representatives. The Panchayat Raj therefore emerges from the twin necessities viz. to plan all developmental activities from below and to entrust such planning to the local people.

Accordingly in May, 1989, they introduced in Parliament the 64th Amendment bill which sought to reinvigorate and streamline the Panchayati Raj institutions. It sought to provide wide powers and more finances to the panchayats. But the bill could not be passed due to the dissolution of Lok Sabha. The National Front government also indicated its intention to introduce a new Panchayat bill in Parliament with a view to create a network of self-government institutions all over the country. It favoured the grant of greater powers to Panchayati Raj institutions and wanted its involvement in the formulation of plans as well as their implementation. However, it could not give concrete shape to its ideas.

The ideas so evolved, culminated in the passing of 73rd Amendment Act, 1992. It gave constitutional status to the Panchayati Raj institutions. The Act made some novel changes in the system of Panchayati Raj institutions-

- It made obligatory on part of the states to create a three tier Panchayat Raj institution at the local level.

- Its members are to be elected directly on the basis of adult franchise.
- The elections to the Panchayat shall be held by the respective state Election Commission.
- According to the Act the Panchayat shall have a fixed term of five years and if it is dissolved before the expiry of this term, elections must be held within six months.
- There must be a finance commission to ensure financial viability of these institutions.
- The Act added eleventh schedule to the constitution in which subjects dealing with economic and social development of villages have been provided
- The Act provided that 33percent of seats at all levels must be reserved for women

Thus, the Act authorizes the state government to enact a law-making provision for vesting Panchayats with such powers and authority as may be necessary to enable them to function as institutions of self-government. Such laws may contain provisions for the devolution of powers and responsibilities upon the Panchayats with respect to the preparation of plans for economic development and social justice as may be entrusted to them. They can also provide grants and constitute funds for Panchayats. Consequently, all states were asked to make suitable legislation as per the requirement of the 73rd Amendment Act to grant powers and authority to the panchayats.

## **Women Empowerment and Panchayati Raj**

Empowerment of women is a vital issue in contemporary India. It is a fact that for any sustainable change towards progress needs involvement of women. There is a great variation across the world in empowering women. Gender empowerment focuses on gender inequality in economic and political opportunities, participation in decision making process and values. The inequality in women in comparison to men can be seen in demographic status, health status, literacy percentage, employment rates and representation percentage in the parliament state legislature and local self-governing bodies. The pronouncement of 73rd Amendment Act of 1992 on Panchayati Raj to reserve at least 33 percent of all posts for the women at all the local bodies has indicated some positive changes in the policy of Indian government towards women. But still much more

has to be done to provide women a dignified position in the society. In this context it is imperative to make more micro studies on empowerment of women.

The method of measuring and evaluating women's empowerment and progress is looking at whether women status has improved as a result of being in panchayats? Whether awareness levels of women in panchayats has increased? Whether the ability of effective participation in panchayats has increased? whether the women have been raising problems in panchayat meetings. But a common questions always collides in the minds of the researchers, Are the women of India in general and Tribal women in particular really empowered through the system of Panchayati Raj?

### **Tribal Women in Chhattisgarh and Panchayati Raj**

The state of Chhattisgarh came into being on 1 November 2000, when it was carved out of Madhya Pradesh. Chhattisgarh accounts for two per cent of India's population, of which 20 per cent live in urban areas and the remaining 80 per cent in rural areas.

The population is primarily concentrated in the central plains region. Chhattisgarh has one of the highest shares of Scheduled Tribe (ST) populations within a state, accounting for about 10 per cent of the STs in India. Scheduled Castes and STs together constitute all most half of the state's population. The tribals constitute an important part of the state population. Out of the total population of 26 million (Census 2011), 43.4 per cent represent scheduled castes and scheduled tribes, who live mostly in the thickly forested areas in the north and south. The Scheduled Tribe population of Chhattisgarh is 7,822,902 according to the census of India 2011 among which male population is 3,873,191 and female population is 3,949,711. Its population density stands at 189 persons per sq km, much lower than the all India-average of 382 persons per sq km.

In accordance with Sections 78 and 79 of the Madhya Pradesh Reorganization Act, any law already in force in the State of Madhya Pradesh when Chhattisgarh was created remained applicable in the new state of Chhattisgarh. Accordingly, the Panchayati Raj legislation in force in Madhya Pradesh at the time the state was divided became applicable to Chhattisgarh in toto. That law (as amended from time to time) has been re-designated as the Chhattisgarh Panchayat Raj Adhiniyam, 1993 and it

provides the basis of the current Panchayat system in the state of Chhattisgarh.

Tribal society all over the world is so obstinate to accept the changes. Tribal women in Chhattisgarh are one of the most primitive tribes in India. Different schemes and programmes have been introduced and implemented over a period of time to empower tribal but they could not able to get the benefits due to lack of their education. Before the implementation of the Panchayati Raj act 1992, tribal women were deprived in every aspect and maintained a formal life inside the periphery of conserved social norms. They had no right to speak, no decision-making right, no right for social participation, no right for choosing life-partner, no right for taking decisions on health issues. Now the situation has been changed and Panchayati Raj brings a drastic change in several sphere of their life.

Panchayat Raj System is one of them which brings empowerment in different aspect among Tribal women of Chhattisgarh. According to the 2011 census report, the literacy rate of tribal women in Bilaspur district is approximately 19.08 percent which is preferably higher than 2001 census because in that tenure various projects, policy and programmes were implemented for improving the literacy rate among tribal women and also their educational qualification, but with the expansion of educational institutions in the tribal areas in recent times and with the rise of awareness among the tribal towards education, the educational situation has been changed in the district

According to 1991 census, the total percentage of women in the work force in India was 14.44 percent of the total population. Tribal women occupy less than 5 percent of the total state workforce and are mainly lower group jobholders. Nowadays, they have been placed as teachers, post peon, clerk in govt office, peon in education institutions and very rarely of them are working as class two officers in government sectors.

In recent years, tribal women are showing interest to involve themselves in the political system and actively entering into politics. They are also started to take benefit of reservation and acting with various capacities like Sarpanch, P S. member, Zilla Parishad member, Chairperson at Block and district levels. Women leaders in the Panchayati Raj are taking initiatives to transform local governance by sensitizing the common mass on the issues like poverty, inequality and gender injustice, etc.



After the implementation of Panchayati Raj system, the scenario has gradually been changed and tribal women of Chhattisgarh have sensitized a lot to confront with social challenges. Decisions regarding marriage, choosing of life partner, future plan, family planning, job choices, reproductive issues and observation of traditional cultural practices have been taken freely by tribal women without concerning much about others feeling.

Through PRIs, tribal women are now working on the creation, development and promotion of Self-Help groups, Cooperatives and MSMEs which are creating better employment opportunities and livelihood options in rural pockets. The state and central Governments are providing financial support and infrastructure to women's organizations and NGOs to take up the responsibility of encouraging the women elected representatives and arranging training programmes for the improvement of political, social and economic consciousness.

There has been an increased emphasis on ensuring the participation of women in the meetings of panchayats at all levels. This is needed to promote and enhance their leadership qualities and self-confidence. It also helps them to perform better in the Panchayats to ensure their participation in the meetings. Attendance of all women must be made compulsory from Gram Panchayat to Zilla Parishad.) Rights regarding marriage, family planning, family level decision, reproductive health and hygiene, family management, entrepreneurship have been enjoyed by tribal women after the implementation of the Panchayati Raj system in Chhattisgarh.

## Conclusion

There is a pressing call for of cooperative and positive attitude of bureaucracies towards empowerment of tribal women in Panchayati Raj Institutions. The devolution of powers and finances to reinforce the instructions of self-governance are the need of the hour which can be viable only through the political will of the state. The women's development programmes ought to be linked with Panchayats for more efficient involvement of tribal women and for establishing linkages between tribal women representatives and development functionaries at the grassroots level. Now that some degree of political space has been created constitutionally for tribal women's participation in Panchayati Raj Institutions in Chhattisgarh, the quality of participation should be the next major concern of all those who would like to deepen democracy in the state. The

pattern and structure of local leadership is altering rapidly and tribal women leaders must play their part towards strengthening their position in governance that will go a long way in their own empowerment. Due to illiteracy and poor socio-economic status, the tribal women leaders could not assert their influence in the decision-making process. It is widely believed that economic development, restoration of law and order, and increased participation of women in Panchayati Raj Institutions at all levels may help them to promote and enhance their leadership qualities. Attitudinal change in both men and women is required to encourage tribal women to enter into the social and political system. Education can certainly play an important role in bringing social and political awareness among people.

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## FEATURE ARTICLE

## Women Empowerment through Entrepreneurship : An Indian Story

Dr. Uma Warriar \*, Aparna Warriar \*\*

### Abstract

*A woman's identity and status in society are shaped by several overlapping factors, making women's empowerment an issue of particular importance. Women could achieve more meaningful status in society only by redefining subordinate gender roles and breaking down traditional oppressive structures. Women entrepreneurship is one such concept that empowers women by ensuring freedom of expression and financial freedom. This conceptual study is based on secondary data and case studies of successful women entrepreneurs, who achieved empowerment through entrepreneurship. The study contributes to the field of research in women empowerment and entrepreneurship by conceptualizing the research context, which can be empirically tested in future research studies. Theoretical and practical implications of the study are discussed.*

Keywords- Women Empowerment, Entrepreneurship, Gender Bias, Conceptual Model

### 1. Introduction

"Women are the largest untapped reservoir of talent in the world" – Hillary Clinton. The quote says it all. For far too long women have been repressed, pushed into kitchens, and hidden away behind closed doors. While the ideology of how women are viewed in the last few decades has changed significantly pushing women into the limelight, there is a need to truly tap into this potential. The realization of what women can offer to the economy, the society in terms of monetary value, growth, and development has set the ball rolling for putting together programs to uplift women and empower them. Empowerment of women is the single most important agenda in the future that

can bring about positive changes in terms of equality. In recent times, entrepreneurship has emerged as being the most important catalyst for the empowerment of women. The satisfaction of owning a company, doing something that they are passionate about drastically improves a woman's sense of self-worth, boosts their confidence, and allows them to support their family. For many women, especially in developing countries like India, wherein, it's unfathomable to imagine a life outside their house, entrepreneurship gives them a way to dream bigger, hone their abilities, and allows them play an integral part in the overall business ecosystem. However, women face many obstacles in their entrepreneurial journey, from internal battles with their sense of self-worth to a gender-biased business community. To counteract these struggles, active and targeted efforts should be made to support women. Loans along with business programs and short courses on finance have significantly benefited women, entrepreneurs. Having a certain proportion of investment funds allocated to women entrepreneurs and making the proposal devoid of any bias can help women get better funding for their ideas. The future is female, and it's time we step into the future. In India, around 14 % of entrepreneurs are women, of which a sizable representation is in Medium and small-scale enterprises (Jain,2021).

In this day and age, where there is a strong shift towards balancing the scales, promoting equality for all, women's empowerment is the main catalyst for this change. The word 'empowerment' has been defined in many ways, Paulo Freire in the 1950s penned theories of empowerment in education, asking pertinent questions about the reason behind education and emphasizing that education should act as a tool for empowering people to take control of their lives (Wallerstein,1988). The definition of empowerment

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has evolved into a process of shifting unbalanced power dynamics in favor of the underprivileged (Baltiwala,1994). Women empowerment is the multi-faceted, active endeavor that provides a stepping stone for women to actualize their dreams and become independent individuals (Sahay, 1998). Women entrepreneurship lays the scaffolding to achieve the goal of women empowerment, it allows for women to own a business, be their boss and make a change in the way the world looks at women's employment.

However, the journey of women's empowerment has not always been a bed of roses. In a nation like India, having a bank account itself is a big achievement for women. Most careers have been male-dominated since the ages, presumably owing to the lack of familial and financial support, societal norms, lower levels of women's literacy. In the last few decades, great progress has been made to bridge that divide, however, entrepreneurship remains mostly male-dominated for a myriad of reasons- the concept of 'male hubris, female humility' where men have an abundance of confidence, bordering on overconfidence that they will be successful and if their business plan fails, it's due to external causes rather than an inherent flaw in the business. Women on the other hand have shown to have a lower level of self-confidence, and are less likely to try again if they fail (Syzmanowicz, 2011; Freund,2012). Homophily states that people like people similar to themselves, as the old saying goes 'birds of a feather, flock together. Unfortunately, this has a significant negative impact on women entrepreneurs as the majority of venture capitalists are men (Pitchbook,2020) (Primack,2019) causing a lesser proportion of funds to be allocated to women. Placing high importance on pitching as compared to the other three steps of investment (deal sourcing, due diligence, and closing) leaves room for huge bias to occur, causing women to be less likely to get funding (Brooks,2014). According to a study conducted by KPMG in 2020, 75% of women admit to experiencing feelings of inadequacy and under confidence, leading to an internal monologue of mediocrity and an ingrained belief that any success that they achieve is due to sheer luck and not as a result of their hard work. Further, the study showed 47% of women couldn't imagine getting to where they were in their careers, adding to the insecurity that they did not deserve their success (KPMG,2020). However, as they take the plunge and enter the realm of entrepreneurship, women see not only a shift in their mindset as it pertains to

making a living and providing for their families, but they also experience a shift in their mindset and a newfound urge for independence (GEM,2013) (Groupon,2021)

Jawaharlal Nehru stated that if you want to know the standing of a nation, the way women are treated is a good indicator. Women make up approximately 49.6% of the world's population, and this huge reservoir of untapped potential can be harnessed to work the wheels of global development. When women are supported in their endeavors, the community, the nation, and the world thrive. Providing women with the tools to enter and thrive as business owners has a direct positive correlation with their levels of empowerment, a significant drop in poverty levels in the community, better self-image, and improved social standing in the family dynamics. A study conducted showed that providing productive loans to small business owners led to increased levels of empowerment (Basargekar,2010). Further, a survey study showed that 71.2% of women believe that owning their own business has exponentially improved their levels of confidence (Madan,2014).

In India, many women's entrepreneurship ventures have become unicorns (Private firms with more than 1 billion \$ valuation). The reasons for the high efficiency of women-run enterprises can be attributed to their high ability to multitask, greater risk appetite, and high levels of emotional intelligence, apart from other factors. This, along with the governmental support in the form of a huge allocation of funds for the development of women and children to the tune of 3.97\$ billion in 2021 is bound to accelerate women's entrepreneurship in India. The following table details some of the efficiently run businesses run by women in India.

**Table-1: Some Efficiently Run Businesses Run By Women in India**

| Brand               | Founder / Co-founder | Year of Establishment | Total Funds Raised (US\$) | Market Valuation (US\$) |
|---------------------|----------------------|-----------------------|---------------------------|-------------------------|
| Byju's Learning App | Divya Gokulnath      | 2011                  | 8.5 billion               | 18 billion              |
| Nykaa               | Faluno Nayar         | 2012                  | 148 million               | 12.5 billion            |
| Mobikwik            | Upasana Taku         | 2009                  | 380 million               | 750 million             |
| Zolo                | Isha Choudhry        | 2015                  | 90 million                | 100 million             |
| Thrillophobia       | Chitra Gurnani Daga  | 2009                  | 1.24 million              | 4.48 million            |

Source: IBEF(2022)

Research in the last three decades show greater thrust on women entrepreneurship. However, according a literature review of more than two decades of research on women entrepreneurship, Yadav & Unni (2016) comment that there is a lacuna in theoretical base on women entrepreneurship. Moreover, there are lesser number of case studies on women entrepreneurship in the research context. Hence this study is aimed to understand the contributing factors of successful women entrepreneurship and also how women entrepreneurship enhances women empowerment

## **2. Review of Literature:**

There is a greater emphasis on women empowerment in the last two decades. A major contribution to the study of women empowerment in India has been made by Chattopadhyay and Duflo (2001). The term women empowerment is defined as “an active, multi-dimensional process which enables women to realize their full identity and powers in all spheres of life” (Sahay, 1998). To quote Niroj (2000, p.17), there are many factors that affect women empowerment like “the psychological make-up of the person, his total personality and external environment – the social, economic, cultural, individual response to such stimuli” According to growing literature, women can have a significant impact on the entrepreneurship phenomena and economic development (Sarfaraz et al., 2014). The following literature review tries to connect the concepts of women entrepreneurship to women empowerment.

### **2.1 Education and entrepreneurship:**

The educational process can help educators assess potential entrepreneurs’ competencies and foster a quality entrepreneurial entry process by implementing effective training and educational experiences (Townsend et al., 2008). Education and training can increase entrepreneurial self-efficacy, which results in more entrepreneurial activity (McGee et al., 2009). Dana (2001) argues that education plays a key role in entrepreneurial orientation.

### **2.2 Prior Exposure to Entrepreneurial Activity and Entrepreneurial Mindset:**

A seminal paper (Shane, 2000) emphasizes the importance of prior knowledge in research as one of the important factors for entrepreneurial success. Similarly, Baron (2004) also identifies prior entrepreneurial exposure as one of the factors that set an entrepreneur apart from the rest.

### **2.3 Professional training in entrepreneurship**

Katz (2014) highlights the importance of educational training for entrepreneurship for running a successful business. Teaching and mentoring in entrepreneurship are advocated by Gatchalian (2010) in a study conducted in the Philippines. For improving the performance of business units, a business training program and stringent evaluation are recommended (McKenzie & Woodruff, 2014).

Women empowerment takes different forms. Starting from the family level, it goes beyond the social level of empowerment

### **2.4 Social dimensions and women empowerment**

Women’s holistic development can only be achieved with the provision of social structures. Provision of healthcare facilities and educational opportunities and involvement of non-government organizations are some of the ways of providing social support. Women’s ability to make their own decisions in society can be heavily influenced by social and cultural factors. Entrepreneurship is frequently thought to be a male-dominated field (Gupta et al., 2009). For women to move around freely in society, age is found to be a significant influencing factor (Thakur, 2017). Women should be made aware about the various fields in which they can conduct business through mass-awareness programs (Kumar, 2015).

### **2.5 Economic dimensions and women empowerment**

As a result of financial empowerment, women are more in control of the direction of their lives, their purchasing and spending decisions, and their standard of living. In general, it is a useful indicator of women empowerment especially in a patriarchal culture. One of the contributing factors of economic empowerment for women in Africa is education (Undp, 2016). Micro finance, the concept of providing small finance to women for investing in their micro business idea is found to be an enabler for economic empowerment in women (Chhay, 2011).

### **2.6 Legal dimensions of women empowerment**

Legal empowerment refers to an assurance of robust structures that adhere to both security and safety of women. Women can follow their life ambitions without

having to worry about the consequences, if supported with a robust legal structure. Obtaining local support of opinion leaders and local chiefs was found to enhance the legal empowerment of women (Pizzamiglio, & Kovacs, 2021). In the context of legal empowerment for women, (Bagot, 2015) notes that in a fundamentally patriarchal society like India, gender equality is a long way ahead. In emerging nations in India, the government has institutionalized “National policy of empowerment of women”, which steered the direction from women welfare to women development (Addlakha, 2019). By having more women on the board, it can strengthen its monitoring functions and provide more independent perspectives (Rhode & Packel, 2014). Hence many nations have mandatory quota system for women on board. This legal support can improve women representation in business and thereby greater women entrepreneurship.

### 3. Discussion

The study based on secondary literature review identifies women entrepreneurship as one of the sure ways for women empowerment. For policy makers to enhance the economic impact of female entrepreneurship, they need to know more about the factors contributing to its growth and success.

#### 3.1 Advantages of Women Entrepreneurship-

Millions of families have been lifted out of poverty due to the participation of women in entrepreneurship. The economic growth of the nation is greatly boosted by women-led businesses. By 2030, it is assumed that 150–170 million additional jobs will be generated by women-owned businesses.

#### Personal Benefits-

- **Autonomy**

Owning a business entails long working hours, the risk of failure, and tough competition, leading to high stress and anxiety in entrepreneurs (Monsen, 2009) (Lerman, 2020). Be that as it may, entrepreneurs are ranked among the top career professionals in terms of happiness, self-fulfillment, and feeling of personal accomplishment. (GEM, 2013) (Schneck, 2013) (Shir, 2019)

- **Improved Mental and Physical health**

In his article, James Clear speaks about the reduced health issues, morbidity and mortality, better lipid profiles, and dips in levels of hypertensive. Having a goal to work towards, working on your timeline, doing what you're passionate about, and feeling like you have a purpose has shown to drastically improve mental health (Morris, 1998) (Blackwell, 2012)

#### Economic Benefits-

- Increased job opportunities are created, which is of vital importance in a country like India (Praag, 2008)
- Innovation and advances made in fields that target and solve pertinent issues of select populations (Praag, 2008)
- Adding to the National and global income, studies were done by McKinsey Global Institute estimate that up to 28 trillion dollars could be added to global income by 2025 (Rafi, 2020)

These reasons should be enough for the government to advocate for increased women getting into the business. The efforts being made to incentivize women by extending loans to start their entrepreneurial journey are not enough to truly show a positive change. Women require more targeted help, to change their thought processes and help them overcome internalized fears and doubts. A course in business management and administration provides greater benefits than just receiving a loan alone, as women can utilize their funds effectively, develop a working financial plan, and maximize their loans (Bastian, 2018). The root cause of mental barriers and higher levels of risk aversion needs to be addressed because women are less inclined to compete if they perceive the competition to be risky. Programs that promote a positive, risk-taking attitude, workshops on creativity, innovation, etc. can help propel their business venture (Campos, 2017). To allow women to dedicate more time to their businesses, educating society about the division of responsibilities within the family dynamics, promoting better communication among partners, and having schedules outlining individual responsibilities are crucial. Studies show that women spend far less time in their business, inevitably leading to lower productivity compared to their male counterparts (Berge, 2015).

The discussion thus far has endorsed the importance of entrepreneurship in empowering women however the proof of the pudding is in its eating. Case studies of real women and their arduous journey in building their companies drive home the importance of entrepreneurship in empowering women. The following are some of these unsung heroes and their successful escapades.

### 3.2 Case Studies of Women Entrepreneurs

#### **Anita Devi:** *The Mushroom Moghul of Bihar*

Supporting her children in all their dreams was what drove her to look for a work day in and day out, she approached the Krishi Vigyan Kendra for advice not realizing it was the beginning of the rest of her life. Having started mushroom farming on her own, Anita Devi was ridiculed about the futility of the venture by her neighbors, but she now takes pride in being the reason her village is known as the mushroom village since 2012 and is a role model for many women who have decided to take up mushroom farming. After seeing firsthand how entrepreneurship can change someone's life, Anita Devi felt it was her duty to improve other women's lives as well. She began Madhopur Farmers Producers Company to involve more women in her organic mushroom farming business. Anita Devi's company is steadily growing with her employees supported by women's self-help groups under a government program (Khan,2017)

#### **Pabiben Rabari:** *The Seamstress that Wove her Dreams into a Reality*

To oppose the ban placed on personal embroidery by the village elders meant to prevent women from delaying their marriages, Pabiben mobilized the women of her village to continue the different art forms and not allow them to go extinct. Her work was so unique that it gave rise to a new embroidery method called Hari Jari. These prints have such artistic flair that Hari Jari is an art form known across seas. Pabiben was initially getting paid 1 rupee for carrying water every day, now she owns her business and is keeping an art form life that is very near and dear to her heart. This business has empowered Pabiben to employ 50 other women from her village and provide an alternative source of income for them as well (The Indian Express,2012)

#### **Adv. Chandni Kapadia:** *Executive Director, Gujarat Law Society & Gls University*

Being a young girl, away from home, trying to make her mark in the highly competitive world of fashion, Ms. Kapadia worked her way up, pushing against the societal norms and gender biases to fulfill her dream of collaborating with Calvin Klein. She wanted to branch out, got her master's degree from London School of Economics, and found herself as the country head and Asia Pacific head of huge MNCs like NEXT, accessorize, and Calvin Klein. These roles however came with challenges, she had to navigate through the intricacies of business law and international law. Firmly believing that age nor gender should act as a roadblock, Ms. Kapadia got her law degree. Chandni Kapadia is very keen on uplifting women and believes in giving back, she is the National President of the design council at WICCI, an All-India National Women's Chamber which works to empower women in business, industries, and all sectors. They focus on building a supportive, women-centric ecosystem for entrepreneurial endeavors by implementing policies and providing incentives to encourage women to stand on their own two feet and be in charge of their futures. Guided by Ms. Kapadia, WICCI strives to provide representation to the voices of all women entrepreneurs, act as a conduit for their grievances and demands. Ms. Kapadia strongly advocates supporting women, holding each other up when required, and always being there when we stumble. (WICCI,2020) (Naranyan,2021).

#### **Dr. Nagma Abassi:** *Founder and CEO of NextGen Life Sciences Pvt. Ltd.*

The process of setting up a business feels like the finish line for most entrepreneurs, they feel like it's time to hang up their laurels and bask in their accomplishments. However, Dr. Abassi believes that setting up a business is an endless journey with numerous checkpoints. This journey is paved with the daily decisions that are made regarding employees, business structure, and the vision of the business. Established in 2014, NextGen was the brainchild of Dr. Abassi who was very well aware of the hardships faced by researchers in the Biotechnology industry and life sciences field. NextGen supplies reagents, consumables, and products required in the niche fields of cloning, Synthetic Biology, Plant Sciences, and epigenetics.

Their goal is to cater to the needs of lab scientists, experimental researchers, clinical pharmacologists in a single source facility. Every decision made is founded on the three main principles of value, service, and support (NextGen). Despite having many accolades to her name, Dr. Nagma recalls times when it wasn't all easy going, she describes NextGen as having hindrances like any other startup, in acquiring funds, building a trustworthy and dedicated team of like-minded individuals, competing with larger companies, and inculcating long term business relationships. However, she always knew that NextGen would persevere with consistent effort and unwavering faith in her cause. NextGen is excited about its venture into next-generation sequencing (NGS) and CRISPR technology. Dr. Nagma believes that women are the ultimate leaders during stressful situations due to their ingrained capabilities of multi-tasking, which she saw firsthand during the pandemic. (GlobalTech Outlook, 2021) (Business Apac, 2020)

#### 4. Future Research Agenda

Efforts to empower women can be achieved by developing formal structures, such as improving conveyance, medical facilities, edification, along with developing informal structures, such as societal standards and developing skills, knowledge, and self-esteem in women. From the review of literature, a conceptual diagram is formed for future research.

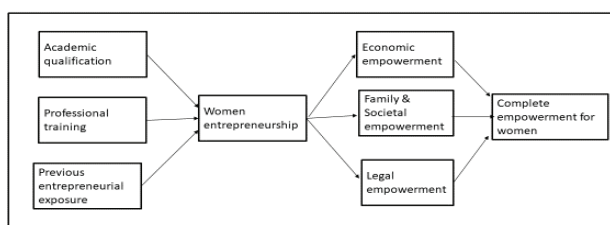


Fig-1: Conceptual Diagram for Literature Review

#### 5. Study Implications

##### 5.1 Theoretical Implication

The study contributes to the repertoire of research in the field of entrepreneurship as a lever for women's empowerment in the Indian context. The study offers a conceptual model detailing the contributors of successful women entrepreneurship and its relation to women

empowerment. This framework can set a platform for productive discussion around this topic and the framework can be used for empirical testing in future

##### 5.2 Practical Implication

Individuals who engage in entrepreneurial activities could benefit from gender-sensitive programs that address their learning needs (DeTienne & Chandler, 2007). Hence the study proposes tailor-made training intervention for aspiring women entrepreneurs for a sustainable entrepreneurial venture. Since prior exposure to entrepreneurship is one of the success factors, the authors suggest that women at schools and universities may be identified based on entrepreneurial mindset, and internship programs be made as a part of their course curriculum. Often the women entrepreneurs aren't primarily focused on traditional performance measures like growth and profits (Coleman and Robb, 2012). This could potentially lead to market failure of women lead firms. Hence policy makers should consider providing the scaffolding for ensuring sustainability of women entrepreneurship

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## FEATURE ARTICLE

## Women Empowerment and Economic Development, Engendered Context in India & Millennium Development Goals: A Retrospective Journey

Bidhan Mukherjee\*

### Abstract:

*In this study, an attempt has been made to understand what the inverted word “Empowerment” means in terms with “women”. Why the situation at present has compelled us to think of empowerment in terms with gender (women) has been discussed. Here the related literature has been prioritized. Theories on feminism dealing with crisis in women empowerment have also been kept. This study has also taken into consideration many writings by dint of which understanding of the concerned topic has provided the locus standi. A long struggle and the lopsided judgment in favour of the paternal society, according to the western feminists, made this event of discourse evident. Power structure and various forms of socializing agents deprived them of possessing various important roles. From the use of she/her in texts to the employment of various social roles in several contexts, their thoughts and revolutions have turned out to be a matter of solemn discourse. Appropriate care has been taken to keep the entire study comprehensive both in length and breadth.*

Keywords: Empowerment, Gender, Feminism, Socializing Agents, Power Structure

### Introduction:

The catchphrase “empowering women” is reiterative in many fields for the last six to seven decades. But the diachronic study of the revolution in engendering took place in the writings of many western feminists in the 18th century. Namely, Mary Wollstonecraft in “A Vindication of the Rights of Women” (1792) attempted hard to keep the meaning of woman and her important role in society. However, in the present study, attempt has been made to use some perspectives which comprise the thinkers of

the world and the contextualised empowerment in India. Empowerment means authority given to someone to take different responsible roles. When this common abstract noun i.e. empowerment is juxtaposed before or after women, it becomes an important mark of discourse. The titular phrase which emphasizes both understanding and observation is significant in the modern geopolitical and socio-political hardcore writings. The writers rather back the pursuit of such a topic in the age of neo liberal thinking.

### Statement of the Problem:

Since the topic is concentrated on empowering women, the entire study is pluri-significant. Even the study is recursive, as it moves back and forth for the corroboration of global and national evidences in the holistic approach of women empowerment. Therefore, the study in this field always remains engendered. Here for the current study, the statement of the problem is “Women Empowerment: Using the Lens of Economic Development, Engendered Context in India & Millennium Development Goals: A Retrospective Journey”.

**Objectives of the Study:** The objectives of the present study will be (a) to find out the women empowerment in terms with economic development, (b) to find out the empowerment of women in the context of India, (c) to find out the perspective of gender equality with respect to the millennium development goals (MDG)

**Research Questions:** The current study has developed three research questions keeping in mind the above stated objectives. They are (a) What is women empowerment in terms with economic development? (b) What is the context of empowering women in India? (c) How do gender equality and the third millennium development goals

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(MDG) affect the empowerment of women in India?

**Delimitation of the study:** The present study has been delimited to the perspectives of economic development and its role in women empowerment, empowerment of women in India, gender equality using the lens of millennium development goals.

### Review of the Related Literature:

- The related literature on “**Women Empowerment in terms with Economic Development**” has been discussed below:

Rowlands (1995) attempted in “Empowerment Examined” that empowerment definitely control a constellation of factors. One of them undoubtedly is women position and eradication of social stereotypes. He then categorized all the important structures of empowerment. Finally, he came up with the conclusion that empowerment is optimistic and positive. Mehra (1997) came up with the report that women have always been looked down upon for their limited roles apart from household chores. They are famous for their reproductive rather than productive roles in the society. Therefore, developmental agencies played little role in the past to improve or alleviate women poverty. They are always involved in low wages sectors such as knitting and sewing. Only Self-Employed Women’s Association of India tried to improve their position in society economically. Mammen & Paxson (2000) noted that after collecting data from India and Thailand, women’s status changes with the increase of economical opportunities. Even their status changes from family enterprise to paid employees. After a certain amount of time elapsed, women’s education, job status certainly become determinants for their marriage. Thus, women’s well-being takes place at large in the developing countries. Sen (2000) in *What is Development About?* kept a paragraph on fertility and coercion for upholding the fact of the most famous French mathematician Condorcet and Malthus. Condorcet stood for pro-freedom ideas while Malthus stood for antifreedom ideas. women empowerment through jobs and education curtail fertility rate and child mortality. Even it was then seen as a proved matter that education and employment opportunities boost up women empowerment in many parts of India. Duffo (2012) found that women empowerment and economic development are highly correlated to each other. If opportunities are increased, women empowerment will automatically take

place. She furthered her research in the context of already developed countries and developing countries. Policy formulation and equality between men and women could gradually make the huge gulf of disparity disappear.

The related literature on “empowering of women in India” has been discussed below-

Ghoshal (2005) in “Major Trends of Feminism in India” delineated that four trends of feminism in India corroborated alliance among women despite having different sub strata in the past. It was a sign of intra pluralistic attitude of a woman towards a woman. Mishra (2006) stated that the post-feminist approaches must be embraced at the expense of feminist approaches. It is only through the post feministic means that the women in India can be empowered and redefined in various responsible roles. Kadam (2012) in her study using the secondary source of data found that in Indian context specifically, women empowerment can only be done by instilling in them the power of education. Education is the only weapon that can change the status of women in India. Nirmala (2015) found that community radio played an important role in uplifting the status of women in our conventional society. Therefore, she felt that community broadcasting radio service is important for circulating awareness among women in India at large.

The related literature on “gender equality using the lens of millennium development goals” has been discussed below-

Sweetman (2005) found that the targets in the millennium development goals could be fulfilled by bringing into use a global call for action. Antrobus (2006) sketched that the several gender equality related issues could be addressed by implementing the vows of millennium development goals worldwide. But he presented his issues in the Caribbean context. Kabeer (2005) in his study found that three responsible factors or indicators determine women empowerment. They are agencies, resources and achievement. Taken together, they contribute to the fate of women’s emancipation from the social and gender stereotypes. He penned the entire scenario in terms with millennium development goals. The third priority of many priorities of the MDGs was women empowerment.

**Methodology of the Study:** This study has employed qualitative conceptual analysis for the data taken from primary sources.

**Interpretation:** Keeping in view all the literature reviews,

I have tried to analyse women empowerment according to several perspectives. Many stalwarts have defined this important event in human history as a switch from patriarchy to matriarchy. Three important terms-feminist, female and feminine- mean political position, biological definition and culturally defined characteristics (Moi,1987). Helene Cixous came up with her own terminology 'écriture féminine'. It means the breaking up of all the conventions or stereotypes of society. This is something transgressive in nature. Later Julia Kristeva adapted it to her symbolic and semiotic concept of feminism. By the symbolic form of feminism, she means the authority or order whereas the semiotic means 'displacement' or 'slippage'. Therefore, in short, the revelation of the west earlier created a noticeable impact on this arena of women empowerment globally. The system of justice, engendered text, political inclusion, universal suffrage, governmental representation upholds some of major reflections of this revolution. The will to exercise choices has been defined and redefined in this context many times. The coercive power for them to choose has been shattered into pieces. In India, agencies provide women with achievements via resources. One of such resources is positive effect of imparting education to women across the country. This corroborates pan India inclusion. The millennium development goals included this very aspect of women empowerment long ago. So its effect is obvious. The global impact pushed the Government of India to take various initiatives for girl child. Several schemes emerged and they are continuously providing support to women at their several cross-sectional levels. Different State Governments have even come forward to reflecting issues on women empowerment by boosting up their education, employment opportunities, increasing awareness for avoiding early marriage. Even in the field of Economics, Duflo found that economic development and women empowerment are positively correlated. The correlation is also significant. What this shows us is that creating job market justice and making them gender free selection increase the chance of women independence. This compels me to cite Gandhiji's potent remark that if someone teaches a man, he or she only makes an individual effort. If someone teaches a woman, he or she teaches an entire family. This very ideal sums up the quintessence of millennium development goal. Rowlands in "Empowerment Examined" postulated three types of empowerment- personal, close relationships and

collective. The collective empowerment to a certain extent resembles that of Gayatri Spivak's 'strategic essentialism'. This happens only when women across all the groups and countries remain united for solving a single cause for the time being. This unity amidst diversity enhances their empowerment irrespective of all other factors. Sarbani Guha Ghosal in her study became emotive to declare that in India, doing good to all women of our country under the feministic reflections has to go a long walk in future. She referred to Geraldine Forbes who strangely uttered that those women in power after coming to prominence rather forget to keep themselves committed to the equality norms of women. The right to secure access to the policy making level is an issue of paramount importance. If women are empowered to make policies and adjust them accordingly, the entire mechanism of power structure will automatically favour women in various respects. In rural areas, women are empowered to fight elections. This initiative secures local government's gender just treatment in rural India. However, the goals defined in MDGs abroad have been implemented in India. Finally, the context of engendered text in India earlier focused on the issues of equality and removal of disparities generally linked with women. It is still going on and its works can be seen reflected in various attempts to remove gender disparities in our country. National Policy for Empowerment of Women (2001) came into existence with its multiple welcoming facades. Thus, opportunities cropped up for women. In a nutshell, the existing literature related to women empowerment abounds in resourceful reflections of those writings, thoughts and reverberations of the successful past journeys mixed with challenges.

### **Implications of the Study:**

1. Millennium development goals globally address the gender issue in terms with equality and equity. Therefore, for better governance and growth in India, women should be given equal opportunities in every realm as far as practicable.
2. Government schemes for women in rural areas should be provided with in order to increase the overall growth curve of our country.
3. Feminists should come forward to the areas where feminism can bring about major changes. For breaking social stereotypes, social definitions of feminine

have to be redefined. There should not be any limited stratification in feminism.

4. Employment opportunities should be retained for women nationwide. Better opportunities cause better economic development.

Political representation of women at any level (local, state, union) should be kept for smooth functioning of a healthy and nutritious society across the country for reflecting the clarion-call of equality.

### Conclusion:

In my delineation of the entire topic, I have attempted to interpret the meaning of women empowerment along the line of economic development, engendered context in India and Millennium development goals which to a certain extent seem promising to me for the empowerment of Indian women. Whatever the challenges may be, such initiatives, words, change in mindset and modern renaissance have already taken place in our cognitive domain. It has dawned a new era of appreciating women's contribution to making the society, their excellent performance in almost every realm of today's roles. The lopsided concept of patriarchal society has been obliterated by none others than men themselves. Therefore, economic development has taken place just because of the steep rise in women employees. The violent stereotypes deliberately intended to link with women have been shattered in modern times. However, challenges will remain forever on their way to making an equal-opportunity based society where all these misconceptions will be ousted. It is education which will help them unfurl themselves and prepare tomorrow's utopia.

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## FEATURE ARTICLE

## Empowerment of Women in India with Special Reference to Meghalaya- Role of Education

Sumana Paul \*

### Abstract

*Women play a very significant role in the holistic and sustainable development process of society. Empowerment is a term widely used in the context of development, particularly women's development. When women are empowered, a stable society will be a reality. Education has always been considered as the most powerful instrument in the emancipation and empowerment of women. Education is considered as the milestone of women empowerment because it enables them to respond to the challenges, to confront their traditional role and change their life. Education also brings a reduction in inequalities and functions as a means of improving their status within the family and develops the concept of participation. The position and status of women in matrilineal Meghalaya reveals that while the system of matriliney is being followed, patriarchal ideologies and patrilineal principles operate within the system and ultimately define how men and women play their roles and responsibilities in a way that allow room for inequality amongst the genders. Women are excluded from decision-making in their traditional institutions. This gives rise to the conclusion that although the culture is matrilineal, the core is very much patriarchal. Except for the fact that lineage is from the mother's clan line and ancestral property passes through the youngest daughter, every other aspect is the same as in the other parts of the country. It has also been observed that in spite of the matrilineal system, violence against women is rampant in the state of Meghalaya. In the light of the dismal situation of women in the country and also that of in a matrilineal society like Meghalaya, an attempt will be made in this paper to examine the present status of women in Indian Society with special reference to Meghalaya. This paper will also be an attempt to address the question, what is the role of education in empowering women.*

Keywords: Education, Women, Sustainable development, Women Empowerment, Matriliney, Milestone

### Introduction

*That country and that nation which doesn't respect women will never become great now and nor will ever in future and in pursuit of making India a great nation, let us work towards giving women their much deserved status*

- Swami Vivekananda

Women are the reason behind the success of every nation. They play a very significant role in the holistic and sustainable development process of society in particular and country in general. Empowerment is a term widely used in the context of development, particularly women's development. When women are empowered, a stable society will be a reality. Women Empowerment as a concept was introduced at the third International Women's Conference at Nairobi in 1985.

The conference defined 'women empowerment as a redistribution of social power and control of resources in favour of women'. The concept of empowerment flows from that of power. In the popular sense, the term 'power' is understood as authority, right to command, right to govern or rule, capability to influence etc. Thus, empowerment simply means vesting power where it does not exist or exist inadequately.

Education has always been considered as the most powerful instrument in the emancipation and empowerment of women. The most crucial and pivotal factor which can incredibly improve the status of women in any society is education. Education is considered as the milestone of women empowerment because it enables them to respond to the challenges, to confront their traditional role and change

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their life. Education also brings a reduction in inequalities and functions as a means of improving their status within the family and develops the concept of participation.

### **Importance of Women Education**

Education is the key to all the processes of human development. It is an instrument as well as a catalyst of social transformation. Education encompasses teaching and learning skills of knowledge, good judgment and wisdom. It is the process of liberation from all kinds of darkness and ignorance. In a developing society, education is a basic prerequisite for improving the status of the people irrespective of male and female and thereby channelizing the process of development. Education brings in better skills, wide ranges of information and knowledge, which are most essential for meaningful development. This development invariably gets one empowered and self-reliant, and enables them to participate in the process of national development. Education is the most powerful instrument to bring a social change.

Women's development is possible only through education. Education to women means the education to home, society and the country. Pt Jawaharlal Nehru once said, "If you educate a man you educate an individual, however, if you educate a woman you educate a whole family. Women empowered means mother India empowered". Women education in India plays a very important role in the overall development of the country. It not only helps in the development of half of the human resources, but in improving the quality of life at home and outside. Education enables women to acquire new knowledge and technology required for improving and developing their tasks in all fields. Education is the key which opens the door of success for women. Educated women not only tend to promote education of their girl children, but also can provide better guidance to all their children. Moreover educated women can also help in the reduction of infant mortality rate and growth of the population. The advocates of women empowerment all over the world has always been emphasizing the need for education of women as it is the most significant instrument for uplift of women's subjugated position in the society. That education is a significant instrument in improving the status of women. Adequate education and knowledge not only hold strong position; whether in home or society as a whole, but also

supplies strength to retain that position against many hazards of life. The practiced social norms and value system is also highly dependent and related with the educational value and level of the society. The socialization process, family, health and welfare, reproductive behaviour, sense of hygiene, living condition, environmental awareness, poverty, education, promotion of sustainable development etc. in all these areas women have a key role to play and which can be effectively played only when they are educated. Education is the finest weapon to pierce through, in the long run, the darkness of superstition, narrowness and wrong notions. Thus, educations of women contribute towards empowerment of women and raise their social status.

### **Women Empowerment: A Concept**

Women empowerment is a global issue. This appears to be the outcome of several important critiques, discussion, dialogue and debates generated by the women movement throughout the world. To empower women, literally speaking is to give power to women. However, power does not mean a mode of domination over others, but an exposure of inner strength and confidence to face life, the right to determine one's choice of life, the ability to influence the society and social change, a share in decision making and capacity-building for the sake of national development.

Women empowerment is an active, multi-dimensional process which enables women to realize their potential and powers in all spheres of life. The process should materialize only when there is a conducive environment for the enlightenment. Empowerment is enlightenment and there is no development without enlightenment. The International Women's Conference in 1985 at Nairobi defined empowerment as a redistribution of social power and control of resources in favour of women. The different parameters of empowerment are –

- Enhance self-esteem and self confidence in women.
- Build a positive image of women by recognizing their contributions to the society and economy.
- Develop in them an ability to think critically.
- Foster decision making and action through collective process.

- Enable them to make informal choices in areas like education, employment and health.
- Ensure equal participation in the development process.
- Provide information, knowledge and skill for economic independence.
- Enhance access to legal literacy and information related to their rights and entitlements in the society with a view to enhance their participation on an equal footing in all areas.

The United Nations Development Fund for Women includes the following factors in its definition of women empowerment.

- a) Acquiring knowledge and understanding of gender relation and the ways in which these relations may be changed.
- b) Developing a sense of self-worth, a belief in one's ability to secure desired changes and the right to control one's life.
- c) Gaining the ability to generate choices and exercise bargaining power.
- d) Developing the ability to organize and influence the direction of social change to create a more just, social and economic order nationally and internationally.

According to Trishna Goswami (Kundu), 2010, women empowerment addresses the following separate but independent components of women position. These are:

- The extent of exposure to the outside world.
- The extent of interaction with outside world and in particular, the extent of economic interaction,
- The level of autonomy in decision making within and outside the household.
- The power and relationship in society interwoven with gender, class, race, ethnicity, age, culture and history.

### **Constitutional Provisions for Empowering Women in India**

According to 2011 census women constitute 48.46% of the country's total population. The importance of women as an important human resource was recognised by the constitution of India which not only accorded equality to

women but also empowered the state to adopt measures of positive discrimination in their favour.

Following are the Constitutional Provisions in support of Women Empowerment.

Equality before law for all persons (Article-14).

Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth (Article 15(I)). However, special provisions may be made by the state in favours of women and children - Article 15(3).

- Equality of opportunity for all citizens relating to employment or appointment to any office under the state (Article 16).
- State policy to be directed to securing for men and women equally the right to an adequate means of livelihood (Article 39(a); equal pay for equal work for both men and women (Article 39(d).
- Provisions to be made by the state for securing just and humane conditions of work and maternity relief (Article 42).
- Promotion of harmony by every citizen of India and renouncement of such practices which are derogatory to the dignity of women Article 51A(e).
- Reservation of not less than one-third of total seats for women in direct election to local bodies, viz.; Panchayats and Municipalities (Articles 343(d) and 343 (T).

### **Status of Women in Indian Society**

Indian Women in the ancient Rig Vedic period were held in a very respectable position in the society and public life. They were even allowed to perform and participate in religious activities and get hold over the decisions in the family. Women had right to education and also the right to inherit properties. Widows were also allowed to remarry. With the passage of time after Vedic period the condition and status of women deteriorated. Sati, Purdah system, polygamy, child marriage, dowry, prostitution etc. were the evils that grew up in the medieval period. During the British rule different reforms were initiated for the upliftment, betterment of the women by some of the great leaders and thinkers of the time such as Raja Ram Mohan Roy, Dayanand Saraswati, Dr B R Ambedkar etc. Eventually many women organisations came up and participated

in the freedom struggle. Though our constitution has granted equality of the sexes and though different laws have been enacted to safeguard women's freedom and socio-economic gender equality in Indian society but still the social injustice such as sexual harassment, rape, female feticide, female infanticide, gender discrimination, prostitution, domestic violence, eve teasing, child marriage and other related crimes faced by the women are very large number.

Women's position in the family very much depends upon the level of their education. Higher the level of her education, greater equality she enjoys in the family. It appears that Indian woman is still not treated at par with man in social and family life. The educated women even today though earning, are in acquiescence with the doctrine of the male domination. The education may have made them economically independent, but they still lack the needed self-confidence. The most probable reason could be that they have been brought up under the old cultural atmosphere and they have not been able to shake off its influence even after the acquisition of modern education. Gender discrimination still persists in India and lot more needs to be done in the field of women's education in India. The gap in the male-female literacy rate is just a simple indicator. While the male literary rate is 82.14% and the female literacy rate is just 65.46 % (2011 census).

Women in North East region are better off compared to their counterparts in the rest of the country. This is so because the matrilineal societies as widely understood confer more autonomy to women as compared to patrilineal societies. Although the women in the state of Meghalaya enjoy a little more mobility and visibility than their counterparts in the rest of the country, their life, however, is not free from violence. It has also been observed that in spite of the matrilineal system, violence against women is rampant in the state of Meghalaya. Desertion is a common phenomenon in the state especially in the villages where de-facto marriages (unregistered marriages) and teenage pregnancies have perpetuated the problem.

Rape, sexual harassment and domestic violence are very much in existence. The position and status of women in matrilineal Meghalaya reveals that while the system of matrilineality is being followed, patriarchal ideologies and patrilineal principles operate within the system and ultimately define how men and women play their roles and responsibilities in a way that allow room for inequality amongst the genders. Women are excluded from decision-

making in their traditional institutions. This gives rise to the conclusion that although the culture is matrilineal, the core is very much patriarchal. Except for the fact that lineage is from the mother's clan line and ancestral property passes through the youngest daughter, every other aspect is the same as in the other parts of the country.

Meghalaya, in fact tops the list in terms of domestic violence. Besides vulnerability to violence, political right is another sphere where women are not empowered. While women in the rest of the country have long before got the right of 33 per cent representation in the Panchayats (local self-governance), women in Meghalaya have only recently woken up to the need to seek representation in such middle-level political institutions at the district councils. Politically, women in Meghalaya are nowhere. They can neither become tribal nor village chiefs, leave aside occupying these positions; they do not even have the right to elect candidates to these posts. The status of women in Meghalaya has come under critical analysis in which indicators (of their access) to health care, decision making, employment and literacy have been rather low in comparison to some other states in India. There has been a general notion that women of Meghalaya are privileged because it has a matrilineal society and because they enjoy inheritance rights. However, major decisions on women's mobility, their social obligations and socio-political actions are made by their maternal uncles. It has been realised that a society cannot progress in a sustainable manner unless prevailing inequalities are not removed from it. The International Education Commission mentions that, "Providing women and girls with an education which will, as quickly as possible, bridge the gap separating them from men and give them the chances for action and empowerment hitherto withheld from them in the workplace, in society and in sphere of politics, is more than an ethical imperative." The countries across the world now need to consider education of girls and women as an important investment in human development as well as human right.

### **Crime against Women Reported in Meghalaya**

A glance at the crime statistics of Meghalaya indicate (Table -1) a steady rise in gender based violence over the past decade, with incidents of rape, molestation, kidnapping and domestic violence of women showing an increasing trend.



**Table 1: Year-wise Crime Against Women Reported during 2007 to 2016 in Meghalaya**

| S.N. | Crime head  | 2007 | 2008 | 2009 | 2010 | 2011 | 2012 | 2013 | 2014 | 2015 | 2016 |
|------|---|------|------|------|------|------|------|------|------|------|------|
| 1.   | Rape  | 82   | 88   | 112  | 149  | 130  | 164  | 183  | 118  | 93   | 190  |
| 2.   | Attempt to Commit Rape                                | 0    | 0    | 0    | 0    | 0    | 0    | 0    | 26   | 23   | 15   |
| 3.   | Kidnapping & Abduction of Women                       | 22   | 25   | 26   | 37   | 37   | 24   | 33   | 38   | 58   | 51   |
| 4.   | Dowry Deaths  | 2    | 2    | 0    | 0    | 1    | 1    | 2    | 1    | 1    | 0    |
| 5.   | Assault on Women with Intent to Outrage her Modesty   | 45   | 54   | 72   | 48   | 74   | 43   | 98   | 105  | 95   | 68   |
| 6.   | Insult to the Modesty of Women                        | 1    | 4    | 1    | 0    | 1    | 0    | 0    | 54   | 20   | 17   |
| 7.   | Cruelty by Husband or his Relatives                   | 19   | 32   | 24   | 24   | 21   | 16   | 23   | 42   | 44   | 26   |
| 8.   | Importation of Girls from Foreign Country             | 0    | 0    | 1    | 0    | 3    | 0    | 0    | 0    | 0    | 0    |
| 9.   | Dowry Prohibition Act, 1961                           | 0    | 0    | 0    | 0    | 0    | 0    | 0    | 1    | 0    | 0    |
| 10.  | Protection of Children from Sexual Offences Act, 2012 | 0    | 0    | 0    | 0    | 0    | 0    | 0    | 0    | 0    | 29   |
| 11.  | Protection of Women from Domestic Violence Act, 2005  | 0    | 0    | 0    | 0    | 0    | 0    | 0    | 0    | 0    | 0    |
| 12.  | Immoral Traffic (Prevention) Act                      | 1    | 3    | 2    | 3    | 2    | 7    | 4    | 3    | 0    | 2    |
| 13.  | Total Crimes Against Women                            | 172  | 208  | 237  | 261  | 269  | 255  | 343  | 388  | 334  | 398  |

Note: For the year 2016 - Data shown in Rape cases including child rape (POCSO Act. Sec. 4 & 6)

### The Goals of Women Empowerment

In the wake of the above, the primary goals w.r.t. women empowerment can be stated below.

- To challenge patriarchal ideology
- To transform the structure and institutions
- To reinforce and perpetuate the gender discriminate and social inequality and
- To enable the poor women to gain access to and control of material and informational resources. It can change power relations by addressing itself to the three dimensions of material, human and intellectual resources.

### Empowerment of the women through education

Gender discrimination still persists in India and lot more needs to be done in the field of women's education in India. The gap in the male-female literacy rate is just a simple indicator. According to 2011 Census, the all India male literary rate is 82.14% and the female literacy rate is just 65.46%. So far as Meghalaya is concerned male literary rate is 75.95% and the female literacy rate is just 72.89 %. Education is one of the important milestones for

awakening of women as it enables them to gain knowledge, skills and self-confidence necessary to participate fully in the development process. There is no denying the fact that the greatest single factor which can improve the status of women is education. Ensuring equal rights to education will enable the women to enrich and develop themselves, and in the process achieve true equality, in terms of economic, political and social participation. Ensuring equal access to education is fundamental to promoting the status of women for the good of both the individual and that of the nation.

### Empowering Women through Education: Some Suggestions

- Proper care should be taken for development of women education in rural areas as rural women constitute 70 per cent of total female population of the country. On any indicator of development, the rural women are ignorant, poor, superstitious, suppressed and oppressed because of limited skills. The rural woman needs to be trained, educated and organized so that she is empowered to be equal to her urban counterpart. Empowering rural poor enhances self-confidence, dignity, self-determination, and capacity of women. Emphasis should be given on training in vocational courses like handloom and textile, poultry farms, fish farming, piggery, dairy farm, food and nutrition, fashion designing. Vocational

training for those women must be advocated who are not professionally qualified or not in a position to go for higher education either due to economic or any other constraints.

- Opening up of more community colleges is desirable. Research findings shows that in more than 80% of community college students work part-time or full-time jobs and many have family responsibilities. Community colleges offer unique opportunities for working students to enjoy the benefits of education, at a pace that fits their busy lives, by offering classes during the day, evening, and sometimes on weekends to accommodate students' work schedules and family commitments. In India, 98 community colleges are recognized by the University Grants Commission. The courses offered by these colleges are diplomas, advance diplomas and certificate courses. The duration of these courses usually ranges from six months to two years. The decision of Government of Meghalaya to set up community colleges is a welcome step.
- Attendance scholarship should be given for the girl students for reducing wastage and stagnation. Meritorious women coming from poor economic strata should be given adequate financial support in the form of scholarship to continue with their higher education irrespective of their caste consideration.
- More exclusive women's colleges and universities need to be sanctioned by Government to make way for a free and secure educational environment for women to bring out their inherent talents and capacities.
- It is extremely important that women's studies should now emerge as a full fledged academic discipline with the objective of promoting women's status and development through research, curriculum and extension services. Every college and university should have their own women studies centres. Women studies by way of providing extension education and legal support, and also providing training for building skills amongst women, especially those belonging to low socio-economic status, is in a position to raise the status of women.

It is imperative that improvement of the condition of women is can be affected through education. The lack of awareness about the ways to respond to the alarming

rise of violence against women is a true testimony to the inadequacy of present system of education. Empowered women would face the challenges of the patriarchal society in a bolder way and lead a life of respect and dignity. Life skill education would develop skills to successfully meet life challenges and cut one's safe path amidst violence and atrocities.

These Life skills are a set of human skills acquired via teaching or direct experience that are used to handle problems and questions commonly encountered in daily human life. The WHO defines "Life skills as abilities for adaptive and positive behaviour that enable individuals to deal effectively with the demands and challenges of everyday life" The UNICEF & UNESCO divides life skills into various categories:

### **Learning to know- Cognitive Abilities**

These abilities include information gathering skills like evaluating future consequences of present action for self and other determination, alternative solution to problem, skills of analysis of self and others on motivation and critical thinking skills.

### **Learning to be - Personal Abilities**

Similarly, the personal abilities are important skills like Skills for increasing internal focus of control, Self-esteem – confidence building skills and Self-awareness skills including awareness of rights, values, attitudes. There are other personal abilities like Goal setting skills and self-evaluation, self-assessment that are equally important.

### **Learning to Live Together- Interpersonal Ability**

In addition to the above, Interpersonal communication skills – Verbal and non-verbal are also important life skills for human beings. This includes active listening, expression of feeling, negotiation and refusal skills and assertive skills. Besides these, other skills like refusal skills, empathy and ability to listen to and understand another need and circumstances and express that underestimate, cooperation and team work is also required. It is also observed that advocacy skills, networking and motivation skills and skills influence and persuasion are also necessary in work and life.

Practicing life skills leads to qualities such as self-esteem, social ability and tolerance. To action comprehensives to take action and generates change and to capabilities to have the freedom to decide what to do and who to be. The ability to acquire certain skills leads to process of empowerment.

## Life Skill Education

Life Skill Education is based on the principle of human rights that every girl has an equal right to live a life of dignity on this planet. The components of life skill education comprise of Personality Development, Stress Management, Health, Interpersonal relationship, Value Foundation, Social Awareness and Legal Rights. These attributes can be understood as under.

- **Personality Development:**

Right from the time of birth of a girl child whatever is said and done in the name of socialization knowingly or unknowingly encourages the girl to be dependent on others. In order to boost up the self-esteem and self-confidence of girls various personality development programmes must be started at the various stages of education along with formal education. Programmes for personality development should take in to account the programmes catering to development of self-esteem, self-confidence, balanced personality, leadership and capacity building, acquaintance with IT world etc. These programmes are essential for women to understand their own strengths, weaknesses, opportunities and threats. The uncountable potentials of millions of women can be utilised for national development once they are aware of their strengths.

- **Stress Management:**

Stress has become a part and parcel of our everyday life. Our youngsters must be familiarized with various stressors and the strategies and techniques to cope with them. Training in stress reduction technique, practice of yoga and meditation etc. must be given to the girls. Techniques of time management and self-discipline should be a part of this component. Girls should be helped to set realistic goals in their life. Every education institutions should arrange group counselling as well as personal counselling sessions.

- **Health and Sexuality:**

This component deals with physical, mental, spiritual and social health elements. Reproductive health and sexuality are areas that need careful intervention and support strategies. Basic lessons of sexuality must be included from lower classes onward so as to prevent the incidents of child abuse. Correct knowledge and proper attitude towards sexuality are to be developed in adolescent girls. Educational institutions should develop proper mechanism for imparting adequate knowledge about health and hygiene.

- **Interpersonal Relationship:**

Girls need to be helped in the building up and maintenance of effective interpersonal relations and communication skills with family members, peers, teachers and all the members of the society. Effective communication skill is one of the most important requisites for successful life in modern world. Our girls must be taught to respect the opposite sex and to have healthy relationship with them. At the same time they must be made aware of the need to fix boundaries and limits in all their relations so as to avoid any chance of getting exploited.

- **Value Foundation:**

Institutions of higher education have a major role to play in preparing the younger generation for promising future. Apart from imparting quality education, they need to instil ethical, moral and social values amongst the student fraternity as values are the auto regulators of human behaviour. The significance of moral and spiritual values for a peaceful life must be emphasised. Value education helps in developing Character, Good conduct, Moral Integrity, Self-Discipline, Compassion, Love for all living beings, Responsibility, etc. and many other positive qualities in the students. And above all, it makes them feel better about themselves. Their academic performance goes up and they are able to spend more time on learning.

- **Social Awareness:**

This component should be an eye opener to the youngsters to direct their vision to current issues and problems in the society, their causes and remedial measures. The violence and atrocities must be discussed

in detail so as to help the girls take adequate steps and techniques for self-defence. Instances of atrocities against women at home, workplace and even at road etc., which are reported in newspapers and television should be made use for active discussion with a view to develop courage and confidence to face the challenge instead of developing fear.

- **Legal Rights:**

There are good number of laws and provisions for safety and security of girls and women in the society. The socialisation process of Indian Society mostly teaches the girls not to respond to any atrocities but to adjust and suffer in silence. Girls must not only be trained to raise their voice against such atrocities but also must be made aware of the legal rights and the way to make use of legal provisions for their safety.

### **Strategy for implementation:**

Every educational institution through its counselling cell or women cell or women study centre should organise various life skill education programmes. The concerned cell can design the life skill education curriculum as a series of lectures, invited talks, workshops, seminars, debates, film show, video clippings (depicting violence against women) followed by a group discussion etc., and give necessary orientation to the coordinators of the concerned cells.

### **Suggestions for Enhancing Empowerment of Khasi Women**

- Literacy rate in Meghalaya depicts gender disparity therefore education comes as a top priority for enhancing empowerment of khasi women. It makes them aware of their different rights to life and to be assertive enough in achieving them. Awareness regarding vocational and technical courses as well as professional courses need to be given as more and more khasi women are entering the workforce. This will help relieve them from financial constraints and more so when they are single-parent.
- Khasi women should be imparted with proper political education in order to make them conscious about their political rights and duties. They should also be made aware of their potentials and roles in changing the political scenarios which are important for a meaningful

participation at different political level institutions. Women of this matrilineal society are also not free from domestic violence. Therefore, Legal Awareness Programme will help women to equip themselves with the knowledge of the laws and to voice for their rights in case of any violation.

- Traditionally, women in Meghalaya are not allowed to attend Village Councils (Durbar) but unless Khasi women are actually involved in local civic bodies and participate in the decision-making bodies in a big way, they will not be able to address the problems that they actually face in the society. Women therefore must acquire the ability to look into the powers and working of the Durbar.
- Most of the Khasi women organizations do not get involved in politics. In order the women in true sense, Khasi women activists and organisations need to come forward and enlighten the Khasi women on the importance of women participation in public life.

### **Conclusion**

Empowerment of women is a necessary basic condition for socio-economic development of our society. Empowering women and improving their status are essential ingredients for realizing the full potential of economic and social and political development of entire society ensuring sustainable development. Women play an important role in making a nation progressive and guide it towards development. Education of the women especially life skill education is the only answer for women empowerment. It is the most powerful tool to change the position of society. Education also brings a reduction of inequalities. It eliminates gender discrimination and functions as a means of improving the status of women be it in family or workplace.

If suggestions give in this paper are implemented in its true sense it is hoped that they will contribute significantly towards empowerment of women which is the need of the hour. With ever increasing violence against women it is high time that we help our girls to develop coping strategies through various forms of education for facing the challenges of life instead of waiting for the long cherished change in patriarchal attitude. Until and unless the women are not empowered the nation cannot be developed.

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## FEATURE ARTICLE

## Women Empowerment in the Field of Visual Arts: Observations through the Artistic Vision and Teachings of Eminent Artist Shanu Lahiri

Dr. Amit Bhattacharya\*

### Abstract:

*Women are the Symbol of Life – a symbol of Unconditional Love, sacrifice, creation and everything else that reflects human existence. A woman is both Soft and Powerful. Practical and Spiritual. Though subjugated through times immemorial, there have been efforts in different forms to alleviate their conquered position and restore to them their prime place that they deserve in society. Women empowerment through arts has been one of the forms which has made a meaningful contribution in this context; and Shanu Lahiri's name has been in the forefront in being their voice.*

*Shanu Lahiri (23 January 1928 – 1 February 2013), a painter and art educator who belonged to one of the most prominent and culturally elevated families of Kolkata and a first-generation modernist who emerged post-independence. Through Shanu's exquisite paintings, "women's empowerment" came as a breath of fresh air. It has made women aware of their rights and how to make their own place in society without relying on a man. Illiteracy, superstition, religious orthodoxy, patriarchal society are the main obstacles to women's development. In the field of visual arts, Shanu Lahiri's name emerged significant in the field of feminist empowerment in India. In this article an attempt has been made to portray the varied facets of her expressions through her magical brush and the extent to which she was able to bring in a renaissance in transforming the socio-economic condition of women in Bengal.*

Key Words: Women, Empowerment, Art, Educator, Shanu,

### Introduction:

“The sword of the victorious man has never been alone Vijayalakshmi woman gave inspiration and gave courage...” – Kazi Nazrul Islam

Women's empowerment refers to a state in which a woman can be promoted to an independent and dignified position in all aspects of her life. Women's empowerment is possible only when women can make a difference in education, career and their own way of life without any hindrance or restriction. As a woman in a developing country of the third world, Indian women have to face many obstacles in every step. Illiteracy, superstition, religious orthodoxy, patriarchal social system are the main obstacles to women's development. The biggest obstacle to women's empowerment in India is still the negative anti-woman mentality. In the same way that women are working to build our country with their talents, labour, courage, education and leadership, our youth should join hands and lead the country towards the path of ultimate development with their help and cooperation.

Gender equality has been mentioned in the preamble of the Indian Constitution. In addition, there is the issue of fundamental rights, basic duties and guiding principles. The constitution not only gives women equal rights, but also gives the state the right to take positive steps to eliminate inequality.

### Artistic Visions of Artist Shanu Lahiri:

In the field of visual arts, in the year of India's Independence, Shanu Majumdar (Lahiri) entered the hallowed portals of The Government College of Art and Crafts, Calcutta as one of the earliest batch of female students in that institution. This early batch, had some remarkable and dynamic women with whom she shared a close camaraderie. Some years her senior, another fellow-student, Karuna Shaha had by then made history by tearing down the Union Jack from the college gates during the Quit India Movement and getting herself rusticated. In 1947 she re-joined to

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complete the last two years of her graduation. Like Shaha, Shanu was a leader of sorts of the small number of women who came into the institution during those years-of even the fewer among them who knew they had to give all they had, outdo all their male counterparts, to stake a claim to an artistic profession.

At the art college, she entered at a time when Atul Bose was the principal and studied under him for a year, this was followed by Ramendranath Chakravorty who left an abiding impact on her as a student. Basanta Ganguly was another teacher who drilled into the young Shanu the technical aspects of being a good artist. At the art college, she was trained to be an adept draftsman following the curriculum set up by the British colonial system. One of Shanu's greatest challenges was to emerge from the shadow of her famous brother- Nirode Mazumdar- a shadow that would long hover over her through her own Paris years and for several years after. And it is to her singular credit that she was able to carve out an independent niche for herself while still a student at the Government College of Art and Crafts. In 1950, we see her setting a rare student precedent by holding her first solo exhibition of paintings at 1, Chowringhee Terrace, attracting attention in the press, especially for the inspiration she had so clearly begun to draw from 'Masters' like Van Gogh or Picasso. The following year, just as she graduated in 1951, we see her selling her painting to The Salar Jung Museum in Hyderabad and winning the President's Gold Medal-a first case of a student sharing the honours with a senior artist. Clearly, Shanu Majumdar was entering the art world with a bang. In 1955, holding another solo show at Artistry House in Calcutta, a year before her departure on a French Scholarship to study at the École du Louvre where she learnt art history and art-appreciation and at the Académie Julian she learnt painting. She was already being rated by critics as "an artist qualified to take her place amongst the best of the Moderns.." Being fiercely and committedly 'modern' became of course, the key compulsion of her artistic life, from the time of her student days through the many thematic and stylistic options she had explored.

The 50's marked the formative years for the artist, with the highpoint being the two years Shanu Lahiri spent in Paris, studying and painting, observing and absorbing the works by the artists she admired and respected for so long, which unfolded before her eyes each time she visited the museum. Like so many of her generation Paris to her

was the Mecca of modernism and it was this legacy of the French 'high modern' which left its most lasting impact on her own innovations with form, colour and composition. While Picasso and Matisse remained for long the most cognizable points of reference for her style, the art she saw first-hand during those years lived on in her many other subtle traces. Years later, the blackened brusque faces of Roualt, the animal visages of Chagall or the "Sleeping Gypsy" of Douanier-Rousseau would keep returning in her work in new guises. Breaking free from the strictures of Western Academic training and the lingering stereotype of 'Indian-style' painting was crucial to making the new modernist art of these years.

The period that followed her return from Paris turned out, however to be one of intense anguish and self-reckoning-a time when she impetuously threw away all her brushes and palettes, convinced that after all that she saw abroad, there was nothing left for her to do as an artist. The 60's in retrospect saw her return back to painting when the news of Karuna Shaha's solo exhibition held in 1962 immediately after her return from the Academy in Florence, which jolted her back. This was also a time when she embarked on the first of the many series to follow. The 'Dream Series' of the 60's led to an imaginative re-interpretation of myths and fables which became a hallmark of her work right through the 70's and 80's. One of the most visually arresting was her 'Ragamala' series of 1978, where the eye is riveted by the use of colour and where the imagery of each different Ragas and Raginis of Hindustani classical music is laden with the resonance of their mood and melody. With her 'Thakumar Jhuli' series of 1982, we encounter a new genre of densely narrative compositions, bursting with restless macabre figures which lure us back to the distant world of these fairy tales from our childhood. Towards the end of the 80's a certain maturing point came in her work-a time that saw the greatest energy and imagination bounded by the firmest moulding of the shape of her own formal language.

Large canvases, bristling with life, line, colour, brushwork and splattered faces and torsos carried the unmistakable stamp of a Shanu Lahiri style. By the latter half of the 80's a noticeable shift towards a new simplification and economy of form, matched by a new restraint and reticence dominated her work. While retaining their scale, her compositions began to work with a modulated palette, a choice of just one or two colours and the force of a single

contoured image. These effects are best seen in the large outpour of lone staring faces and seated female figures of these years and in a series of women on hand-pulled rickshaws-a Calcutta phenomenon, where the dynamism of lines seems to make colour more and more redundant. It was also a time when an increasingly public profile of Shanu Lahiri, as an educationist, organiser and art-activist. The decade now saw the artist engaged in a public role. Following the practice of artists creating the image of goddess Durga at Bakulbagan which started in 1975 by Nirode Mazumdar, Shanu Lahiri designed the Durga idol twice for Bakulbagan, following the lead of other artists who each year created modern and stylistic idioms to work within a clay-modelled image of the goddess.

### **Shanu Lahiri's Contributions as an Art Educator:**

From her position as Reader in the Department of Painting at Rabindra Bharati University, Kolkata, she became Professor and Head of the Department and then Dean of the Visual Arts Faculty in 1985. Administrative duties however never curbed her initiatives at conceiving new kinds of student and exhibiting activities. In 1983, in the middle of these commitments, she became one of the founding members of the first working unit of women's artists in the city, a body called 'The Group' consisted of five members- Karuna Shaha, Shanu Lahiri, Meera Mukherjee, Santosh Rohatgi and Shyamasree Basu. Such an organization of women easily became the target of much implicit scorn and condescension in contemporary art circles. The artists, however remained resolute, most clear-cut and unequivocal about the necessity for such a forum of women artists. Women had for long been obscured in their profession, echoing what Virginia Woolf once stated- "For most of history, anonymous was a woman." So it was in that very identity that the artists would have to fight for equal participation and the right to be taken seriously in the art world. Since its inception in 1983, The Group exhibited annually every year at The Academy of Fine Arts. In 1986 and 1987, the exhibitions travelled for the first time outside of Calcutta, to the Triveni Kala Sangam in New Delhi and The Jehangir Art Gallery in Bombay. Such wider exposure was crucial for the artists. Despite holding exhibitions at regular intervals, with hardly any sales was disappointing. This is where a different approach to marketing and

promotional activity would have helped, enabling a greater degree of engagement with more modern and avant-garde art trends.

Even more important during these years was her passionate involvement with a host of public art projects to beautify the walls, streets and parks of the city. Her 'Love Calcutta' project involved groups of school children, vendors and slum dwellers to paint their own murals on the walls in different parts of the city and as she went about setting up open-air sculptures in metal, concrete or fibre-glass in various parts of the city. The fact that today hardly any of her murals or sculptures like 'Parama' survive is a comment on the apathy and callousness of the public culture of the city. In the last two decades, the 1990s and 2000s, her studio had been a place of continued inventiveness and innovations. Retaining her primary commitment to painting and drawing, she tested new mediums and surfaces, experimenting in different phases with enamel painting on acrylic sheets, painting on wooden and ceramic plates, etchings on X-ray plates and "torch light" drawings on bromide paper. A parallel rising urge for sculpture had seen her move from small clay models and perfume bottle figures cast in bronze. Through her art, Shanu Lahiri addressed the contemporary realities of society.

Alongside her continued penchant for large canvases-for the challenge of magnitude and scale-Shanu Lahiri did not betray any signs of halting or rounding up. The spirit and verve by which she has always been known remained unflinching. So where and how do we place Shanu Lahiri in the context of India's modern art history? In some ways, it is hard to narrate the history of those who cannot be positioned within the top league, who cannot even find a place within the national canon of 'women artists'. While her generation marked the first entry of women into the art schools all over the country in the 1940's, it also marked the first conscious attempts by women to break into a public sphere and carve out their own artistic careers. The reductionist view of having only a few artists of value is a grave misrepresentation of the sheer talent and creativity of hundreds of artists. This myopic view and understanding of India's artists raises only a few to the sky while others die without getting their due. With academic research on Indian art being minimal, institutions being underdeveloped and museums being under-resourced with very little archival material-it is no small irony that more national publicity



and recognition should have come to Shanu Lahiri or even a proper publication on her life and works should have been launched, who like many others of her generation never featured within the national mainstream circuit yet remained committed and unceasing at the practice of her art for more than sixty years.

### Conclusion:

The art of Shanu Lahiri, was a mix of the soft and definitive- very seemingly commonplace, with surprise base notes. Born on the 23rd of January 1928 in one of Calcutta's most prominent and culturally elevated families, Shanu was the youngest of seven siblings and the youngest of three sisters in the Majumdar family. It was a family of diverse talents and a household of unusual abundance. By the time she was growing up, her two elder brothers, the writer Kamal Majumdar and the artist Nirode Mazumdar were already established and respected figures in the city's intellectual and artistic worlds. Much admired for his wealth of words, wit and erudition, Kamal Majumdar would soon grow into an exclusive figure of a 'writer's writer'; simultaneously Nirode Mazumdar would radically break away from the teachings of the Bengal School, rebel against Abanindranath Tagore and break out from his early 'oriental' training to become one of the first modernists and a founding member of the new collective called 'The Calcutta Group'.

Society is not a static institution, society is changing. Independence changed Indian society very quickly. Freedom consisted in changing part of the social structure. Thus, the success of the economy, urbanization, globalization, the direct presence of state institutions and the change in the power structure of rural society have brought a great change in the society. But the benefits of this change are shared equally among men and women

both, which cannot be claimed. The formation of the nation is an ongoing process. If the country moves in the right direction in this process, it will have to decide on the basis of the promise made on August 15 as Swami Vivekananda said, "Arise, awake and stop not till the goal is reached".

Napoleon said, 'Give me an educated mother, I will give you an educated nation.' In other words, educating a man means educating a man. And educating a woman means educating an entire family. Women's education and freedom of expression should be given. Women should be given due recognition for their work. Women's work should not be underestimated. In women's empowerment, women must come first. Empowerment is impossible without self-awareness and self-development. Therefore, women should strive for realization of all rights. In the end, we should work hand in hand using the immortal words of eminent poet Kazi Nazrul Islam.

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## FEATURE ARTICLE

## From Face-to-Face to Online: A Study the Perception of Female Student-Teachers

Dr. Jolly Sinha\*

### Abstract:

*Starting from March 2020 after the outbreak of Covid-19, a significant change was observed in functioning of many areas of operations in the entire world including change in concept of teaching and learning process. Although, in the initial period there was a disruption of teaching processes due to complete lockdown, the introduction of almost a new concept of learning and teaching through online classes provided a ray of hope amidst the sudden darkness created by complete lockdown. The teacher and the students of the Dev Sangha Institute of Professional Studies and Educational Research also adopted the online platform for conducting online classes and other related activities as far as possible. To measure and assess the success of this new approach to imparting education, the viewpoints of students of DIPSER were taken. Accordingly, the author gathered data from students which was further analyzed and processed through to comprehend the subject under study. The study indicated that students had no difficulty in learning through the online mode, though other learning aspects like conduct of examination through online mode was found to be less interesting than the pen and paper examinations. It was also observed that M. Ed students had more adaptability to accept the changed scenario of online classes than their junior counterparts.*

Key words: Online teaching, face-to-face teaching

### Introduction:

The year 2020 was a grim witness to a huge change in the world order; life came to a standstill in several parts of the world with lockdown imposed to contain the spread of pandemic. The Covid-19 resulted in closing down schools and colleges all across the world. Globally over 1.2 billion

children were out of the traditional class-rooms, as a result of which, the process of teaching learning changed dramatically with a distinctive rise of learning whereby teaching has since been undertaken remotely and on a digital platform.

With the imposition of lockdown in India on 23rd of March 2020, the introduction of e-learning digital classes in DIPSER started since 11th of April 2020 firstly through the online app ZOOM which gradually shifted to another more secured platform like MICROSOFT-TEAM e learning classes. Considering the importance of the impact of these new learning modes, the author aimed to understand the same and learn it for academic purposes. The students of DIPSER from different courses were taken as the target audience, the data gathered from them was analyzed and conclusions drawn to know about the of the paradigm shift from traditional normal classroom to a complete e-learning classroom. A questionnaire was developed to collect the data and feedback from the students of DIPSER was collected online through FORM-submission mode in Google. The finding of the research methodology based on collection and analyzing the feedback and data from the students of DIPSER would be mentioned in the subsequent part later on in this paper.

The basic purpose of this research was to explore how students perceived these classes and what they missed during e-classes which they would have enjoyed if these classes had gone as usual. This study would further gave an idea for likely changes needed for a better and effective teaching process along with precaution from the spread of this pandemic in the precarious scenario. This study would also discover students' opinion about e-Learning during Covid pandemic which was being used as an alternative to traditional classroom teaching and learning and a step

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towards continuing education in such a suddenly changed situation. Keeping in view the entire ideas mentioned here above, the title of the study selected is “To Study the Perception of DIPSER students on e-learning”

### **Objective:**

The study focused on the following two objectives -

- To identify the perception of students towards online learning during Covid-19 lockdown phase
- To compare the perception of the students stream-wise ( M Ed, B Ed and D El Ed)

### **Research Gap:**

The review of literature pointed to the various studies that have been conducted to identify and assess perception and attitude of the students towards e-learning. The research gap was found when it came to study the perception of the students/e-learners towards e-learning during Covid-19 pandemic situation in various schools/colleges and institutions in India. In this here when e-learning emerged as the only available option (solution) to continue learning.

### **Research Methodology:**

In this study primary data sources have been used. The data was collected through self-administered, online circulated, structured questionnaire, which fetched 332 responses from the students of DIPSER College of Education, Deoghar, Jharkhand. The respondents were students from M Ed, B Ed and D El Ed courses of 2018-20 and 2019-21 sessions who were attending online learning classes during this pandemic period to complete their regular courses as well as micro-teaching skill development program. Out of the total responded 59.9% students' belonged to 2019-21 session and 40.1% students are from 2018-20 session. The stream wise response included M Ed- 17.8%, B Ed- 60.8% and D El Ed- 21.4%. Here the author used the percentage method to analyze the data for a final findings and conclusion.

### **Observations and Analysis**

Based on the responses from students and analysis of the data, questionwise observations have been made as described below. These observations have been enumerated

for each aspect of the subject under study.

#### **1. Students Enjoyed Learning from Home**

It was observed that 83.2% students enjoyed learning from home during pandemic with 12.7% strongly agreeing and 70.5% somehow agreeing to the issue. It was further observed that 15% students did not enjoy learning from home with 13.3% disagreeing and rest 1.7% strongly disagreeing to the concept. Only 1.8% students looked undecided about their choice for this option.

It was also noticed that when compared stream-wise categories, 91.4%, 81.7% and 80.2% students of M Ed, B Ed and D El Ed respectively enjoyed learning while 2.5% B Ed and 1.4% D El Ed stream students were undecided. There was no M Ed student in this respect.

#### **2. College atmosphere was missed a lot during COVID Pandemic**

Overall, 94.8% students expressed that they missed the learning ambience of the college during this pandemic out of which 34.3% strongly agreed and 60.5% somewhat agreed to the issue. It was only 2.4% students who said that they did not miss the college atmosphere (with 2.2% as disagreeing and 0.3% strongly disagreeing to the issue). Only 2.7% students were undecided on it.

Also, when stream-wise categories are compared, it was observed that 100%, 94.0% and 93% students of M Ed, B Ed and D El Ed respectively missed their college atmosphere a lot during this period. Almost 0%, 3.5% and 1.4% of M Ed, B Ed and D El Ed students did not miss the college atmosphere, however no M Ed, student were undecided, while 2.5% B Ed students and 5.6% D El Ed students were undecided on this issue.

#### **3. Lockdown has helped to explore technology more**

It was observed that 88.3% students thought that the lockdown provided them with an opportunity to explore the technology with respect to teaching mode, out of which 23.5% strongly agreeing while 64.8% somehow agreed to the issue. It was seen that only 5.6% students did not agree to this that lockdown provided them an opportunity to explore technology (Here 5.6%

disagreed and no one strongly disagreeing to it). Only 5.6% students were found undecided on it.

Also, when compared stream-wise categories, it was observed that 94.8%, 86.6% and 88.7% students of M Ed, B Ed and D El Ed respectively said that the lockdown provided them with an opportunity to explore technology. Almost 3.4%, 6.9% and 5.6% of M Ed, B Ed and D El Ed students did not feel that lockdown provided an opportunity to explore technology more, though they missed the college atmosphere, however, 1.7% students and 6.4% and 5.6% students were undecided on this issue.

#### **4. Online learning was found Interesting**

Whether Online learning found Interesting, it was deciphered that 73.8% students found online learning interesting during pandemic with 14.8% strongly agreeing and 59.0% agreeing to the question. Data indicated that 17.8% students did not like online learning interesting, with 17.2% disagreeing and rest 0.6% strongly disagreeing to the question. Only 8.4% students were undecided about the issue.

Further, when compared stream-wise categories, it was observed that 96.6%, 71.3% and 63.4% students of M Ed, B Ed and D El Ed respectively enjoyed online learning with strongly agree and agree options. Here “Undecided” students in M Ed were 1.7%, 7.9% in B Ed and 15.5% in D El Ed stream. The course wise disagree included 1.7%, 20.8% and 21.1% M Ed, B Ed and D EL Ed students respectively.

#### **5. It was Easy to Grasp Concepts and Information Received through Online Education**

Data indicated that overall, 59.96% students expressed that it was easy to grasp concept and information online, out of which 3.66% strongly agreeing and 56.3% as somewhat agreeing to the issue. It was also seen that 30.44% students did not agree to this as they did not find it good to grasp concept and information online with 24.1% as disagreeing and 6.34% strongly disagreeing option. Only 9.6% students were undecided on it.

Also, when compared stream-wise categories, it was observed that 89.7%, 52% and 57.7% students of M Ed, B Ed and D El Ed respectively supported that they grasp

concept and information online. Almost 10.3%, 35.1% and 33.8% of M Ed, B Ed and D El Ed students did not feel comfortable to grasp concept and information online. However, 12.9% and 8.5% students from M Ed, B Ed and D El Ed were undecided on this issue.

#### **6. Interaction between student and teacher through online classes is same as a normal class**

It was observed that 40.4% students agreed that the interaction between students and teachers are as good as during the normal class with 3.4% strongly agreeing and 37.0% just agreeing to it. Data indicated that 51.5% students did not like the online class as interactive as in normal class with 41.9% disagreeing and rest 9.6% strongly disagreeing to it. Only 8.1% students were undecided about their choice for this option.

Also, when compared stream-wise categories, it was observed that 53.4%, 33.7% and 47.9% students of M Ed, B Ed and D El Ed respectively felt that the interaction of students with teachers are as good as normal class. Here students of 3.4% M Ed, 9.4% B Ed and 8.5% D.El.Ed. stream were undecided on the issue. It was also seen that 43.1% M Ed , 56.9% B Ed and 43.7% D.El.Ed. students respectively disagreed to it.

#### **7. There is no Interruption in using technology smoothly**

It was seen that 47.27% students opted that there was no interruption in using technology during pandemic with 12.7% strongly agreeing and 70.5% somewhat agreeing to it. It was observed that 43.43% students did not feel it comfortable to use technology with 13.3% disagreeing and rest 1.7% strongly disagreeing to the issue. Only 9.3% students were undecided about their choice in this respect.

Further, on comparing the stream-wise categories, it was observed that 68.9%, 41.6% and 45.0% students of M Ed, B Ed and D El Ed respectively enjoyed using technology without interruption with strongly agree and agree options. 27.6%, 48% and 43.6 were disagreed on this option. Here 3.4% M Ed, 10.4% B Ed and 11.3% D El Ed students were undecided about the question.

## 8. Digital Learning is a boring activity

Data indicated that 30.24% students found the digital learning boring, out of which 1.19% opted strongly and 29.5% agreeing to it. However as much as 59.04% students found the use technology not tough with 52.4% disagreeing and 6.64% strongly disagreeing to it. Only 10.27% students were undecided on it.

Also, when compared stream-wise categories, it was observed that 17.2%, 27.7% and 49.3% students of M Ed, B Ed and D El Ed respectively did find the digital learning activity boring. However, 81.1%, 60.9% and 36.6% M Ed, B Ed and D El Ed students did not feel that digital learning activities are boring. 1.7% students and 11.4% and 14.1% students were undecided on this issue.

## 9. Digital Learning Environment Promotes Individual Learning

Overall, 76.5% students expressed that the digital learning environment promotes individual learning, out of which 8.4% strongly agreeing and 68.1% as agreeing to it. Data indicated that only 13.9% students did not agree that the digital learning environment promotes individual learning with 12.7% disagreeing and 1.2% strongly disagreeing to it. Only 9.6% students were undecided on it.

Also, when compared stream-wise categories, it was observed that 86.2%, 77.2% and 67.6% students of M Ed, B Ed and D El Ed respectively supported that digital learning environment promotes individual learning. Almost 10.3%, 15.4% and 11.3% of M Ed, B Ed and D El Ed students did not agree that the digital learning environment promotes individual learning. However, 3.4% students and 7.4% and 21.1% students were undecided on this issue.

## 10 Creating abilities are not properly nurtured through online learning

Overall, 69.2% students agreed that the creative abilities are not properly nurtured through online learning with 9% agreeing and 60.2% agreeing. It was observed that 18.8% students did not agree that it does not provide an opportunity to nurture the creative abilities with 18.1% disagreeing and rest 0.7% strongly disagreeing to it.

Only 12% students were undecided about their choice for this question.

It was also indicated that when stream-wise categories were compared, it was observed that 63.8%, 69.8% and 71.9% students of M Ed, B Ed and D El Ed respectively agreed that the creative abilities are not properly nurtured through online learning. However, 31.0%, 15.9% and 16.0% student of M Ed, B Ed and D El Ed disagreed on this issue. Here 5.2% M Ed, 14.4% B Ed and 11.3% D El Ed students were undecided on this issue.

## 11. Duration of Online Classes could be similar to face-to-face classes

Data suggested that 50% students expressed that the duration of the online classes should be similar to that of regular classes, out of which 6% strongly agreeing and 44% agreeing to it. It was also indicated that 43.6% students did not want the duration of the online classes as similar to regular classes with 36.1%% as disagree and 7.5% strongly disagreeing to it. Only 6.4% students were undecided on it.

Further, when compared stream-wise categories, it was observed that 67.3%, 45% and 49.3% students of M Ed, B Ed and D El Ed respectively agreed for similar duration of classes. while 31%, 48% and 42.2% of M Ed, B Ed and D El Ed students did want a difference of duration of classes. However, 1.7%, 6.9% and 8.5% students from M Ed, B Ed and D EL Ed were undecided on this count.

## 12. Daily Regular Online Classes can increase anxiety

Overall, 59.65% students expressed that regular online classes would increase their anxiety with 7.25% strongly agreeing and 52.4% agreeing to it. Only 30.08% students disagreed that it will increase anxiety with 29.2% disagreeing and 0.88% strongly disagreeing to the issue. 10.27% students were undecided on it.

Further, when compared stream-wise categories, it was observed that 52.2%, 61.4% and 57.7% students of M Ed, B Ed and D El Ed respectively expressed that regular online classes will increase their anxiety. Almost 32.8%, 29.7% and 29.6% of M Ed, B Ed and D

El Ed students did not agree for this option. However, 12.1%, 8.9% and 12.7% students from M Ed, B Ed and D EL Ed were undecided on this issue.

### **13. It is now easier to attend online classes on YouTube, MOOC, SWAYAM etc.**

Overall, 72.9% students find it easy to attend online classes through different apps with 8.1% strongly agreeing and 64.8% somewhat agreeing to it. Only 11.10% students disagreed that attending online classes through different apps was easy for them. 16.0% students were undecided on it.

Further, when compared stream-wise categories, it was observed that 87.9%, 67.3% and 76.0% students of M Ed, B Ed and D El Ed respectively find it easy to attend online classes through different apps. Almost 5.2%, 12.4% and 12.7% of M Ed, B Ed and D El Ed students did not agree for this option. However, 6.9%, 20.3% and 11.3% students from M Ed, B Ed and D.El. Ed. were undecided on this point.

### **14. Self-learning can be enhanced by receiving study material online**

Overall, 81.6% students agreed that self-learning can be enhanced if study materials are supplied online to them with 12.3% strongly agreeing and 69.3% agreeing to it. However only 12.36% students disagreed that self-learning can be enhanced if study materials are supplied online to them. Only 6.04% students were undecided on it.

Further, when compared stream-wise categories, it was observed that 96.6%, 75.3% and 88.8% students of M Ed, B Ed and D El Ed respectively agreed that self-learning can be enhanced if study materials are supplied online to them. Almost 3.4%, 16.8% and 5.6% of M Ed, B Ed and D El Ed students did not agree for this issue. However, 0%, 7.9% and 5.6% students from M Ed, B Ed and D EL Ed were undecided on this respect.

### **15. University needs to promote blended learning in Post COVID-19 Times**

Overall, 78 % students were in favor of the opinion that the educational institutions need to promote blended learning in the post covid -19. 9.6 % strongly agreeing

and 68.4 agreeing to it. Only 10.6% students did not agree that attending online classes through different apps was easy for them. Only 11.4 students are undecided on it.

Also, on comparing stream-wise categories, it was observed that 91.3%, 74.3 and 78.9 students of M Ed, B Ed and D El Ed respectively found it easy to attend online classes through different apps. Almost 5.2%, 13.4% and 5.6% of M Ed, B Ed and D El Ed students do not agree for this option. However, 3.4%, 12.4% and 15.5% students from M Ed, B Ed and D EL Ed were undecided on this count.

### **16. We are aware about the initiatives of MHRD for Online Classes during Lockdown period**

Overall, 83.1% students were aware about the initiatives taken by MHRD for online classes during lockdown with 12.4 strongly agreeing and 70.7% agreeing to it. Only % students said that they were not aware of the initiative taken by the NHRD department. However, 9.7% students were undecided on it.

Further, on comparing stream-wise categories, it was observed that 96.5%, 79.7% and 71.7% students of M Ed, B Ed and D El Ed respectively knew about the initiative taken by MHRD for online classes during lockdown. Almost 3.4%, 8.9% and 5.6% of M Ed, B Ed and D El Ed students did not know about this initiative. However, 0%, 11.4% and 12.7.% students from M Ed, B Ed and D EL Ed were undecided on this issue.

### **17. We received the schedule is due time**

Overall, 85.5% students responded in affirmation that they received the schedule on time by the college with 12.7% strongly agreeing and 72.8% agreeing. Only 11.10% students disagreed on this count with 9.7% students undecided on it

Also, when stream-wise categories were compared, it was observed that 94.8%, 85.2% and 78.9% students of M Ed, B Ed and D El Ed respectively agreed that they received the schedule on time. Almost 3.4%, 5% and 4.2% of M Ed, B Ed and D El Ed students did not agree to it. Also, 1.7%, 9.4% and 16.9% students from M Ed, B Ed and D EL Ed were undecided on this issue.

### **18. We are always ready to attend online classes during the lockdown period**

Overall, 77.3% students agreed to attend the online classes as and when conducted with 17.8% strongly agreeing and 59.5% agreeing to it. Only 14.59% students disagreed that attending online classes through different apps was easy for them. 8.46% students were undecided on it.

Further, when stream-wise categories were compared, it was observed that 94.8%, 75.7% and 77.6% students of M Ed, B Ed and D El Ed respectively found it easy to attend online classes through different apps. Almost 3.4%, 15.9% and 18.3% of M Ed, B Ed and D El Ed students did not agree for this option. Only 1.7%, 8.4% and 14.1% students from M Ed, B Ed and D EL Ed were undecided on this.

### **19. Online learning motivates us for continuous learning**

Overall, 79.4% students expressed their affirmation that online learning motivated them to learn continuous learning with 21.1% strongly agreeing and 58.3% agreeing to it. Only 13.66% students disagreed on this point with 0.96 as strong disagree and 12.7 as disagree options that attending online classes through different apps is easy for them. 8.46% students were undecided on it.

Also, on comparing the stream-wise categories, it was observed that 98.2%, 73.3% and 81.7% students of M Ed, B Ed and D El Ed respectively found that online learning promoted them motivation for continuous learning. Almost 1.7%, 18.3% and 9.9% of M Ed, B Ed and D El Ed students did not agreed for this option. However, 0%, 8.4% and 8.5% students from M Ed, B Ed and D EL Ed were undecided on this issue.

### **20. It is interesting to use different online tools**

Overall, 85.5% students found it interesting to use different online tools with 13% strongly agreeing and 72.5% agreeing to it. Only 9.87% students disagreed that they find it interesting to use online tools. 4.53% students were undecided on it.

It was also observed that when stream-wise categories were equated, it was observed that 96.7%, 82.2% and 85.9% students of M Ed, B Ed and D El Ed respectively find it interesting to use different online tools. About

3.4%, 11.4% and 11.3% of M Ed, B Ed and D El Ed students did not agree on this. However, 0%, 6.4% and 2.8% students from M Ed, B Ed and D EL Ed were found unresolved on this issue.

### **21. Online classes are beneficial**

Overall, 85.2 % students stated that online classes are beneficial for them with 17.2% strongly agreeing and 68% somewhat agreeing to it. It was only 9.37% students disagree on this count. Only 5.43% students were undecided on it.

Further, when stream-wise categories were compared, it was observed that 96.5%, 83.6% and 80.2% students of M Ed, B Ed and D El Ed respectively found online classes beneficial for them. Almost 1.7%, 10.4% and 12.7% of M Ed, B Ed and D El Ed students did not accept that it is beneficial for them. However, 1.7%, 5.9% and 7% students from M Ed, B Ed and D.El.Ed. were undecided on this.

### **22. Online Classes help to focus on achieving goals**

Overall, 76.1% students accepted that online classes helped them to focus on achieving their goals with 14.8% strongly agreeing and 61.3% agreeing and only 14.20% students disagreeing that it helped to focus on achieving their goals. Only 9.7% students were undecided on it.

Further, when stream-wise categories were compared, it was observed that 93.1%, 73.3% and 70.5% students of M Ed, B Ed and D El Ed respectively accepted that online classes helped them to focus on achieving their goals. It was also observed that 1.7%, 15.4% and 21.1% of M Ed, B Ed and D El Ed students did not agree on this option with 5.2%, 11.4% and 8.5% students from M Ed, B Ed and D EL Ed undecided on this point.

### **23. All queries are properly responded to by teachers after class**

Overall, 83.7% students agreed that their queries were properly entertained by teachers after online classes with 15.4% strongly agreeing and 68.3% agreeing to it. It was only 9.96% students who disagreed that their queries were properly entertained by the teachers after the class. 6.34% students were undecided on it.

Further, when stream-wise categories were compared, it was observed that 91.4%, 80.2% and 87.5% students of M Ed, B Ed and D El Ed respectively agreed that their queries were properly entertained by the teachers after online classes. Almost 5.2%, 12.4% and 7% of M Ed, B Ed and D El Ed students did not agree to it. It was found that 3.4%, 7.4% and 5.6% students from M Ed, B Ed and D EL Ed undecided on this point.

#### **24. Evaluation is not effective in online examination as compared to pen and paper examination**

Overall, 68.9% students accepted that evaluation was not effective in online examination in comparison to pen and paper examination process with 12.1% strongly agreeing and 56.8% agreeing to the issue. Only 21.1% students disagreed on this point with 1.2 strongly disagreeing and 19.9 as disagreeing to this issue. It was also observed that 10.0% students did not express any opinion on it.

Further, on comparing stream-wise categories, it was observed that 82.7%, 64.4% and 70.4% students of M Ed, B Ed and D El Ed respectively accepted that evaluation was not effective in online examination in comparison to pen and paper examination process. Almost 13.8%, 25.3% and 15.5% of M Ed, B Ed and D El Ed students did not agree on this. However, 3.4%, 1.4% and 14.1% students from M Ed, B Ed and D EL Ed were “Undecided” on this.

#### **Major Findings:**

On synthesizing the analysis of data, the following major findings could be enunciated.

- In comparison to 2nd year students, first year students expressed more interest in giving their opinion about the questionnaire set for the above survey. Overall, 332 out of 600 students responded with their view.
- It was also observed that many of the students having network connectivity problem could not respond with their opinion for the above survey.
- Majority of the students were found in confusion about continuation of their course study after facing the lockdown situation for the very first time in their life time but after introduction of online classes majority of the students had interest to cope up with the situation to accept the changed learning process from class room to online virtual classes
- Majority of the students also agreed that they received all the schedules of the programs beforehand and also expressed that the online classes were interesting and interactive. More than 80% students expressed their opinion that they were getting their doubts cleared by the teachers after finish of the online classes. This feedback by the students indicates that there exists a good synchronization and understanding between the teacher and the students in the changed scenario of class conduction from regular to online to complete the syllabus and learning.
- Majority of the students (68.95%) were not in favor of online examination. They also agreed on the point that development of creative ability (69.2%) was not better nurtured online than that of face-to-face classes.
- The online classes increased the anxiety level of majority of the students (59.6%). Further, 50% of the students have had no problem for the same overall duration of the classroom time as well as total number of classes in a day, though 50% voted to decrease the overall duration of the classes for a day in comparison to regular college time classes.
- It is also pertinent that M Ed students have had more affirmation and adaptability to accept the changed process of online classes in comparison to B Ed students and further more to the D El Ed students.
- The majority opinion of the students for this study in the changed scenario of learning process from face-to-face class room to online classes have been supportive and enthusiastic. They were also found enjoying their learning through online mode instead of sitting idle waiting for face-to-face classes to complete their course in due time. The students were having some difficulties in some of the areas which could be removed after having remedial measures as per need.

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## FEATURE ARTICLE

## शिक्षावृत्ति का आचारशास्त्र : एक अनुशीलन

डॉ. कमलेन्द्र कुमार\*

मनुष्य एक सामाजिक प्राणी है और सामाजिक प्राणी की प्रकृति के अनुरूप ही अपने जीवन यापन के लिए जीविकोपार्जन की प्रविधि का चयन करता है। यह प्रवृत्ति वृत्ति या व्यवसाय कुछ भी हो सकता है, जिसे नैतिकता की कसौटी पर खरा उतरना होता है, परंतु 'वृत्ति' एवं व्यवसाय में भेद है – जहाँ 'वृत्ति' सेवामूलक होती है, वहीं व्यवसाय लाभमूलक। शिक्षावृत्ति को व्यक्तित्व को परिष्कार का साँचा कहा जाय तो अन्यथा नहीं होगा। यही कारण है कि शिक्षा देने वाले को महान मानकर उसे गुरु की संज्ञा दी गई है। हितोपदेश के अनुसार –

**विद्या ददाति विनियम विनयात् याति पात्रताय।**

**पात्रत्वात् धनमा जोति धनात् धर्म ततः सुखम्।।**

अर्थात् विद्या विनय देती है, विनय से पात्रता आती है, पात्रत्व प्राप्त होने से धन प्राप्त किया जा सकता है, धन से धर्म संभव है और तब सुख की प्राप्ति होती है यह स्पष्ट है कि विद्या लाभ के लिए शिक्षा ग्रहण करना आवश्यक है और शिक्षा ग्रहण कराने के लिए शिक्षक का होना भी आवश्यक है। यही कारण है कि प्राचीन काल से ही अनेक लोगों द्वारा शिक्षा की वृत्ति अपनाई जा रही है। निश्चय ही यह वृत्ति 'चिकित्सा वृत्ति' की तरह प्राचीनतम वृत्तियों में से एक है शायद उतनी ही पुरानी जितनी मानवीय अस्तित्व। कोई भी माता जो मानव शिशु को जन्म देती है अपनी उस संतान की न केवल प्रथम परिचारिका होती है बल्कि प्रथम शिक्षिका भी बन जाती है यहाँ ध्यान देने की बात यह है कि माता के उपरोक्त कार्य को 'वृत्ति' के रूप में चयन करने की बात आती है तो धनोपार्जन की बात उठ जाती है। क्योंकि तभी व्यक्ति अपने अस्तित्व की रक्षा कर पाने में सक्षम हो सकता है यही कारण है कि सेवा कार्य के साथ ही पारिश्रमिक का प्रावधान किया गया है।

भारतीय संस्कृति में पारिश्रमिक के रूप में धन देने को 'दक्षिणा दान' की संज्ञा दी जाती है। जिस प्रकार यज्ञ पुरोहित को यज्ञ के पश्चात् दक्षिणा आवश्यक है, उसी प्रकार शिक्षादान करने वाले शिक्षक को भी उचित दक्षिणा

देना आवश्यक हो जाता है। गरुदक्षिणा की उत्कृष्टता को वैदिक संस्कृति में बहुत ही स्पष्टता से स्वीकृत किया गया है तथा गुरु के लिए दक्षिणा हेतु कई रोचक प्रसंग भी वर्णित हैं। अतः वैदिक संस्कृति में जब भारत विश्वगुरु के रूप में स्थापित था, उस काल की शिक्षा व्यवस्था के संदर्भ को भी समझना आवश्यक हो जाता है। वैदिक काल में वर्णाश्रम धर्म की व्यवस्था थी। वर्णाश्रम व्यवस्था वर्ण व्यवस्था तथा आश्रम व्यवस्था, दो व्यवस्थाओं को संयुक्त रूप से कहा जाता है। वर्ण व्यवस्था सामाजिक रूप से चार वर्ण ब्राह्मण, क्षत्रिय, वैश्य एवं शूद्र में विभाजित थी, जहाँ ब्राह्मण वर्ण विद्या दान तथा यज्ञ आदि के कार्य, में सम्मिलित हुआ करते थे। यह विभाजन कर्म एवं योग्यता आधारित हुआ करता था। जबकि आश्रम धर्म व्यक्ति के जीव से संबंधित व्यवस्था की व्यवस्था थी जो चार आश्रम ब्रह्मचर्य, गृहस्थ, सन्यास एवं वानप्रस्थ आश्रम में विभाजित थी। सभी आश्रमों के उद्देश्य अलग-अलग थे। ब्रह्मचर्य आश्रम में व्यक्ति छात्र के रूप में जीवन पच्चीस (25) वर्ष गुरुकुल में रहकर विद्या ग्रहण करते थे, तथा गुरुकुल शिक्षा के केंद्र हुआ करता था। तब गुरुकुल आत्मनिर्भर हुआ करते थे जहाँ उन्हें दक्षिणा के लिए किसी भी राजा या राज्य पर निर्भर नहीं होना पड़ता था। गुरुकुल में शिक्षा प्रदान करने हेतु पर्याप्त संसाधन हुआ करते थे। छात्र निःशुल्क विद्या प्राप्त करते थे तथा शिक्षकगण भी गुरुकुल में रहते हुए 'विद्या दान' किया करते थे। शिष्य पुत्रवत् अपने गुरु के साथ ज्ञान-अर्जन किया करते थे। सामाजिक वर्गीकरण के रूप में व्यवस्थित वर्ण व्यवस्था में कोई भेदभाव नहीं था। जितना अधिकार ब्राह्मण वर्ण को पढ़ने का था उतना अधिकार शूद्र वर्ण को भी था। गुरु का मुख्य उद्देश्य ज्ञान विकसित करना तथा शिक्षा पर अत्यधिक ध्यान केंद्रित करना था। वैदिक पाठ्यक्रम में धर्मशास्त्र से लेकर अस्त्र-शस्त्र तथा योग ध्यान आदि विषयों की शिक्षा दी जाती थी। प्रत्येक विद्यार्थी हर प्रकार के कार्य को सीखता और करता तथा शिक्षण पूर्ण होने पर अपनी रुचि तथा गुण के आधार पर 'वृत्ति' का चयन करता था।

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वैदिक काल में स्त्री-पुरुष की समान शिक्षा को लेकर भी गुरुकुल काफी सक्रिय थे। उदहरण के रूप में लव-कुश के साथ पढ़ने वाली आत्रेय नाम की स्त्री का उल्लेख है, जिससे पता चलता है कि सह-शिक्षा की अवधारणा भारत में प्राचीन काल से ही रही है। इसके अतिरिक्त प्राचीन ग्रन्थों जैसे पुराणों में भी कहोद और सुजाता, राहु प्रमदरा की कथाएँ वर्णित हैं। इतना ही नहीं वेदों की ऋचाओं में भी सिक्ता, अपाला, घोषा तथा लोपामुद्रा जैसी विदुषियों का जिक्र आता है। गुरु के महत्व को प्रतिपादित करने के लिए कहा गया है -

**गुरुः ब्रह्मा, गुरुः विष्णु, गुरुः देवो महेश्वरः।**

**गुरुः साक्षात् परं ब्रह्मा तस्मै श्री गुरुवे नमः**

अर्थात् गुरु ही सर्वसर्वा हैं जिनके आगे संसार की सभी वस्तुएँ त्याज्य हैं। गुरुकुल ने शिक्षा-व्यवस्था के जो गरिमामयी प्रतिष्ठा तथा ख्याति दिलवाई वह सर्वकालिक आदर्श के रूप में स्थापित हुआ। गुरुकुल परंपरा में शिक्षा पाठ्यक्रम के उद्देश्यों में वेद तथा धर्मशास्त्र का ज्ञान, अस्त्र और शस्त्र का ज्ञान, योग, तप और साधना का ज्ञान, विवेकाधिकारी और आत्मसंयम का ज्ञान, सामाजिक बोध का ज्ञान, आध्यात्मिक बोध का ज्ञान, ज्ञान और संस्कृति का संरक्षण तथा उच्च आदर्श स्थापित करने का संकल्प शामिल हुआ करता था। जिन्हें छात्र अपने पारिवारिक तथा सामाजिक जीवन में उच्च आदर्शों के साथ निग्रह किया करते थे।

परन्तु वर्तमान काल में शिक्षण व्यवस्था तथा शिक्षणवृत्ति में उल्लेखनीय क्षय हुआ है शिक्षावृत्ति अपनी स्वाभाविक सेवामूलक प्रवृत्ति का त्याग कर व्यवसायिकता के दुष्क्रम में फँसकर अपने मूल उद्देश्यों की शीघ्रता से खोता जा रहा है, जिसके मूल में शिक्षण व्यवस्था का अदूरदर्शी शोषणयुक्त नीतियों एवं शिक्षकों के द्वारा आचार-मूलक उच्च आदर्शों का त्याग शामिल है। इन दोनों कुप्रवृत्तियों ने शिक्षण व्यवस्था की पवित्रता एवं गरिमा को काफी चोट पहुँचाई है। परन्तु ऐसा नहीं है कि शिक्षापरक वृत्ति का दुष्प्र केवल भारत में ही है।

राल्फ ई. हिमस्टेड (1893-1955) जो स्वयं एक प्राध्यापक थे और अमेरिकन एसोसिएशन ऑफ़ युनिवर्सिटी प्रोफेसर के सचिव रह चुके थे ने लिखा है - "हमारे विद्यालय प्रायः दबावों से प्रभावित होते रहते हैं जो उन्हें विशेष प्रकार के स्वार्थ साधकों या आम जनता के कुछ वर्गों द्वारा दिए जाते हैं। ये लोग शिक्षा के विषय, उसकी विधि तथा उसके शिक्षक को प्रभावित कर लेना चाहते हैं ये लोग यह भी नहीं जानते कि महाविद्यालय क्या होता है और यदि वे यह जानते भी हैं तो उसे नज़रअंदाज कर देते हैं। ये लोग चाहते हैं कि महाविद्यालय उनके आर्थिक, राजनीतिक, सामाजिक या धार्मिक मतों एवं विश्वासों के प्रचारक बन जायं। ये लोग

जिस हद तक सफर होते हैं उस हद तक उच्च शिक्षण संस्थान भ्रष्ट हो जाते हैं। निश्चय ही आचारशास्त्र की दृष्टि से किसी व्यक्ति या संस्था द्वारा अपने विचारों का इस प्रकार प्रचार करना या कराना अत्यंत निंदनीय एवं कलुषित कार्य है। किसी भी शिक्षण संस्थान को स्वार्थ-सिद्धि का साधन नहीं बनाया जा सकता।

यहाँ यह उल्लेखनीय होगा कि जहाँ बौद्धिक प्रकर्ष की बात प्रासंगिक होती है, वहाँ अनैतिकता को प्रश्रय नहीं मिल सकता है आखिर बौद्धिकता के प्रकर्ष का एक रूप नैतिकता परक ही होता है जॉन हेनरी न्यूमैन ने 1842 ई. में दिए अपने एक भाषण में कहते हैं कि - "उदार शिक्षा ईसाई या केथोलिक नहीं बल्कि भद्र मनुष्य बनाती है एक भद्रा मनुष्य मनना अच्छा होता है तथा सुसंस्कृत बुद्धि, परिष्कृत रुचि, खुला व शांत मन था जीवन-यापन में शिष्ट एवं विनम्र व्यवहार से युक्त होना ही शिक्षित होने का सहज लक्षण है, और यही विश्वविद्यालय अथवा शिक्षण संस्थानों के लक्ष्य भी।" वे आगे कहते हैं - "सही रूप से शिक्षित व्यक्ति आज़ादी पाना चाहता है, नैतिक मूल्यों का बोध रखता है, सत्य तथा न्याय जो नैतिक गणों में सर्वश्रेष्ठ है, का आदर करता है।"

इस प्रकार यह देखा जा सकता है कि शिक्षक, संस्थाएँ, समाज के विद्यार्थी वर्ग या युवा वर्ग को सुशिक्षित करने के साथ-साथ उसे चरित्रवान भी बनाती है। ऐसा करके ये संस्थान पूरे समाज की भलाई करते हैं, क्योंकि समाज का युवा वर्ग ही तो आगे चलकर समाज का संचालक तथा संपोषक होता है। पुनः हिमस्टेड जो कार्नेल कॉलेज के शिक्षक रह चुके थे, कहते हैं- "यदि हमारे विश्वविद्यालयों का लक्ष्य आम जनता को सर्वोच्च नैतिकता से युक्त कराना है तो हमें अपने विशिष्ट शिक्षा संस्थानों के माध्यम से बौद्धिक समेकन, बौद्धिक प्रकाश, अर्जन तथा मूलभूत ज्ञान का उपलब्धि पर ही बल देना चाहिए... (शिक्षकों द्वारा) इनसे कम की उपलब्धि करना उनको अपनी वृत्ति के लिए अयोग्य होना है और फिर आम जनता के प्रति अपने नैतिक आबंध को पूरा करने में विफल होने भी है।"

वर्तमान की स्थिति यह है कि अनेकानेक शिक्षक अपने इस नैतिक आबंध को पूरा करने में बिल्कुल विफल रहते हैं, बल्कि अनैतिक आचरण में संलग्न रहा करते हैं। यह स्थिति निश्चय बहुत भयावह है। यह सही है कि शिक्षकों को पारिश्रमिक के संबंध में विसंगतियों का सामना करना पड़ता है। जो सर्वथा अनुचित है और इसी वजह से शिक्षक भ्रष्ट तरीकों के द्वारा धन अर्जन का बाध्य होते हैं। कहीं-कहीं तो वितरहित शिक्षानीति के नाम पर पारिश्रमिक तो दिया ही नहीं जाता आई तो कहीं संविदा का उपबंध किया जाता है। शिक्षा देना एक अत्यंत ही पवित्र 'वृत्ति' है, अतः उचित पारिश्रमिक का प्रबंध होना अतिआवश्यक है। परन्तु यदि

उचित पारिश्रमिक के बाबजूद शिक्ष भ्रष्ट आचरण में संलग्न होते हैं तो उनके विरुद्ध अत्यंत कठोर कार्यवाही के प्रावधान किए जाने चाहिए। अनेक देशों ने इस संबंध में निवारण कानून भी बनाया है।

परंतु यह अनिवार्य रूप से सत्य है कि कानून के द्वारा कभी नैतिक आचरण को स्थापित नहीं किया जा सकता है। इसके लिए शिक्षकों का स्वतः चरित्रवान होना नितान्त आवश्यक है क्योंकि शिक्षक समाज के कर्णधार हैं। अतः शिक्षण व्यवस्था तथा शिक्षकों के लिए एक एसी आचार-संहिता तथा चयन पद्धति विकसित करने की आवश्यकता है, जिससे कि शिक्षक होना समाज में एक असाधारण घटना हो। वस्तुतः किसी भी समाज की सामाजिक चेतना को उच्चतम स्तर

तक पहुँचाना हो तो शिक्षण व्यवस्था में आमूलचूल परिवर्तन तथा नैतिकता के उच्च मानदण्ड को स्थापित करके ही किया जा सकता है।

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## FEATURE ARTICLE

## वैदिकसमाजव्यवस्थायां नारीणां स्थितिः

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सारसंक्षेप : वेद इति शब्देन संहिता—ब्राह्मण—आरण्यक—उपनिषदादि साहित्यचतुष्टयम् अवबोध्यते। पुरुषाणां शिक्षा स्पष्टतया विस्तारेण च वेदे वर्णिता। छात्रजीवनम् अति महत्त्वपूर्णमासीत् तस्मिन् समये। वेदे स्त्रीशिक्षायाः स्पष्टालोचना न लभ्यते। तस्मिन् युगे नारीणां कृते कापि शिक्षा अस्ति वा अस्मिन् विषये स्पष्टोक्तिः न प्राप्यते। किन्तु अनुमानेन स्त्रीशिक्षायाः मानं ज्ञातुं शक्यते। ब्राह्मण—क्षत्रिय—वैश्यानां एतेषां त्रयानां उच्चवर्णानां नारीणां वेदाध्ययने पूर्णाकारः परिलक्ष्यते। ताः अध्यापनम् अकुर्वन्। वैदिकसाहित्ये संहितायाः मन्त्रसमूहानां द्रष्टारूपेण नैकाः नार्यः ऋषिरूपेण परिलक्ष्यन्ते। अन्येषु साहित्येषु अनि नारीणां नामानि अध्यापिका—शिष्या—तपस्विनी—ब्राह्माचारिणी—ब्रह्मावादिनीरूपेण परिलक्ष्यन्ते। ऋग्वेदे नारीणां नामानि मन्त्रद्रष्टारूपेण लिपिबद्धानि सन्ति। तासाम् मध्ये विश्ववारर, रोमशा, लोपामुद्रा, अम्भृणीवाक्, जुहु, पौलमी, जरिता, श्रद्धा, कामायनी उल्लेखयोग्याः। वैदिकदेवताविषयके वृहद्देवता इत्यस्मिन् ग्रन्थे अयं द्रष्टागणः ब्रह्मवादिनी नाम्ना अभिधीयते। उदाहरणरूपेण वक्तुं शक्यते यत् — बृहस्पतिदुहितारोमशां ब्रह्मवादिनी इत्युच्यते। एतद् अतिरिच्य ऋग्वेदस्य संवादसुक्ते ऊर्वशी—यमी—सर्पराज्ञीनां नामोल्लेखः अस्ति। वृद्धिवताग्रन्थे सप्तविंशानां नारी—ऋषीणां नामोल्लेखः अस्ति। सामवेदे नेध—गोपायना—शिकतादयः नारी—ऋषीणां नामोल्लेखः दृश्यते।

**मुख्यशब्दाः** — वैदिकसमाजः, वैदिकनारी, अध्यापिकानारी, विदूषीनारी, ललितकला।

प्राचीनकाले वैदिकज्ञानप्राप्तिरेव प्रमुखलक्ष्यमासीत्। वैदिकसमजे शिक्षायां वेदाध्ययनमध्यापनञ्च मुख्यमासीत्। ब्रह्माज्ञानयुक्ता एव ब्रह्मणा इति व्यवहारे आसीत् ते पूर्णाधिकारिणः अभवन्। वर्णाश्रमव्यवस्था तस्मिन् समाजे आसीत्। कर्मणा वर्णस्य व्यवस्थापनम् आसीत् विद्यार्थिनः वर्णाश्रमव्यवस्थानुगुणं गुरुगृहे अथवा गुरुकुले अध्ययनम् अकुर्वन्।

विश्वेषु प्रचीनतमासु सभयतासु अन्यतमा भवति

भारतीयसभ्यता। ऋग्वेदः प्राचीनतमं साहित्यम् इति मन्यते। विद्वांसः वैदिकसाहित्यकालस्य निर्धारणं वेदेष्वन्तः साक्ष्यैः वाहिः साक्ष्यैश्च ईशायाः षष्ठशतब्द्याः पूर्वमेव कुर्वन्ति वैदिकसाहित्ये तु आवेदात् उपनिषद् पर्यन्तं समावेशः क्रियते। एतस्मिन् काले शिक्षाव्यवस्थायाः का स्थितिरासीदिति वैदिककालिकशिक्षायां निरूपिता विवेचिता च वर्तते।

वैदिकयुगा भारतीयसभ्यतायाः प्रारम्भाद् बुद्धजन्मपर्यन्तं मन्यते विद्वाद्भिः। बृहत्काव्यं भवति वैदिकं साहित्यम् एतस्मिन् वेदैः सह वेदाङ्गानि उननिषदश्च सर्वे समायान्ति। शिक्षा नाम सनातनी परमपरा वर्तते भारतदेशे। शिक्षायाः सम्बन्धः वैज्ञानिकसिद्धान्तैः समाश्रित आसीत्। ब्राह्मणक्षत्रियवैश्यशूद्रनामधेयः चत्वारो वर्णाः ब्रह्मा सृष्टाः।

“ब्राह्मणोऽस्य मुखमासीत् बाहु राजन्य कृतः।

ऊरु तदस्य यद्वैश्यः पश्यां शूद्रोऽजायत।।”<sup>1</sup>

एतेषां निर्धारणं सोद्देश्यमासीत्। ब्राह्मणाः स्वजीवनं विद्यार्थमेव अर्पितवन्तः। एतस्यामेव प्रक्रियायां कलानां विज्ञानस्य च विकासो जातः। क्षत्रियास्तु स्वजीवनं युद्धस्य कृते अर्पितवन्तः। वैश्यानां जीवनं व्यापारार्थमासीत्। ब्राह्मणक्षत्रियावेश्यानां सेवा एव शूद्राणां परमो धर्म आसीत्। जायमानाः मानवाः कर्मानुसारम् उच्चैर्भवितुमशक्नुवन्। ब्राह्मणकुले समुत्पन्नः पुत्र कदापि क्षत्रियः, कदापि वैश्यः, कदापि शूद्रः अपि भवितुं शक्नोति। एवमेव शूद्रा अपि ब्राह्मणत्वं प्राप्तुं समर्था आसन्। योग्यतानुसारं मानवाः उच्चैः पदवीं प्राप्तमशक्नुवन्। समस्ता एव वप्रव्यवस्था कर्मणा सञ्चालिता न तु जन्मना। मनुस्मृतौ उच्यते —

“शूद्रो ब्राह्मणतामेति ब्राह्मणश्चैति सूद्रताम्।

क्षत्रिया जातमेवं तु विद्यात् वैश्यान्तथैव च।।”<sup>2</sup>

आश्रमव्यवस्थाप्यासीत् प्राचीने भारते। तत्र चत्वार आश्रमा आसन्। तद् यथा — ब्रह्मचर्याश्रमः, गृहस्थाश्रमः, वानप्रस्थाश्रमः, सन्यासाश्रमश्चेति महर्षिगौतमेन क्रमः अयं चतुर्धा विभक्तः — विद्यार्थी, गृहस्थः, भिक्षुः, वैखानसश्चेति। यथा — “ब्रह्मचारी

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1 ऋग्वेदः — 10 / 80 / 12

2 मनुस्मृतिः — 20 / 65

गृहस्थो भिक्षुर्वैखानसः।<sup>3</sup>

आश्रमव्यवस्था आयुषः शतपरिमाण्मादाय कृता आसीत्। प्रत्याश्रमं पञ्चविंशतिवर्षाणि निर्धारितानि आसन्। सर्वेषु आश्रमेषु कर्तव्यतां प्रपूर्य आत्मा जन्ममरणक्रमत् मोक्षं प्राप्नोति। तत्र ब्रह्मचर्याश्रमे शिक्षायाः अभ्यासं करोति मानवः। गृहस्थाश्रमस्य गृहस्थव्यवस्थापकत्वात् संसारस्य कार्यकारणाय समय आसीत्। वाणाप्रस्थाश्रमः सामाजिकानि बन्धनानि मोक्तुं व्यावर्तनसमय आसीत्। सन्न्यासाश्रमस्तु त्यागस्य समय आसीत्।

भारतीयसंस्कृतिः संस्कारप्रधाना वर्तते। प्रारम्भे शिशुः भाषणभोजनादिषु स्वेच्छाचारी भवितुं शक्नोति। मौज्जीबन्धनात् प्राक् बालस्य कश्चिद्द्वारमिकसंस्कारं कुर्वन् नैव शक्यते। संयुक्ते परिवारे वरिष्ठेभ्यः सदस्येभ्यः बालस्य पञ्चमे वर्षे अक्षरः आरम्भो जायते। अग्रजैः गृहे एव सः शिष्टाचारस्य शिक्षामाप्नोति स्म। पारिवारिकसदस्यैः बालः वर्णानां पदानां लघुगुरु-इत्यादीनां लोपागमविकाराणां स्वरितोदात्तानुदात्तादीनां शिक्षणं प्राप्य आचार्यं प्रति गन्तुं योग्यो भवति स्म। अक्षरस्वीकरणं न जनानाम्, एतत् तु राजपुत्राणां कृते अपि आसीत्। अयं संस्कारः विद्यारम्भनाम्नापि प्रसिद्ध आसीत्। एतत् तु पञ्चमे वर्षे भवति स्म।

ऋग्वेद संहितायुगात् सुत्रसाहित्ययुगपर्यन्तम् उच्चवर्णानां नारी पवित्रसूत्रेण दीक्षिता अभवत्। तासाम् उपनयनादि संस्कारः अभवत्। ताः ब्रह्मगायत्रीमन्त्रोच्चारणम् अकुर्वन्, अनि तु वेदादिशास्त्रसमूहान् च अपठन् स्मृतिकारो यमः उक्तवान्—

अध्यापनं च वेदनां सावित्रीवचनं तथा।।<sup>4</sup>

प्राचीनकाले पवित्रब्रह्मसूत्रेण नारीणाम् अभिषिक्तं क्रियते। ताः वेदपाठं सावित्रीमन्त्रोच्चारणं च अकुर्वन्। हारीत इति नाम्ना एकः स्मृतिकारः केवलं कुमारीणाम् इति शब्दं परिवर्तनं कृत्वा उक्तवान् “पुराकल्पे तु नारीणाम्।।<sup>5</sup> तस्य विचारानुसारं परिलक्ष्यते यत् — तस्मिन् युगे नारीणां विभागद्वयम् आसीत्, यथा — ब्रह्मवादिनी सद्योवधुश्च। ब्रह्मवादिनां मध्ये उपनयनप्रथा प्रचलिता आसीत्। ताः पवित्राग्निम् अरक्षन्। एकस्मिन् उत्सवे पवित्रब्रह्मसूत्रेण उपनीतं कृत्वा सद्योवधूनां विवाहः अभवत्। सद्योवधूनां तु उपस्थिते विवाहे कथञ्चित् उपनयनं कृत्वा विवाहस्य अत्र प्रमाणं प्राप्यते यत् — द्विजनारीणां अथवा उच्चतिसृणां नारीणां पुरुमिव उपनयनम् अभवत्। इयम् प्रथा लुप्ता जाता, तथापि इराणीयाग्रशाखायाम् अस्याः

प्रथायाः प्रचलनम् आसीत्। अद्यापित इयं प्रथा प्रचलति।

हारीतस्य वर्णितानां नारीणां मध्ये ब्रह्मवादिनीनार्यः विवाहं न अकुर्वन्। ताः नैष्ठिकब्रह्मचारीपुरुषमिव चिरकौमार्यव्रतम् अवलम्बन्ति स्म। उपकुर्वाणब्रह्मचारीगणः गुरुगृहे अध्ययनसमापनान्ते पितृगृहे प्रत्यागमनं कृत्वा परिणयसूत्रेण गार्हस्थ्याश्रमं प्रविशति स्म। गृह्यसूत्रस्य कर्ता नारीणाम् अस्य उपनयस्य प्रथासम्बन्धे उक्तवान् — “प्रावृतां यज्ञोपवीतिनीम् अभ्युदानयन् जपेत् सोमो ददत् गन्धर्वायेति”<sup>6</sup>। वरः उपवीतधारिणी नववधोः हस्तम् आहृत्य मन्त्रपाठं अकरोत्। महाभारतस्य वनपर्वे उल्लिखितमस्ति यत् — एकः ब्राह्मणः पाण्डवमाताकुन्तीदेवीं पवित्रब्रह्मसूत्रेण भूषयित्वा अथर्ववेदोक्तगायत्रीमन्त्रेण दीक्षां दत्तवान् —

“ततस्ताम् अनवद्याङ्गीं ग्राहयामास स द्विजः।

मन्त्रग्रामं तदा राजन् अथर्व-शिरसि श्रुतम्।।<sup>7</sup>

इदम् अनुमीयते यत् — स्त्री सप्तमशतके भारतवर्षे इयं प्रथा प्रचलिता आसीत् कारणम् वाणभट्टः एकस्याः नार्याः कथाम् उल्लिखितवान् यत्र सा नारी ब्रह्मसूत्रेण उपनीतोऽभवत्।

मनुः द्विजपुरुषमिव वैदिकयुगे नारीगणः अपि उपनयने दीक्षितोऽभवत् वेदाध्ययनं च अकरोत्। मनुस्मृतिग्रन्थसंकलनकाले यद्यपि इयं प्रथा लुप्तप्राया अभवत् तथापि अस्याः प्रभावः तस्मिन् समये परिलक्ष्यते।

पत्नी इति शब्दस्य व्युत्पत्तिप्रसङ्गे पाणिनिमहोदयः ‘पत्युर्नो यज्ञसंयोगे’ इति सूत्रमिदं रचितवान्। अस्य अर्थो भवति — यज्ञकर्म केवलं पतेः कृते सहायकार्थं पतिशब्देन सह ‘न’ इति प्रत्ययः युक्तो भवेत् अतः व्युत्पत्त्यानुसारं ‘स्त्री’ इत्यस्य शब्दस्य समानार्थकः— ‘पत्नी’ इति शब्दस्य अर्थो भवति — यज्ञकर्म पतेः सहयोगकारिणी। विपत्नीकानां पुरुषाणां कृते यज्ञसम्पादनस्य अधिकारः नासीत्। रामायणे वर्णितमस्ति यत् — रामचन्द्रः राजसूययज्ञस्य सम्पादनार्थं सीतायाः स्वर्णपूर्तिं निर्मितवान्। कारणम् — तस्मिन् समये सीता निर्वासिता आसीत्। शतपथब्राह्मणे स्पष्टरूपेण उच्यते — “अर्धो ह वा एष यज्ञस्य यत् पत्नी”<sup>8</sup> इति। अर्थात् स्त्री यज्ञस्य अर्धांशः भवति। प्रत्येकेषु यज्ञेषु ‘पत्नी संयाज’ इति नाम एकः यागः अनुष्ठितोऽभवत्। यत्र यजमानपत्नी वेदमन्त्रपाठम् अकरोत् अकरोत्। तत्र तस्याः अति गुरुत्वपूर्णं स्थानम् आसीत् सा यज्ञवेदीमध्ये पुरहितैः सह आसनं स्वीकरोति स्म। ब्राह्मणग्रन्थे अस्य प्रमाणं प्राप्यते “न वै अपत्नीकस्य हस्तात् देवा वलिं

3 गौतमधर्मसूत्रम् — 3/2

4 बसु, योगीरात. (2009) : वेदेर परिचय, कोलकाता : फार्मा केएलएम प्राइमेट लिमिटेड, पृ. 197

5 Ibid

6 Ibid, पृ. — 198

7. महाभारतम्, वनपर्व — 305-20

8. शतपथब्राह्मणम् — 5/2/1/4

गृह्णाति<sup>9</sup>। इति। अश्वमेधे यजमानराज्ञो राणी सक्रियरूपेण यज्ञसम्पादनार्थम् आनुष्ठानिकं कार्यावलीं अकरोत्।

विवाहसमये वधूनां कृते वैदिकमन्त्रोच्चारणम् अत्यावश्यकमासीत्। विवाहातिरिक्तानुष्ठाने अपि नववधुः ध्रुवनक्षत्रमुद्दिश्य मन्त्रपाठं करोति स्म। यथा – “ध्रुवा पृथिवी ध्रुवेयं, ध्रुवाहं पतिकुले भूयासम्”<sup>10</sup> इति।

पाणिनिः कठी-कलापी-वहवृच्यादि शब्दानां व्युत्पत्तौ कतिपयानि सूत्राणि रचितवान्। वेदस्य कठशाखायां एका विदुषी स्त्री कठी इति नाम्ना परिचीयते। वहवृच इति शब्दात् वहवृची इति शब्दस्य उत्पत्तिः भवति। अतः या नारी वहवृच्छाखां पाठितवती सा नाम्ना परिचीयते। कलापशाखायां निपुणा नारी कलापी इति कथ्यते। पाणिनेः सूत्रेभ्यः प्रमाणीक्रियते यत् – प्राचीनकाले नारीणां वेदपाठे पूर्णाधिकारः आसीत्।

वैदिकयुगे नैकाः नार्यः अध्यापिकाः आसन्। पाणिनिः आचार्या-आचार्याणी, उपाध्याया-उपाध्यायानी इति शब्दयोः च व्युत्पत्तिमूलकं सूत्रं रचितवान्। अनयोः शब्दयोः मध्ये स पार्थक्यं प्रदर्शितवान्। आचार्यायाः उपाध्यायाः च अर्थो भवति नारी-अध्यापिका। आचार्यानरी-उपाध्यायानी इति शब्दयोः अर्थः भवति गुरुपत्नी। आचार्यानी-उपाध्यायानी शिक्षितां भवितुम् अर्हति। सूत्राणां व्याख्यायां पतञ्जलिः तस्य महाभाष्यग्रन्थे आचार्या-उपाध्यायाः अनयोः शब्दयोः व्याख्याप्रसङ्गे प्राचीनभारतस्य काचन् नारी-अध्यापिकायाः नामोल्लेखं कृतवान्। तासां विदुषी-अध्यापिकानां मध्ये आपिशाला औदमेधा च नामद्वयम् उल्लेखयोग्यं भवति। पाणिनिः काशिकवृत्तेः रचनाकारस्य काशकृत्स्नब्राह्मण्यायाः नामोल्लेखं कृतवान्। सा आचार्या काशकृत्स्नव्याकरणस्य शिक्षां दत्तवती।

वैदिकसाहित्यस्य संहितायां, ब्राह्मणे उपनिषदि च अनेकानां विदुषीनां नामानि परिलक्ष्यन्ते। तासु गार्गी अन्यतमा। सा गार्गी ज्ञानी विदुषी तपस्विनी नारी आसीत्। वैदिकयुगे प्रथितयशानां विदुषीनां मध्ये सा सर्वाग्रगण्यासीत्। जनकराज्ञः रासभायाम् अनेकानां ज्ञानीगुणिनां समावेशोऽभवत्। तत्र ब्रह्मविद्याविषयम् आश्रित्य विचारवितर्कसभा अभवत् यदा सर्वे याज्ञवल्कात् पराजितोऽभवत् तदा गार्गी याज्ञवल्कम् आहवानं अकरोत्। वृहदारण्यकग्रन्थे ब्रह्मवादिनीगार्गी याज्ञवल्कयोः मध्ये अनुष्ठितस्य वितर्कस्य विवरणम् उल्लिखितमस्ति। वितर्क कस्यापि जय-पराजयः न निर्णीयते।

याज्ञवल्केल सह तस्य पत्नी मैत्रेय्याः गुरुत्वपूर्णा।

ध्यात्मिकालोचनामेकं वृहदारण्यकोपनिषदि उल्लिखितमस्ति। याज्ञवल्कमुने मैत्रेयी-कात्यायनी नाम च द्वे स्त्रियौ आस्ताम्। तयोः मौत्रेयी आध्यात्मिकभवापन्नासीत्। तद् हेतोः सा ब्रह्मवादिनी इति कथ्यते। कात्यायनी सांसारिकासीत्। याज्ञवल्कस्य प्रव्रजयाग्रहणकाले मैत्रेयी उक्तवती – “येनाहं नामृतास्यां किमहं तेन कुर्याम्?”<sup>11</sup> मैत्रेय्याः उक्तिरियं विशेषरूपेण उल्लेखयोग्या। मैत्रेय्याः अनया उक्तिमाध्यमेन अस्माभिः मानवतायाः चिरन्तनवाणी श्रूयते।

गन्धर्वप्रभावितैकस्याः विदुषीनार्याः कथा ऐतरेयब्रह्मणे उल्लिखितास्ति। एकदा अग्निहोत्र इति प्रात्यहिकहोमविषये पुरोहिताना मध्ये मतविरोधोऽभवत्। तदा नामगात्रहीना कुमारी इति विदुषीनारी अस्य मतविरोधस्य समाधानं कृतवती। आश्वलायनगृह्यसूत्रे ‘वडवा प्रातिथेयी’ इति नाम्ना तस्मिन् युगे एकस्याः प्रथितयशस्यः विदुषीनार्याः नामोल्लेखोऽस्ति।

तस्मिन् युगे पितरौ न केवलं पुत्रकामनां कृतवन्तौ, विदुषीकन्यां प्रति तयोः आकाङ्क्षा परिलक्ष्यते। वृहदारण्यकोपनिषदि अस्य प्रमाणं परिलक्ष्यते तत्र विदुषीकन्यां प्राप्तुम् मातापितृभिः धर्मियानुष्ठानस्य कथा उल्लिखीयते।

वैदिकयुगे नारी विदुषी आसीत् अस्मिन् विषये कोऽपि मतविरोधः नास्ति। प्रकृतपक्षे नारीणां ज्ञानार्जयितुं आदर्शजीवनयापनं प्रचलितं स्म। ब्रह्मवादिनीनां परम्परायाः प्रचलनमपि वैदिकयुगे सम्यक् रूपेण दृश्यते। महाकाव्येषु अपि विदुषीणां तथा तपस्विनीनाम् उल्लेख प्राप्यते। सुपण्डितराजर्षि जनकं निकषा तपस्विनीभिक्षुनीसुलभायाः आध्यात्मिकालोचना प्रसिद्धा। रामायणे रामचन्द्रेण सह साक्षातरता शवरी विदुषीतपस्विनीरूपेण परिचीयते। द्रौपद्याः राजनैतिकाध्यात्मिकविषयकमालोचना महाभारते वर्णितास्ति। योगवशिष्टे स्वामीशिखध्वजं प्रति राणीचुडालायाः उपदेशः प्रशंसायोग्यो भवति।

वैदिकयुगे रामणीभ्यः नृत्यविद्या-कण्डसङ्गीत-यन्त्रसङ्गीतस्य शिक्षा प्रदीयते। ललितकला नारीणां शिक्षनीयविद्या इति मन्यते। नृत्यं गीतं स्त्रीणां कर्म इति परिलक्ष्यते। शतपथब्राह्मणे उल्लिख्यते – “तत् वा एतत् स्त्रीणां कर्म यत् ऊर्णासूत्रं कर्म”<sup>12</sup>। ऊर्णा इत्यस्य शब्दस्य अर्थो भवति पशमः, वयनकार्यस्य कृते यः अत्यावश्यकः। सूत्रम् अर्थात् सूता, सीवनकार्यस्य कृते सूतायाः प्रयोजनीयता स्रजनविदिता। अस्मिन् शतपथब्राह्मणे वर्णितम् – रमणीगणः असारः वस्तुप्रियः, अतः तासाम्! अलङ्कारशून्यशोभाहीनवस्त्रादि इप्सिन्न नास्ति। ताः स्वयमेव सुसज्जितं सुशोभनं च कर्तुं सदा सचेष्टाः आसन्। नारी स्वयमेव वस्त्रालङ्कारादीनां निर्माणं

9. शतपथब्राह्मणम् – 5/2/6/10

10. बसु, योगीराज. (2009) : वेदेर परिचय, कोलकाता : फार्मा केएलएम प्राइभेट लिमिटेड पृ. – 1999

11. वृहदारण्यकोपनिषद् – 2/2/3

12. शतपथब्राह्मणम् – 12/7/2/1

कर्तुं शुकुवन्ति । वैदिकयुगे अलङ्कारशिल्पस्य समृद्धिः आसीत् । वैदिकसाहित्ये तस्य प्रमाणमस्ति । इदम् अलङ्करणकमपेशस्करणम् इति कथ्यते । वैदिकयुगे अलङ्करणशिल्पे सुदक्षा बालिका पेशस्करी इत्युच्यते ।

वैदिकयुगे स्त्रीणां कृते पृथग्रूपेण शिक्षाव्यवस्थायाः समुल्लेखो न प्राप्यते । तदानीं स्त्रियः अध्ययनरताः अध्यापनकर्मणि रता आसन् इति यत्र तत्र प्राप्यते । तत्र उपाध्याया इति प्रयोगः अध्यापनकर्मणि रतानां कृते वर्तते । उपाध्यायस्य पत्न्याः कृते तु उपाध्यायी, उपाध्याया इति च प्रयोग आसीत् यद्यपि वैदिकयुगे मैत्रीयी—गार्गी—विश्ववारा इत्येतासाम् उच्चशिक्षितानां स्त्रीणां समुल्लेखो विवरणश्च प्राप्यते, तथापि एतद्वक्तुमसौकार्यं प्रतिभाति यत् तासां कृते पृथक्तया शिक्षणम् आयोज्यते स्म इति । तासु छात्रैः साकमध्ययनं कुर्वन्ति स्म । भवभूतेः उत्तररामचरिते वाल्मीकेराश्रमे आत्रेयी छात्रैः सह अध्ययनं कृतवती इति । तथा च भवभूतेरेव मालतीमाधवनाटके कामन्दकी गुरुकुले अधीतवती इति चोल्लेखो वर्तते । प्रायः गुरोः पत्नी कन्या च गुरुकुले वासहेतोस्तत्राध्ययनावसरं प्राप्नोति स्म । पुराणेषु कहोदसुजातयोः कथा अपि स्त्रीणां बालकैः सह शिक्षणं सूचयति । कन्याः स्त्रियः वा गृहे एव स्थित्वा गुरुजनेभ्यः पितुः वा शिक्षां प्राप्तवत्यः । मातृपक्षे श्वसुरपक्षे च अनेके गुरव आसन् स्त्रीणमिति ज्ञायते ।

प्राचीनकाले भारतीयशिक्षा प्रचलिता आसीत् । वैदिकयुगे नारीणां कृते पुरुषमिव सर्वेषु कार्येषु स्वतन्त्रता आसीत् नारी पुरुषेण सह यज्ञं कृतवती । वैदिकयुगे नार्यः सर्वेषु विषयेषु बहुगुणसम्पन्नाः आसन् । वैदिकात्तरयुगापेक्षायाः वैदिकयुगे सर्वमुखीस्त्रीशिक्षायाः प्रमाणं परिलक्ष्यते धर्मसूत्रात् तथा मनुसंहितायुगात् नारीशिक्षायाः अवनतेः सूचना परिदृश्यते । तदा अनुन्नतनारीसमाजस्य अवस्था अपि परिदृश्यते । नारीणाम् उपनयने वेदपाठे च अधिकारोऽपि न दृश्यते । नारीसमाजस्य

अवनतेः मूलकारणं यथा — सामाजिककारणं राजनैतिककारणं च ।

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## READERS' FORUM

### Trends of Budget Allocation for Education in India

Ranjan Rajak\*

#### Abstract

*The importance of education as an instrument mostly a country use it for social change and transforming the society through converting quantitative population to qualitative in terms of Literate people, skill formation and having a good health. It has been observed that education takes place at the critical stage of human beings by which attitude of life and work are being shaped. Budget allocation for education is very much important for policy implementation to fulfil the promises and commitment towards different sectors of education that are primary education, secondary education, higher education, technical education, adult education and others. The allocated funds for education are mobilized through various Schemes such as SSA, RMSA, RUSA etc. Besides this India's spending on education is inadequate, because it falls short of the benchmark recommended 54 years ago by the Kothari Commission. The Education Commission (1966) have recommended that there should be 6% of GDP distribution for education sector.*

#### Introduction

Education is the backbone for social, economic and political transformation for any country. A qualitative population (education, skill and having good health) equipped with relevant attitudes ensure the social and economical development of country in the 21st century. Education has been assigned a higher priority in the development policy objectives in India. Provisioning of education-both for its coverage and quality-requires significant amount of financial resources.

A budget is a financial document of government expenditure and revenue for a period of one year. It is an occasion for spelling out the government economic and social aims and

was to achieve them. It has important role in the flow of funds into the economy.

#### Objectives of the Study

1. To provide some description of the budget allocation for education since 1951.
2. To document the efforts of government who contributed to the development of education in India.
3. To critically examine the budget allocation for education over Plan Period.
4. To provide some description of budgetary allocation for some major scheme.

#### Review of Literature

The literature is replete with studies about the trends of budget allocation for education in India. Bharali Arati (2016).conducted a study titled "Financial Allocation in Education in Assam: A look into The Subsidy issues". The major findings of this study that government takes the responsibility of investing as well as awaking the people regarding the future higher benefit derived from education than the present loss of monetary as well opportunity cost. The study conducted by Ramachandran et.al. (1997) titled "All India as well as state wise estimates of the resources that need to be mobilized to all children within the fold of basic education". The study disclosed that investment at the all-India levels needs to be more than doubled and that about 3.1% of Gross Domestic Product (GDP) needs to be allocated to primary education if every child in India is to be got into school in the next five years. Yet another study conducted by the Saikia Committee (1997) estimated than an additional outlay of Rs 40000 crore is required to

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universalise elementary education in the next five years. Tilak, (2006), conducted a study which concluded at the inception of planning (1951-52) said that India was spending 0.7% of Gross National Product (GNP) towards education and by 2004-05(budget estimates) is increased at 3.5%. Rao, (1992) conducted a study estimated that India might require as much as 25% of GNP, to spend amounts equivalent to what relatively advanced countries like Singapore spend per spend on education.

## Government Spending on Education in India

The pattern of Union and State Government Expenditure on education is the part of Public Expenditure. Government allocate financial resources for Public Expenditure as per the elements of Planned Expenditure for accomplishing the target set by the Government through implementing different Programmes and Policies throughout the country. From here a certain percentage amount of the public expenditure is ensure to allocate for different sector of Education: Primary Education, Secondary Education, Higher Education, Adult Education, Technical Education and others.

In this regard the recommendations of the Kothari Commission (1966), on the issue of government financing of education are the benchmarks. The Commission estimated the financial requirements of the educational system in India up to 1985-86, and recommended that “ If education is to Develop adequately,.....the proportion of GNP allocated to education will rise ... to 6.0% in 1985-86”(p893).The Planning Commission also ensure and reflect the picture of budgetary allocation through Five Year Plan since 1961.

**Table: 1**  
**Educational Expenditure (by Education) in India (1951-52 to 2005-06)**

| year    | GDP at current prices at Factor Cost(Rs in Crore) | Expenditure on Education( Rs in Crore) | Expenditure on Education as percentage of GDP |
|---------|---|--|---|
| 1951-52 | 10080   | 64.46                                  | 0.64  |
| 1961-62 | 17116   | 260.30                                 | 1.52  |
| 1971-72 | 44923   | 1011.07                                | 2.25  |
| 1981-82 | 152056  | 4298.29                                | 2.83  |

|         |         |          |      |
|---------|---------|----------|------|
| 1991-92 | 589086  | 22393.69 | 3.80 |
| 2001-02 | 1902998 | 82486.88 | 4.33 |
| 2005-06 | 3250932 | 97224.19 | 2.99 |

Source: Ministry of Human Resource Developmental, GOI, <http://educationforindia.com/public-expenditure-education-in-India-1950-51-to2006-07pdf>

Table-1 represents the public expenditure on education over the period from 1951-52 to 2020. Over the 74 years since independence, India has gone through a Planned System of economy. Here the Table shows expenditure on education sector has been increased. The Kothari Commission strongly recommended spending 6% of GDP on education for Universalisation of Elementary Education in the country. Public expenditure on education, as percentage of GDP rose below 1% in 1950-51 to 4% by 2001-2002. The table depicts that before globalisation the allocation of funds was under 3%. But after adopting New Economic Policy (1991) the allocation of funds to education sector raised and cross the 3%, then 4% in the year of 2001-02. Since independence budget passed on education sector has been increased 1472 times from 1951-52 to 2019-2020.

## Public Expenditure on Education over the Plan Period

The share of education in plan outlay in India (Rs in Crore) at current prices is mentioned below.

**Table-2**

Share of Education in Plan outlay in India (Rs in Crore) at current prices.

| Plans                  | Period  | Education | Percentage of Education |
|------------------------|---------|-----------|-------------------------|
| Third Five Year Plan   | 1961-66 | 588.7     | 6.9                     |
| Annual Plan            | 1966-69 | 306.8     | 4.6                     |
| Fourth Five Year Plan  | 1969-74 | 774.3     | 4.9                     |
| Fifth Five Year Plan   | 1974-79 | 1710.3    | 4.3                     |
| Annual Plan            | 1979-80 | 263       | 2.2                     |
| Sixth Five Year Plan   | 1980-85 | 2976.6    | 2.7                     |
| Seventh Five Year Plan | 1985-90 | 7685.5    | 3.5                     |
| Annual Plan            | 1990-91 | 2316.5    | 4.0                     |
| Annual Plan            | 1991-92 | 2599      | 4.0                     |
| Eight Five Year Plan   | 1992-97 | 19599.7   | 4.5                     |

|                                     |         |         |      |
|-------------------------------------|---------|---------|------|
| Ninth Five Year Plan                | 1997-02 | 49838.5 | 5.8  |
| Tenth Five Year Plan (Realisation)  | 2002-07 | 63224   | 6.7  |
| Eleventh Five Year Plan(Projection) | 2007-12 | 238608  | 11.1 |

Source: Economic Survey, different years, GOI: <http://indiabudget.nic.in/>

The Planning Commission was introduced in India taking five years as the plan period for each economic plan. This economic Plan is expected to provide the developmental strategy to the government. Table-2 depicts the share of education in plan outlay over the different plans. The percentage of total expenditure on education has been increased in increasing way. Here the Annual Plan (1979-80) and 6th Five Year Plan shows that the percentage expenditure on education has been diminished. Table-2 shows the up to 8th FYP the percentage expenditure on education was below 5% except 3FYP (6.9) and it was 6.7% in 10th FYP. The 11th FYP is the crucial plan under which the percentage expenditure on education was 11.1%. 10th FYP have 6.7% but it did not cross the bar 6.9% of 3rd FYP. Before the implementation of New Economic Policy the growth rate of our economy low, even at that time our economy was suffering from financial crisis. Due to this the Percentage expenditure at till 1991 was not sufficient as per the Education Commission (1966). After the implementation of New Economic Policy (1991) in India we can see that the percentage expenditure on education have been increased overtime.

### **Budgetary Allocation for some major Schemes, Policies and Programme on Education**

Until the late 1970, school education had been on the State List. In 1976 Education was transferred to Concurrent List through Constitutional amendment, which depicts that there will be educational partnerships between Centre and State for promoting education. The 93th Amendment Bill passed in Dec 2002 guarantees Free and Compulsory Elementary Education as fundamental rights to all children in the age group of 6-14years. In 2009 the Right to Free and Compulsory Education (RTE) Act framed and it recognised elementary education as a fundamental Rights. Sarva Shiksha Abhiyan is being considered as the main vehicle through which the union and state government are carrying out their measures for implementing the provisions of this legislation across the country. Government have

given more emphasis on Universalisation of Elementary Education (UEE) and Universalisation of Secondary Education (USE) for providing quality education to each children of the society.

Many Schemes, Abhiyan, Act, Policies and Programme have been framed and implemented by the state and central government for the utilisation of allocated funds to different sectors education. Some of them are following :

1. Sarva Shiksha Abhian
2. Mid-Day Meal Program
3. Rashtriya Madhyamik Shiksha Abhiyan
4. Department of School Education and Literacy
5. State Universities and Colleges including Rashtriya Uchcha Shiksha Abhian.
6. Department of Higher Education etc.

### **Conclusion**

The first step to achieve any improvement in education, the government has to increase fund allocation on education. For proper functioning of the Policies related to different sector of education there should be proper allocation of fund provided to education. The Education Commission (1966) have recommended that there should be 6% expenditure of GDP on education, but after 54 years government have not achieved this target. If we want to generate human resources, concerting quantitative population to qualitative then more than 6% of GDP required for the education as comparison to developed country. As per the NEP2020 the total education system is going to change. The Policy emphasis on Research Area, Employment oriented Education that want to achieve the aims-“Atmanirbhar Bharat”. This Policy also recommended that there will be 6% of GDP allocated to Education Sector.

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## READERS' FORUM

**A Study on Women Empowerment in India: Perspectives from North East****Dr. Birina Boro \*, Prof. Kaberi Saha \*\*****Abstract**

The present paper has made an attempt to analyze women empowerment based on various indicators with reference to India and North East India. The data for the current study has been extracted from secondary sources. The results of the study reveal that despite many efforts on the part of the Government, women are still disempowered and possess comparatively low status than their male counterparts. Numerous research studies and reports have practically shown that women are still lagging behind the men with respect to various aspects such as decision making, freedom of movement, economic stability, political participation, exposure to media, education and employment opportunities. Many cases of inequalities in payment for certain jobs or works also prevail. Further women are prone to domestic violence in the rural areas more than the urban ones. Overall a large gender gap exists in many dimensions in India and also in North East India. The study concludes with the observation that access to equal quality education and employment opportunities, positive attitude of the people towards gender equality are the strong factors to make the women empowered in almost every aspect. Day by day women empowerment is being preached in India but still we are to go a lot more to achieve equality and enjoy empowerment to the full.

**Introduction**

It is a pleasure to hear that every year 8th March is celebrated as International Women's Day. However, the Day will get its significance only when women are empowered in reality and they enjoy equal rights and status with men. Women empowerment refers to granting women the freedom to make choices of their lives prestigiously

as men do. A quotation can be cited here forwarded by Swami Vivekananda "There is no chance for the welfare of the world unless the condition of women is improved." Undoubtedly women during the Vedic period occupied a very high social status in intellectual fields. In ancient India it was considered auspicious on the birth of a girl child. The coming of a new born girl child in the family was compared with the advent of wealth and knowledge representing the Goddesses Lakshmi and Saraswati respectively. The stories of public disputations between Janak and Sulabha, between Yajnavalkya and Gargi, between Yajnavalkya and Maitreyi and between Adi and Shankaracharya and Bharati prove that women could achieve high status in the ancient period. Some of the eminent scholars of ancient India include Gargi, Apala, Urvashi, Vishwavara, Sikta, Saswati, Sulabha, Lilabati, Lopamudra, Romasa, Paulomi who enjoyed independence and high position then.

However, the downfall in the social position of women in different areas crop up from time to time. They still continue to face discrimination and social challenges and are victims of abuse and violent crimes. Interestingly many are even unaware of their Constitutional rights because of illiteracy and oppressive tradition. Equality in education prevails only in the written form. If we do a survey seriously then gender inequality in the educational field is guaranteed particularly in most states of India and North East. In our country and also in North East still people have the belief that it is beneficial to educate only the male child as they provide old age support to their parents. Whereas expenditure on the education of their girl child is thought worthless as ultimately they would get marry and engage themselves in household chores. Lack of proper motivation on the part of parents, their illiteracy, semi-literacy, dowry system etc. militate against girls' education. Conception

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regarding role of men and women differ from society to society. In the state of Nagaland in North East India we find that Naga women generally hold a high status in their society. They enjoy a leading role in their family and society. However, in India overall women empowerment has to be taken seriously.

In wake of the above, the article seeks to study women empowerment in India and North East India based on certain indicators as indicated in the preceding paragraphs.

## Literature Review

The study is based upon review of related literature, undertaking a basic research, analyzing the data and reaching an objective conclusion. As was observed, literature is replete with content on the subject. Here an attempt has been made to study the related literature on the subject and explore the different facets on the topic under study. Kishor and Gupta (2004) in their study revealed that in India women on average were disempowered in relation to men. The study further added that over the time only a little change in empowerment had been observed. Blumberg (2005) observed that economic empowerment of women was the prime factor to bring gender equality and nation's well-being. In yet another seminal study by Desai and Thakkar (2007), the authors revealed that women can be empowered with the participation of women in politics, legal rights and education.

Other studies included one by Nayak and Mahanta (2009) who stated that education and employment are the only weapons to empower women and make them achieve their goals. Similarly, Kulkarni (2017) also concluded that there are high profile women achievers from many sectors who possess the zeal to succeed and reach the top.

## Research Methodology

Based on the review of literature, a descriptive method was adopted to explore the basic facets of the this very important issue. Related data for the study was collected from secondary sources including census reports, records and journals. As per the data gathered on women empowerment in India and North East India, the following inferences can be aspects can be seen deduced on the indicators mentioned below:

- a) **Freedom of Movement:** It is an important indicator of women empowerment. The secondary data points that only a few percent of women are allowed to move freely outside the house or residence. A study made by Nayak and Mahanta (2009) in this context reveals that only 38% of women in India are given the freedom to travel alone to places outside the village or community.
- b) **Decision Making:** Decision making power not only in the households but also in different social matters really indicates the empowerment of women. However, the percent may vary on the basis of locality, educational status of the family members, employment status. Many studies have showed that empowerment of women increase with their age.
- c) **Access to Education:** Access of women education is not satisfactory in India. The literacy rate according to 2011 census is 65.5 percent among females and 82.1 percent among males (Source: censusindia.gov.in). The gap between male and female literacy rate thus is 16.6 percent according to the said census. Regarding North Eastern States Mizoram has the highest literacy rate of 91.3% and Arunachal has the lowest rate of 65.4% as per 2011 census. The highest male literacy rate is 93.3% in Mizoram and lowest was Arunachal Pradesh that is 72.6%. In case of female literacy Mizoram has the highest i.e., 89.3% and lowest in Arunachal Pradesh with 57.7%. (Source: <http://www.ijmra.us>)
- d) **Access to Employment:** In India 68.4 percent of the workers are males and 31.6% are females. Among the main 77.8% of the total workers, male workers constitute 76.7% and female consists of 23.3 % (<https://censusindia.gov.in>). Women are experiencing low labour force participation rate in the North Eastern States of India. Unemployment rates in those states are seen to be higher for female compared to male.
- e) **Exposure to Media:** Being an important source of empowerment, media exposure of women is lesser than men. Greater proportion of women without access to media reflects disadvantageous position of women as compared to men.
- f) **Domestic Violence:** Domestic violence seems to be higher in certain states of India. 30% of women have experienced domestic violence at least once from

the age when they turn 15 and around 4% of women have experienced spousal violence during pregnancy. (<https://www.orfonline.org>). However, in north East India the overall prevalence of physical violence is 24.7%, sexual violence is 6.4%, emotional violence is 11.8% and severe physical violence is 5.3% among the women. (<https://pubmed.ncbi.nlm.nih.gov>)

- g) Political Participation:** Political interventions in India today range from movement of peace and good governance to protest against rape, domestic violence, dowry system, food adulteration, price rise etc. If analyzed practically we find that women are yet to achieve full participation in political issues as compared to men.

## Results

It is observed from the study that many constraints prevail against Women Empowerment. It is a bitter truth that even in this modern age, most parents prefer male child over female. Perhaps this is the first and foremost constraint to women empowerment. Following this female foeticide, illiteracy, poverty, domestic violence, child marriage, child trafficking, various societal beliefs or norms, attitude towards girl child and her education, lack of awareness about legal and constitutional provisions provided for girl child and women etc. stand as hindrances towards women empowerment.

Certain significant factors or ways can assist in women empowerment. The first and effective contributor to women empowerment is Education among both men and women. Ignorance and negative attitude among them regarding women's development bring obstacles to uplift the women. The significant factors that can highly empower women in current society include boosting their decision making power, self-confidence and self-esteem, building networks of opportunities, shutting down negativity, being open and honest, having advocates for female colleagues, fighting against injustice, supporting organizations that empower women, supporting women-run businesses, engaging them in skills related to employment, amplifying their voices and ideas, promoting women mentors and leaders in various fields.

## Conclusion

It cannot be denied that women in modern India and North East are challenging the status quo and have risen to new heights. They are able to demand and achieve equality in the family, society, economy, politics, decision making and social empowerment with active participation. As India is a developing country, people and Government have realized the equal need of women with men activists and economists to bring progress in India financially, educationally and socially. Mention can be made of Indian women who have excelled in various fields such as Mother Teresa, Indira Gandhi, Kalpana Chawla, Indra Nooyi, Dipa Karmakar, Ela Bhatt, Kiran Bedi, Aishwarya Rai, Priyanka Chopra, Manushi Chhillar and many others. In the struggle for freedom Rani of Jhansi Regiment fought against the Britishers and proved that women can even fight hand in hand with men in war too. Regarding North East we can proudly name world famous sport stars like Mary Kom, Loveleena Borgohain, Hima Das, and first appointed IPS in Assam Sanjukta Parashar.

Day by day empowerment of women is being preached in India. Various national and regional NGO's have come forward to work for the betterment, empowerment and upliftment of women in all dimensions in India and North East. Women in recent times have proved the whole world that they can bring positive changes in the society with their active support and participation. Women in North East are highly talented in knitting, weaving, making goods from bamboo, woods and such other raw materials. As a result, they can contribute to the economic, cultural and social growth of the region and nation. Even then a question of gender inequality exists and adequate steps need to be seriously adopted for satisfactory empowerment of women all over the world.

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**BOOK REVIEW****Becoming****-Michelle Obama,****Book Review by Prof. (Dr.) Taposh Ghoshal\***

In a life symbolised by hope and despair, optimism and misery, perfection and inadequacy, Michelle Obama has emerged as one of the most famous and fascinating women of our time who has shown how success can be achieved amidst challenges and how victory can be attained with grit and determination. As the first lady of the United States of America, the first African-American to serve in this role, she helped create the most welcoming and positive White House in history and established herself as a powerful advocate for girls. In the fast changing world that is fraught with uncertainty and promise, she has been a role model for many who have aspirations to etch their mark in world as they pursue their journey of life further.

Becoming is the memoir of Michelle Obama, wherein Michelle traces her process of “becoming” herself and beautifully expressed it through the main themes - dedication to personal growth and aspirations and persistence despite setbacks. The 448-page memoir was published by Viking on November 13, 2018. Described by the author as a deeply personal experience, the book talks about her roots and how she found her voice, as well as her time in the White House, her public health campaign, and her role as a mother. Becoming is an incredible story about the highs and lows of Michelle Obama’s incredible journey from humble beginnings in the less glamorous South Side of Chicago, to the grandeur of the White House and life as America’s first African-American First Lady.

The book, published by Crown, was released in 24 languages, and was the highest-selling book published in the United States in 2018, setting the record 15 days after its publication, with over two million copies sold. The first million copies of Becoming were donated to First Book, an American non-profit organization which provides books

to children.

In this book, Michelle Obama talks about her life right from her childhood to the time when she became the first lady of the United States this book gives an insight into the major decisions challenges and events of her life. As she starts, Michelle says, “I’m an ordinary person who found herself on an extraordinary journey. In sharing my story, I hope to help create space for other stories and other voices, to widen the pathway for who belongs and why.”

The book is divided into three sections: Becoming Me, Becoming Us, and Becoming More. Becoming Me traces Obama’s early life growing up on the South Side of Chicago with her parents - Fraser and Marian Robinson - in a cramped upstairs apartment where she shared a bedroom with her brother Craig and got her first piano lessons and learnt to be an independent girl under the fostering love and care of her parents.

Michelle Obama beautifully narrated how coming from a working-class family and having humble beginnings, she made the most of whatever resources she had and she always performed to the best of her capabilities she was always somebody who wanted to excel in whatever she did and this is the quality that she displayed in every aspect of her life be it .

This section continues through her education at Princeton University and Harvard Law School, to her early career as a lawyer at the law firm Sidley Austin, where she met Barack Obama. While this section talks significantly at length about Michelle’s Princeton experience and Sidley Austin, Harvard Law school’s experiences are mentioned marginally by comparison.

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Becoming Us departs from the beginning of the Michelle's relationship with Barak Obama and follows their marriage, and beginning of his political career in the Illinois State Senate. This section also describes Obama's career "swerve" from corporate law to the non-profit realm as she continued to work while raising her daughters and speaking at political events, becoming gradually more involved in her husband's campaign. The book shares Obama's balance between her position as the first African American First Lady of the United States of America, her motherly duties, and marital commitments. The section ends with election night in 2008 when Barack Obama was elected President of the United States.

Becoming More takes the readers through Barack Obama's presidency, Michelle Obama's focus on her "Let's Move" campaign, and her role of «Head Mom in Chief" to her two daughters - Malia and Sasha Obama, along with other aspects of the Obama's life as first family.

The Epilogue talks about the last day of Obamas in the White House which was also Donald Trump's inauguration ceremony and Michelle Obama's reflection on Optimism. She also expresses her lack of desire to ever run for office.

One of the best things about Becoming is that it humanizes Michelle Obama and this was one thing that would touch the readers. In spite of being the former First Lady of the United States and somebody who worked for the Harvard Legal Aid Bureau after her post-graduation in Law, she took a holistic view of life and addressed all facets of her life – mother, professional and the first lady of United

States with equally proficiency.

A courageously direct and powerful memoir by the First Lady, her autobiography is a candid reflection of her hard-fought life of intelligence and compassion, set against a hard arch of history and carved around basic ethical values of honesty, hard work, service, love and compassion. Michelle Obama sets the bar high for herself, and us, but is also our biggest cheerleader. Intimate and empowering,

With unerring uprightness and lively wit, she narrates her achievements and distresses, both public and private, telling her full story as she has lived it—in her own words and on her own terms. Warm, wise, and apocalyptic, Becoming is the deeply personal reckoning of a woman of soul and substance who has steadily defied expectations—and whose story inspires us to do the same.

The book has received rave reviews from all over the world. It was said to be 'An inspirational memoir that also rings true'. It was considered as a genuine page-turner, full of intimacies and reflections that reflected a steeliness of purpose. The book offers new insights into highs and lows of life with Barack Obama and how they (Michelle and Barak) together surmounted challenges of their lives. It brims with emotional truthfulness and is honest and inspiring. It's a brilliantly written and emotionally authentic memoir that provides immensely valuable cues on how to lead a successful and happy life.

The book *Becoming* is a call to action for those who aspire to become more!

**BOOK REVIEW****Powerful: The Indian Woman's Guide to Unlocking Her Full Potential****- Nirupama Subramanian****Book Review by Bidhan Mukherjee \***

The book 'Powerful: The Indian Woman's Guide to Unlocking Her Full Potential', penned by Nirupama Subramanian with ISBN 978-93-5422-702-8, is mesmerizing in many an aspect of upholding Indian women's hidden power which remains existent in every woman both psychologically and mythically. This book, consisting of 250 pages and priced at 167.30 INR, in amazon kindle version, was published on 16th July, 2021 by HarperCollins.

In the age of unprecedented technological progress and advancement of learning, talent rather than gender is emphasized. The book is divided into 11 chapters along with an epilogue. In the first chapter titled as "My Story of Power", the authoress takes several Indian mythological analogies of ever illuminating women characters like Vasuki, Savitri, Sita and Indian goddesses like Durga, Kali, Saraswati for zeroing in on her concept on the power of women from time immemorial. She has vividly used many real-life experiences of hers in order to make us appreciate that she, too, is an Indian woman and is, therefore, subject to all the incidents a normal woman generally faces. The book in view reflects those experiences already undergone by the authoress. In the employment of the first-person narrative, the authoress reduces the distance from her readers and feels comfortable in keeping her facts positively. According to the authoress, the word power is associated with masculine attributes. From the field of education to advertisement and films, the masculine power pervades everywhere. In India, stereotypical notions linked with women have decimated their image. Simultaneously the authoress feels that long time ago in India, women were deified in the image of many Hindu goddesses. The Hindu scriptures like the devi Suktam, the Rigveda,

the Atharvaveda confirm this divine embodiment. But somehow the authoress perceives that this concept has been deliberately distorted. Behind all these, four causes have worked well in the Indian context. They are, in her view, diminish, decorate, deter and divide. Portraying women as frail and helpless diminishes them; being glued to the laws and assigned roles in the society decorate them; claiming their own identity deters them; keeping them away from power divides them using collusion.

Subrahmanian moves further to dive deep into the core of psychological constructs deemed responsible for creating gender laden roles. She emphasizes Carl Jung's collective unconscious to unravel the anima, the animus and the shadow. Though Carl Jung used male archetypes, the authoress in this book brings to the fore the feminine archetypes. The word archetype has been recurrently used to mean intrinsic sources of power stored down into the unconscious. These sources of power can be utilized for experiencing women's full potential. Besides, she has endeavoured to find the male in female (animus). The authoress has come up with six archetypes in her book as a sort of conclusive assortment. They are the Kanya, the Apsara, the Veera, the Rani, the Ma, and the Rishika archetypes. The Kanya stands for daughter link innocence and play; the Apsara embodies charm and coming of age; the Veera strengthens warrior like attire; the Rani stands for stability and getting settled down; the Ma holds the energy of nourishment, empathy and concern for others; the Rishika embodies the qualities of maturity, intelligence and wisdom. The authoress opines that invoking the power of the stated archetypes may usher women towards wholeness and fulfilment. Therefore, choosing the right persona at the right time may help them perform

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efficaciously in any given role as and when required. Now the different archetypes are discussed below.

### **1. Kanya: The Good Girl**

This archetype necessitates a woman to behave like a good girl with adequate amount of virtuousness. Under the grip of this archetype, a woman seeks acceptance and favour from others. The cultural coding of this archetype can be traced back to holding one's virginity strictly. The career choices under this will be marketing, public relations and communication related jobs. This is comprised of goodness, innocence, optimism and flexibility. The main drawbacks of this archetype are shame, rejection and passivity. Despite all these characteristics, the Kanya grows by becoming triumphant over all the stated debilities.

### **2. Apsara: The Seductive Beauty**

The Apsara archetype is deemed dangerous as it raises many questions about a woman's sanctity. This term is mythically associated with sensuousness which even prevented many sages from achieving their spiritual pursuits. For this reason, this archetype shows women in their attempt to attract attention from their opposite sex. Her relationship with many men is transitory. Here she cannot concentrate on a single person. Infidelity ensues. The choices of careers within the purview of this archetype include painters, poets, sculptures, musicians and freelancers. Her power sources are self-expression and influence by any means. The drawbacks are melancholy, mania, suppression, manipulation and deception etc. the Apsara grows by strengthening her down-to-earth approach. What she needs is stillness, fixity and self-reliance.

### **3 Veera: The Rebel Warrior**

The Veera archetype conveys the energy of action and resolution. This is the power considered synonymous with the masculine power. This archetype embodies the valiant attire in a woman. The Veera carries an independent and sturdy relationship with men. They do not care a fig for men's chest-thumping bravado. This archetype is comprised of many bold and target oriented careers where efficiency and self-confidence play a major role. The drive to win and achieve are the power sources. The drawbacks are suppressed rage, failure, controlling and dominating

behaviour. Nevertheless, it is the strongest of the six archetypes.

### **4. Rani: The Noble Queen**

The Rani archetype contains composure and conscientiousness. Here she acts the role of a skilful householder with subtlety. This archetype in women generally upholds harmony and accomplishment. She is known for her meticulous work. The cultural code for this archetype was given social approval in the vedic ages. Since then, it is at work. Her relationship with men is good. To a certain extent, she is pragmatic. The career choices under this archetype include administration, project manager, good lawyers, artists etc. To talk about her leadership, she is a good strategist and planner. The Rani's power sources include the drive for perfection, order and stability. The drawbacks are emotionally drained by anxiety, loss of control and withdrawing. She grows by embracing novel experiences and moving beyond her cocoon of daily routine.

### **5. Ma: The Nurturing Caregiver**

The Ma archetype symbolizes creation, birth, forgiving, forgiving, endurance and suffering. This is the most sacred of all the archetypes. To cut a long concept short, the Ma archetype is abundant, selfless and sacrificing in nature. Therefore, her relationship with others will be caregiving, nurturing and protective. The career choices are non-profit organizations, nursing and home-based chefs. The power sources are fostering connections and sustaining relationships. The power blocks are guilt feeling, loneliness, resentment and smothering. The Ma archetype driven women grows by letting go of petty things.

### **6. Rishika: The Wise Seeker**

The Rishika archetype becomes emblematic of many enlightening prospects of knowledge and foresight. Here she stands for wisdom. She is a seeker, explorer and mystic. Mastery and contribution are her core needs. The power blocks are aloofness, distance and arrogance. She is emotionally drained by frigidity. The career choices are teacher, healer, counsellor and research consultant.

The authoress has suggested some ways to invoke the powers associated with the above stated archetypes to the Indian women.

**The kanya power** gives women lightness, flexibility and adaptability. To kindle this power, free flow dancing will be helpful as a body practice. For yogasanas, child's pose, the puppy pose or the dolphin pose will be useful. The required actions for activating this power in women will be to play fun like games with children which demands less intellectual stimulation. This is based on the third eye chakra. Some positive affirmations will help reduce emotional draining. These are – a) I am good enough; b) I am Honest and c) I am truthful.

**The Apsara power** gives women free flowing self-expression and connection with their sexual energy. To strike this power, any sensual dancing may be helpful. The butterfly pose is good as a yogasana for activating this power in women. The required actions for this power will be to move out of the comfort zone and show interest in art, painting, music etc. This is based on the sacral chakra in the lower belly. some positive affirmations important for ousting mental blockages are – a) I am beautiful; b) I am a free spirit and c) I express myself freely and fully.

**The Veera power** provides women with resoluteness and action orientation. To activate this power, anybody-practices that integrates speed with strength will be helpful. Increasing the pace in normal walk may help gain the veera walk. This is contingent on the solar plexus chakra. Therefore, bow pose or all plank poses will be good for activating this power. The required action for activating this power will be to make a to-do- list daily. Some positive affirmations are – a) I am a winner, b) I will overcome; and c) I am determined.

**The Rani power** is the ability to stay calm and composed during a crisis. Surya namaskar will be helpful to kindle this power. As it is based on the root chakra, tree pose, triangles pose or mountain pose will be immensely beneficial as yogasanas. Repetitive actions are suggested for activating this power. The associated positive affirmations are a) I am stable; b) I am in control and c) I am peaceful.

**The Ma power** is the power of compassion and care. To activate this power, open hand movements and slow pace will be helpful. This depends on the heart chakra. The bridge pose or the wheel pose will be good as yogasanas. The positive affirmations are mentioned as – a) I am generous and giving; b) I nourish life and c) I am the nurturer.

**The Rishika power** stands for rational thinking, intellectual acumen. It is based on the crown chakra. The headstand or the forward bends will be helpful as yogasanas. Reading and meditation will be suitable as the required actions for activating this power. The positive affirmations are a) I am smart and intelligent; b) I am knowledgeable and I am wise and wonderful.

Overall, this is an interesting book with many experimentally proven suggestions and methods to be adopted for awakening the power within women. One may possess many archetypes by repeated practices and yaogasanas. The positive affirmations will work as a panacea to erasing emotional drainage. Therefore, any Indian woman may live to her fullest potential by appreciating her greatness using the stated methods.

## ARTICLE DIGEST

## A Three-Dimensional Model of Women's Empowerment: Implications in the Field of Microfinance and Future Directions

Marloes A. Huis\*, Nina Hansen,  
Sabine Otten and Robert Lensink

Article Digest by Mr Kumud Ranjan Jha

'A Three-Dimensional Model of Women's Empowerment: Implications in the Field of Microfinance and Future Directions' is a seminal article published in 'Frontiers in Psychology' (Volume 8, Article 1678) in September 2017 on empowerment of women. According to the Authors, empowerment is a process, from being unpowered to being empowered. Theorizing of empowerment stresses two main perspectives on this process: one more individualistic, through women's individual capacities and free exercise of personal choice and another more collectivistic, through collective behaviour and the adherence to cultural norms which emphasize collective growth. Microfinance interventions are based on the assumption that participation in the intervention have empowering effects and stimulate individual growth. However, these interventions are often implemented in more traditional collectivistic cultures. Thus, it is crucial to conduct cultural sensitive research to avoid cultural biases and understand empowerment outcomes in different cultural contexts.

The article provides a framework in which the researchers propose that women's empowerment can be differentiated in three different dimensions, namely personal, relational (with respect to relevant others such as spouse, family, and community), and societal (at the larger social context) empowerment. They conducted their analysis in the field microfinance services as it offers a large body of empirical studies based on literature from different disciplines, mainly psychology, developmental economics, and sociology, in three steps. First, based on the reviewed literature they define women's empowerment. Second, they review empirical findings based on the three dimensions

of women's empowerment to illustrate how it has been investigated so far in the context of microfinance services across cultures. Third, they integrate these three dimensions in a Three-Dimensional Model of Women's Empowerment to improve their (researcher's) understanding of what women's empowerment entails, and how microfinance services may help to increase it.

Research so far has studied varied components of women's empowerment. Indeed, empirical research has investigated women's empowerment with measures such as agency, autonomy, capacity for action, self-determination, and self-confidence. However, all definitions stress that women's empowerment is a multifaceted concept, which includes different components and assumes that empowerment is a process from being un-empowered to becoming empowered. Combining these views, the researchers propose that empowerment is a multifaceted process, which involves individual as well as collective awareness, beliefs, and behaviour embedded in the social structure of specific cultural contexts.

In the article, they reviewed empirical research in the context of microfinance services to understand (1) which specific components of women's empowerment are assessed and (2) differentiate those components in personal, relational, and societal empowerment. To integrate the findings of previous research, and to gain a deeper understanding of women's empowerment in the field of microfinance services, they propose a Three-Dimensional Model of Women's Empowerment.

This model, assumes that women's empowerment can be

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differentiated at three distinct dimensions: (1) the micro-level dimension, referring to individuals' personal beliefs as well as actions where personal empowerment can be observed, (2) the meso-level dimension, referring to beliefs as well as actions in relation to relevant others where relational empowerment can be observed, and finally (3) the macro-level dimension, referring to outcomes in the broader, societal context where societal empowerment can be observed.

In the context of women's empowerment, capturing women's self-confidence would be located at the micro level, women feeling and acting confident in relation to their partner or social network would be a meso-level outcome, and women's situation in society would be located at the macro level. Their aim is not to provide a full literature review, but an overview of different operationalisations of empowerment. They categorize different operationalisations into personal, relational, and societal empowerment to illustrate the importance of differentiating between these three dimensions. More precisely, they selected studies assessing commonly used quantitative and qualitative measures of women's empowerment on the personal dimension, the relational dimension, and at a broader societal dimension.

The Three-Dimensional Women's Empowerment Model borrows the assumption from the ecological systems theory that people do not exist in a social vacuum but encounter different environments throughout their life that may influence their behaviour. The ecological system theory, focusing on the development of children, proposes that individuals directly influence their own experiences and vice versa within specific microsystems (e.g., family, school) and between different microsystems (mesosystems). People's development can also be influenced by settings that the individual is not directly part of exosystem: e.g., school-policy. These three lower-order systems combined, constitute consistencies fitting with relevant cultural ideologies. Next, this cultural macro-system is influenced by time, such that the past influences the present. Three-Dimensional Model of Women's Empowerment broadly adheres to the same general structure and underscores the importance of the interplay between individuals and their environment.

Three-Dimensional Model of Women's Empowerment broadly adheres to the same general structure and

underscores the importance of the interplay between individuals and their environment. Their, proposed three-dimensional model concurs with other research noting the importance of considering changes at the individual, the relational, and the community level when examining processes related to social change for women

The definition of women's empowerment underscores the importance of time in understanding its development. The proposed Three-Dimensional Women's Empowerment Model may deepen understanding of the development of women's empowerment by disentangling the different dimensions where empowerment can be observed. Moreover, the relation between access to interventions and the development of women's empowerment on the personal, relational, and societal dimension may be time-dependent.

First, if we consider the example of training offered in the context of microfinance services and thus the bottom-up development of women's empowerment, we may expect personal empowerment to develop within a relatively short time-span. Training in itself may increase people's self-efficacy and control beliefs, because people can experience their ability to perform certain tasks and increase their beliefs in their capabilities through training. Yet, changing relational dynamics may take more time.

Empowerment on this dimension is dependent upon other factors and may require more structural transformations. Therefore, they suggest to only consider any impact of interventions on relational empowerment over a longer time-span of at least a few years. Lastly, societal empowerment is not likely to be instigated by any single intervention as it is highly related to cultural norms and traditions. Nonetheless, they suggest that societal empowerment could possibly develop over time, though it may be that this dimension of empowerment can only be observed after years (e.g., the new generation), which makes it complex to draw any conclusions about directionality or even causality. Thus, researchers expect that time may determine whether or not any result can be expected and observed on each of the three dimensions of women's empowerment. Also, other research argued that the time path of a program should be considered in the timing of evaluations. To better understand whether effects take time to materialize or whether effects that emerge quickly persist one should measure outcomes longitudinally.

Second, they propose that the three dimensions are related but that the directionality of the model is not fixed. Even though some sequences may be more probable than others, they stress that women's empowerment can be instigated at any of the three dimensions or at multiple dimensions simultaneously. In the context of microfinance services, they suggest that women's empowerment may be a bottom-up process instigated on the personal dimension (i.e., through increased personal agency by contributing to the household income), which may then instigate the experience of empowerment on the relational and/or societal dimension.

The paper aimed to increase understanding of women's empowerment and how it should be studied in future research. We can derive four main conclusions based on our work: First, women's empowerment might best be conceptualized as a multifaceted process, which involves individual as well as collective awareness, beliefs, and behaviour embedded in the social structure of specific cultural contexts. Second, based on the research reported examining the impact of access to microfinance services on the development of women's empowerment, we concur with conclusions by previous research; that inconclusive results exist on the relation between microfinance and women's empowerment. Previous research has suggested that existing misconceptions over the potential gender effects of microfinance stem from a simplistic vision of the complex process that is empowerment. This is in line with our third conclusion: the impact of access to microfinance services on the development of women's empowerment is hard to assess, because it is difficult to properly compare results across studies. However, if we differentiate between the three dimensions of empowerment specified in the Three-Dimensional Model of Women's Empowerment such comparisons may be improved and more consistent patterns of findings may emerge. Fourth, two crucial moderators of women's empowerment, time and culture, should be considered to increase our understanding of women's empowerment and its development.

The Three-Dimensional Model of Women's Empowerment integrates different literatures studying the impact of offering microfinance services on women's empowerment. The core premise of the model is to differentiate between three different dimensions of women's empowerment. These are (1) personal empowerment, referring to individual's personal beliefs as well as actions, (2)

relational empowerment, referring to beliefs as well as actions in relation to relevant others, and (3) societal empowerment, referring to the situation of women in the broader societal context to understand how women's empowerment may develop. Furthermore, unravelling two important moderators of empowerment, namely time and culture, the model allows a more dynamic understanding of why some women may feel more empowered than others, why some women may express higher levels of personal but not relational empowerment, and why one specific microfinance intervention may show positive impacts on women's empowerment in one but not another nation. Integrating all three dimensions of women's empowerment into one research model provides new theoretical insights into how women's empowerment may develop through access to microfinance services and offers clear practical implications for involved stakeholders in the field.

The article discussed studies conducted in a variety of different cultural contexts, such as Sri Lanka, Bangladesh, and Tanzania. Obviously, there are important differences between these cultures. Culture can be defined as the dynamic patterns of ideas, practices, institutions, products, and artifacts that are shared by certain groups of people. While individual differences between people from the same cultural background are omnipresent, people within the same culture tend to hold similar values, beliefs, and practices. Across cultures, people may thus for example differ in how they construe their self-concept, to what extent they tolerate deviant behaviour, and how strongly they adhere to social norms (tight or loose cultures). It may be crucial to consider these social norms in understanding and stimulating social change.

Since women in local communities are best aware of what women's empowerment means to them, it may thus be crucial to allow them to set their own agenda in matters related to enhancing their own sense of empowerment. Hence, members of local communities should be involved to facilitate culturally relevant social change without marginalizing women's voices. While the potential lack of generalizability and tendency to overlook problematic indigenous practices may need to be considered, this strategy allows us to not only offer culturally adapted interventions but also reconsider often-used concepts. As argued in previous research, access to microfinance services may only empower women if cultural norms and expectations are taken into account

To conclude, cultures may differ with respect to which components of empowerment are appropriate indicators of empowerment. Moreover, researchers suggest that the cultural context should be considered to properly understand the development of women's empowerment. Accordingly, when developing interventions, cultural norms should be identified and described when presenting impacts, thereby

facilitating comparison between studies. To investigate at what time access to an intervention impacts women's empowerment at each of the three different dimensions across cultures, we encourage future longitudinal and cross cultural research to examine the development of women's empowerment on the personal, relational, and societal dimension.

## ARTICLE DIGEST

**Women Empowerment in India: More Needs to be Done****Roshni Kapur and S Narayan****Article Digest By Prof. (Dr.) Taposh Ghoshal \***

Women empowerment as a subject has been a matter of concern to the Govt. of India as well as to the progressive segments of our society. In a state, where the womenfolk has been subjugated to a greater or lesser degree in most parts of the world, the initiatives taken by various forums at the local, regional, national and trans-national levels have made a noteworthy difference in the status of women in different regions including India. However, the basic question is whether the efforts made in the last few decades are enough or something more needs to be done to sustain their socio-economic condition and whether something more are needed to alleviate them from this social quagmire.

A study report in the form of an article was published in 'ISAS Insights' (no. 628) by the Institute of South Asian Studies (ISAS), National University of Singapore on 15th July 2020. The article authored by Roshni Kapur a Research Analyst at ISAS and Dr. S Narayan, former Chief Economic Advisor to the Prime Minister of India and presently a Visiting Senior Research Fellow at the same institute, state that

As India grows economically, there is an urgent need to address the social and human development of the country including women empowerment. The authors have defined explicitly that empowerment as efforts that Women empowerment is a critical aspect to achieving gender equality and underline that it involves "advocating for women's and girl's human rights, combating discriminatory practices and challenging the roles and stereotypes that create inequalities and exclusion". The authors also opine that women empowerment means a state where both men and women have equal power and opportunities for

education, healthcare, economic participation and personal development.

Authors observe that while the Scandinavian have made strides in narrowing the gender gap, alarming socio-economic inequalities pervade in the Middle East, South Asia and Africa. India's quest towards women empowerment has been one of moderate success. India has achieved some success by ratifying international conventions and formulating domestic policies intended to end gender inequality and creating space for international agencies to work with state governments, local non-government organisations (NGOs) and private corporations on a plethora of projects to support women from different socio-economic backgrounds. However, India's ranking in global surveys of gender equality has not improved meaningfully over the years.

The articles touches upon the brief history of women empowerment and underlines the noticeable gains achieved by India in recent years. There is a specific mention of women emerging in all sectors, including politics, business, medicine, sports and agriculture. In this context, the authors talk about the two female scientists from the Indian Space Research Organisation who led the country's second lunar mission Chandrayaan-2 from its inception to completion in 2019. Another praiseworthy mention is made to the Hon'ble Supreme Court directive on women serving in combat roles in the Indian Army.

Besides, the article also mentions the grassroots initiatives implemented by the government and civil society organisations with respect to the new schemes, policies and programmes to empower both urban and rural women like

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Beti Bachao Beti Padhao (Save the Daughter, Educate the Daughter), Pradhan Mantri Ujjwala Yojana (a scheme to provide gas connections to women from below the poverty line households) and Mahila-E-Haat. Each scheme has its own exclusive objective, ranging from welfare of the girl child and community engagement to supporting aspiring female entrepreneurs.

The government has created commendable avenues for international agencies to work with state governments, local NGOs and private corporations like the World Bank working closely with the federal government and the Andhra Pradesh government to improve the quality of public health services in the state, including maternal and child healthcare and UN India Business Forum partnering with the National Institution for Transforming India (NITI Aayog) to set up the UN-India NITI Aayog Investor Consortium for Women Entrepreneurs to strengthen female entrepreneurship and create an ecosystem for investments.

The authors observe that while India has taken some excellent measures on human development, its global standing on gender equality remains low and as per the Global Gender Gap Report, of World Economic Forum, that India's ranking has declined from 108th in 2018 to 112th in 2020. A detailed area-wise data illustrating the gender gap has been shared by the authors in the article. The article says that as the female participation rate in informal jobs is more than the formal sector, many women are at the receiving end, especially with respect to disparity in pay, working condition and treatment meted out to them.

Authors believe that there are important lessons that India could learn from the Japanese model 'Womenomics' which planned to increase economic empowerment for women by focussing on demographic and economic factors

and amended existing labour laws, introduced new anti-discrimination provisions, enhanced child-care policies and introducing new legislations to encourage women to join the workforce of the country.

The article points out the issues and challenges being faced by India with respect to Women Empowerment. It is mentioned that despite existing legislation to protect women and girls, the enforcement of these laws and conviction of alleged perpetrators is weak. Also, the gaps in these processes are widened by systemic bureaucracy and corruption. There is also the issue of women empowerment being less visible in rural India than in urban settings. This is especially noticed the Hindi heartland where gender disparity is still substantial. Here women continue to be relegated to household tasks, with little or no say in economic decisions. Levels of literacy, nutrition and access to health care continue to be poor, and social welfare parameters are miserably low. The region's gender gap is the second biggest after the Middle East and North Africa. The patriarchal and patrilineal customs, with some exceptions, have impeded female mobility, access to basic healthcare and access to education and have led to forced marriages. Gender-based violence in the form of domestic, sexual and physical violence is particularly rampant with little avenues for its redressal.

In the article, the authors stress that a more concerted effort is needed to bridge the urban-rural divide and ensure that women in rural areas enjoy the same access to education, employment, healthcare and decision-making as their urban counterparts. The hardest challenge will be to change attitudes, given that many barriers to women empowerment are attributed to patriarchal and patrilineal traditions that are deeply entrenched in the social-cultural mores of the society.



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