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Gender: Dimensions, Issues & Development

Chief Editor

Dr. R. V. Bhole

'Ravichandram' Survey No-101/1, Plot
No-23, Mundada Nagar, Jalgaon (M.S.) 425102

Editor

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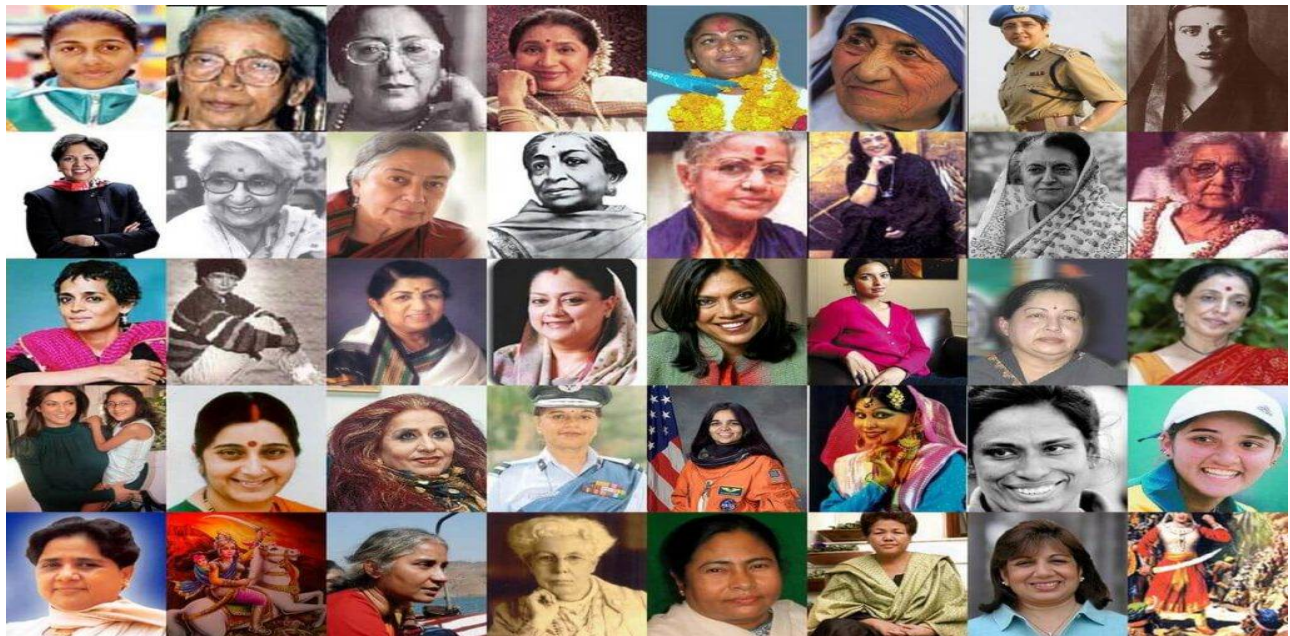
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Working Editor's Note

The concept of Gender has its own dimension in the present educational process. We see that its scope extends to all kinds of faculties including, Arts, Humanities & Linguistics, with regard to gender there are many development in society today with regard to its dimensions & perspectives. The idea that gender is confined to the arts or sociology is becoming decreases common today. The diversity, nature and scope of gender in social issues has also changed. Studying about gender in academic curriculum is a significant developmental process. To find equality in society, the study of gender is essential, such has the concept of social development. In this regard, it is helpful to educate students, researchers and readers by educating them. In order to raise awareness about gender in society through an editorial articles on the subject entitled on' *Gender: Dimensions, issues & Development*' are being collected by various subject experts, reviewers, academicians contributed in this journal. It will be our effort if it reaches the readers and an educational sector.

The Editor-in-Chief of the Journal Dr. R. V. Bhole and Executive Editor Dr. Santhosh Mane, I would like to thank both of them for giving me this opportunity. Also I extend my sincere gratitude to all the authors, who have contributed articles to this editorial journal.

-Dr Kavitha G N

With best wishes !!!!!

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Conceptualizing Sex And Gender

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Abstract

Many Concepts Of Sex, Gender And Sexuality, And Related Theories Arose In Social Sciences And Medical Science, Clinical Psychology, Physiology And Biological Science Over The Decades. The Concepts 'Sex' And 'Gender' Denote Two Different Characters Or Identities. Sex Indicates Physiologicalstructures That Differentiate Males And Females. The Idea Of Gender Represents Social And Cultural Norms That Sharpen The Behavior For Masculine And Feminine. The Term Sex And Gender Often Do Not Have Syncretic Nature. And An Individual Who Obviously Classify With The Opposing Gender Are Designatedas Transgender. This Chapter Aimed To Explain The Key Terms 'Sex' And 'Gender' In Sociological Perspective Through Various Arguments And, Conceptual And Theoretical Contribution Forwarded By The Scholars, Academics, Scientist And Feminist Writers. It Tries To Give A Basic And Essential Understanding To The Readers, Researchers And Students Those Need The Ideas On Sex, Gender And Sexuality, Masculine, Feminine And Transgender, As Well As Gender Roles, Gender Identity, And Social Constructionism Of Gender Through Sociological Lens.

Keywords:Sex; Gender; Sexuality; Masculinity; Femininity; Biology; Social Construction

Introduction

Many Groups Of Scholars Undertaken Many Researchers Focus On Gender As One Of The Major Areas In Sociological Studies And Other Fields. Gender Studies Developed As An Essential Tendencies In The Sociological Arena In 20th Century (Dutta, 2013). Gender Also Looks Into Both Individual Attributes And Adeep-Rootedmethod Of Relations. The Concept Of Gender Explains Stratification And Inequality. Gender Sharps How We Realizeand Recognize The Categorization Of 'Male' And 'Female', And To Understand 'Masculinity' And 'Femininity'. Actually, This Is A Relational Phenomenon, In That Femaleness / Femininity Takes On Meaning In Relation To Maleness / Masculinity, As Well As In Relation To Other Categories Of Identity And Analysis Such As Race, Class, Sexual Orientation Etc. (Saini, 2018). Gender Mattersturn In To More Mainstream In Many Scientific Research As Well As, Media Report, And Confusion Connected With The Forms Sex And Gender Has Declined. In The Field Of Sociology, These Two Terms Are Fairly Standardized To Refer To Different Contented Areas. Simply, The Term Sex Discusses To Biological Characteristic Differentiating Male And Female Variances In Hormones, Chromosomes, Anatomy, Reproductive System, And Other Biologicalstructures (Saini, 2018 And Dutta, 2013). When We Filling An Application For Job Or School Admission Or Any Entrancemethod, We Are Often Requested To Give Our Name, Residential Address, Contact Number, Date Of Birth, And Sex Or Gender. Sometime Required To Provide Our Sex Andor Gender, Like We May Not Have Realized That Sex And Gender Are Not The Same. Hence, Sociologists And Many Other Social Scientists View Them As Conceptually Distinct. Sex Denotes To Physical Or Physiological Differences Between Males And Females, With Both Primary Sex Characteristics (The Reproductive System) And Secondary Characteristics; Height And Masculinity. Gender Denotes Behavior, Social Positions, And Personal Traits That Society Constructs To Being Male Or Female (Saini, 2018).The Conceptual Differences Among 'Sex' And 'Gender' Began Especially In The Fields Of Clinical Literature On Human Psychosexual Development, After 1960s And 1970s. The Term Sex Originated To Denote Biological Or Bodily Element Of Differences, That Is, Male And Female. Apart From This, Gender Began To Identify The Societal And Traditional Or Cultural Element Of Differences, Which Is, Masculine And Feminine. The Distinction Of Sex And Gender Often Used By Many Feminist Writers Very Strongly To Classify The Differences Between The Sexes, And Interpret And Remediate Women's Second-Class Position In The Society (Conte, 2020). The Construction Of Gender Is A Social Concept Which Appealed To Feminists, Because This Concept Paved The Way For Political And Intellectual Spacewhichoutsidethe Biological Determinism, In Order To Examine The Factor Of 'Male Hierarchy' And 'Female Subordination' Which Is Not Fixed And Not Universal. Sex Of An Individual Constructed By His Or Her Bodily Condition Or Biology, It Purely Not Represent Gender That Belongs To Male Or Female. Thus, The Conceptof Sex And Gender Are Not Similar. A Baby Boy Born With Male Genitalia Will Be Identified As Male. When Baby Boy Grows, Though, He May Recognize Feminine Characteristics Assigned By His Own Culture.

However, This Kinds Of Discussions And Arguments Were Taken Into Account Of Numerous Studies Including Sociology For Addressing The Issues Based On Sex Or Gender Criterion Globally. This Chapter Also Tries To Provide A Better Insight On Sex, Gender And Other Concepts That Associated With Gender Using Approaches Of Different Scholars And Writers.

Objectives And Methodology

The Key Objective Of This Chapter Is To Give A Clear Understanding On Sex And Gender, And Its Typological Nature And Issues, In Sociological Outlook. And Specific Objective Is To Examine The Concepts Of Social Construction Of Gender And, Gender Roles And Gender Identity With Different Argument Of Various Scholars And Feminist Writers. This Is Primarily A Qualitative Work, And This Chapter Is Purely Based On Books, Text Books, Materials And Research Articles Published As Secondary Sources. The Conceptual And Theoretical Ideas On Sex, Gender, And Sexuality, Masculine, Feminine, Gender Roles And Gender Identity Were Gathered From Different Books, Article And E-Sources. The Collected Information Has Been Interpreted And Presented In The Discussion Part Of The Chapter In A Qualitative Nature With A Descriptive Method. No Information Employed In This Chapter Through Field Work Or Case Study Analysis. The Major Concepts Like 'Sex' And 'Gender', 'Masculinity' And 'Femininity' Were Discussed Thematically In This Chapter In Order To Give Clear Insight To The Readers Into Their Experience With Gender.

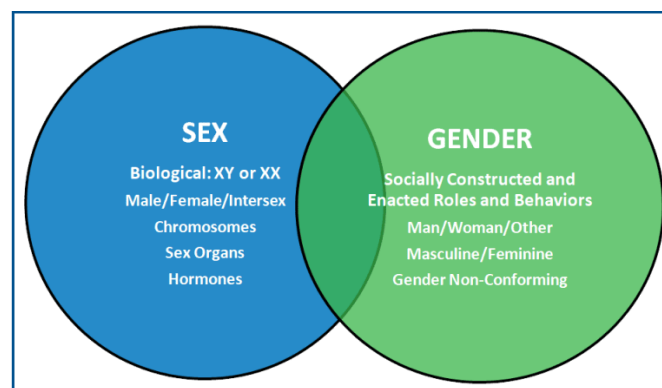
Discussions

Many People Think That There Are Only Two Sexes Such As Male And Female, And Only Two Genders Such As Masculine And Feminine (Wharton, 2005; Lucal, 2008; Bem, 1993). Already We Are Taught From The Beginning; Anactual Man Is Masculine, An Actual Woman Is Feminine, And That Any Variation Is Strange Or Unnatural. Moreover, Many People Learn That Masculinity And Femininity Function From Biological Sex Characteristic (Example; Hormones, Secondary Sex Characteristics, External And Internal Genitalia). We Are Also Taught That Testosterone, A Beard, Big Muscles, And A Penis Make A Man, While Estrogen, Breasts, Hairless Legs, And A Vagina Make A Woman. Many Of Us Never Ask What We Have Learned About Sex And Gender, So We Go Through Life Assuming That Gender Is Relatively Simple Matter; A Person Who Wears Lipstick, High Heel Shoes, And A Skirt Is A Feminine Female, While A Person Who Plays Rugby, Belches In Public, And Walk With A Swagger Is A Masculine Male (Lorber, 1994 And Ridgeway & Correll, 2004). This Complex Arguments Presented By Many Authors And Scholars To Claim Their Opinion And Perception On Sex Or Gender And Masculinity Or Femininity. Below Subtopics Clearly Interpret The Concepts Of Sex, Gender, Sexuality, Masculinity, Femininity, And Gender Roles And Identity, Based On The Definitions, Conceptual And Theoretical Argument And Intellectual Discourse Presented In The Academic Arena.

Sex And Gender: Conceptualization

Sex And Gender Constantly Used As Interrelatedly, But Sex And Gender Are Primarily Different Concepts. They Are Defined As Biological Features Of An Individual And Are Distinct By Their Anatomy. Generally, Our Common Sense Feels That There Are Many Differences Among Men And Women, And This Differences Designated By Their Major Biological Distinction, So Physiological Differences Make Variances Between The Sexes, Male And Female (Haralamboset.Al 2014). Sex Is Generally Define 'Male' Or 'Female'. It Is Mostly Something Which Is Determined At Birth. Gender Is Determined By The Society Connected To Behavior And Attributes On The Basis Of Labels Of Masculinity And Femininity (Haralamboset.Al 2014). Gender Is An Identity To Understand How An Individual Perceives Oneself. Many People May Not Identify With Sex They Belongs To Their Birth. Gender Is Understood As A Continuum Amongstwomen, And Men Or As Non-Gender [I.E. Neither Woman Nor Man] (Dutta, 2013). The Following Figure Shows The Spectrum / Features Of Sex And Gender.

Figure 1: Spectrum Of Sex And Gender



Source: American Medical Women's Association

Gender States about psycho-Social, And Cultural Mannerisms Associated With Males And Females, Which Mostly learnt Throughout Their Social Setting. The Term Sex Brands Us Male And Female, And Gender Labels Us Masculine And Feminine. A Person Normally Born With Sex, So It Recognized Status For Male And Female. But, The Status Of Gender Is Typically Attained, So It Is Essential To Learn (Saini, 2018) From Norm And Culture In Terms Of Socialization Process.

Sex

Sex Refer To The Biological And Physiological Differences Between Male And Female. The Term Sex Is A Physical Differences Between The Biological Male And The Biological Female (Mcdermott, & Hatemi, 2011). Thus, When An Infant Is Born, The Infant Comes To Be Labelled 'Boy' Or 'Girl' Depending On Their Sex. The Genital Difference Between Male And Female Is The Basis Of Such Characterization. There Is A Biological Difference Between The Sexes And Most People Are Born (Expect For A Few Ambiguous Cases) As One Sex Or Another. Biological Males Always Willing Have Masculine Role, And They Are Taught To Think And Perform In Masculine Ways. On The Other Side, Biological Females Often Wish To Play Feminine Role, And They Are Taught To Feel And Perform In Feminine Ways. Some Feminist Writers Like Judith Butler Criticized That Society Make This Kinds Of variances Between Boy And Girl by Constructing Gender. The Biological Differences Between The Sexes Does To Some Extent Explain Certain Psychological And Socially Constructed Differences. Also, The Basic Biological Differences In The Genital And Reproductive Organs; There Is Not Much Difference Between The Male Child And Female Child. Conversely, It Can Be Argued That Sex Is The Biological Feature That Determine Human As Male, Female Or Intersex. The Term Sex Is Primarily Founded On The Basis Of Biology (Chromosomes, External Genitalia And Biological Reproductive System). The Identity Of Sex Is Basically Given At Birth; I.E., Children Born With Male's Biological Organs (Penis And Testes) Who Can Be Branded As Male. After This Taxonomy, Sex Is Generally Used As A Label For Defining The Child Either One Gender Or Another. So, Boy Children Will Be Raised As Boys And To Determine Stereotypes About Masculinity. The Biologically The Term Sex Indicate Male, Female, Intersex And Transsexual (Saini, 2018 & Haralamboset. Al 2014). The Visible Genitalia Possess By People At Their Birth, It Classify Their Biological Category And Provide An Identity As Male Or Female And Or Intersex. The Ambiguous Genitalia May Belongs To The People Who Have Intersex Condition, An assortment Of Male's And Female's Genitalia, Or In Other Word, Assortment Of Chromosomal Forms Are Neither Male [Xy] Nor Female [Xx] (Pcar, 2013). If We Think How Males And Females Vary, First Think Basically Raise In Our Attention Is Sex, The Biological Categorization Which Differentiate Males And Females. As Discussed Above, The Primary Sex Or Biological Characteristics (Penis Or Vagina) Are Associated With Biological Reproduction. And Also The Secondary Sex Characteristics / Physical Distinctions Amongst Male And Females Are Not Associated With Reproduction. Similarly, Some Scholars Denotes That Sex Is Clearly A Physical Or Biological Variable Which Need To Be Learnt In Biology And Physiological Studies (Torgrimson & Minson, 2005). There Are Two Concepts Namely Sex And Gender That Are Being Used By Many Academic And scholars, And These Terms Were Used In The Controversial Academic Discourses To Interpret Sex-Based Studies.

Gender

The Matter Of Gender Is Systematic And Analytical Category Which Is Clearly Established By The Society To Classify The Differences Among Males And Females. Alike, The Term Gender Often Use To Underline The Different Behavior Amongst Men And Women That Is Deliberated As Masculine And Feminine. Nevertheless, Some Sociologists And Feminist Writers Claimed That These All Variances Are Not Biologically Established, But Socially Constructed Based On Patriarchal System (Saini, 2018). Gender/Femininity Is Basically An Identity. It Must Be Learned, And It Can Be Changed Over A Time. This Changes Occurs And Vary From One Culture To Another, And From One Society Another. Thus, Gender Has Been Constructed Socially Or Made Up By The People, And A Personal Identity. Gender Is A Role Created By Social Characters, Personal Traits, Values, Attitude And Behavioral Attributes That Are Acceptable For Men And Women. In Personal Terms, The Concept Of Gender Mentions To An exact Role, Attitude, And Personality Characters That Can Be Used By An Individual To Display Their Gender Identity, And It May Be Influenced By Norms, Culture, Values, And Even By Personal Opinion On How A Person Wants To Be In The Social World. Although Society Teaches Us About Two Genders, There Are Many Ways To Display Gender Which Are Performed Between Man/Boy And Woman/Girl (Dutta, 2013 And Saini, 2018). Sex Denotes To The Biological Dissimilarities amongst Male And Female,

Butgender Is Constructed Socially, Not Biologically. A Society Ponders suitable Traits To Males And Females. Whereas Sex Denotes Male Or Female, The Gender Denotes Masculinity Or Femininity. So, The Sex Is Often Inborn, But Gender Often Learnt Thru Socialization Process. Gender Does Not Refer To Biological Or Physiological Traits A Person Possesses At Birth. It Refers To Socially Established Roles That Need To Be Followed And Enact By Men And Women (Sen, 2012).

Social Construction Of Gender

Most Of The Researchers, Academicians And Feminists Use The Concept 'Sex' And 'Gender' To Describe Biological Difference Between Male And Female, And To Outline The Social Distinction Between Man And Women. Nevertheless, The Feminist Sociologist Advocate That There Should Be A Framework To Underline And Differentiate Two Concepts 'Sex' And 'Gender' In An Academic Debates And In Writings. Risman (2011) Argues That The Matter Of Gender Ought To Be Constructed As Social Phenomenon. Gender Is Socially Constructed Like Other Social Identities Established By The Society In Terms Of Culture. Sociologists Use The Theory Of Social Constructionism As An Important Tool To Understand Gender Historical And Cultural Perspective. Social Constructionism Is Established As Theory Sociologically To Describe How Meaning And Definition Shaped Through Social A Social Theory On How Meaning Is Formed Through Social Contact. This Theoretical Idea Presents That The Term 'Gender' Is Not Fixed Or Inherent Element, But It May Be Differed According To Time, Situation And Place. In The Recent Past, The Matter Of Gender Socialization Theories Have Been Criticized By So Many Sociologists. They Argue That Sex And Gender Are Important Phenomenon That Need To Be Seen As Socially Constructed Ideals, Rather Than Lookingsex As Biologically Established And Gender As Socially Or Culturally Constructed (Giddens, 2009). Though, Gender Norms (The Social Approval Or Acceptable Way In Which Male And Female Performing according To Their Gender) That Also Cultured since Birth Through Socialization Process, Especially Childhood Socialization Practice. What We Are Taught From Parents About Gender, What We Learned From School Through Cultural Or Religious Teaching, And From Media And Other Social Institutions. However, In Modern Society, Social Norms Of Gender Have Been Influenced By Families, Social, Technological Changes And So On. Prof. Raewyn Connell, One Of The Leading Sociologists From Australia, Defines Gender Is Constructed Socially, And It Is An Advanced Rule That Is Used By The Social Norms To Organize The Society Itself (Zevallos, 2014). The Idea Of Gender Has Been Established With Social Contact That Cores On Reproductive Phenomenon, And A Regular Practice That determined By The Social Order Or Norms.

Masculinity vs femininity

The Difference Between Sex And Gender Advances The Matter Of Male And Female; And Also Increases Awareness And Arguments On The Matter Of Masculine And Feminine. Masculinity Is Associated With Male, And Feminine Is Associated With Females (Pcar, 2013, And Shaw & Lee, 2012). These Are Biological Constructions And Variances Amongst Men And Women That Become transformed Into Societal Interpretation And Social Ideals. Some Feminist Writers Claim That Masculinity And Femininity Have Been Translated Or Sharpen By Biological Differences And By Social Interpretation. Besides, The Concept Of Gender Has Been Denoted As A Characteristic Or Personality Traits Of Either Masculine Or Feminine. Ex; The Blue And Pink Are Determined As Gendered Colors. Pink Is The Color For Feminine And Blue Is The Color Which Represents To Masculine, And Being 'Soft', 'Emotional' And 'Weak' Are Also Coupled With The Character Of Feminine. The Strong, Durable And Hard Are Associated To Masculine Character. And This Gender Notion Of Feminine And Masculine Characters Have Been Classified By Some Other Traits. Being Male And Female Is Social Concern That Specified Masculine And Feminine Characters Which Are Main Route To Designate Men And Women, And Give Advantages To Men Rather Than That Of Women. Also, The Concepts Of Masculinity And Femininity Have Been Argued Widely By Feminist Writers To Specify The Differences Between Men And Women. Feminists Argue That This Difference Is Defined On The Basis Of Physiology though Some Scholars Refuse This Debate And Stress That These Biological Differences Are Constructed Socially. Hence, The Structure Of Men And Masculinity Can Be Grown Completely To The Physiology Of Males, But Structure Of Women And Femininity Can Be Developed Entirely On The Basis Of Female's Physiology. Recently, Some Writers Argue That Masculinity And Femininity Have Some Confusion To Classify, But There Is An Utmost Reputation To The Social Construction Of Gender. Professor Connell States that Masculinity Is A 'Major Set Of Process' That Cover Gender Affiliations And Gender Behaviors Amongst Men And Women. Further, Connell Says That Culture Or Society Give Order To The Male And Female For Being With Masculine And Feminine Traits. Connell Further Claims That Masculine And Feminine Characteristics Are Exercised Within The Cultural Context Of Any Person (Cited In: Zevallos,

2014). So, The Sex Differences Categorized Masculinity And Femininity Among Male And Female, In Which Men And Women Differ Their Gender Identity Among Themselves.

Susan Farrell And Judith Lorber Argue That Being Male Or Female And Masculine Or Feminine Are Constructed Socially, And It Is The Outlook Of Social Constructionist Too. They Describe That Sex (Male Or Female) Is Not Mechanically Branded. Gender Typology (Boys & Girls, Men & Women And Masculine & Feminine) Is Considered To Know How Other Social Group Describe Them, And We Can Understand How They Establish And Exercise This Typology In Their Everyday Lifecycle And How They Interpret This Gender Notion Within Their Social Institutions Like Family, Economy, Media And Etc. Being Women Is A Challengeable Condition That Struggle Them And Fight With Patriarchal Ideals. Women Can Strongly Fight With Gender Norms By Opposing To Patriarchy And Describe How They Portray And Reform Their Femininity.

Genderroles

The Gender Roles Denote To The Collective Norms Of Cultural Perception. Members Of Each Sex Group Need To Act Or Behave According To Cultural Belief That Expect An Appropriate Behavior And Attitude Through Gender Roles Connected To Males And Females. There Are Two Meanings Belongs To Gender Roles; One Is The Common Gender Roles Of The People Who Present Their Gender Identity In Numerous Ways. The Other One Is The Gender Role Of People, And This Role Assigned By The Society That Form A Suitable Role For Individuals Who Belong To Different Categories Of Sexes, Either Male Or Female (Sen, 2012).As Children Grow, They Absorb How To Act Or Behave Within Their Social Surroundings. They Learn Certain Roles From Socialization Process. This Training (Socialization) And Children's Role Often Associated With Physiological Sex. But The Gender Is A Different Notion That Denotes The Way In Which Men And Women Are Expected To Appear And Act According To Social Requirements. Their Gender Roles Are Constructed By The Society On The Basis Of Norms,And Social Values.Thus, Masculine Roles Are Often Connected To Power, Dominant And Aggressive, But The Feminine Roles Are Always Belong To Nurturing, Subordination And Passivity. Ann Oakley Claimed That Gender Roles Have Been Formed By The Culture, Not By The Biological Production.Whatever The Biological Differences Between Males And Females, It Is The Culture Of A Society That Exerts Most Influence In The Creation Of Masculine And Feminine Behavior (Haralamboset.Al 2014.) The Role Of Gender Starts With Socialization From Birth. Today, In Many Societies, People Outfit Blue For Male Infants And Pink For Girl Infants And Apply These Gendered Color Code Before A Child Is Born And Even When The Baby Is In The Womb. Through Childhood Play, Gender Roles Can Be Learnt By The Children. At The Same Time, Parents Also Provide Toy Guns, Trucks, And Superhero Paraphernalia To The Boys And They Are Promoted With Harder Work, Motor Skills, And Solitary Play. Parents Habitually Give Dolls And Play Toys That Are Adoptive With Social Context, Nurturing And Softly Role Play To The Girls (Caldera Et.Al. 1989). Some Writers And Sociologists Discuss That Gender Roles And The Process Of Role Learning Are Indirectly Agreed That Gender Differences Are Based On Biological Features (Giddens, 2009).

Gender identity

Gender Identity Refers To Individual Identity As It Is Experienced With Regard To An Individual's Identity As Male Or Female. It Refers To The Identity That An Individual Develops Through The Socialization Process, When Most Aspects Of Masculine Or Feminine Are Taught By The Society And Learnt By Individuals. Gender Identity Guides And Influences An Individual's Self-Identity As Well As Individuality. So, Gender Identity Includes The Condition Of Being Male Or Female (Sen, 2012).

Gender Is The System That Is Created By Society For Understanding Masculinity And Femininity (Shaw & Lee, 2012). Society Dictates What Is Recognized As An Acceptable Appearance, Behavior, Jobs For Both Male And Female. We Are Taught Gender From Birth; Boys Should Behave As Boy And Masculine (Be Protector, Stronger, Powerful, Like Blue, Wear Suits Etc.) And Girls Should Behave As Girl And Feminine (Be Tolerant, Soft, Sensitive, Emotional, Like Pink, Wear Dresses, Be Nurturing Etc.). Basically, The Concept 'Gender' defines As The Performance Of Mannerism, Ideas, And Behavior And Mannerism, In Which We Perform Daily, This Mannerism Or Practice Were Trained By Our Culture For Expressing Our Own Individual Performance In Terms Of Masculine Or Feminine.Likewise, Gender Character Is Our Own Gender, Or Our Gender Expression Based On The Internal Sense Of An Individual. Individuals Express Gender Roles Through Voice Inflation, Clothing And Hairstyles And So On. But, This Is Much More Essential To Recall That Gender Look Is The Performance (Something We Do)That Based On Our Own Choice And Also Reinforced Or Convicted Through Hegemony Of The Society- Of 'Approval' Or 'Acceptance' Rules For Masculinity And Femininity.As Different As Sex And Gender Are, They Share A Commonality Of Unequal Power Dynamics. People Who Are Born Male And Taught Masculinity Are

Given Privileges Over People Who Are Born Female And Taught Femininity. In This Juncture, Men And Women Who Express Femininity Are Subject To Bullying, Harassment And Sexual Violence. They May Be Deprived Of Things Like Housing Or Jobs. This Is Not To Say That Those Who Express Masculinity Are Not Subject To Intense Harassment, Bullying And Sexual Violence. The Transmen (Women Who Transition To Men) Are Targeted For Their Gender Identity And Gender Expression As Well As Subject To Sexual Violence. On The Other Hand, The Persons Who Specify As Transgender, It May Not Distinguish With Social Or Cultural Rulesthat Linked To Sex Which Consigned At Birth. In Other Words, A Biological Female Or Female-Bodied Person, Or Someone Who Was Sexed As Female At Birth, Feels Like Their Gender Expression Is Masculine (Transman). And, A Biological Male Or Male-Bodied Person, Or Someone Who Was Sexed As Male At Birth, Feels Like Their Gender Expression Is Feminine (Transwoman). Sometimes, 'Transgender Is Used To Hold People Who Want Self-Identity As Transsexual, Intersex, Two-Spirit, Gender-Queer, Drag Queens, Cross Dressers, And Others' (National Sexual Violence Resource Center, 2012). A Few People Who Have Transgender Identity, They May Go For Surgery (And Or Use Hormones) To Modify Or Alter Their External Appearance And Change Their Outlook Bodies To Improve More Comfortable. Even Some People (With Transgender Identity) Legally Changed Their Documents Including Health Insurance, Driving License, Bank Account And Other Types Of Documentation To Make More Convenience And Improve Their Comfortability.

Summery

Sociologists Say That We Can Make A Differencesamongsex And Gender In Sociology. Sex Is Physiological Characteristic That People Customize To Identify The Individual Into The Classification Of Male Or Female, Based On Chromosomes, Genitalia, Or Some Other Physiological Features. When We Discuss About The Division Between Male And Female We Always Sketch On Sex – On Rigid Idea Of Biology – Rather Than That Of Gender, Which Is An Accepting Of How Society Forms Our Thought Of Those Biological Groupings. Gender Is More Or Less Unsolidity, It Will Or Will Not Reliant Upon Biological Characteristics. Genderalso Is An Important Concept That Presents How Culture Or Social Idealsregulate And Accept Sex Taxonomies; The Cultural Norms Or Social Values Affixed With The Behavior Of Men And Women; Also This Gender Is A Concept To Underline How People Present Their Identity Of Being A Man, Women, Transgender, Intersex, Gender Queer And Other Gender Standards. Gender Is Associated With Social Norms, Attitudes, And Behavior That Society Think Or Believe For One Sex To Another. Gender Is Often Determined By What An Individual Feels And Does (Zevallos, 2014). The Sociology Of Sex And Gender Observes How Society Interferes With Our Understanding And Perception Of Differences Between Masculinity (What Society Determines Acceptable Or Appropriate Behavior For A 'Man') And Femininity(What Society Determines Acceptable Or Appropriate Behavior For A 'Woman'). So, The Concepts Sex And Gender Do Not Constantly Associated. Gender Represents Individuals Whose Physiological Body They Were Born Into Matches Their Personal Gender Identity.

Conclusion

Contemporary Social Sciences Provide Us A Very Diverse Image On Sex And Gender. The Gender Studies Has Given A New Paradigm For Feminists, And Opened Gateway For Finding New Topics For Researches. This New Trend Began In 20th Century In The Field Of Sociology As An Important Trend, And Particularly It Built The Association Amongst Gender, Race And Social Classes. The Sex And Gender Are Very Important Concepts To Understand For Advocating Basics On Sex, Gender And Transgender Etc. There Are Many Variances Among Sex And Gender. Sex Is Denoted As What We Are Assigned At Birth; Male, Female Or Intersex. The Gender Refers To How Society Tells Us To Behave As A Man Or Woman – Masculine Or Feminine. Gender Also Gives Identity On How A Person Behaves And Understands Their Gender In Relation To Others. Whereas Sex Refers To Male Or Female, Gender Refers To Masculinity Or Femininity (Dutta, 2013). The Concept 'Sex Is The Biological Element Of Male And Female, And Gender Is Anelement Of Social And Biological Facet. Every Social Behavior Is Gendered. All Gender-Based Social Relations Regulated By Status And Position People Occupied, And Behavior And Roles Are Connected To The Position Or Status. Yet, The Feminist, And Queer Scholars Problematized With The Distinction Of Sex/Gender/Sexuality System. Prominent Feminist And Scientist Also Began To Theorize The Multifaceted Interrelationship Of Sex And Gender With Greater Sophistication To Discredit Biological Determinism Of Sex, Gender And Sexuality (Conte, 2020). And The Diversity Of Sexes, Genders, And Sexualities Has Taken Into Account Social Sciences Including Sociology, With Its Unique Approach To Epitomize A New Platform Of Research And Activism In Gender And Sexuality Studies.

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Gender Equality and Women's Empowerment Through Education in India

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Abstract

Empowerment can be regarded as means of creating a social environment in which one can make decisions and make choices either individually or collectively for social change. The empowerment strengthens the essential ability by way of attaining knowledge, power and experience. Empowerment is the process of empowering or authorizing individual to think, take action and control work in an independent way. Empowerment is the process by which one can gain control over one's destiny and the circumstances of one's lives. There are always a number of elements in the society which are deprived of their basic rights in every society, state and nation, but these elements lack in the awareness of their rights. If we enlist such elements from the society, then women would top this list. In fact, women are the most important factor of every society. Fact as a result, the importance which used to be given to women is declining in today's society. As a consequence of this growing tendency of underestimating women such as to make them occupy a secondary position in society and to deprive them of their basic rights, the need for empowering women was felt.

Keywords: women, empowerment, education, gender equality, India

Introduction

Empowering women has become the focus of considerable discussion and attention all over the world. Today we enjoy the benefits of being citizens of a free nation, but we really need to think whether each of the citizens of our country is really free or enjoying freedom, in the true sense of the term. The inequalities between men and women and discrimination against women are an age-old issue all over the world. Thus women quest for equality with man is a universal phenomenon. Women should equal with men in matters of education, employment, inheritance, marriage, and politics etc. Their quest for equality has given birth to the formation of many women's associations and launching of movements. The Constitution of our nation doesn't discriminate between men and women, but our society has deprived women of certain basic rights, which were bestowed upon them by our Constitution. Empowerment allows individuals to reach their full potential, to improve their political and social participation, and to believe in their own capabilities.

Importance of Women Education in India

Education is milestone of women empowerment as only the educated women can play a very dominant role in the economic development of our country as well as in becoming informed citizens, parents, and family members. The growth of women's education in rural areas is very slow implying that still large women folk of our country are illiterate, the weak, backward and exploited. Therefore, "educating the women" is the most powerful tool that can bring change of position of women in society bringing reduction in inequalities and functions as a means of improving their status within the family.

Pandit 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 who contribute almost half of the population are empowered it will strengthen the national economy. Education is considered as a milestone for women empowerment because it enables them to respond to the challenges, to confront their traditional role and change their lives. Increasing access to education notwithstanding, gender discrimination still persists in India and lot more needs to be done in the field of women's education in India. Women have so much unexplored potential which has never been tapped. As education is both an input and input of human development, educational equity will ensure enabling and entrepreneurial development. Today, the female literacy levels according to the Literacy Rate 2011 census are 65.46% where the male literacy rate is over 80%. Even beyond literacy there is much that education can do for women's rights, dignity and security. Education is the key to unlock the golden door of freedom for development. Women education in India plays a very important role in the overall development of the country. It not only helps in the development outside. According to M.Phule, "Education is that which demonstrates the difference between what is good and what is evil". If we consider the above definition, we come to know that whatever revolutions that have taken place in our history, education is at the base of them. Educated women

not only tend to promote education of their girl children, but also can provide better guidance to all their children.

History of Women Education in India

In the Vedic period women had access to education in India, they had gradually lost this right. In the British period there was revival of interest in women's education in India. During this period, various socio religious movements led by eminent persons like Raja Ram Mohan Roy, Iswar Chandra Vidyasagar emphasized on women's education in India. Mahatma Jyotiba Phule, Periyar and Baba Saheb Ambedkar were leaders of the lower castes in India who took various initiatives to make education available to the women of India. However women's education got a fillip after the country got independence in 1947 and the government has taken various measures to provide education to all Indian women. As a result women's literacy rate has grown over the three decades and the growth of female literacy has in fact been higher than that of male literacy rate.

Women Empowerment Through Education

Women empowerment is defined as the process in which their spiritual, political, social or economic status is raised. Women empowerment is the pivotal part in any society, state or country. It's a woman who plays a dominant role in the basic life of a child. Women are an important section of our society. Education as means of empowerment of women can bring about a positive attitudinal change. It is therefore, crucial for the socio economic and political progress of India. Women Empowerment is a global issue and discussion on women political right are at the fore front of many formal and informal campaigns worldwide. The concept of women empowerment was introduced at the international women conference at NAROIBI in 1985. Education is milestone of women empowerment because it enables them to responds to the challenges, to confront their traditional role and change their life. So that we can't neglect the importance of education in reference to women empowerment India is poised to becoming superpower, a developed country by 2020. The year 2020 is fast approaching; it is just 13 year away. This can become reality only when the women of this nation became empowerment. India presently account for the largest number no of illiterates in the world. Literacy rate in India have risen sharply from 18.3% in 1951 to 64.8% in 2001 in which enrolment of women in education have also risen sharply 7% to 54.16%. Despite the importance of women education unfortunately only 39% of women are literate among 64% of the man. Within the framework of a democratic polity, our laws, development policies, plan and programmes have aimed at women's advancement in difference spheres. From the fifth five year plan (1974–78) onwards has been a marked shift in the approach to women's issues from welfare to development. In recent years, the empowerment of women has been recognized as the central issue in determining the status of women. The National Commission of Women was set up by an Act of Parliament in 1990 to safeguard the right and legal entitlements of women. The 73rd & 74th Amendments (1993) to the constitution of India have provided for reservation of seats in the local bodies of panchayats and Municipalities for women, laying a strong foundation for their participation in decision making at the local level.

Literacy rate in India

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

Source; Census of India (2011)

According to the Table-1 the pre-Independence time literacy rate for women had a very poor spurt in comparison to literacy rate of men. This is witnessed from the fact that literacy rate of women has risen from 0.7% to 7.3% where as the literacy rate of men has risen from 9.8% to 24.9% during these four decades. During the post-independence period literacy rates have shown a substantial increase in general. However the literacy rate of male has almost tripled over the period e.g. 25% in 1951 and 76 % in 2001. Surprisingly the female literacy rate has increased at a faster pace than the male literacy during the decade 1981-2001. The growth is almost 6 times e.g. 7.9% in 1951 and 54% in 2001. From this analyze one can infer that still the female literacy rate (only half of the female population are literates) is wadding behind male literacy rate (three fourth of the male population are literates). The rate of school drop outs is also found to be comparatively higher in case of women. This higher rate of illiteracy of women is undoubtedly attributing for women dependence on men and to play a subordinate role. The lack of education is the root cause for women's exploitation and negligence. Only literacy can help women to understand the Indian's constitutional and legislative provisions that are made to strengthen them. Thus promoting education among women is of great important in empowering them to accomplish their goals in par with men in different spheres of life.

Measures and Mechanisms for the Empowerment of Women Initiatives and Institutions

According to the Human Development Report (1993) literacy is a person's first step in Learning and knowledge building. So literacy indicators are essential for any measurement of human development. In India National Policy on Education (NPE) was set up in 1986 for the development of education and eradication of illiteracy. The higher rate of illiteracy of women is undoubtedly attributing for women to depend on men and to play a subordinate role.

Within the framework of democratic polity, our legislation, development policies, plan and programmes have aimed for advancement of women in difference spheres. From the Fifth five year plan (1974-78) onwards has been a marked shift in the approach to women's issues from welfare to development. The *Mahila Samakhya Programme* (Education for Women's Empowerment) started in 1987 focuses especially on the socially excluded and the landless women. This programme is an example of creative collaboration between the voluntary sector and the State. In recent years, empowerment of women is considered as the central issue in determining the status of women. The National Commission for Women was set up by an Act of Parliament in 1990 to safeguard the right and legal entitlements of women. The National Policy on Education (1986, revised in 1992) is perhaps the most luminous document on women's education. It emerged as a major breakthrough in addressing gender issues in government policy, which projected that education can be used as an agent of basic change in the status of women. The District Primary Education Program (DPEP) started in 1994 has a holistic approach to reducing gender and social disparities and universalizing access, retention and achievement. Enrolment of girls has shown significant upward trend in DPEP districts as compared to non-DPEP districts. The 86th Constitutional Amendment made free and compulsory education a fundamental right for all children in the 6-14 age group which increased the enrolment of girls in schools that is 64.1% in 1980-81 to 85.2% in 1999-2000.

The Government of India has declared 2001 as Women's Empowerment year. The national policy of empowerment of women has set certain clear-cut goals and objectives. The policy aims at upliftment, development and empowerment in socio-economic and politico-cultural aspects, by creating in them awareness on various issues human rights, fundamental freedom, providing access to health care, quality education at all levels, career building, vocational guidance, employment, equal remuneration, occupational opportunities, health, safety, social security and public life etc. in relation to their empowerment. The *Sarva Shiksha Abhiyan* (SSA - Education for All), which was launched in 2001-02, is the national umbrella programme that is spearheading the universalisation of elementary education through a community-owned approach, with a specific focus on the provision of quality education. One of the challenges accepted during the 12th Plan was establishing more Women's Universities. Inequality in education is a Global Issue.

Inferences:

- Awareness of daughter's education is essential. It is said that "educated mothers educate family which results in educated population of a nation which builds strong nation"
- Inculcate in women the confidence that change is possible, if women work collectively.
- Encourage and ensure socio-economic participation of women in local and international forums.

- Encourage participation of women in income generating activities. Proper implementation of schemes provided by the government should be done by respective agencies.
- Change the approach towards women based on sex discrimination.
- Women should actively participate in social and political moves. 50% seats should be reserved for women in all the governments.
- Spread the message that education of women is a pre-condition for fighting against their oppression.
- Awareness needs to be generated regarding the necessity of educating girls so as to prepare them to contribute effectively to the socio-economic development of the nation.
- Eliminating all forms of discrimination in employment especially to eliminate wage differentials between men and women.
- In order to change the attitudes towards female education and to raise the social consciousness of the country, a conscious strategic change is required in national media and communication effort.
- Education is capable of increasing women's sense of analysing which will support wider reforms in support of gender equality.
- Be cautious and patient in the knowledge journey: it is from knowledge creation/discovery (KD) to knowledge transfer (KT).
- Encourage ICT tools and the use of internet, for the study and research by women.
- Increasing real representation of women in political bodies and governance institutions in order to move from being objects of legislation to initiators of change.

Conclusion:

The evils of poverty, unemployment and inequality cannot be eradicated by man alone. Equal and active participation of women is obligatory. Unless women are educated they will not be able to understand about their rights and their importance. Empowerment of women aims at striving towards acquiring higher literacy level and education, better health care for women and their children, equal ownership of productive resources, increased participation in economic and commercial sectors, awareness of their rights, improved standard of living and to achieve self-reliance, self-confidence and self-respect among women. Recently the NDA Government has launched *Beti Bachao, Beti Padhao* scheme which aims at making girls independent both socially as well as financially and which will help in generating awareness and improving the efficiency of delivery of welfare services meant for women. Such schemes should be implemented nationwide to bring the desired changes. What should never be forgotten is that women like men need to be proactive in the process of lifelong learning. That is true empowerment. From "women for development" the time has come to shift focus to "women in development", with the cooperation of men through group engagement and management. That will indeed be a 'quality' change for equality. While being attracted by modernisation and globalisation we must be confident to say no to marginalisation.

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A Study On Gender Discrimination And Women's Issues In Entrepreneurship

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Abstract

Entrepreneur means bringing new ideas, concept, procedures, process and product. Women entrepreneurs also take many efforts to develop their business to uplift their standard of living. However, Indian women entrepreneurs face many problems and risk in all dimensions. One among them, India is a male dominated society. Not only, women entrepreneurs face problems economically but also facing problems in terms of unrecognising, disrespecting, family burden and improper support, less chance, and so on. Even though, women can become entrepreneurs, there is no reasonable number of women entrepreneurs in India. This study is going to analyse the reasons behind women entrepreneurs' success and failures. Through this study, the researcher wants to find out influencing factors on women entrepreneurs and how to overcome that.

Key Words: Women, Entrepreneurship, Finance, Achievement, Problems & Prospectus

Introduction:

Those days women's jobs were cooking and maintaining their family at their home. However, today women are doing business at their organization not only employee but also employer. These women are considered as the real finance minister of their home. They can collect money, create money, and invest money. Woman is not only torching the light, she is the light. She is put in top of the hills not in heels. She will spread the happy light to the world and avoid the poverty shadow. From the ancient period until now, women are considered as finance minister in their home. They have money, save money, plan and use money in the right ways. Nowadays, women are also becoming the money earners and creator by women entrepreneurship.

Women Entrepreneurship:

At the international level, women entrepreneurs have very significant role. Many of countries women entrepreneurs have the powerful organization. In recent years, even among the developed countries like USA and Canada, Women's role in terms of their share in small business has been increasing. Britain has seen an increase of over three times of women in workforce than that of men even since 1980s. Women make for 40 percent of total work force in Asian Countries. In China, women outnumber men by at least two times when it to starting business there. In Japan, the percentage of women entrepreneurs increased from 2.4 percent in 1980 to 5.2 percent in 1995. Thus, Women entrepreneurs are key players in any developing country particularly in terms of their contribution to economic development of the family. By developing the family, the country will be automatically developed.

Women Entrepreneurship in India:

In India, women entrepreneurship is in the initial stage. Now only, women want to become an entrepreneur. There are so much of reasons and problems possible for that. They are male domination society, scarce in of money power, family commitments, low need of achievement, unrecognising, lacking of life partner and parents support, and so on. In India, we respect all-important things as woman, but women are never respected. That is the significant problem available in India. Due to education, science and technology development, need and demand of money for family development, women have to go for job at present, but they do not want to take such a risk as an entrepreneur. They think they should be in the safer side. In addition, Indian women have the inferiority complexity that women cannot bear, suffer and tolerate these kind of risks occur due to taking new steps as an entrepreneur.

Objectives of the Study:

1. To assess the factors determining the women entrepreneurship.
2. To study the women's attitude towards entrepreneurship.
3. To identify the problems the women entrepreneurs are facing those.
4. To offer suggestions to achieve women entrepreneurs.

Statement of the Problem:

Everyone wants to achieve in his or her business. Sometimes, it may not be possible to somebody. However, many times, it might not be possible to women. Even though women want to achieve more, they could not perform well in entrepreneurship in India. Those days, women were illustrate and unwilling to

take such an initiative as an entrepreneur. However, these days, they are very good at their studies and so on. Still, they are lacking in some significant aspects and areas. Thus, they could not shine in entrepreneurship. That is why; the researcher took an attempt to study about the problems and factors behind the women entrepreneurs' failures and success.

Scope of the Study:

The scope of the study is confined to reasons behind the women entrepreneurs' success and failure in Tirunelveli District of Tamilnadu. In Tirunelveli District, there are good numbers of women entrepreneurs in both urban and rural areas, having high potentialities. Women entrepreneurship is one of the most crucial components of family well-being in finance. Every woman possesses the right to choose their business and capable to achieve in it. Further, the study is confined to factors that influence the women entrepreneurs.

Analysis and Interpretation of Data:

Table 1: Area Wise Classification

Area	No. of Respondents	Percentage
Rural	44	44
Urban	56	56
Total	100	100

Source- Primary Data

The above table shows that out of 100 respondents, majority 56 (56%) respondents belong to urban and the remaining 44 (44%) respondents from rural area.

Table 2: Age Wise Classification

Age	No. of Respondents	Percentage
Up to 20 years	8	8
21-40 years	40	40
41-60 years	45	45
Above 60years	7	7
Total	100	100

Source- Primary Data

The above table reveals that the majority 45 (45%) respondents are in the age group of 41-60 years, 40 (40 %) respondents are in the age group of 21-40 years, 8 (8%) respondents are in the age group of up to 20 years and the remaining 7 (7 %) respondents are in the age group of above 60 years.

Table 3: Classification based on marital status

Marital Status	No. of Respondents	Percentage
Married	85	85
Unmarried	15	15
Total	100	100

Source- Primary Data

The above table shows that out of 100 respondents, majority 85 (85%) respondents are married and the remaining 15 (15%) respondents are unmarried.

Table 4: Classification Based on Educational Qualification

Educational Qualification	No. of Respondents	Percentage
Higher Secondary	11	11
Diploma	26	26
Undergraduate	18	18
Postgraduate	24	24
Professional course	21	21
Total	100	100

Source- Primary Data

The above table reveals that the educational qualification of the respondents. From that, it has been clear that out of 100 respondents majority 31(31%) respondents are professional learners, 26 (26%) respondents are diploma holder, 24 (24%) respondents are postgraduate, 18 (18 % of the respondents are graduate, and the least 11(11%) respondents are completed their school education.

Table 5: Classification Based on Occupation

Occupation	No. of Respondents	Percentage
Handiwork	34	34

Fancy store	29	29
Flower shop	24	24
Hotel	6	6
Textile	7	7
Total	100	100

Source- Primary Data

The above table shows that out of 100 respondents, majority 34 (34%) respondents are handicraft, 29 (29%) respondents are fancy store entrepreneurs, 24 (24%) respondents are having flower shop, 7 (7%) are doing textile business and the remaining 6(6 %) respondents are doing hotel business.

Table 6: Classification based on Monthly Earnings

Monthly	Income No. of Respondents	Percentage
Below Rs.5000	15	15
Rs.5000-10000	27	27
Rs.10000-15000	36	36
Above Rs.15000	22	22
Total	100	100

Source- Primary Data

The above table reveals that out of 100 respondents, majority 36 (36 %) of them has monthly income within Rs.10000-Rs.15000, 27 (27 %) of them have monthly income within Rs.5000-Rs.10, 000, 22 (22%) of them have monthly income Above Rs.15, 000, and the remaining 15 (15%) of them have monthly income below Rs.5000.

Table 7: Classification Based on Finance

Source of Finance	No. of Respondents	Percentage
Savings	24	24
Friends and Relatives	28	28
Bank Loan	48	48
Total	100	100

Source- Primary Data

The above table shows that out of 100 respondents, majority 48(48 %) respondents are doing their business by help of bank loan, 24 (24%) respondents are using their own money as capital in their entrepreneurship, and the remaining 28 (28%) respondents are running their business with help of borrowings from relatives.

Table 8: Factors Influencing on Women entrepreneurship

Particulars	Strongly Agree (5)	Agree (4)	Neutral (3)	Disagree (2)	Strongly Disagree (1)	$x = \sum x/n$	Rank
Women want to be in a comfortable zone	100 (20)	96 (24)	114 (38)	22 (11)	7 (7)	3.37	I
Lack of Finance is the important problem to the women entrepreneurs	70 (14)	84 (21)	105 (35)	60 (30)	5 (5)	3.24	III
Family burden is giving stress to women entrepreneurs	50 (10)	64(16)	126 (42)	24(12)	10 (10)	2.74	VII
Male domination society does not want to become women entrepreneurs.	50 (10)	48 (12)	60 (20)	76 (38)	20 (20)	2.54	X
Due to low awareness of entrepreneurship, women do not want to become entrepreneurs	30 (6)	64(16)	162 (54)	40 (20)	4 (4)	3.00	V
Low need of achievement and interest for women	40 (8)	48 (12)	123 (41)	40 (20)	19 (19)	2.70	IX
Do not want to face	50 (10)	100	60 (20)	56 (28)	17 (17)	2.83	VIII

risk and problems		(25)					
women do not want to become entrepreneurs	30 (6)	96 (24)	108 (36)	38 (19)	15 (15)	2.87	VI
Society will not recognize women entrepreneurs	70 (14)	80 (20)	150 (50)	20 (10)	6 (6)	3.26	II
Life partner will not support you.	80 (16)	88 (22)	114 (38)	28 (14)	10 (10)	3.20	IV

Source- Primary Data \

In this question, the respondents were asked to rank the influential factors on a given scale, HI, I, M, NI, NAI scores have been assigned to each scale i.e. (SA - 5, A - 4, N - 3, D - 2, SD - 1). By multiplying these scores with the Number of respondents to get individual scores, which on summation of the Individual scores, give a total score for each factor. This is the representative of different respondent's opinion. From the above analysis, it is clear that women want to be in a comfortable zone stands first, due to their highest mean value followed by the most influential factors are Society will not recognize women entrepreneurs, Lack of Finance is the important problem to the women entrepreneurs, Life partner will not support you, Due to low awareness of entrepreneurship, women do not want to become entrepreneurs, Do not want to face risk and problems, Family burden is giving stress to women entrepreneurs, Low need of achievement and interest for women, and Male domination society does not want to become women entrepreneurs.

Findings:

It is found that out of 100 respondents, majority 56 (56%) respondents belong to urban and the remaining 44 (44%) respondents from rural area. It is found that majority 45 (45%) respondents are in the age group of 41-60 years, 40 (40 %) respondents are in the age group of 21-40 years, 8 (8%) respondents are in the age group of Below 20 years and the remaining 7 (7 %) respondents are in the age group of above 60 years. It is found that out of 100 respondents, majority 85 (85%) respondents are married and the remaining 15 (15%) respondents are unmarried. It is found that majority 31(31 %) respondents are professional learners, 26 (26%) respondents are diploma holder, 24 (24%) respondents are postgraduate, 18 (18 % of the respondents are graduate, and the least 11(11%) respondents are completed their school education. It is found that out of 100 respondents, majority 34 (34%) respondents are handicraft, 29 (29%) respondents are fancy store entrepreneurs, 24 (24%) respondents are having flower shop 7 (7%) are doing textile business and the remaining 6(6 %) respondents are doing hotel business. It is found that out of 100 respondents, majority 36 (36 %) of them has monthly income within Rs.10000-Rs.15000, 27 (27 %) of them have monthly income within Rs.5000-Rs.10, 000, 22 (22%) of them have monthly income Above Rs.15, 000, and the remaining 15 (15%) of them have monthly income below Rs.5000. It is found that out of 100 respondents, majority 48(48 %) respondents are doing their business by help of bank loan, 24 (24%) respondents are using their own money as capital in their entrepreneurship, and the remaining 28 (28%) respondents are running their business with help of collected capital. It is clear that women want to be in a comfortable zone, stands first, due to their highest mean value followed by the most influential factors are Society will not recognize women entrepreneurs, Lack of Finance is the important problem to the women entrepreneurs.

Suggestions:

1. Women entrepreneurs should be trained properly.Government can give some awards to the women entrepreneur to motivate them. Women entrepreneurs must think that they can achieve a lot.
2. It is suggested that the women entrepreneur should have enough confidence that they can become a great entrepreneurs.
3. It is also suggested that women entrepreneurs should be treated as human being and they have some family responsibilities in terms of economic.

Conclusion:

In the present day, women entrepreneurs have become highly significant in this competitive business world. In future, women entrepreneurs have a bright scope in India. Further, the ever-increasing number of business needs and innovation in the field of business motivate the woman to become an entrepreneur. It is also being witnessed that there is an increasing in intention to become an entrepreneur due to modern and professional higher education and skilled-based training. Moreover, the study also indicates that some important issues faced by women entrepreneurs in their practical life. The researcher hopes that the findings of the study would help to improve the possibility to make women entrepreneurs successfully more in number. Despite the above-mentioned fruits of this research attempt, the researcher is

not fully contented with the study due to its own inherent and inevitable limitations. Therefore, it is concluded that providing proper training at a reasonable way help the women entrepreneurs to achieve a lot in the entrepreneurial field.

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Gender Equality And Legal Provision In Maharashtra State

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Abstract:

Gender Equality Has Been Accepted On Priority By The Indian Constitution. It Would Not Be Fair To Say That Traditional Women Still Have Secondary Status. The Position Of A Woman In Indian Society Has Been Of Different Forms In Different Times. The Patriarchal System Made A Woman Like Abale, Who Was Wronged In Many Ways, And In Fact, Eventoday, The Situation Has Not Changed Much, And Even Today A Woman Faces Violence And Oppression. Modern-Day, Chauvinism, Tv, Pornography, Internet, Increasing Addiction, Insanity, Morality, Decline In Ethics And Increasing Industrial Development Have Only Increased The Woman's Neglect, And She Is Also Vulnerable To Family Violence In The Family In Which She Considers Herself Safe. Considering All Aspects, A Number Of Measures Were Taken To Prevent Female Abuse And Family Violence At The International, National, State Level. In India Too, The Protection Of Family Violence Act, 2005 Has Been Enacted To Help A Woman Get Rid Of Family Violence. At Least One In Three Women In The World Has A Husband The Condition Of Indian Women Seems To Be Grim Every Day. The Derogatory Picture Of Women Continues In And Around The Homes Of Most Indians. Child Marriage Is A Disgrace To Indian Society. During Covid 19, Many Girls Were Found To Have Had Child Marriages.

Keywords: Gender, Family Violence, Women Commission, Maharashtra

Introduction

Special Provisions Have Been Made In The Indian Constitution To Protect The Quality Of Women In Society, To Enable Women To Live As Human Beings, To Be Treated With Dignity. With The Objective Of Promoting The Fundamental Rights Guaranteed In Respect Of Women Under Articles 14, 15 And 16 Of The Constitution Of India And To Improve The Quality And Dignity Of Women In Society, Especially As Per The Constitution In 1993, The Government Set Up A State Commission On The Lines Of The Central Commission For Women To Implement The Directive Principles Of State Policy Incorporated In 38, 39, 39a And 42. The Maharashtra State Commission For Women Was Established On January 25, 1993 In 1993 Under Maharashtra Act No. Xv.

The State Mahila Ayog Is A Statutory Body.

The Commission Shall Have Powers Applicable To The Civil Court In Respect Of Obtaining Public Documents From Any Court Or Office. Ordering Examination Of Witnesses And Completion Of Documents. To Record The Testimony Of A Person. And Appear Before The Commission To Inquire Into It. Appointing Any State Or Central Government Official To Keep The Deleted Inquiry Of Any Woman In Question.

Maharashtra State Commission For Women Raising The Status Of Women In Society, Raising Respect And Prestige Is Not Only The Main Goal Of The Maharashtra State Commission For Women And Also The Aim Of All Round Empowerment Of Women. The Foundation Of All Empowerment Is Financial Self-Reliance. To Stand On Your Own Feet. Therefore, The Commission Has Laid The Highest Emphasis On Financial Empowerment

Some Of The Commission's Key Objectives Are As Follows:

1. Improving The Status And Prestige Of Women In Society.
2. To Find Out The Practices Of Defaming Women And Suggest Appropriate Preventive Measures.
3. Effective Implementation Of Laws Affecting Women.
4. Advise The Government On All Issues Related To Improving And Improving The Status And Prestige Of Women In Society.
5. Counselling And Free Legal Advice To Needy Women.
6. The Commission Organizes Law Literacy Workshops For Women By Itself As Well As Through Ngos.

The Commission Is Particularly Careful About The Strict Implementation Of The Pre-Natal Sex Diagnosis System (Rules And Prevention Of Abuse) Act, 1994 And Insensitivity Towards Women's Image Through Media. The Commission Conducts Research Studies On Various Issues Related To Women. This Commission Conducts Workshops To Highlight The Problems Related To Women. Interacts With The

Service Organization On These Issues. The Quarterly News Sheet "Spark" Is Published In Marathi And English Languages By The Commission To Build Stronger Relations Between The Commission And The Charitable Organization.

The Maharashtra State Commission For Women Takes Cognizance Of The Following Crimes And Complaints:

1. Complaints Regarding Marital Disputes And Litigation.
2. Property Disputes, Dowry And Dowry Disputes (There Are Constant Incidents Of Dowry In The Society)
3. Serious Crimes Like Rape. (There Are Numerous Sexual Assaults Happening Every Day In Our Country)
4. Complaints Of Sexual Harassment In Office As Well As Other Forms.
5. Powers Of Commission On Women's Rights And Social Dignity And Their Violations- To Seek Public Documents From The Concerned Government Agencies Regarding The Complaint Filed Before Them To The Maharashtra State Commission For Women. The Civil Court Has Been Empowered To Examine The Witnesses, Order The Witness To Appear Before It. Also, The Commission Has Been Empowered To Examine Whether The Statement Or Report Filed By The Concerned Officer On The Complaints Filed With The Commission Is In Accordance With The Facts Or How

Free Legal Assistance And Counselling (Most Importantly) - As Per The Official Website Of The Maharashtra State Commission For Women, A Free Legal Assistance Centre For Complainant Women On Complaints Filed With The Commission Has Been Started On 18th March, 1995 On The Premises Of The Commission. Most Importantly, Before Initiating Any Court Case, The Concerned Are Given A Complete Idea Of All Its Legal Matters. Not Only That, Counselling Is Also Done In Necessary Cases. Such Centres Are Operational Not Only At The State But Also At The District And Municipal Levels

A Complaint Can Be Filed By Sending A Post To The Maharashtra State Commission For Women At The Address Given Below.

The Protection Of Women From Family Violence Act 2005

Women Are Not Safe In Their Families. Parliament Passed The 2005 Act With The Objective Of Protecting Women From Family Violence from Their Husbands, In-Laws, Nanas, Jais, Dirs, Brothers And Sisters, Etc., And Since October 2006, Such A Law Has Been Applicable To All Over The Country (All States Except Jammu And Kashmir) In Protecting Women From Family Violence. The Following Laws Exist To Protect And Protect Women From Various Atrocities And Family Violence.

- 1) Indian Penal Code, 1860
- 2) The Prevention Of Dowry Act, 1961
- 3) Anti-Sati Practice Act, 1987
- 4) The Anti-Obscene Display Of Women Act, 1986
- 5) Divorce Act, 1869
- 6) The Family Courts Act, 1984
- 7) Act For Muslim Women, 1986
- 8) The Law On Pregnancy Testing And Abortion

The New Family Protection Act 2005 Was Created To Further Effectively Enforce The Rights Or Protection Of Women Under Various Such Laws. Family Violence Takes Place At Home Which We Consider To Be The Safest Place For All Of Us. To This Day Many Women Abuse Laws Have Been Enacted; But Violence Against The Four Walls Of The House Was A Pre-Eminent Act To Enable Women Who Have Been Subjected To Family Violence To Use Their Rights More Easily And To Bring Them To Justice At The Earliest. On Completion Of 56 Years Of Our Republic Of India, Such A Law Of Relief Came Into Being, Says A Well-Known Author Who Submitted A Survey Report On Family Violence. The woman will be safe once with an unknown Isma on the streets of Samsam on a dark night; but it is not necessarily safe in the four walls of the house in our own family.' This is a vivid example of rising domestic violence, a scene of family violence that was widespread but not widely visible to the public, mostly a law that covers women's laws and provisions within a single framework: "The Protection Of Women From Family Violence Act, 2005. Such is the name. The Act came into force on 26 October 2006. A life free from violence is a human right of a woman, and family violence is undoubtedly a matter of her human rights; it is also a serious matter of serious attention that hampers its overall development. These are the highlights-

Case 2 Of The Act Section 3 Defines Family Violence In Great Detail. This Definition Includes The Actual harassment, Beating, Intimidation, Abuse, And Sexual Abuse, Verbal Or Verbal Harassment,

Mental Harassment, Financial Harassment Of Any Woman, And The Harassment Of A Wife And Her Relatives By Illegally Demanding Dowry.

1. The Definition Of The Victim Is Very Detailed Under The Act. E.G. 498 A. The Victim Under The Indian Penal Code Is The Same As The Married Woman. In Additionto The Family Relationship Or Dependent On Whom All Women Are Living, Any Humanbeing, Woman Or Man, Children, Parents, Servants Or Family Members Can Take Refuge In This Law.
2. Any Victim Or Wife Who Is Engaged In A Marriage-Like Relationship With The Defendant Can File A Complaint Against Her Husband Or His Relatives, Which Will Help Her With Thestate Government-Appointed Defence Officers, Police Officers, Service Registered Agencies. Such Provision Has Been Made Under The Act. And The Duty Is Given In Detail In This Act. There Is Also A Provision That The Defence Officer Should Possibly Be A Woman.
3. Charitable Organizations (Ngos) Have Been Appointed Under The Act To Help The Abused Woman. Thus, Legal Intervention Has Been Sealed By Charitable Organizations That Strive For Women Suffering. The Role He Used To Play From The Screen Today Will Come Out And Do It. Under Section Sutras Of The Act, A Person Who Wants To Report The Possibility Of Or May Have Family Violence Can Report The Information To The Concerned Defence Officer Or The Service Provider.
4. Such A Special Provision Has Been Made Under Section 12(5) Of The Act To Ensure Speedy Justice To The Abused Woman.
5. In Case Four Of The Act, The Victim Has Been Given The Procedure To Obtain The Order Of The Help. Under Section 12 The Victim Or The Defence Officer On Her Behalf Should Apply In The Prescribed Format To Seek Orders To Seek Various Assistance From The Magistrate.
6. Different Laws For The Victim To Exercise Her Rights, There Will Be No Need To Make Claims Anymore. Let's Order More Than One Companion. The Only One Can Ask Under The Law. According To The Act, The Judge Has Been Empowered To Issue A Protection Order In Favour Of The Victim. The Order Prohibits The Defendant From Family Violence. As Per The Protection Order A) Residentorder, A) Order Regarding Financialsignature, C) Order Of Compensation, E) Order For Possession, A) Right To Give Interim Or Unilateral Order Etc. Provisions For The Exercise And Protection Of The Rights Of The Victimthey Have Been Done.
7. Such A Person Can Be Sentenced To One Year Imprisonment Or Fine Of Rs. 20,000 Or Both In Case Of Violation Of Protection Order Or Any Order Directed Above Or Interim Order Passed By The Court. Itwas Found That If The Defendant Is Entitled To A Charge Under Section 498a Orthe Prevention Of Dowryact, There Shall Be A Provision For Making Such Allegations, Besides Providing For The Removal Of A Revised Order To The Judge. The Offence Under This Act Is Considered To Be A Cognizable And Non-Bailable Offence.
8. A Case Can Be Registered Only On The Basis Of The Statement Of The Victim And The Court Can Conclude That The Crime Has Taken Place And Impose Punishment. Benefits Of The Act The Women's Protection Act Was Approved In 2005. The Act Started Being Implemented Everywhere From 2006. It Provides Five Types Of Protection Immediately. These Includephysical, Mental, Child Custody, Financial Loss And Daily Expenses.
9. How Is It Implemented? Women Were Not Forced To Lodge Complaints At The Police Station, So Initially The Officers Of Tehsildars, Bdo, Extension Officers, Naib Tehsildars, Etc. Were Entrusted With The Responsibility Of Implementing The Act, Empowering Them As Defence Officers Under The Act And Instructed To Implement The Act Effectively In Rural Areas, Which Were Later Removed From Them.
10. The Responsibility Came To Him Later As Per The Separate Government Decision Taken On February 2 And 3, 2012. The Cdpo (Child Development Officer) Of The Women And Child Welfare Department Of Zilla Parishad Was Entrusted With The Responsibility Of Working In Rural Areas As Defence Officers.
11. How It Works Under This Act, A Woman Suffering From Family Violence Can Complain Directly To Child Development Authorities. It Doesn't Cost Anything. According To The Complaint, It Is The Responsibility Of The Concerned Authority To Prepare A Family Report (Sir) And Submit It To The Court And Then Issue A Notice To The Concerned After The Court Order And Provide Immediate Protection To The Women. Even Unmarried Women Have The Right To Complain Against Their In-Laws Under Thislaw; Moreover, In The Event Of Violence By Maher, A Single Girl Has The Right To Complain Against Her Brother Or Father, Which Means That The Girl Cannot Complain Against Her Mother.

The Commission's Key Objectives

1. Raising The Status And Dignity Of Women In Society 'To Find Out The Injustice Being Done To Women And Suggest Measures To Remove It Explore And Examine All Aspects Relating To Protective Measures Provided For The Hill As Per The State Constitution And Other Laws
2. Submit Reports On The Implementation Of Those Defence Measures To The State Government Every Year Or At Other Times As Appropriate To The Commission
1. To Improve The Condition Of Women The State Can Implement Those Protective Measures More Effectively, Making Recommendations In Such Reports. A Timely Review Of The Existing Provisions Of The Constitution And Other Laws That Hinder Women And Recommend Amendments To Corrective Legislative Measures In Those Laws To Remove Any Deficiencies, Imperfections Or Defects In Such Laws
2. Giving Proper Advice To The State Government To Improve The Position And Dignity Of Women In Society

Powers Of The Commission

1. Maharashtra State Commission For Women Is A Statutory body.
2. The Commission Will Have All The Powers Of The Civil Court Investigating The Case.
3. To Make Any Person From Any Part Of The State Appear And To Be Forced To Appear And Examine Him Under Oath. To Find Out Any Document And Submit It.
4. Testimony On Affidavit, Accepting Evidence Seeking Any Public Record Or Copy Of The Same From Any Court Or Office
5. To Remove The Kingdom For Examination Of Witnesses Or Documents.
6. The Commission Also Has The Power To Appoint A State Government Or Central Government Official As An Investigating Officer In Cases Related To Women.

Commission Initiatives

1. Providing Free Legal Services To Women.
2. Research On Women's Issues.
3. Organizing Workshops, Camps And Training On Women Matters.
4. Making Special Efforts To Establish Gender Equality In The Society.
5. To Carry Out Awareness Campaign For All Concerned Elements.
6. To Carry Out Legal Literacy Campaign.
7. Carrying Out Activities In Collaboration With Ngos Checking Of Jails In The State Checking Juvenile Homes And Institutions For Women.
8. Organizing Various Camps For Women Providing Counselling Facility. Hearing Before The Commission.
9. Holding Public Hearings.
10. Making Recommendations To The Government For Women Policies.

Analysis:

Violence Against A Woman In Families Is Not An Independent Phenomenon. These Incidents Are Not Registered Immediately After They Take Place. The Lack Of Support For The Victim In The Homes Of The Perpetrators Of The Violence Is Seen In The Absence. There Is A Need For Strong Evidence That A Crime Has Been Committed In The Criminal Process. The Measure Of Abuse Of The Victim's Physical And Mental Health Was Not Available Within The Framework Of The Law. Instead Of Trusting The Victim In The Police Station And Filing A Complaint, The Emphasis Is On Compromising And Sending Her To Her In-Laws' House. In Comparison, The Police Handle Cases Of Murder, Violence, Riots, And Insult Son Of A Husband, Killing Her May Seem Minor To The Police, Which Led To The Neglect Of Family Violence, Which Is Why Women Who Suffer Violence Prefer To Gain Protection And Restore Life To The Torturer Rather Than To Be Punished.

Physical Torture Involves Beating, Hitting In The Mouth, Biting, Kicking, Pushing, Pushing, Pushing hard, Stalking, Physically Hurting In Any Other Way, Pain. Sexual Assault Involves Forced Intercourse, Taking Obscene Photos, Forcing Them To Commit Gruesome Acts. Sexual Acts That Will Reduce The Value Of A Woman In Society, Act Of Defamation, Verbal And Emotional Abuse Include Calling Under A Bad Name, Suspecting Character, Insulting The Child Of A Victim Of Dowry, Forbidding The Child Of A Violence Victim From Going To Educational Institutions, Forbidding The Victim And Her Children From Going Out, Suicide Threatening Involves Forbidding Anyone From Meeting Him For Regular Work. The Indian Penal Code Categorizes Various Offences Such As Conspiracy,

Damaging Government Employees, Damaging Private Property And Life, Obstructing Peace And Order. Sections 299 To 377 Provide For Detailed Discussion On Crimes That Will Harm The Life And Human Body Of The Individual. Sub-Section 304 Of Section 304 Has Been Imposed To Take Cognizance Of Harassment And Harassment Of Dowry. If It Is Revealed That She Has Been Tortured By Her Husband Or Father-In-Law's Congregation And Died, The Death Is Considered 'Dowry'. The Accused Are Responsible For Proving That The Victim Has Not Been Tortured.

Demand For Dowry In Financial Atrocities, Payment For The Maintenance Of The Victim And Herchildren, Non-Supply Of Essential Commodities (Food, Clothing And Medicines), Forbidding Jobs, Non-Acceptance of employment, Forcible Withdrawal Of Money From The Victim's Salary Or Employment, Non-Use of Her Salary To The victim, Non-Payment Of House Rent It Includes The Line.

The Indian Penal Code Contains 493 To 498 Offences In Connection With Marriage. It Defines The Offences Of Establishing A Physical Relationship With A Woman By Pretending To Have A Legal marriage, Remarrying When the First Marriage Is done, Having Sex With A Married Woman, Detaining A Married Woman, And The Punishment.

In View Of The Increasing Number Of Crimes Of harassment, Murder Or Abetment To Suicide Of Married Women Due To Dowry, Laws Were Enacted In Various Ways After 1980. Today, The Wrong Equation Of '498 A Means Dowry' Is Also Sitting In The Minds Of The General Public And Police Personnel. Not Only Physical But 3) Mental Harassment Has Been Taken Into Account Under The Act.

The Madhuri Chitnis Case Is Considered Important In This. A Case Was Filed Under '498a' As It Was Cruelty That The Husband Doubted His Character And Made Dirty Allegations. In This Case, The Court Sentenced The Husband To Six Months Imprisonment And A Fine Of 3,000. The Fine Was Reduced To 6,000 In The Sessions Court. The Victim's Wife Approached The Hc. Considering Her Husband's Age, The Hc Reduced His Jail Sentence To Thirty thousand; It Also Ordered That The Amount Be Paid As Compensation To The Wife. There Are Also Limitations Of Section 498a. He Has Not Been Brought To Justice Even After His Death In Such Cases As Manjushree Sarda, Vibha Shukla and Geeta Gandhi. Many Cases Were Stuck In Criminal Law Due To Acute Dowry Issue. The Department Of Women And Child Development Has Issued District Women And Child Development Officers (35) And Child Development Projects To Protect Women, Provide Guidance And Curb Family Violence. The Officer (459) Has Been temporarily Declared As The 'Protection officer'.

The Government Has Set Up 39 Counselling Centres At District Level Police Stations. The Government Has Decided To Set Up 105 More Counselling Centres At Taluka Level Police Stations At This Counselling Centre. Efforts Are Made To Resolve The Family Dispute By Counselling The wife, Husband and Family As Well.

About 300 Counselling Centres Are Operational Under The Rural Development Department With The Consent Of The Women's Commission At Zilla Parishad And Panchayat Samiti Level. There Is Also A Facility Of Counselling. Moreover The Aggrieved Women Can Lodge A Complaint At The Concerned Police Station. The Toll Free Telephone Number 1091 Has Been Launched At Every Police Station To Curb Incidents Of Women Atrocities In The State. The Aggrieved Women Can Telephone This Toll Free Number To Get Protection From Family Harassment.

Several Progressive Laws Have Been Enacted Till Date Against Women's rights, Exploitation, Discrimination. Recently, The Union Cabinet Has Passed A Proposal To Give Rights To Women In The Wealth Of Men. The Bill Has Just Been Passed By Parliament. Women Will Get That Right. Reservation In jobs, Political reservation, Free Education For Girls Till Class Xii, Scholarships, Law Against Female Foeticide Etc. The Government Has Done It.

Recommendations, Causes And Remedies

Women Often Do Not Agree To Live In A Joint Family. They Don't Want Relatives From Their Husbands. It Leads To Many Controversies. Secondly, The Mother-In-Law's Dominance In The Family Together Is Also The Cause Of Family Violence, And Everyone Has An Adverse Effect On The Family System, So Everyone In The Family Needs Counselling. A Woman Is Treated Secondary, Discriminated Against Before She Is Born. A Woman Is considered To Be A Foreign wealth, A Burden In Progress. A Woman Has To Bow Down To The Relatives, A Woman Has To Bow Down To The Well-Being. Not In work, Because There Are Many Reasons Why They Are Impure, Because A Girl Is Often Unwilling To Live In A Unwanted Joint Family, And She Does Not Want A Husband's Relative, Which Leads To Many Controversies. Secondly, The Mother-In-Law's Dominance In The Family Together Also Leads To Family Violence. Everyone In The Family Needs Counselling. A Woman Is Considered To Be A Foreign Wealth, A Burden Of Progress, And A Woman Has To Bow Down To The Well-To-Do, Not To The Religious Causes, Because She Is Given Many Reasons For Impure. Foeticide, Mental And Physical

Torture, Her Universal Exploitation, Dowry, Sati In Many Media, Women Are Suppressed And Treated Like Slaves, And In Fact, It Is A Violation Of Human Rights, And Family Violence Is A Matter Of Human Rights. The Law Protecting Women From Family Persecution Can Certainly Give Her Self-Respect, Equal Status, But Women Must Come Forward Fearlessly Against Abuse Without Suffering Family Abuse. Section 12 Of The Act Allows The Aggrieved Woman To Seek Protection By Applying Before The First Class Magistrate On Her Own Or On Her Behalf. If Such Applications Come, The Judge Can Order Protection To The Woman. The Most Important Part Of This Act Is That As Per Section 17, The Court Concerned Gives The Victim The Right To Live In The Husband's House. The Court Can Order No Atrocities On The Victim Under Section 18. Under Section 20 The Victim And Her Children Were Given The Right To Maintenance " The Victim Is Eligible To Seek Maintenance As Per The Gm25. Under The Act The Victim Can Pay Medical Expenses And House Rent If The Family Evicts Him From The House. If The Victim Is Employed, The Court Can Prohibit Her From Going To Work And Other Relatives. The Commission's Constitution, Powers And Duties.

Conclusion

In Order To Promote The Fundamental Rights Guaranteed In Respect Of Women Under Articles 14,15 And 16of The Constitution Of India And To Improve The Quality And Dignity Of Women In Society, Especially In The Case Of Practices That Defame Women In The Implementation Of The Prescribed Principles Of State Policy Enshrined In Article 38,39, 39 B 42b Of The State Constitution, The Appropriate Corrective Measures Or Su The Maharashtra State Commission For Women Was Established In 1993 In The State Of Maharashtra On The Lines Of The National Commission For Women To Advise The Government On All Matters Relating To Effective Control And Implementation Of Laws Affecting Women And Improving Or Improving The Status And Dignity Of Women In Society.

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Gender Divide In Fisheries Sector: A Study On The Role Of Women Fisher folk Of Kerala

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Abstract

In The Creation Of God Man And Woman Are Equal. But Through The Male Dominated Social Structure Of Our Society Their Position Diminished Only Secondary To Man. In Family, In Public Place, In Work Space And In Wage Earning, They Never Treated Equal To Their Counterpart. Thus They Became The Maiden And Managers Of Family And Looking After Their Children And Family Members. In The Later Part Of The Twentieth Century Women Empowerment And Increased Role To Them Were Admitted. They Got Educated, Liberated, Professionalized, Employed And Empowered. Even In This Juncture The Life Of Womenfolk Of Kerala Coast Need A Keen Consideration Of Their Present Condition. What Position They Decorated In The Society And What Role They Played In The Socio-Economic And Political Life Of Modern Kerala Life Is Examined Here.

Key Words: Gender, Fisheries, Women, Differentiation, Allied Activities.

Introduction

The Life Of Woman In Kerala Society Presented A Picture Of Fluctuated Ups And Downs At Different Stages Of Social Transformations. During The Sangam Age Woman Enjoyed Some Kind Of Equality With Man And They Participated In All Public Gatherings Along With Their Counterpart. They Got Excellent Education And There Were Great Poets And Learned Woman Like Avvayar, Nachcheliyar, Kakkapadiniyaretc. During The Medieval Age With The Emergence Of The Caste Oriented Brahmanical Society The Social Position Of Woman As Well As Working Class Community Come Down And They Were Suffered With Numerous Restriction That Were Deliberately Imposed Upon Them. The European Missionaries And Their Contributions In The Fields Of Education And Social Services Among The Down Troddens Helped Very Much To Transform Them Into Modernity. Even In The 19th Century Kerala Society Was Not An Egalitarian In Its Structure And Constitution. It Take Centuries To Transform The Condition Of Woman To Enjoy Their Human Rights Such As Higher Education, Freedom Of Movement, Right Of Employment, Political And Administrative Representations And Selection Of Their Own Partner, Etc.

Objectives

The Present Study Aimed To Explore The Role Played By Woman Fisher Folk In The Kerala Society And Economy. The Other Objectives Of The Study Are:

1. To Examine How They Separated From Man In Terms Of Gender Divide;
2. To Analyze How And Why Their Role Come Below The Role Played By Man;
3. To Identify How Woman Fisher Folk Lagged Behind The Woman Of The Other Strata Of Society In Terms Of Their Life Condition And Life Standards.

Methodology

The Methodology Adopted In The Study Is Interpretative And Empirical. Data Collected Through Field Study Are Used For Scrutiny And Conclusions Are Arrived Thereupon To Generalize The Facts. Secondary Sources Are Also Used For The Study In A Critical Manner To Find The Present Conditions Of The Subject. Woman Played A Very Significant Role In All Walks Of Life In The Present Day Society Of Kerala. They Got Excellent Education And Employed In High Positions In Various Organs Of Government. This Kind Of Brighter Transformation Is Not Yet Available In The Coastal Kerala Where Womenfolk Suffer A Lots Of Problems. This Study Is An Attempt To Explore The Gender Divide That Exists In The Field Of Fisheries Sector And How Woman From Fishermen Families Managed Their Surroundings. What Role Assigned To Women Of Fishing Sector Is Different From The Role That Assigned To The Women From Other Working Fields. In The Fishing Activities They Are Not Directly Involved, Instead They Are Engaged In Fishing Allied Activities. As Per Traditions Women Never Allowed To Engage In Fishing At Sea. Because It Required More Physical Strength And Mental Courage¹. More Over Fishing At Sea Is A Dangerous And Risky One And Thus Our Society Is Need Ready To Allow Them To Go For Fishing. Loss Of Life At Sea Is Usual While They Engaged In Fishing At Rough Sea. Compared To The Womenfolk Of Other Areas The Fisher Women Are Very Hardworking Nature. They Mainly Engaged In Pre-Harvesting And Post-Harvesting Activities Of Marine Fisheries

Sector. They Also Engaged Riverine Fishing And Collecting Of Clams, Oyster, Prone, Etc. From The Backwatersⁱⁱ. As Per Fisheries Statistics Fishermen Population In India During 2016-17 Was 1,60,96,975. In It Female Share Is 55,70,217 And It Is Almost One-Third Of Male Populationⁱⁱⁱ. As Per The Fisheries Statistics The Fishermen Population In Kerala During 2014-15 Was 182810 And In It Female Share Is Only 17252 And It Is Below Ten Percentage^{iv}. The Fisher Women Gave A Great Mental And Moral Support To The Fishermen. Women All Over Indian Coasts Played A Greater Role And Responsibility In Household Management Than The Women Of Other Sectors.

Fisher Women Are Largely Engaged In Post-Harvest Activities Such As Peeling, Curing, Drying, Smoking And Vending. The Representation Of Women In Allied Activities Is More Than Eighty Percentage^v. The Work Force Behind The Export Of Marine Food Items Were Also Women. When The Boat Landed They Help To Sort The Fish According To The Type Like Prone, Crabs, Mullet, Cat Fish, Salmon And More. Once Fish Was Sorted The Wives Of Fishermen Sell The Fish In The Market By Walking Bare Foot, Carrying The Fish As Head Load Either In The Bamboo Basket Or Aluminium Bucket To The Nearby Street Or Interior Places^{vi}. They Sit In The Markets Of Road Side In The Hot Sunny Days And Rainy Seasons Without Any Shelter And Protection. All These Sufferings Are Due To The Care And Future Of Their Children And Family. After Selling The Fish She Returned To Home In The Evening Or Night With Rice And Other Daily Needs For Her Family^{vii}. In Most Houses In The Coastal Belt The Household Are Managed By Them. Men From Their Family Spent Lavishly And In Several Cases Major Share Of Their Income Used For Alcohol. Thus The Burden To Manage The House Hold Should Come Under The Shoulders Of Women^{viii}. The Role Of Fisherwomen In The Pre-Harvest Activity Is Mainly Related To Net-Making. In The Early Days They Helped Fishermen In The Net Making And Repairing Of Net. In Those Days Many Women Were Expert In Net Twining^{ix}. In The Recent Years Fisherwomen Worked In The Net Making Factory Run By *Matsyfed* And Half Of The Labour Force In It Are Constituted By Them. But They Engaged In Mending And Binding Works. Their Wages Are Determined By Their Working Performance. The Earning To Them Is Comparatively Low Of The Men Worked In The Same Factory^x. Thus A Disparity And Gender Divide Can Be Noticed In The Field. It Can Be Overcome By Giving More Consideration And Necessary Training To Them. The Women Who Engaged In Fish Vending Are Also Face Several Challenges. They Collect Fish Directly From The Beach Landing Centres Or From The Local Markets For Their Sale^{xi}. In The Former They Got More Flexible Rate And Thus Naturally They Can Earn More Profits. But In The Latter The Middlemen Exploit Their Share And They Earned Less Margin As Profit. Thus Economically The Earnings Of Vendors Are Unsteady. The Physical Strain To The Women Fish Vendors Also Great Than The Male Vendors Who Used Motorcycle Or Vehicles For Their Sale. The Male Fish Vendors Quickly Cover A Large Area At A Short Period Of Time With The Help Of Their Vehicle And They Get A More Great Profit Than The Women Fish Vendors^{xii}. In Other Sense One Can Admit The Observations Made By Dr. Mary John, "Gender Equations Are Not Affected Positively Or Negatively Due To Their Occupation. They Also Face Discrimination As Any Other Women Face In Their Environment"^{xiii} The Involvement Of Women In Small Scale Enterprises Such As Pickle Units, Stationary Shops, Fish Kiosks, Clam Shell Making, Green Mussel Cultivation, Etc. Are With financial Assistance Provided By Fisheries Department And *Matsyfed*. The Running Of Schemes Like *Theeramythri* Under The Programme Of Society For Assistance To Fisherwomen (Saf) Is Also Funded By Department Of Fisheries, Government Of Kerala Is Very Much Beneficial To Coastal Women From Fishermen Families^{xiv}. The Women From Different Families Joined Together To Start Such Enterprises. The Role Of *Matsyfed* In Strengthening Fisherwomen Through Formulating And Implementing Projects Like Interest Free Loan For Women Fish Vendors Are Aimed At The Empowering Of Them^{xv}. The Social And Economic Condition Of Coast Is Also Reflected In The Health And Hygiene Of Fisherwomen. When They Engaged In Long Hours Street Fish Vending Their Primary Needs Of Toilet Facility Is Not Available To Them. In The Same Way They Face Problem Of Getting Travelling Facilities To Carry Fish From Landing Centres To Markets For Selling Them. Male Fish Vendors Managed Their Travelling Facility Themselves Through Motor Vehicles. But None Of The Women Fish Vendors Used Motor Vehicles To Sale Their Fish. These Hardships To Them Leads To Several Health Issues Such As Back Pain, Headache, Etc. In Their Middle Ages^{xvi}.

The Role Of Fisherwomen In The Political And Public Life Of Kerala Is Also Very Nominal. Women Are Represented More Than Fifty Percentage In Kerala's Local Bodies. The Local Bodies Situated In The Coastal Belts Are Also Large In Number. But The Fisherwomen Who Decorated In The Administrative Responsibilities Of The Three Tier Administrative System Are Comparatively Very Few In Number^{xvii}. The Absence Of Political Training And Political Orientation To Them Is The Real Factor For This Backwardness. In The Union Activities And Its Leaderships Also Their Representation Is

Very Nominal. In The Fisheries Allied Activities Womenfolk Contributed More Than Eighty Percentage Ofwork Force. But Even In This Field The Trade Union Leadership Are In The Hands Of Men.

The Condition Of Fisherwomen Both In The Family And Public Life Is Challengeable. There Are Several Constrains To Them Due To Their Wold Of Uncertainty. Thus The Life Of Them In The Kerala Coast Is Not Presented A Brighter Prospect As Against The General Life Standards That Achieved By Our State Throughout The Period. The Sex Ratio In The Coastal Population Is Very Low Compared To Kerala's General Statistics. There Is An Unfavourable Female Child Ratio Against The Male Children In The Coastal Kerala. The Other Areas Are The Educational Standards, Qualifications, Employability, Health And Sanitation, Etc. Also Recorded Adverse Indicators To Them. The Fisherwomen Are Sometimes Struggled To Run Her Family Due To The Unsteady Income Of Her Family. She Is Also Busy With Their Household Duties And Other Activities. Elimination Of Gender Divide In The Fisheries Sector Through The New Enterprises To Accommodate The Women Of Coastal Kerala Is A Need Of The Time.

Conclusion

Fisheries Sector Is Indispensable Part Of Our Economy And Society And Is Very Much Attached With A Cultural Ethos. Out Of Its Wider Perspectives This Sector Afforded Women In A Considerable Position. Traditionally They Played A Major Role In The Fisheries Economy. Mostly Their Role Confined With The Pre-Harvest And Post-Harvest Operations. But At The Same Time They Are The Backbone Of Their Family And They Provided Mental And Moral Support To The Fishermen Who Struggled In The Rough Sea While They Engaged In Fishing. The Fishermen Respected And Worshiped Mother Goddess And They Consider Sea As Mother Sea (*Kadalamma*). In Order To Improve The Condition Of Fisherwomen Who Are Engaged In The Profession Related To Fisheries Sector Modernisation Of Workplace And Women Friendly Facilities Such As Toilets, Roofed Shelters, Etc. Are Needed.The Modern Fish Super Markets And Product Diversification Are Give Them More Confidence And Self-Respect In The Profession. Technical Training And Social Security Measures Also Beneficial To Them To Find A Place Of Job Satisfaction To Women Fisher Folk.

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ⁱ Interview with Ambu. A.K.V., 76yrs., Fisherman, Trikaripur Kadappuram, dated 20.08.2021.

ⁱⁱ Interview with Valsala. K.V., 68yrs., Fisherwoman, Edayilekkad, dated 08.08.2021.

ⁱⁱⁱ Government of India, Handbook on Fisheries Statistics 2018, Ministry of Fisheries, Animal Husbandry and Dairying, New Delhi, 2018, p.1.

^{iv} Government of Kerala, Kerala Marine Fisheries Statistics 2015, Directorate of Fisheries, Thiruvananthapuram, 2015, p.34.

^v Ibid, p.36.

^{vi} Interview with Sharada. P. V., 60yrs., Fisherwoman, Madakkal, dated 6.5.2021.

^{vii} Interview with Radha. P., 58 yrs., Fisherwoman, Madakkal, dated 18.5.2021.

^{viii} Interview with Ramani. P.V., 50 yrs., Fisherwomen, Madakkal, dated 20.05.2021.

^{ix} Dr. K. Padmanabhan, Mukkuvarum Theeradesha Samskrithiyum (Mal.), Pusthaka Bhavan, Payyanur, 2016, p.136.

^x Interview with Madhusoodhanan. P.V., 51 year, labourer Net Factory, Matsyafed, Azhikkal, Kannur dated 15.08.2021.

^{xi} Dr. Vinayan.T., Socio-economic Life of Fishermen Community in North Malabar, Pusthaka Bhavan, Payyanur, 2021, p. 217.

^{xii} Interview with Kabeer. K.P., 47yrs., Fish vendor, Madakkal, dated 18.5.2021.

^{xiii} Dr. Mary John and Diwakar, Life and Work of Fish Vending Women in South Kerala: Changes and Challenges During the Past 35 Years, Kerala Institute of Labour and Employment Government of Kerala, Thiruvananthapuram, 2014, p.vi.

^{xiv} Interview with Shyma Babu, 42 yrs., Store Keeper, Thriveni Activity Group, Beecharakadavu, Padannakadappuram, dated 7.6.2021.

^{xv} Shyam. S. Salim, Bindu Antony and Geetha. R., Women Empowerment and Fisheries Sector in Kerala, Central Marine Research Institute, Cochin, 2012, p.6.

^{xvi} Interview with Prabha. K. P., 46 yrs., Fish vendor, Kotty, Payyanur, dated 22.07.2021.

^{xvii} Interview with V.V. Sajeevan, 47 yrs., President Valiyaparamba Grama Panchayat, dated 28.08.2021.

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4. Interview with Prabha. K P., at her residence on 22.07.2021
5. Interview with Radha. P., at her residence on 18.05.2021
6. Interview with Ramani. P. V., at her residence on 20.05.2021
7. Interview with Sajeevan. V. V., at his office on 28.08.2021
8. Interview with Sharada. P.V., at her residence on 06.05.2021
9. Interview with Shyma Babu, at her shop on 07.06.2021
10. Interview with Valsala. P.V., at her residence on 08.08.2021

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Women Empowerment and Gender Inequality in India: An Overview

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Abstract

Gender equity is the process of being to men and women. To ensure strategies, fairness and measures must often be available to compensate for women's historical and social disadvantages that prevent women and men from otherwise operating on a level playing field. Equity leads equality. Gender equality requires equal enjoyment by women and men of socially valued goods, resources and opportunities and rewards. Where gender inequality exists, it is generally women who are excluded or disadvantaged in relation to decision making and access to economic and social resources. This paper demonstration with the concept of gender Inequality and how this concept effects the empowerment of women in indian context. Indian society is a highly hierarchical society .It is a patriarchal society too. Even where matrilineal societies prevail, as in the north-east and the far south ,the only politically correct position is to enhance the status of women to an equal status in the political sense only and one in an economic or social status sense. In this paper we discussed various forms, challenges and solutions of women empowerment.

Keywords: gender inequality, women's Development, Indus valley civilization, vedic period

Introduction:

Gender equality requires equal enjoyment by women and men of socially valued goods, resources and opportunities and rewards. Where gender inequality exists, it is generally women who are excluded or disadvantaged in relation to decision making and access to economic and social resources. Therefore a critical aspect of promoting gender equality is the empowerment of women, with a focus on identifying and redressing power imbalances and giving women more autonomy to manage their own lives. Gender equality does not mean that men and women become the same, only that access to opportunities and life changes is neither dependent on, nor constrained by their sex.

Women in Ancient Period

I. Women in Indus valley civilization

Women's are played and important role in shaping the history of India Historical studies and the scriptures indicate that indian women enjoyed a comparatively high status during the early Vedic period, surpassing contemporary civilization in ancient Greece and Rome. In the Indus valley civilization the evidence of female clay figurines is to highlight the social, cultural role of women in that society. The Hair styles, ornaments dressing clearly indicate the important prominence assigned to women at that time in what appeared to be a nearly egalitarian society. Additionally bronze 'Dancing girl' figurines suggest specific, public naturalistic goddesses and their priestesses, which suggest that the Indus people worshipped a goddesses whose domain was the forest.

ii. Women in early Vedic period

Women during the early Vedic period enjoyed equal status with men in all aspects of life. In ancient India through patriarchal system was highly prevalent all male domination-women are enjoyed a position of respect and reverence. The Vedic Aryans who were mostly busy fighting wars, regarded women as useful and productive member of the society. Women of Kshatriya's caste received martial arts coaching and arms training. The conditions of Vedic women was good. The plethora of Goddesses in ancient period was created to instill respect for women 'Ardhanarishwara' was the highly worshipped. In Hindu's considers that the man and women represent the two aspects of one person.

The Rigveda provides ample evidence to prove the concept of equality of women with men as regards access and capacity to acquire the highest knowledge even the absolute knowledge. Many of the Vedic rishi's were women. Married and Single women alike were acknowledging authorities on the Vedic wisdom. The prophetess 'Gargi' composed several Vedic hymns questioning the origin of all existence. Others Vedic hymns is attributed to 'Vishwawara', 'Sitka's' and others. The Rigveda identifies many women rishis: Indeed it contains dozens of verses accredited to the women philosophers 'Ghosha' and to the great 'Maitreyi', who rejected half her husband Yajnavalkya's wealth in favour of spiritual knowledge. It also contains long philosophical conversations between the Sage 'Agasthya' and his highly educated wife 'Lopamudra'. The Rigveda says the entire world of noble people bows to the glory of the glorious woman so that she enlightens us with knowledge and foresight. She is the leader of society and

provides knowledge to everyone.

iii. Women in Post Vedic Period

Time passed the position of women is underwent changes in all spheres of life. The status of women fell in the post Vedic period. In this period women lost their political rights of attending assemblies. Child marriage also came into existence. According to 'Aithereya Brahman' a daughter has been described as a source of misery. Athrva Veda' also deplored the birth of daughters. Yet certain matrilineal elements are descendible in this period also. However during this period we see that growing tendency to stratify the Indian society along gender lines. The position of women gradually deteriorated as the Vedic ideals of unity and equality began to fade off through the passage of time.

Gender Inequality in India

An analysis of gender equality is very essential to understand the level of women empowerment in Indian society. According to Hanmer and Dijkstra(2000) gender inequality in india refers to health, economic, education and political inequalities between women and men in india. Women are facing lots of discrimination against them.

Some of them are:

- Abortion of female with the help of scanning.
- Not allowing to go to school
- Feticide
- Not giving enough and nutritious food
- Early marriage
- Not giving needy health care while in ill health
- Divorce
- Eve teasing, Rape and Sexual harassment
- Dowry

Gender inequality in India refers to the health, education, economic and political inequalities between men and women in India. Various international gender inequality indices rank in India differently on each of these factors as well as on a composite basis and these indices are controversial. Gender inequality and their social causes impact Indian's sex ratio, women health over their lifetimes, their educational attainment and even the economic conditions too.

Gender statistics Measure

The following table compares the population wide data for the two genders on various inequality statistical measures and According to the world Bank's Gender statistics database for 2012.

Gender statistic Measures	Female (India)	Male (India)	Female (World)	Female (World)
Infant mortality rate (per 1000 live births)	44.13	43.5	32.6	37
Life expectancy at birth (years)	68	64.5	72.9	68.7
Expected years of schooling(%)	11.3	11.8	11.7	12.0
Primary school completion rate(%)	96.6	96.3		
Lower school completion rate(%)	76	77.9	70.2	70.5
Secondary school education, pupils(%)	46	54	47.6	52.4
Ration of females to males in Primary and secondary education(%)	0.98	1.0	0.97	1.0
Secondary school education, gender of teachers (%)	41.1	58.9	51.9	48.1
Account at a formal financial institution (% of each gender, age 15+)	26.5	43.7	46.6	54.5
Deposits in a typical month (% with an account ,age 15+)	11.2	13.4	13	12.8
Loan from a financial institution in the past years (% age 15+)	6.7	8.6	8.1	10.0
Outstanding loan from banks for health or emergencies (% age 15+)	12.6	15.7	10.3	11.6
Outstanding loan from banks for purchase a home (% age 15+)	2.26	2.35	6.6	7.4
Unemployment (% of labour force ILO method)	4	3.1		
Unemployment (% of labour force ages 15-24,ILO method)	10.6	9.4	15.1	13

Ratio of females to males youth unemployment rate (%ages 15-24,ILO method)	1.13	1.0	1.14	1.0
Employees in agriculture(%total labour)	59.8	43		
Employees in industry (%total labour)	20.7	26		
Self -employed (%employed)	85.5	80.6		
Causes of death by non-communicable diseases, ages 15-34(%)	32.3	33.0	29.5	
Life expectancy at age 60 year	18.0	15.9		

(Source: World Bank Gender statistics 2012)

Global Rankings of India:

Various groups have ranked gender inequalities around the world. Forexample, the world economic forum published a Global Gender Gap index score for each nation every year. The index focuses not on empowerment of women, but on the relative gap between men and women in four fundamental categories- Economic participation, Educational attainment, health and survival and political empowerment. It includes measures such as estimated sex selective abortion, number of years the nation had a female head of state, female to male literacy rate, estimated income ratio of females to male in the nation, and several other relative gender statistic measures. It does not include factors such as crime rates against women versus men, domestic violence, honour killings or such factors .where data is unavailable of difficult to collect, world Economic Forum uses old data or makes a best estimate to calculate the nations **Global Gap Index (GGI)**

Indicator	India's Global Rank (Year)	Source
GII (Gender Inequality Index)	132/148 (2012)	UNDP -United Nations Development Programms
GGI (Gender Gap Index)	101/136 (2013)	WEF -World Economic Forum
SIGI (Social Institutions and Gender Index)	56/86 (2012)	OECD -Organization for Economic Co-Operation and Development
(Indians Global Rank on various Gender Inequality Indices)		

According to the Global Gender Gap Report released by the World Economic forum (WEF) in 2011 India was ranked in 113 on the Gender Gap Index (GGI) among 135 countries polled. Since then India has improved its rankings on the World Economic Forum's Gender Gap Index to 105/136 in 2013. When broken down into components of the GGI, India performs well on political empowerment but is scored to be as bad as china on sex selective abortion. India also scores poorly on overall female to male literacy and health Rankins. India with a 2013 rankings of 101 had an overall scores of 0.6551 while Iceland the nation that topped the list had an overall scores of 0.8731 (no gender gap would yield a scores of 1.0)

Alternate measures include OECD's social institution Gender Index (SIGI) which ranked india at 56th out of 86 in 2012, Which was an improvement form its 2009 rank of 96th out of 102. The SIGI is a measures of discriminatory social institutions that are drivers of inequalities ,rather than the unequal outcomes themselves. Similarly UNDP has published Gender Inequality index and ranked india at 132 out of 148 countries.

Importance of Women Empowerment

Females are nearly 50% of the total population but their representation in public life is very low. Woman continues to bear the major load of the household work. Her primary role is often viewed by the society as housewife. Empowering women is the basic to the basics of human rights where she wants neither to beg for power nor search for power hierarchy to exercise power against others.

Very often women are treated poorly and unjustly by society and have little opportunity or lack the political voice to change the situation. Similarly men often feel pressure from society to be the breadwinners and are often not given the opportunity to help with bringing up children and loose self confidence and self-esteem if they are out of work.

However it is recognized that in most societies, the opportunities for boys and girls ate not equal. Here are some areas of empowerment that are needed for women and girls to make sure that they can take responsibility for all matters affecting their lives and can work with men on an equal basis.

- a. **Cultural Empowerment:** Enables young women and girls to make their own choices with regard to traditional beliefs and cultural practices.
- b. **Social Empowerment:** This includes issues like education health, nutrition, drinking water and sanitization,

housing and shelter, environment and science and technology. It provides the skills and opportunities for women and girls to organize and use their collective power to advocate for justice, fairness and equity on behalf of themselves and others.

- c. **Economic Empowerment:** This includes issues like poverty eradication, microcredit, women and agriculture. Women and industry and support services. This will give the ability to generate income. Own and control assets, access and use credit.
- d. **Political Empowerment:** It will enable women and girls to successfully influence decision-makers, including men, through their advocacy of fairer appropriate allocation of resources.
- e. **Educational Empowerment:** It will provide numerous tangible benefits for the girls and women themselves and their families which will be passed into future generation.

Forms of Gender Inequality:

i. Birth

The cultural construct of Indian society which reinforces gender bias against men and women with varying degrees and variable contexts against the opposite sex, has led to the continuation of India's strong preference for male children. The 2005 census shows infant mortality figures for females and males are 61 and 56 respectively, out of 1000 live births with females more likely to be aborted than males due to biased attitudes, cultural stereotypes, insecurity etc. The demand of sons among wealthy parents is being satisfied by the medical community through the provisions of illegal service of fetal sex-determination and sex-selective abortion.

ii. Economic Inequalities

Labour participation and Wages: There is wage inequality between men and women in India. The largest wage gap was in manual ploughing operation in 2009, where men were paid Rs.103 per day, while women were paid Rs.55, a wage gap ratio of 1.87. For sowing the wage gap ratio reduced to 1.38 and for weeding 1.18. For other agriculture operations such as winnowing, threshing and transplanting the men to female wage ratio varied from 1.16 to 1.28. For sweeping the 2009 wages were statistically same men and women in all states in India.

• Property rights:

women have equal rights under the law to own property and receive equal inheritance rights, but in practice women are at a disadvantage. This is evidenced in the fact that 70% of rural land is owned by men. Laws such as the married women property rights act of 1974 protect women, but few seek legal redress.

iii. Occupational Inequalities:

- **Entrepreneurship:** Different studies have examined the women in entrepreneurship roles and the attitude and outcomes surrounding their participation in this informal economic sector. A study by *Colin Williams* and *Anjula* also gathered data in the form of personnel interviews with various women working in an entrepreneurship realm. In the study the categories of occupation among women entrepreneurs were defined as the following: vendor's, homemakers, office assistant and shop assistant.
- **Teaching:** Gender differences in the number of teachers and their impact on education. During the mid 1970's females were 25% of teachers, increasing to 43% by 2008. Compared to male teachers, female teachers had lower educational qualifications, though a slightly greater proportion of female teachers had received teacher training.
- **Defence Service:** women are not allowed to have combat roles in the armed forces. According to a study carried out on this recommendation was made that female officers be excluded from induction in close combat arms. The study also held that a permanent commission could not be granted to female officers since they have neither been trained for command nor have they been given the responsibility so far, although changes are appearing

iv. Political Inequalities:

Gender inequality considers the gap between men and women in political decision making at the highest levels. On this measure India has ranked in top 20 countries worldwide for many years, with 9th best in 2013- a score reflecting less gender inequality in India's political empowerment than Denmark, Switzerland, Germany, France and United Kingdom. After the passed 73rd and 74th constitutional amendments in 1993, 33% quotas for women's representation in the local self-Government institution.

Suggestion's/Recommendation's

- Promotion of understanding of gender equality from childhood
- Promotion of understanding of the significance of gender equality for men
- Expansion of women's participation in policy decision making process
- Treatment between men and women in employment and secure equal opportunities

- Comprehensive policy development for women's lifelong health
- Equal opportunities and treatment between men and women in employment
- Providing equal education to girls
- Women's empowerment
- Women participation in policy and decision making process in various fields in society.
- Remove gender inequality from home and society
- Provide women equal opportunity in social ,economic and political rights

Conclusion

The year 2001 was declared as the National Policy for Empowerment of women. So it is time to ask the question whether we are moving in the right direction and where are we in terms of the paper actions and the actual ground realities. Somewhere we have to make a beginning and its always better if we make the initiation at our own self we can make strengthen this mass movement for the 'rise of womanhood's by bringing about the necessary changes in our own life as felt by our inner self.

Today, there are a lot of things that are happening in the name of women empowerment in India and a lot of resources are spent in this direction. Keeping this in mind it is crucial to have a reality check on what is happening on paper and what is the actual ground situation. A nation or society, without the participation of women cannot achieve development. If we eliminate gender inequality, women will deliver all the potentials, skills, knowledge to develop the family, the nation and the whole world.

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An Overview Of Gender Inequality In India: Concerning The Past and The Present

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Abstract:

Gender Inequality In India Refers To Health, Education, Economic And Political Inequalities Between Men And Women In India. Various International Gender Inequality Indices Rank India Differently On Each Of These Factors, As Well As On A Composite Basis, And These Indices Are Controversial. Gender Inequalities, And Its Social Causes, Impact India's Sex Ratio, Women's Health Over Their Lifetimes, Their Educational Attainment, And Economic Conditions. Gender Inequality In India Is A Multifaceted Issue That Concerns Men And Women Alike. Some Argue That Some Gender Equality Measures, Place Men At A Disadvantage. However, When India's Population Is Examined As A Whole, Women Are At A Disadvantage In Several Important Ways. Various Groups Have Ranked Gender Inequalities Around The World. For Example, The World Economic Forum Publishes A Global Gender Gap Index Score For Each Nation Every Year. The Index Focuses Not On Empowerment Of Women, But On The Relative Gap Between Men And Women In Four Fundamental Categories – Economic Participation, Educational Attainment, Health And Survival, And Political Empowerment. It Includes Measures Such As Estimated Sex Selective Abortion, Number Of Years The Nation Had A Female Head Of State, Female To Male Literacy Rate, Estimated Income Ratio Of Female To Male In The Nation, And Several Other Relative Gender Statistic Measures. It Does Not Include Factors Such As Crime Rates Against Women Versus Men, Domestic Violence, Honor Killings Or Such Factors. Where Data Is Unavailable Or Difficult To Collect, World Economic Forum Uses Old Data Or Makes A Best Estimate To Calculate The Nation's Global Gap Index.

Key Words : Socio-Political, Economic Inequalities, Reasons For Inequality, Impacts Of Inequality

Introduction:

According To The Global Gender Gap Report Released By The World Economic Forum (Wef) In 2011, India Was Ranked 113 On The Gender Gap Index (Ggi) Among 135 Countries Polled.^[7] Since Then, India Has Improved Its Rankings On The World Economic Forum's Gender Gap Index (Ggi) To 105/136 In 2013 When Broken Down Into Components Of The Ggi, India Performs Well On Political Empowerment, But Is Scored To Be As Bad As China On Sex Selective Abortion. India Also Scores Poorly On Overall Female To Male Literacy And Health Rankings. India With A 2013 Ranking Of 101 Had An Overall Score Of 0.6551, While Iceland, The Nation That Topped The List, Had An Overall Score Of 0.8731 (No Gender Gap Would Yield A Score Of 1.0). Alternate Measures Include Oecd's Social Institutions Gender Index (Sigi), Which Ranked India At 56th Out Of 86 In 2012, Which Was An Improvement From Its 2009 Rank Of 96th Out Of 102. The Sigi Is A Measure Of Discriminatory Social Institutions That Are Drivers Of Inequalities, Rather Than The Unequal Outcomes Themselves. Similarly, Undp Has Published Gender Inequality Index And Ranked India At 132 Out Of 148 Countries.

Methodology:

Present Paper Is Theoretical Paper Based On The Primary And Secondary Data Are Collected From Various Sources Like News Papers, Journals, Periodicals, Etc.,

Objectives:

1. To Know The Concept Of Inequality Of Gender.
2. To Understand The Gender Inequality In India, & It's Impact On Society As Well As Gender.

Discussions Of The Concept:

I. Economic Inequality:

Labour Participation And Wages: The Labour Force Participation Rate Of Women Was 80.7 In 2013. Nancy Lockwood Of Society For Human Resource Management, The World's Largest Human Resources Association With Members In 140 Countries, In A 2009 Report Wrote That Female Labour Participation Is Lower Than Men, But Has Been Rapidly Increasing Since The 1990s. Out Of India's 397 Million Workers In 2001, 124 Million Were Women, States Lockwood.

Over 50% Of Indian Labour Is Employed In Agriculture. A Majority Of Rural Men Work As Cultivators, While A Majority Of Women Work In Livestock Maintenance, Egg And Milk Production. Rae States That About 78 Percent Of Rural Women Are Engaged In Agriculture, Compared To 63 Percent Of Men. About 37% Of Women Are Cultivators, But They Are More Active In The Irrigation, Weeding, Winnowing,

Transplanting, And Harvesting Stages Of Agriculture. About 70 Percent Of Farm Work Was Performed By Women In India In 2004. Women's Labour Participation Rate Is About 47% In India's Tea Plantations, 46% In Cotton Cultivation, 45% Growing Oil Seeds And 39% In Horticulture.

There Is Wage Inequality Between Men And Women In India. The Largest Wage Gap Was In Manual Ploughing Operations In 2009, Where Men Were Paid 103 Per Day, While Women Were Paid ₹ 55, A Wage Gap Ratio Of 1.87. For Sowing The Wage Gap Ratio Reduced To 1.38 And For Weeding 1.18. For Other Agriculture Operations Such As Winnowing, Threshing And Transplanting, The Men To Female Wage Ratio Varied From 1.16 To 1.28. For Sweeping, The 2009 Wages Were Statistically Same For Men And Women In All States Of India.

Occupational Inequalities:

Women Are Not Allowed To Have Combat Roles In The Armed Forces. According To A Study Carried Out On This Issue, A Recommendation Was Made That Female Officers Be Excluded From Induction In Close Combat Arms. The Study Also Held That A Permanent Commission Could Not Be Granted To Female Officers Since They Have Neither Been Trained For Command Nor Have They Been Given The Responsibility So Far.

Property Rights: Women Have Equal Rights Under The Law To Own Property And Receive Equal Inheritance Rights, But In Practice, Women Are At A Disadvantage. This Is Evidenced In The Fact That 70% Of Rural Land Is Owned By Men. Laws, Such As The Married Women Property Rights Act Of 1974 Protect Women, But Few Seek Legal Redress. Although The Hindu Succession Act Of 2005 Provides Equal Inheritance Rights To Ancestral And Jointly Owned Property, The Law Is Weakly Enforced, Especially In Northern India.

Educational Inequalities:

Schooling: India Is On Target To Meet Its Millennium Development Goal Of Gender Parity In Education By 2015. Unicef's Measure Of Attendance Rate And Gender Equality In Education Index (Geei) Capture The Quality Of Education. Despite Some Gains, India Needs To Triple Its Rate Of Improvement To Reach Geei Score Of 95% By 2015 Under The Millennium Development Goals. In Rural India Girls Continue To Be Less Educated Than The Boys. According To A 1998 Report By U.S. Department Of Commerce, The Chief Barrier To Female Education In India Are Inadequate School Facilities (Such As Sanitary Facilities), Shortage Of Female Teachers And Gender Bias In Curriculum (Majority Of The Female Characters Being Depicted As Weak And Helpless Vs. Strong, Adventurous, And Intelligent Men With High Prestige Jobs).

Literacy: Though It Is Gradually Rising, The Female Literacy Rate In India Is Lower Than The Male Literacy Rate. According To Census Of India 2011, Literacy Rate Of Females Is 65.46% Compared To Males Which Is 82.14%. Compared To Boys, Far Fewer Girls Are Enrolled In The Schools, And Many Of Them Drop Out. According To The National Sample Survey Data Of 1997, Only The States Of Kerala And Mizoram Have Approached Universal Female Literacy Rates. According To Majority Of The Scholars, The Major Factor Behind The Improved Social And Economic Status Of Women In Kerala Is Literacy. From 2006-2010, The Percent Of Females Who Completed At Least A Secondary Education Was Almost Half That Of Men, 26.6% Compared To 50.4%. In The Current Generation Of Youth, The Gap Seems To Be Closing At The Primary Level And Increasing In The Secondary Level. In Rural Punjab, The Gap Between Girls And Boys In School Enrollment Increases Dramatically With Age As Demonstrated In National Family Health Survey-3 Where Girls Age 15-17 In Punjab Are 10% More Likely Than Boys To Drop Out Of School. Although This Gap Has Been Reduced Significantly, Problems Still Remain In The Quality Of Education For Girls Where Boys In The Same Family Will Be Sent To Higher Quality Private Schools And Girls Sent To The Government School In The Village.

Reservations For Female Students: Under Non-Formal Education Programme, About 40% Of The Centres In States And 10% Of The Centres In Uts Are Exclusively Reserved For Females. As Of 2000, About 0.3 Million Nfe Centres Were Catering To About 7.42 Million Children, Out Of Which About 0.12 Million Were Exclusively For Girls. Certain State Level Engineering, Medical And Other Colleges Like In Orissa Have Reserved 30% Of Their Seats For Females. The Prime Minister Of India And The Planning Commission Also Vetoed A Proposal To Set Up An Indian Institute Of Technology Exclusively For Females. Although India Had Witnessed Substantial Improvements In Female Literacy And Enrolment Rate Since The 1990s, The Quality Of Education For Female Remains To Be Heavily Compromised As The Country Continues To Hold Greater Value For Male Than Female.

Health And Survival Inequalities:

On Health And Survival Measures, International Standards Consider The Birth Sex Ratio Implied Sex-Selective Abortion, And Gender Inequality Between Women's And Men's Life Expectancy And Relative

Number Of Years That Women Live Compared To Men In Good Health By Taking Into Account The Years Lost To Violence, Disease, Malnutrition Or Other Relevant Factors.

Sex-Selective Abortion: Birth Sex Ratio Map For India, Boys Per 100 Girls In 0 To 1 Age Group According To 2011 Census. In North America And Europe the Birth Sex Ratio Of The Population Ranges Between 103 And 107 Boys Per 100 Girls; In India, China And South Korea, The Ratio Has Been Far Higher. Women Have A Biological Advantage Over Men For Longevity And Survival; However, There Have Been More Men Than Women In India And Other Asian Countries. This Higher Sex Ratio In India And Other Countries Is Considered As An Indicator Of Sex-Selective Abortion.

The 2011 Census Birth Sex Ratio For Its States And Union Territories Of India, In 0 To 1 Age Group, Indicated Jammu & Kashmir Had Birth Sex Ratio Of 128 Boys To 100 Girls, Haryana Of 120, Punjab Of 117, And The States Of Delhi And Uttarakhand To Be 114. This Has Been Attributed To Increasing Misuse And Affordability Of Foetus Sex-Determining Devices, Such As Ultrasound Scan, The Rate Of Female Foeticide Is Rising Sharply In India. Female Infanticide (Killing Of Girl Infants) Is Still Prevalent In Some Rural Areas.

Patnaik Estimates From The Birth Sex Ratio That An Expected 15 Million Girls Were Not Born Between 2000 And 2010. Macpherson, In Contrast, Estimates That Sex-Selective Abortions Account For About 100,000 Missing Girls Every Year In India.

Girl Babies Are Often Killed For Several Reasons, The Most Prominent One Being Financial Reasons. The Economical Reasons Include, Earning Of Power As Men As Are The Main Income-Earners, Potential Pensions, As When The Girl Is Married She Would Part Ways With Her Family And The Most Important One, The Payment Of Dowry. Even Though, It Is Illegal By Indian Law To Ask For Dowry, It Is Still A Common Practice In Certain Socio-Economic Classes Which Leads To Female Infanticide, As The Baby Girls Are Seen As An Economic Burden.

Gender Selection And Selective Abortion Were Banned In India Under Pre-Conception And Pre-Natal Diagnostics Technique Act In 1994. The Practice Continues Illegally. Other Institutional Efforts, Such As Advertisements Calling Female Foeticides A Sin By The Health Ministry Of India And Annual Girl Child Day¹ Can Be Observed To Raise Status Of Girls And To Combat Female Infanticide.

Gender Based Violence: Average Annual Crime Rates Per 100,000 Women In India By Its States And Union Territories. Crime Rate In This Map Includes All Indian Penal Code Crimes Such As Rape, Sexual Assault, Insult To Modesty, Kidnapping, Abduction, Cruelty By Intimate Partner Or Relatives, Importation Or Trafficking Of Girls, Persecution For Dowry, Dowry Deaths, Indecency, And All Other Crimes Identified By Indian Law.

Domestic Violence, Rape And Dowry-Related Violence Are Sources Of Gender Violence. According To The National Crime Records Bureau 2013 Annual Report, 24,923 Rape Cases Were Reported Across India In 2012. Out Of These, 24,470 Were Committed By Relative Or Neighbor; In Other Words, The Victim Knew The Alleged Rapist In 98 Per Cent Of The Cases. Compared To Other Developed And Developing Countries, Incidence Rates Of Rape Per 100,000 People Are Quite Low In India. India Records A Rape Rate Of 2 Per 100,000 People, Compared To 8.1 Rapes Per 100,000 People In Western Europe, 14.7 Per 100,000 In Latin America, 28.6 In The United States, And 40.2 Per 100,000 In Southern African Region.

Other Sources Of Gender Violence Include Those That Are Dowry-Related And Honor Killings. Ncrb Report States 8,233 Dowry Deaths In The Country In 2012. Honor Killings Is Violence Where The Woman's Behavior Is Linked To The Honour Of Her Whole Family; In Extreme Cases, Family Member(S) Kill Her. Honor Killings Are Difficult To Verify, And There Is Dispute Whether Social Activists Are Inflating Numbers. In Most Cases, Honor Killings Are Linked To The Woman Marrying Someone That The Family Strongly Disapproves Of. Some Honor Killings Are The Result Of Extrajudicial Decisions Made By Traditional Community Elders Such As "Khap Panchayats," Unelected Village Assemblies That Have No Legal Authority. Estimates Place 900 Deaths Per Year (Or About 1 Per Million People). Honor Killings Are Found The Northern States Of Punjab, Haryana, And Uttar Pradesh.

Political Inequalities:

This Measure Of Gender Inequality Considers The Gap Between Men And Women In Political Decision Making At The Highest Levels. On This Measure, India Has Ranked In Top 20 Countries Worldwide For Many Years, With 9th Best In 2013 – A Score Reflecting Less Gender Inequality In India's Political Empowerment Than Denmark, Switzerland, Germany, France And United Kingdom. From The Prime Minister To Chief Ministers Of Various States, Indian Voters Have Elected Women To Its State Legislative Assemblies And National Parliament In Large Numbers For Many Decades.

Women Turnout During India's 2014 Parliamentary General Elections Was 65.63%, Compared To 67.09% Turnout For Men. In 16 States Of India, More Women Voted Than Men. A Total Of 260.6 Million

Women Exercised Their Right To Vote In April–May 2014 Elections For India's Parliament. India Passed 73rd And 74th Constitutional Amendments In 1993, Which Provides For 33 Per Cent Quotas For Women's Representation In The Local Self-Government Institutions. These Amendments Were Implemented In 1993. This, Suggest Ghani Et Al., Has Had Strong Effects For Empowering Women In India In Many Spheres.

Reasons For Gender Inequalities:

Lorber States That Gender Inequality Has Been Historic Worldwide Phenomena, A Human Invention And Based On Gender Assumptions. It Is Linked To Kinship Rules Rooted In Cultures And Gender Norms That Organises Human Social Life, Human Relations, As Well As Promotes Subordination Of Women In A Form Of Social Strata. Amartya Sen Highlighted The Need To Consider The Socio-Cultural Influences That Promote Gender Inequalities In India, Cultural Influences Favour The Preference For Sons For Reasons Related To Kinship, Lineage, Inheritance, Identity, Status, And Economic Security. This Preference Cuts Across Class And Caste Lines, And It Discriminates Against Girls. In Extreme Cases, The Discrimination Takes The Form Of Honour Killings Where Families Kill Daughters Or Daughter In Laws Who Fail To Conform To Gender Expectations About Marriage And Sexuality. When A Woman Does Not Conform To Expected Gender Norms She Is Shamed And Humiliated Because It Impacts Both Her And Her Family's Honor, And Perhaps Her Ability To Marry. The Causes Of Gender Inequalities Are Complex, But A Number Of Cultural Factors In India Can Explain How Son Preference, A Key Driver Of Daughter Neglect, Is So Prevalent.

Patriarchal Society: Patriarchy Is A Social System Of Privilege In Which Men Are The Primary Authority Figures, Occupying Roles Of Political Leadership, Moral Authority, Control Of Property, And Authority Over Women And Children. Most Of India, With Some Exceptions, Has Strong Patriarchal And Patrilineal Customs, Where Men Hold Authority Over Female Family Members And Inherit Family Property And Title. Examples Of Patriarchy In India Include Prevailing Customs Where Inheritance Passes From Father To Son, Women Move In With The Husband And His Family Upon Marriage, And Marriages Include A Bride Price Or Dowry. This 'Inter-Generational Contract' Provides Strong Social And Economic Incentives For Raising Sons And Disincentives For Raising Daughters. The Parents Of The Woman Essentially Lose All They Have Invested In Their Daughter To Her Husband's Family, Which Is A Disincentive For Investing In Their Girls During Youth. Furthermore, Sons Are Expected To Support Their Parents In Old Age And Women Have Very Limited Ability To Assist Their Own Parents.

Son Preference: A Key Factor Driving Gender Inequality Is The Preference For Sons, As They Are Deemed More Useful Than Girls. Boys Are Given The Exclusive Rights To Inherit The Family Name And Properties And They Are Viewed As Additional Status For Their Family. In A Survey-Based Study Of 1990s Data, Scholars Found That Sons Are Believed To Have A Higher Economic Utility As They Can Provide Additional Labour In Agriculture. Another Factor Is That Of Religious Practices, Which Can Only Be Performed By Males For Their Parents' Afterlife. All These Factors Make Sons More Desirable. Moreover, The Prospect Of Parents 'Losing' Daughters To The Husband's Family And Expensive Dowry Of Daughters Further Discourages Parents From Having Daughters. Additionally, Sons Are Often The Only Person Entitled To Performing Funeral Rights For Their Parents. Thus, A Combination Of Factors Has Shaped The Imbalanced View Of Sexes In India. A 2005 Study In Madurai, India, Found That Old Age Security, Economic Motivation, And To A Lesser Extent, Religious Obligations, Continuation Of The Family Name, And Help In Business Or Farm, Were Key Reasons For Son Preference. In Turn, Emotional Support And Old Age Security Were Main Reasons For Daughter Preference. The Study Underscored A Strong Belief That A Daughter Is A Liability.

Discrimination Against Girls: While Women Express A Strong Preference For Having At Least One Son, The Evidence Of Discrimination Against Girls After They Are Born Is Mixed. A Study Of 1990s Survey Data By Scholars Found Less Evidence Of Systematic Discrimination In Feeding Practices Between Young Boys And Girls, Or Gender Based Nutritional Discrimination In India. In Impoverished Families, These Scholars Found That Daughters Face Discrimination In The Medical Treatment Of Illnesses And In The Administration Of Vaccinations Against Serious Childhood Diseases. These Practices Were A Cause Of Health And Survival Inequality For Girls. While Gender Discrimination Is A Universal Phenomena In Poor Nations, A 2005 Un Study Found That Social Norms-Based Gender Discrimination Leads To Gender Inequality In India.

Dowry: In India, Dowry Is The Payment In Cash Or Some Kind Of Gifts Given To Bridegroom's Family Along With The Bride. The Practice Is Widespread Across Geographic Region, Class And Religions. The Dowry System In India Contributes To Gender Inequalities By Influencing The Perception That Girls Are A Burden On Families. Such Beliefs Limit The Resources Invested By Parents In Their Girls And Limits

Her Bargaining Power Within The Family. The Payment Of A Dowry Has Been Prohibited Under The 1961 Dowry Prohibition Act In Indian Civil Law And Subsequently By Sections 304b And 498a Of The Indian Penal Code (Ipc). Several Studies Show That While Attitudes Of People Are Changing About Dowry, The Institution Has Changed Very Little, And Even Continues To Prevail.

Marriage Laws: Men And Women Have Equal Rights Within Marriage Under Indian Law, With The Exception Of Muslim Men Who Are Allowed To Unilaterally Divorce Their Wife. The Legal Minimum Age For Marriage Is 18 For Women And 21 For Men, Except For Those Indians Whose Religion Is Islam For Whom Child Marriage Remains Legal Under India's Mohammedan Personal Laws. Child Marriage Is One Of The Detriments To Empowerment Of Women.

Discrimination Against Men: Some Men's Advocacy Groups Have Complained That The Government Discriminates Against Men Through The Use Of Overly Aggressive Laws Designed To Protect Women. Although Socially Women Have Been At A Disadvantage, Indian Laws Highly Favor Women. If A Husband Commits Adultery He Will Be Jailed, But A Woman Cannot Be Jailed For Adultery And Neither Will She Be Punished By The Courts. There Is No Recognition Of Sexual Molestation Of Men And Rarely The Police Stations Lodge An First Information Report (FIR); Men Are Considered The Culprit By Default Even If It Was The Woman That Committed Sexual Abuse Against Men. Women Can Jail Husband's Family For Dowry Related Cases By Just Filing An FIR. The Law Ipc 498a Demands That The Husband's Family Be Considered Guilty By Default, Unless Proven Otherwise, In Other Words It Implements The Doctrine Of 'Guilty Unless Proven Innocent' Defying The Universally Practiced Doctrine Of 'Innocent Until Proven Guilty'. According To One Source, This Provision Is Much Abused As Only Four Percent Of The Cases Go To The Court And The Final Conviction Rate Is As Low As Two Percent. Supreme Court Of India Has Found That Women Are Filing False Cases Under The Law Ipc 498a And It Is Ruining The Marriages. Some Parents State, "Discrimination Against Girls Is No Longer Rampant And Education Of Their Child Is Really Important For Them Be It A Girl Or A Boy." The Men's Rights Movement In India Call For Gender Neutral Laws, Especially In Regards To Child Custody, Divorce, Sexual Harassment, And Adultery Laws. Men's Rights Activists State That Husbands Don't Report Being Attacked By Their Wives With Household Utensils Because Of Their Ego. These Activist Petitions That There Is No Evidence To Prove That The Domestic Violence Faced By Men Is Less Than That Faced By Women.

Political And Legal Reforms:

Especially In The Areas Of Political Participation, Education, And Legal Rights. Policies And Legal Reforms To Address Gender Inequalities Have Been Pursued By The Government Of India. For Instance, The Constitution Of India Contains A Clause Guaranteeing The Right Of Equality And Freedom From Sexual Discrimination. India Is Also Signatory To The Convention For The Elimination Of All Forms Of Discrimination Against Women, Or Cedaw. However, The Government Maintains Some Reservations About Interfering In The Personal Affairs Of Any Community Without The Community's Initiative And Consent. A Listing Of Specific Reforms Is Presented Below.

1. Convention On The Elimination Of All Forms Of Discrimination Against Women (Cedaw)
2. Prenatal Diagnostic Testing Ban
3. The Sexual Harassment Of Women At Workplace (Prevention, Prohibition And Redressal) Act, 2013
4. Hindu Succession Act, 1956 (Amended In 2005; Gives Equal Inheritance Rights To Daughters And Sons – Applies To Hindus, Buddhists, Jains And Sikhs)
5. Muslim Personal Law (Shariat) Application Act Of 1937, (The Inheritance Rights Are Governed By Sharia And The Share Of Females Are Less Than Males As Mandated By Quran)

State Initiatives To Reduce Gender Inequality:

Different States And Union Territories Of India, In Cooperation With The Central Government, Have Initiated A Number Of Region-Specific Programs Targeted At Women To Help Reduce Gender Inequality Over The 1989-2013 Period. Some Of These Programs Include Swarnajayanti Gram Swarozgar Yojana, Sampoorna Garmin Rozgar Yojana, Awareness Generation Projects For Rural And Poor Women, Condensed Course Of Education For Adult Women, Kishori Shakti Yojana, Swayamsidha Mahila Mandal Programme, Rashtriya Mahila Kosh, Support To Training And Employment Programme For Women, Swawalamban Programme, Swashakti Project, Swayamsidha Scheme, Mahila Samakhya Programme, Integrated Child Development Services, Balika Samridhi Yojana, National Programme Of Nutritional Support To Primary Education (To Encourage Rural Girls To Attend Primary School Daily), National Programme For Education Of Girls At Elementary Level, Sarva Shiksha Aabyhiyan, Ladli Laxmi Yojana, Delhi Ladli Scheme And Others. Bombay High Court, Recently In March 2016 Has Ruled Out A Judgement That "Married Daughters Are Also Obligated To Take Care Of Their Parents". This Is A Very Bold Step Towards Breaking The Traditional Norms Of The Defined Roles In The Society. Also This

Shall Also Motivate Women To Be More Independent Not Only For Themselves But Also For Their Parents.

Inequality Between Genders Is The Main Issue For Poverty, Especially In The Undeveloped Countries; There Is Definitely Still A Large Difference In Basic Human Rights, Resources, Economic Opportunity, And Political Rights Around The World. What Has Happened In The Past Certainly Impacts The Present, And Where We Are Today Is A Direct Effect Of Past Events. Feminist People Hold That Women Are Oppressed By Gender Roles That Are Products Of Social, Historical, And Cultural Factors, And Are Very Concerned With Equal Rights For Women. They Had The View That Biology Is Not Destiny And That Therefore, Stratification By Gender Is Wrong And Should Be Resisted. This Article Shows The Ways In Which Society Preaches About Gender Equality; However, In Matters Of Practice, Women Are Treated Unfairly In That They Are Treated With Less Respect Than Men In Regards To Their Education Level, Workplace Status, And Society In General From A Feminist Perspective.

Traditional Roles Of Men And Women :

The Traditional Roles Of Men And Women Dictate The Focus Of That Which Boys And Girls Learn In School. Thus, If Girls Continue To Be Sidestepped When Considering Technical Work, Women Will Never Have A Stronghold In The Technical Fields, And The Traditional Views Will Never Change. These Stereotypical Roles Must Be Assessed In Order To Resolve This Problem, And Girls Must Be Motivated To Pursue More Technical Careers. Focusing On Girls' Educational Achievements And Career Aspirations Allows Society To Ensure Women Economic Security, A Better Quality Of Life, And More Career Choices. As A Result, The Need For Social Welfare Will Decrease, Since Most Families In Poverty Are Headed By Women With Inadequate Education. Thus, Pinpointing More Even-Handed Educational Techniques Will Not Only Improve The Lives Of Individual Women, But Will Also Advance The Community As A Whole As Having More Valuable Contributors To The Community.

The Journey Of Gender Bias And Where We Are Now :

Over The Years, Women Have Come A Long Way. In The Past, Women Did Not Have A Say In Anything, They Figuratively Had No Voice. Today There Is Much More Equality Between The Genders; However, It Still Is Not Sufficient. Women Lack Equal Access To National Decision-Making; Men Outnumber Women In Every Legislature In The Entire World. In 2004, Women Held Only 16 Percent Of Seats In Parliaments Or Congresses, And In Some Countries In The World Today, Women Are Not Even Allowed To Vote. Women Are Still Underrepresented In Law And Business, The Careers From Which Most Politicians Come From. Women Are Engaged In The Politics Of Their Local Communities, As Well As Internationally. The Irregular Hours Needed To Run For A Political Office Will Interfere With A Women's Role As A Mother Since Women Are Known As The Childcare Providers And Housekeepers, And Men Are The Workers Outside The Home. Men Have Been Unwilling To Include Women In Decision Making Or As Viable Candidates In Order To Keep Their Positions In Power; However, This Generation Is Likely To Mark A Fundamental Change In Women's Political Participation.

Will Gender Bias Be Present In The Future ?:

Although Women Enjoy Fundamental Rights Today, Gender Inequality Continues To Play A Central Role In Social Life. In Some Instances, It Can Even Be A Life Or Death Matter. Women Are Breaking Through The Stereotypes And Playing A Greater Role In The Decisions Making About Our Social Institutions. They Are Also Breaking Through The Role Models That Lock Males Into Male Activities, And Pushing Females Into Roles Considered Feminine. Both Males And Females Will Be Free To Feel, And To Express Needs And Emotions That Present Social Arrangements Which Deny Them If We Overcome The Obstacles And Abandon Traditional Stereotypes. This Way Males And Females Will Have A New Perception Of Themselves And One Another. Society Constantly Promotes Gender Equality And How Males And Females Receive The Same Treatment And Salary For The Same Jobs. If One Looks Into All Of The Facts, We Can Clearly See How This Is Certainly Untrue, And Definitely An Issue That Needs To Be Fixed. Distinctions Between The Sexes Will Definitely Not Change; However, There Is No Reason For Biological Differences To Be Translated Into Social Inequalities. As Women And Men Develop A New Consciousness Of Themselves, And Of Their Own Unique Qualities, Relationships Between Them Will Change. As Structural Barriers Fall And More Activities Become Degenderized, Both Male And Females Will Be Free To Pursue Activities That Are More Compatible With Their Abilities And Desires As Individuals.

Findings Of The Study:

1. Globalization, Liberalization And Other Socio - Economic Forces Have Given Some Respite To A Large Proportion Of The Population. However, There Are Still Quite A Few Areas Where Women Empowerment In India Is Largely Lacking.

2. There Needs To Be A Sea – Change In The Mind Set Of The People In The Country. Not Just The Women Themselves, But The Men Have To Wake Up To A World That Is Moving Towards Equality And Equity. It Is Better That This Is Embraced Earlier Than Later For Our Own Good.
3. There Are Several Government Programmes And Ngos In The Country, There Is Still A Wide Gap That Exists Between Those Under Protection And Those Not.
4. Poverty And Illiteracy Add To These Complications, The Empowerment Of Women Begins With A Guarantee Of Their Health And Safety.
5. Empowerment Of Women Could Only Be Achieved If Their Economic And Social Status Is Improved. This Could Be Possible Only By Adopting Definite Social And Economic Policies With A View Of Total Development Of Women And To Make Them Realize That They Have The Potential To Be Strong Human Beings.
6. In Order To Create A Sustainable World, We Must Begin To Empower Women.

Conclusion:

There Is Extreme Violence Against Women Around The World Which Includes: Forced Prostitution, Rape, Foot Binding, Wife Beating, Honour Killings, And Female Circumcision. Some Of These Practices Are Generally Ignored By The Police Because They Are Viewed As Family Matters. In Everyday Life, There Is General Devaluation Of Femininity, And Male Dominance Of Conversations. Accusations Of Femininity Were Used As Motivating Insults To Soldiers During The War, And The Same Phenomenon Occurs In Sports, Where Coaches Insult The Boys Who Are Not Playing Well. Everyday Conversations Between Men And Women Mirror Their Relative Positions Of Power In Society, And One Can See This Because Men Interrupt A Conversation To Control Changes In Topic, And Would Rather Not Talk About Social Equals. Canadian Women Are Developing A Prominent Presence In Communities Across The Country In Sports Of All Types, Professionally And School Related. Our National Sport, Namely Hockey Is Now A Field For Both Men And Women; For Example How The Canadian Women's Ice Hockey Team Won The Gold Medal At The 2002 Winter Olympics In Salt Lake City. Although There Are Still Some Downfalls Since Women's Sports Are Still Under Funded, And How Most Equipment Are Not The Right Fit For Women Since They Are Intended For Men, These Challenged Are Not Keeping Women From Participating. The Traditional Roles Of Men And Women Did Work At One Point In Time; However, Those Days Are Long Gone, And Changes Need To Be Made. Our Current Society Is Full Of Smart Minds, And There Is No Reason For Gender Inequality To Exist. Let's Be Smart About Things, And Treat Each Other With An Equal Amount Of Respect.

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Gender Inequality in India

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ABSTRACT

For Decades, Discrimination Against Men And Women Has Existed In India, Hurting Both Genders' Livelihoods. Despite The Fact That India's Constitution Guarantees Equal Rights To Men And Women, The Gender Divide Continues. In India, Gender Discrimination Refers To Disparities Between Men And Women In Health, Education, Economy, And Politics. A Possible Source Of Gender Imbalance Is The Social Stigma That Women Are Housekeepers And Should Be Confined To The Four Walls Of The House. For The Sake Of The Family's Reputation, They Should Not Speak Out About Their Money. In Patriarchal Civilizations, Men Are Given A Lot Of Weight. The Patriarchal System In Indian Society Is The Primary Cause Of Gender Imbalance. Patriarchy, According To Sylvia Walby, Is "A System Of Social Structure And Practices In Which Males Govern, Oppress, And Exploit Women." Women's Exploitation Has Long Been A Cultural Phenomenon In Indian Society. Our Religious Beliefs, Whether Hindu, Muslim, Or Any Other Religion, Legitimize And Condone The Patriarchal Society.

Keywords: Causes, Measures To Overcome, GDI

Introduction

The practice of gender disparity is a well-known phenomenon. The word "gender inequality" refers to the apparent or real unequal treatment of persons depending on their gender. It affects every country in the globe in some manner. Gender disparity is caused by socially established gender roles that are based on cultural disparities. Gender inequality is a kind of societal discrimination, even if there exist biological disparities between men and women. Women have made significant progress in many sectors throughout the years, with notable success in closing some gender inequalities. Nonetheless, the damaged society in which we live is marked by a profoundly uneven distribution of the weight of adversity between men and women.

Causes For Gender Inequality In India

Gender equality is a challenging goal to achieve in India. A girl kid has been viewed as an unpleasant being and a burden that parents would wish to be free of from the beginning of time.

1. Poverty

In India, women account for 70% of the 30% of the population living in poverty. Poverty among Indian women is caused by a lack of economic opportunity and autonomy, as well as a lack of access to economic resources such as finance, land ownership, and inheritance, as well as a lack of access to education and support services and a lack of involvement in decision-making. Women's economic condition is no better, and males continue to have a greater portion of the pie.

2. Illiteracy:

Despite noteworthy efforts by governments throughout the world to increase basic education, there are around 960 million illiterate individuals, with women accounting for two-thirds of the total. Girls' educational development is modest, and gender disadvantages continue at the elementary, upper primary, and secondary levels of schooling. Girls make up 43.7 percent of primary school enrolment, 40.9% of upper primary school enrolment, 38.6% of secondary school attendance, and 36.9% of degree and higher education enrolment.

3. Lack of Employment Facilities:

Within a family, rights and responsibilities are not fairly allocated. The traditional division of labour and male ownership of assets diminish women's motivation to try new things. Furthermore, childbearing has significant ramifications for women's engagement in the labour force.

4. Social Customs, Beliefs and Practices:

Men are seen as the primary providers and guardians of a family, whilst women are seen as merely providing assistance and tending to the hearth. The preference for boys over daughters is a complicated phenomena that still exists in many locations. Sons, particularly in business circles, are seen as economic, political, and religious assets, whereas girls are regarded as liabilities. Many people believe that sending a girl kid to school is an unnecessary financial burden because she will eventually be married off and moved to another household.

5. Social Altitude:

Despite significant social and technical progress, women continue to be victims of exploitation, superstition, ignorance, and social crimes in our society. Perhaps a viable source of gender gap is the social stigma that women are housekeepers and should be restricted to the four walls of the house.

6. Lack of Awareness of Women:

The majority of women are ignorant of their fundamental rights and talents. They also lack a knowledge of how socioeconomic and political forces influence them. Because of their ignorance and unawareness, they tolerate all forms of discriminatory behaviours that exist in our family and society.

7. Pink-Colorization of Jobs: Women are mainly viewed suitable for "pink-collar positions," such as teachers, nurses, receptionists, babysitters, lecturers, and other female-dominated occupations. This limits their options in other areas.

8. Discrimination at Work: Companies want to hire more young women since it is widely accepted that the work-family environment, marriage, and maternity leave drives a married woman to depart.

9. Dowry system:

Another institution that disempowers women is the dowry system, which involves a financial or in-kind transfer from the bride's family to the groom's family at the time of marriage. Dowry has been progressively increasing across all regions and socioeconomic strata over time.

Legal and Constitutional Safeguards Against Gender Inequality

1. Constitutional safeguards:

- The Indian Constitution encourages good initiatives to address gender inequity.
- The Constitution's Preamble mentions the aims of attaining social, economic, and political justice for all people, as well as ensuring equality of position and opportunity for everyone.
- Article 15 of the Constitution prohibits discrimination on grounds other than religion, race, caste, or place of birth, and enables the state to establish particular provisions for women and children.
- The Directive Principles of State Policy also include a number of clauses that assist women and protect them from discrimination.

2- Legal safeguards: The Parliament has also approved a number of protective legislations aimed at ending women's exploitation and ensuring their equality in society. **The Sati (Prevention) Act, 1987** was enacted to abolish and make punishable the inhuman custom of Sati.

- The Dowry Prohibition Act of 1961, which made dowry illegal.
- The Special Marriage Act of 1954, which grants legal status to married couples who marry from different castes or religions.

Various initiatives taken so far by the Government towards gender equality in India:

A. Legal provisions:

1. The Equal Remuneration Act of 1973 ensures that men and women workers are paid equally for work of similar kind. The Unorganized Employees' Social Security Act 2008 was adopted by the government to provide social security to workers in the unorganized sector, including women.
2. The Maternity Benefit Act of 1961 governs women's work in specific enterprises for a length of time before and after childbirth, as well as maternity and other benefits.
3. The Sexual Harassment of Women at Workplace (Prevention, Prohibition, and Redressal) Act, 2013, was passed, which covers all women, regardless of age or employment status, and protects them from sexual harassment in all workplaces, whether organized or unorganized, in the public and private sectors.
4. Women become absolute proprietors of their possessions under Section 14 of the Hindu Succession Act, 1956. In 2005, the law was changed to offer women the same rights as males when it came to inheriting family property.

B. Government Schemes:

1. Support for the Training and Work Program for Women (STEP), which aims to provide disadvantaged and asset-less rural and urban poor women across the country with long-term employment and income.
2. Rashtriya Mahila Kosh (RMK) would give financial services to disadvantaged women in order to improve their socioeconomic status.
3. Strengthening the comprehensive procedures that support women's all-round development through the National Mission for Empowerment of Women (NMEW).
4. A one-stop shop to give comprehensive support and help to women who have been victims of abuse.
5. The Sabala Scheme for the comprehensive development of adolescent females aged 11 to 18.
6. The Indira Gandhi Matritva Sahyog Yojana (IGMSY) Scheme is being implemented as a Conditional Maternity Benefit for pregnant and lactating women in order to improve their health and nutrition status and create a more enabling environment by providing cash incentives to pregnant and nursing mothers to partially compensate for wage loss both before and after delivery.

7. **Beti Bachao Beti Padhao (BBBP):** To address the falling Child Sex Ratio (CSR) and associated challenges of women's empowerment throughout their lives. The Ministry of Women and Child Development, the Ministry of Health and Family Welfare, and the Ministry of Human Resource Development collaborated on it.
8. **The Pradhan Mantri Matru Vandana Yojana (PMMVY),** formerly known as the Maternity Benefit Programme, aims to enhance the enabling environment by offering monetary incentives to pregnant and nursing women who improve their health and nutrition.
9. **National Nutrition Mission (NNM):** strives to achieve a "Suposhit Bharat" by increasing the nutritional condition of pregnant women and breastfeeding mothers, as well as reducing anaemia in women and children.
10. **Mahila e-Haat** is a one-of-a-kind direct online digital marketing platform for female businesses, SHGs, and NGOs.
11. These Acts include the Pradhan Mantri Mahila Shakti Kendra, which aims to empower rural women via community engagement in order to create an atmosphere where they may reach their full potential.

Gender Development Index

- Using the same component indicators as the HDI, the GDI assesses gender gaps in human development accomplishments by accounting for discrepancies between men and women in three core aspects of human development—health, knowledge, and living conditions.
- The GDI is the ratio of female and male HDIs determined independently using the same methods as the HDI.
- The GDI is a direct measure of the gender gap, displaying the female HDI as a percentage of the male HDI for 160 countries.
- Based on the absolute divergence from gender parity in HDI values, countries are divided into five categories.

CONCLUSION

Gender inequality is the separation of people based on their gender. A person's gender can be either masculine or feminine. Genders have been perceived differently throughout history based on their sexes, strengths, abilities, and competence to perform a task. Inequalities are most visible in the job and at home. Today's youth may contribute to the eradication of this problem through –Providing high-quality education Integration into society Increasing the number of women employed Participating in active politics and social activities with them Organizing social assistance programmes Increasing parental awareness Scholarships for females. Disseminating information on child abuse and violence. Abortions and sex identification must be abolished. Political advancements in the field of social welfare. Promoting non-governmental organizations (NGOs) in the fight against gender inequality.

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Gendering Public Policy

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Abstract

Gender equality requires enjoyment by women and men of the socially valued goods, opportunities, resources & rewards. Gender equality suggest that, women & men have equal life chances. National policy for gender equality aims to shift national policy making & implementation from a gender neutral position. Which presumes that women & men always access all socially valued goods equally. The policy framework suggest that women & men need to have equal opportunities to work together in partnership to achieve gender equality. Eliminating barriers to equal participation in society for women & men Will translate into sustainable Human & National development.

Keywords: gender, equality, public policy

Introduction:

A gender perspective is important for the very simple reason that all policies impact on men and women's lives in one way. Because of economic and social differences between men and women, policy consequences, intended and unintended, often vary along gender lines. It is only through a gender analysis of policy that these differences become apparent, and solutions devised. Public policy has the capacity to either perpetuate or eliminate discrimination and gender inequality. It is only by making gender a central consideration in the development and implementation of public policy can hope to advance gender equality and women's human rights in India. An important place to start is examining how as public servants, can address gender equality and women's rights in public policy. The purpose of asking the woman question is to uncover the gender implications of public policy that might otherwise appear to be neutral or objective. Asking this question helps us to understand better how law and public policy 'fails to take into account the experiences and values that seem more typical of women than of men, or how existing legal and policy standards and concepts might disadvantage women'. As public servants, it is important that also sensitive to the multiple, often invisible, forms of exclusion that many women face based on their race, their ability, their sexual orientation etc...

Analysis of Gender and Public Policy

The risk in failing to do so is that public policy responses will not only perpetuate existing forms of oppression against women and limit women's and men's autonomy, but will also create new forms of gender oppression and undermine broader efforts to achieve equality. Analyzing public policies and government programs based on gender perspectives are,

1. The analysis at first, involves the identification of initiatives that include women as part of the beneficiary public, either as the specific focus of the government action, or as a segment attended by broader programs, with specific or differentiated attention.
2. Second, having as a reference the agenda of questions and proposals elaborated by social movements and feminist entities and by women's movements in recent decades in India, it seeks to verify to what degree these initiatives indicate a recognition, by the part of government, of the gender differences and also, if these initiatives incorporate the perspective of gender.
3. Public policy involved implementing changes not only in the political regime but also at the level of the State in action, in order to overcome essential characteristics of the standard of state intervention that was characteristic of the previous period. These characteristics were:
4. Financial and decision-making centralization in the federal sphere
5. Institutional fragmentation
6. The administration of social policies based on a financial logic, which led to the segmentation of services and the exclusion of broad contingents of the population from access to public services
7. Sectoral action
8. Penetration of state structures by private interests
9. A vertical standard of decision making and of management and bureaucratization of procedures
10. The exclusion of civil society from the decision making processes
11. The opacity and impermeability of policies and state agencies to citizens and users
12. The absence of social control and of evaluation.
13. The reform agenda in this new moment was structured around the following items:

14. Decentralization, seen as a democratization strategy, but also as a form of guaranteeing the most efficient use of public resources.
15. Establishment of initiatives aimed at a broader public. Priorities for action (focalization or selectivity, due to urgent demands associated to the crisis and to the adjustment process).
16. New forms of articulation between State and Civil Society, including the democratization of decision-making processes but also the participation of civil-society organizations and the private sector in the provision of public services.
17. New forms of management of public policies and government institutions, in order to guarantee greater efficiency and effectiveness to state action.

Gender agenda articulated has been shown, the broad changes in the relationship between State-Society that took place in the country in recent decades. This agenda includes various orientations in the field of public policies in followings,

1. **Violence:** Creation of programs that serve women who are the victims of domestic and sexual violence, including complete attention (legal, psychological and medical) and the creation of shelters. Formulation of policies that articulate measures in the field of assistance and public safety, including the application of more effective sentencing and preventive measures.
2. **Healthcare:** Effective implementation of the Program for Integral Attention to Women's Health with the development of actions to provide healthcare for all phases of a woman's life, including care for mental and occupational health, actions to control sexually transmitted diseases, cancer prevention and family planning, in order to overcome the concentration on maternal and infant care programs.
3. **Children and adolescents:** Recognition of the rights of girls and adolescents, by means of integral care programs, with emphasis on girls and adolescents in situations of personal and social risk, girls who are "in the streets" and those who are victims of sexual exploitation, living in prostitution and who are exposed to drugs.
4. **Generation of employment and income (fighting poverty):** Support for productive projects aimed at training and organization of women, for the creation of permanent jobs for the feminine segment of the population and to bolstering family income. Inclusion of activities aimed at the female population in programs to generate employment and income. Guaranteed access to credit for the creation or sustenance of small businesses and associations. Incorporation by these programs of the perspective of overcoming the sexual division of labour.
5. **Education:** Guaranteed access to education. Reformulation of text books and of curricula in order to eliminate discriminatory references to women and offer an increased awareness of the rights of women. Training for men and women teachers to include a gender perspective in the educational process. Extension of the provision of day-care centres and pre-schools.
6. **Labour:** Guarantee labour rights and combat discrimination at the various levels of public administration and oversight of the private sector. Recognition of the value of nonremunerated work and minimization of its burden on women, by creating social facilities. Creation of professional training programs.
7. **Urban infrastructure and housing:** Construction of urban facilities that focus on women such as day care and other urban facilities and services such as healthcare clinics, housing and basic sanitation. Women continue to perform a central role in relation to the issues that affect the sphere of reproduction, and their "centrality" in the participation in these areas in the implantation of public policies should be recognized. Guarantee access to housing ownership.
8. **Agrarian Question:** Recognition of the relative rights of women in rural areas, in policies for land distribution, agrarian reform and agricultural credit. Access to land ownership, in land distribution programs. Access to credit in programs to support rural production.
9. **Incorporation of the perspective of gender in all public policies:** demanding the incorporation of a gender perspective by all public policies (in transversal perspective) and that it be a focus of specific policies, guaranteeing that the problematic of women be considered every time that a policy is formulated and implemented.
10. **Empowerment:** Opening of decision-making spaces to women's participation to guarantee that they actively influence the formulation and implementation of public policies. Creation of conditions of autonomy for women, so that they come to make decisions about their own lives. This involves changes in power relations in the various spaces in which they are inserted: domestic space, at work etc.

Suggestion and Conclusion

The broadening of the role of sub national governments in the formulation and implementation of public policies in recent years has been accompanied by the inclusion of new themes in the field of action of state and local governments. The agenda of gender or the incorporation of the perspective of gender, understood as an action that promotes the reduction of inequalities between men and women. There are programs that, although they focus on women or those that aim specific modules at them, wind up repeating gender inequalities, reaffirming a protected and subordinate position for women in both public and private space. Most of the initiatives analyzed show, however, convergences with the gender agenda and with the priorities defined by the women's and feminist movements in recent decades. In the formation of this agenda, a tension is identified between these two lines. The first considers women, above all, from the perspective of their function in the family, and understands that public policies should invest in women for the multiplying effect local adaptations they have on their family and on society as a whole. Among the initiatives analyzed, healthcare programs, focusing on the maternal-infant segment, generally the inclusion of the issue of gender in the agenda of sub national governments or its incorporation by policies and government programs, even if not made explicit in the government agenda occurs by influence of different actors, with variations from field to field. The policies and programs analyzed appear to suggest that, between the invisibility of woman and their needs and demands and government action resulting from an "awareness of gender" - which incorporates the perspective of gender in a systematic and generalized form - there is an intermediary ground, associated to an incremental process of transformation, in which some themes on the gender agenda and some of the approaches proposed by women's movements and entities are gradually incorporated, perhaps opening the route for deeper transformations.

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Redefining Lives: Empowering Third Gender In Central Kerala

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Abstract

Gender Study Is An Interdisciplinary Academic Field That Focuses On The Complex Interactions Of Gender With Other Gender Identity Markers Such As Race, Ethnicity, Sexuality, Nation And Religion. Gender Identity Is One Of The Most Fundamental Problems Faced By People In All Societies. Gender Discrimination And Gender Determination Are Two Aspects Of This Problem. Usually Society Recognizes Ones Gender By His Or Her Birth. However, There Are Communities That Reject This Traditional Gender Determination Practice And Consider Their Gender At Birth As False Or Incomplete. Those People Who Adopt The Behavioral Patterns, Dressing Style And Expressions Of The Opposite Gender Is Termed As Transgender And Those Who Have Change Their Sex Through Sex Reassignment Surgeries And Other Medical Treatments. Third Gender Or Third Sex Is A Concept In Which Individuals Are Categorized, Either By Themselves Or By Society, As Neither Man Nor Woman. It Is Also A Social Category Present In Societies That Recognize Three Or More Genders. In Different Cultures, A Third Gender May Represent Very Different Things. Third Genders Are Still Fighting For Creating Their Own Identity And Space In The Society.

Keywords: Third Gender, Empowerment, Kerala

Introduction

Gender Identity Is One Of The Most Fundamental Problems Faced By People In All Societies. Gender Discrimination And Gender Determination Are Two Aspects Of This Problem. Gender Identity Is The Personal Sense Of One's Own Gender. Gender Identity Can Correlate With Assigned Sex At Birth Or Can Differ From It. All Societies Have A Set Of Gender Categories That Can Serve As The Basis Of The Formation Of A Person's Social Identity In Relation To Other Members Of Society. Third Gender Is A Concept In Which Individuals Are Categorized, Either By Themselves Or By Society, As Neither Man Nor Woman. Some Scholars Have Used To This Term As Stipulate Sexual Orientation, While Others Considered As It Is Male Spirit In Female Body. The Transgendered People Are Known By Various As Local Name Such As Hijra, Kothi, Arvani, Thirunangai, Jogtas Or Jogppas, Shiva Shakthy Etc.It Is Also A Social Category Present In Societies That Recognize Three Or More Genders. In Different Cultures, A Third Gender May Represent Very Different Things. Transgender People Face Discriminations In The Public And Private Sphere Such As Family, Space, Working Places And In Accessing Public Accommodations And Health Care. In Many Places They Are Not Legally Protected From This Kind Of Discriminate. Their Vulnerabilities, Frustrations, And Insecurities Have Been Historically Overlooked By Mainstream Society. In India Mainstream Society Does Not Accept Others Beyond The Male-Female Gender Norm. Those Who Live Beyond This Continuum Are Transgender Communities Historically Exist In Many Subject To Harassments And Abuses. Most Of Them Seem To Be Reluctant To Recognize This Community Because They Are Obsessed With The Idea Of Gender Dichotomy And Are Unmindful Of The Existence Of The "Third Gender." Their Primary Need Is For Recognition From Their Families As Well As The Communities In Which They Live And The Government's Confirmation Of Their Identity As Female Or "Third Gender" Category. The Word Transgender, Derived From Latin Can Be Divided Into Two Parts: Trans And Gender. Gender Identity Refers To A Person's Internal Sense Of Being Male, Female Or Something Else, Gender Expressions Refers To The Way A Person Communicates Gender Identity To Others Through Behavior, Clothing, Hairstyles, Voice Or Body Characteristics. Trans Is Sometimes Used As Short Form For Transgender. While Transgender Is Generally A Good Term To Use, Not Everyone Whose Appearance Or Behavior Is Gender Nonconforming Will Identify As A Transgender Person. Transgender Theory Is An Emerging Theoretical Orientation On The Nature Of Gender And Gender Identity In Understanding The Lived Experiences Of Transgender And Transsexual Individuals. It Is Distinct In Emphasizing The Importance Of Physical Embodiment In Gender And Sexual Identity. Transgender Theory Integrates This Embodiment With The Self And Socially Constructed Aspect Of Identity Through The Lived Experiences Of Those With Intersecting Identities.

The Emergence Of Transgender Theory Comes From Feminist And Queer Theories That Used Social Constructivist Approaches To Challenge Essentialist Ideas That Maintained The Oppression Of Certain Gender And Sexual Identities. Transgender Theory Is Also Applied To Specific Issues Of Understanding, Working With And Empowering Transgender Persons And Building Coalitions Between Them And Other Socially Oppressed Groups. Transgenderism Can Be Defined As The Breaking Of Gender Roles And Gender Identity / Or Going Across The Boundaries Of Gender To Another Gender. Transgender Typically Express Gender Identities Outside Traditional Heteronormative Definitions, But May Have Little Or No Intention Of Having Sex-Reassignment Surgeries Or Hormone Treatments. Transsexualism Is Defined As Innate And Biological, Not Chosen, Therefore Deserving Of Both Social And Legal Recognitions. Transgenderism Presents Special Challenges To Both Feminist And Queer Theories. A Feminist Theoretical Approach To Transgenderism That Retain An Essentialist View Of Gender Would Clearly Be Problematic. The Social And Psychological Meaning Of Being Able To Modify One's Body With Regard To Gender Would Also Be Problematized.

Queer Theory Emerged In The Early 1990s Out Of The Fields Of Queer Studies And Women's Studies. Queer Theory Scholars Have Developed Theories Which Suggest That: Gender Is Fluid, Flexible And Subject To Change. People Bring Gender Into Being Through Gender Acts. Such Acts Are Not Necessarily Deliberate Or Consciously Chosen, But Are The Repetitive Practices That Perpetually Reproduce Gender. Queer Scholars Reject The Idea Of A Stable Gender Identity. The Idea Of Having A Central Essential Identity Is Just An Illusion, Created By Our Performances Of Gender.

Gherovici, Queer Theory Is, An Expansive Intellectual Undertaking That Includes Trans Within Its Purview, And That Enables A Productive Distinction Between Homosexual And Transgender Subjectivities. Corbett Accords Queer Theory, Along With Feminism And Social Philosophy, A Central Role In Contemporary Psychoanalysis Alongside Its Foundational Freudian Tenets; He Finds In This Happy Confluence Of Perspectives A Set Of Insights Into Gender's Contingency And Variability That Is Eminently Capable Of Positively Recognizing And Accommodating Tran's Gender Non-Conformities.

Kaplan Offers A Less Robust Account Of Queer Theory, Equating It With A Critique Of Gender Binarism That Points Out The "Blockiness" Of Such Categories As Man, Woman, Gay, Straight And Bisexual; Transgender, Which She Equates With A Greater Investment In Categorical Fixity And A Less Flexible Mode Of Inhabiting The Categories Through Which Social Life Is Lived, Therefore Falls Outside Queer Theory As She Understands It. A Key Part Of Queer Theorizing In Delinking Gender, Sex And Sexuality By Showing That These Elements Do Not Have A Linear Relationships To Each Other Based On Biology. Queer Theory Also Suggests That Biological Sex Is Discursively Constructed, Rather Than An Absolute Reality Based In Biology Or Nature. This Moves Beyond The Feminist View That Sex Is Biological And Gender Is Social. Theorists Have Suggested That The Way We View Gender, Gender Roles And Gender Norms Dictates The Way We View Bodies, Not The Other Way Around. For Judith Butler, The Linguistic Norms We Apply To Talk About Sex, Sex Organs And The Body Themselves Create The Idea Of Bodily Sex. Some Theorists Argue That The Idea Of Male And Female Bodies With Definitely Different Organs. Hormones And Chromosomes Is An Understanding That We Have Created Through Language And Through The Social Meanings We Inscribe On The Body.

Realization Of Self Identity

The First Stage In The Process Of Realization Of Aspired Gender Identity Starts With Childhood. The Child Recognizes The Difference In Perception Of Self And Misalignment With Gender At The Age Of Nine To Ten Years (Studying In Class 4 Or 5). The Outward Expression Of Gender Is Through Gender Specific Dressing, Performance Of Roles In The Society, Manners, Attraction To Opposite Sex And So On. The Male To Female Transgender Remembered That They Always Befriended Girls And Tried To Be Around Them As Presence Of Masculine Entities Threatened Them. This Phase Of Life They Realized That There Is A Mismatch Between Their Assigned Gender And Their Performance Of Gender. This Was Catalyzed By The Various Experiences Of Ridicule, Harassment And Abuse Which Could Be Seen As The Reaction Of The Society Towards Their Gender Non Conforming Nature Due To Deep Rooted Patriarchal Notions Of Understanding Gender. In The Second Stage The Transgender Person Tries To Explore Their Identity Further. They Seek Out For Different Means Of Gender Expression To Comprehend Their Gender Identity Better. The Urge To Express Their Gender Is Strong And They Find Various Methods Of Expression. This Is Also The Phase That Is Filled With Fear Of Stigma And Alienation From The Society As The Individuals Testified That The Negative Home And School Environment In This Phase Had Detrimental Effects On Realization Of Their Identity. Tran's Men Who Transitioned From Female To Male Identity Could Engage In Only Subtle Ways Of Expression Of Their Gender At This Stage. The Expectation From A Girl To Be Feminine Is Imposed On Them From A Very Young Age And This

Societal Pressure Has Made It Difficult For Transgender Men In This Stage To Express And Satisfy Their Aspirations. Hence Their Non Conformity Which Results In Non Compliance To The Various Social Expectations With Regard To Mobility, Dressing And Conduct Makes Them Outcaste. The Culminating Stage Of Identity Realization Of A Transgender Person's Life Is When They Establish Their Gender Identity And Perform Their Desired Gender In The Place They Choose To And Want To. They Find A Position In The Spectrum Of Gender Identities Which Best Suits Their Gender Expression And Live True To The Understanding Of Self. They Make A Niche For Themselves In The System. The Enhanced Confidence And Integrity Due To Improved Coherence With Body And Mind Is An Important Entity In The Checklist At This Stage. The Physical Transition Could Be In Stages And May Hap Open At Any Point In Life Across Any Of The Phases As And When The Financial Situation Allows.

Historical Evolution:

Transgender Persons Had Been Part Of Indian Society For Centuries. There Was A Historical Evidence Of Recognition Of "Third Gender" Or Persons Not Confirm To Male Or Female Gender In Near The Beginning Writings Of Ancient India. The Concept Of "Tritiyaprakriti" Or "Napumsaka" Had Been An Integral Part Of The Hindu Mythology, Epics, Folklore And Early Vedic And Puranic Literatures The Term "Napumsaka" Had Been Used To Denote The Absence Of Procreative Ability, Presented By Signifying Difference From Masculine And Female Markers. Thus, Some Of The Early Texts Extensively Deals With The Issues Of Sexuality And The Idea Of Third Gender Which Was An Establish Thought Therein. Transgender Played A Famous Role In The Royal Courts Of The Mughal Rule In The Medieval India. They Rose To Well Known Positions As Political Advisors, Administrators, Generals As Well As Guardians Of The harems. These Groups Of People Were Consider Clever, Trustworthy, And Fiercely Loyal And Had Free Access To All Spaces And Sections Of Population, Thereby Playing A Crucial Role In The Politics Of Empire Building In The Mughal Period. In The Second Half Of The 19th Century, The British Colonial Administration Vigorously Sought To Criminalize The Third Gender Community And To Deny Them The Civil Rights. They Were Considered To Be Separate Caste Or Tribe In Different Parts Of India By The Colonial Administration. Contemporary Period Transgender In India Is The Most Well Known And Popular Third Type Of Sex. In October 2013, India's Supreme Court Stated That Transgender Have Remained Untouchable In Society With Restricted Access To Education, Health Care And Jobs. The Justices Criticized The Government For Such Discrimination During A Hearing Of Public Interest Litigation Filed By The National Legal Services Authority. This Legal Entity Fights For The Rights Of Transgendered People. Social Activists Argue That Trans Genders Cannot Be Discriminated On Just Sex Alone, And They In Fact Fall Within The Socially And Educationally Backward Classification Quoted 15(4) Of The Constitution Of India. The Government Of India Introduced Many Welfare Policy And Schemes Like Documentation, Census, Issuing Identity Cards, Issuing Passports, Social-Economical Developments, Transgender Rights And Constitutional Protection For The Transgender Community. The Mahatma Gandhi National Rural Employment Guarantee Act (Mgnrg) Is A Major Initiative Of The 11th Five Year Plan Period Which Brought Employment Opportunities For Transgender People. The Ministry Of Housing And Urban Poverty Alleviation Is The National Urban Livelihood Mission And Health Care Facilities. The Social, Economic, Political Transformation, Housing, Legal Measures, Police Reforms, Legal And Constitutional Safeguards To Prevent Human Rights Violations Of The Transgender Community And Institutional Mechanisms To Address Specific Concerns Of Transgender People.

Journey Of Third Gender In Central Kerala

The Present Study Is An Attempt To Trace Out The Study Of 'Empoweringthird Gender' In Central Kerala. There Are Many Policies Formulated In Kerala To Promote The Developments Among The Trans Genders Community. This Study Seeks Into The Problems Facing The Trans Genders And It Tries To Find Out The Developments Among Trans Genders In Central Kerala.

In Kerala, Unlike Any Other States In India, They Are Not Considered Divine Or Are They Respected In Society. They Are Over Discriminated Against As They Lack Conformity To The Social Norms Of Kerala. The Prime Earning Methods Of Transgender Are Small Jobs, Sometimes Begging, Make Up Work, And Sex Work. This Results In Discrimination And Avoidance By The Society. It Is During This Worst Condition Of Transgenders, That The Kerala Government Brought Out The Transgenders Policy Which Helped Them To Choose Their Career Path And Freedom To Express Their Gender Identity. Social Justice Department Emphasized The Care, Protection And Empowerment On Transgenders Community.

There Are So Many Transgender Communities In Many Parts Of Kerala. They Live By Revealing Or Hiding Their Own Identity. Ernakulum Has The Largest Number Of Transgenders In Kerala. In Addition, Another Settlement Of Transgenders Community Is Located In Thiruvananthapuram And Calicut. There Are Few Peoples Is Located In Thrissur. Migration Of The Transgender To The Ernakulum

Is Expected To Take Place In 2014. By 2019 There Is An Increase In The Migration Of Transgender To This Area. Many Of Them Migrate To Find Out The Shelter For Themselves. They Move To Other Places As A Result Of Feeling Isolated From Family And Our Society. Many Peoples Who Came From Different Places Are Seen In Different Situations. Most Of The Tran's Peoples Came Here For Managing The Procedure Before The Sex Reassignment Surgery As Advanced. Many Of Them Migrated Here Without Any Physical Or Mental Maturity For A Tran's Woman, The Attractions Towards The Women's Clothing, Jewelers, And Makeup Often Brought Their Families Into A State Of Shame. The Ridiculous Calls Of Peoples Who Were Tired Of Neglect Have Made Them Fled To Ernakulum Or New Places.

Majority Of The People Came Here Due To The Lack Of Income And For Their Own Survival On The Land. The Main Factor Is That Attracts These Migration Of Transgender To Ernakulum Is The Possibility And Scope Of The Employment In The Metropolitan City In Kerala. They Have The Ability To Accept Changes Quickly More Than The Conservative Peoples In Rural Area. Another Important Factor Is That Attracts The Migration Of Transgender Peoples To Ernakulam Is The Activities And Organization Of Community Based. The Activities Of The Community Play An Important Role In Shaping Of Their Identity. The Community Developmental Organizations Lead Many Shelter Homes To Protect The Members Of Their Community. Another Group Among The Transgenders Community Came Here To Find Out The Customers For Sex Work. They Earn Minimum Wages Through The Sex Work. A Group Of People Who Had To Leave Their Born Land, They Want To Back To Their Soil To Live In Their Own Identity With Pride. Scope Of The Employment Is Other Factor That Attracts The Transgenders To Ernakulum.

The Problems Of Third Gender Community

The Transgender Community Is Living In Fear. According To Transphobic Attacks, Transgender Rights Activists 15 Allegedly Transphobic Attacks Including A Murder Have Been Reported In The State In The 9 Months Since August. People Whose Gender Identities Do Not Conform To The Sex They Were Born With Are Referred To As Transgender, And The Discrimination They Face Is Termed Transphobia. Transgender Right Activist Pinku Sangeeth Was Quoted By The Hindu As Saying That The Police Do Not Want Any Transgender People In The City And Have Been Targeting Them For A Long Time. She Claimed A Transgender Person Who Lived In The Lodge And Had Just Returned From Work Was Threatened With Arrest By The Policemen. A Trans Activist (Transmen) Vihaan Peethambar Says That A Majority In Kerala Police Hate Transgenders And It Results In Conflicts And Cases. Human Rights Activist And Lawyer Maya Krishnan Says, Police Try To Drive Them Away From Cities And Falsely Implicate Them In Fake Cases. It Is A Grave Human Rights Issue. He Also Believes That Such Government Programmes To Guide Gender Minorities Into The Main Stream Will Not Make Much Of A Difference Unless The Public And The Police Are First Sensitized. Twenty-Six-Year-Old Actor And Mimicry Artist, Named Surya Vinod Is A Transgender Who Once Eloquently Told Reporters, "I Am What I Am. I Want To Hide My Sexual Orientation And Pretend That I Am Man In Front Of Society" .Surya Knew That It Was Not Easy For The Transgendered People To Have Peace In Highly Conservative Kerala. Surya States That Transgender Minorities Are Harassed By Police And Public And So Many Have Moved To Cities Such As Mumbai Where There Is Sizable Transgender Population. Surya Acted In The First Transgender Film Made In Malayalam Language Released In 2012. In The Past, Indian Film Producers Did Not Dare To Uncover Transgender Realities In Society. First Of All Should Understand Why Gender Minorities Live In Lodges And Hotels. "Finding Accommodation Is Difficult For Them". Land Owners Won't Rent Out Homes. Reputed Hotels Will Not Give Them Rooms. Hence, They Are Forced To Find Refuge In Shady Hotels. A Transgender Person Has Been Homeless, Either Due To Housing Discrimination Or Family Rejection. Family Support Is Absolutely Critical For Transgenders. Suicide Increased In Transgender Adults Who Experienced A High Level Of Familial Rejection. The Risk For Alcohol Or Drugs Abuse Also Rose Much Higher In These Situations. Rejection From Family Members May Be Hypothesized To Have Negative Effects On Health Outcomes For Transgender Individuals For Two Reasons. First Familial Rejection In Itself Is A Stressor That Might Have Negative Impacts On Mental Health, Economic Security, And Resulting Health Behavior. Second, Family Rejection Deprives Transgender Individuals Of The Protective Buffering Effects That Are Usually Derived From Social Support From Close Others. Almost Half Of Transgender People Are Unemployed. Thejas Krishna A Transmen In Ernakulum Says That They Do Not Get Jobs, However He Is Working As A Social Activist. But They Do Not Get Salaried Professions. Sometimes, Find Earnings With Doing Cleaning In The Hotels. He Lives With His Cousin's Home. But He Doesn't Get Any Consideratio Majority Of The Transgender Peoples Working As Sex Workers. Sex Workers Appear To Be At Great Risk For Serious Health Problems And Drug And Alcohol Addiction. Though All Sex Workers Are At Risk For The

Problems Listed, Some Studies Suggest That Sex Workers Who Work On The Street Have A Higher Risk For Experiencing These Issues. Trans Gender Sex Workers Experiences High Degrees Of Discrimination Both In And Outside Of The Sex Industry And Face Higher Rates Of Contracting Hiv And Experiencing Violence As A Result Of Their Work.36% Of The Transgender Community In Ernakulum Having Participated In The Sex Work.

Majority Of The Peoples Who Identified As Transgenders Faced The Problem Of Identity Crisis At Puberty. This Created Hurdles For Continuing Their Education, Unable To Handle The Discrimination In The Places Of Education; They Are Branded As Dropouts, Lacking Qualification. Due To Lack Of Academic Qualification, They Do Not Have Market Value To Acquire Good Jobs Because Of Their Gender Identity. They Are Not Employed Anywhere. As A Result They Are Involved In Begging And Sex Work To Earn Income For Their Living. They Also Choose This Occupation As They Are In Need Of Finance To Fund Their Surgery For Change Of The Sex Organs. They Are Suffering Mental Problems, Due To The Lack Of Support From Family Of Friends. They Treated Them As Ridiculous. They Are Doing Jobs In Unsatisfied Areas, Which They Are Not Happy. Feeling Of Loneliness Due To The Lack Of Companion And Just The Lack Of Feeling Of Normality In Leading A Life, They Just Survive And Not Live Their Life.

Government Policies: Empowering Third Gender

The Honorable Supreme Court Of India (Vide Judgment Dated 15th April 2014) Has Firmly Established The Right To Equality And Equal Protection For Transgender Persons (Tgs) Under Article 14¹,15², And 16³ By Prohibiting Discrimination On The Ground Of Gender Identity. It Has Expanded The Scope Of The Term 'Sex' In Article 15 And 16, Which Till Recently Referred Only To Binary Genders Of Male And Female, To Include Tg As Third Gender. The Court Has Unequivocally Declared That Tgs Cannot Be Discriminated Against On The Ground Of Gender.

The State Policy For Transgenders In Kerala 2015 States That:

1. Society Where Men, Women, And Tgs Have Equal Rights To Access Development Opportunities, Resources, And Benefits';
2. The Right To Live With Dignity And Enjoy A Life Free From All Forms Of Violence;
3. The Right To Freedom Of Expression In All Matters That Affects Them;
4. Right To Equal Voice And Participation In Key Development Decisions That Shape Their Lives, Communities And The State.
5. Ensure That All Rights Of Tgs Are Protected And Enforced, Including The Right For Self-Identification Of Gender As Man, Woman Or Tg And The Right To Expression
6. Ensure Equal Access To All Service Of The Government.
7. Support Positive Discrimination To Address Inequalities In Areas Of Education, Health, And Public Appointments.

In Order To Ensure That The Tg Rights Are Protected, And To Mainstream Them Into Society, A State Tg That The Tg Justice Board And District Tg Justice Committees Are To Be Established Under The Department Of Social Justice, Government Of Kerala. The Policy Addresses The Right For People Belonging To Transgender Communities To Identify As 'Male', 'Female' And Third Gender. In 2016, The State Government Of Kerala Introduced Free Sex Reassignment Surgeries In Government Hospitals. Ernakulum District In 2016 Allocated A Part Of Its Budget Towards Employment And Skill Training Programs Of Transgender People. Education Plays An Important Role In Enhancing The Jobs And Economic Opportunities For All Peoples. Exclusion From Society, Poverty, Violence, Isolation, Mental Harassment And Other Discriminations Are Some Of The Important Factors Which Can Be Attributed To The Poor Participation Of Transgender Persons In Educational Activities. The 'Unusual' Growth Of A Feminine Boy Is Not Tolerated In Schools Where The Informants Often En Countered A Hostile Environment For Incompatible Sex-Gender Roles And Attitudes. They Often Experienced Loneliness And Abusive Treatment; For Example, They Were Not Allowed To Share With Classmates, Extending From The Classroom To The Playground. Feminine Attitudes Of The Informants Were Matters Of Jokes And Humiliation. Eventually They Could Not Stay In Schools, Resulting In Discontinuation Of Education Which Ultimately Diminished Future Employment Opportunities.

In 2016, The First Transgender School Opened In The City Of Cochin. The School Prepared Students For The 10th And 12th Standard Board Exams And Provided Vocational Skills Training. The School Welcomed 10 Transgender Students Ranging From Ages 25 To 50. Transgender Activist Vijayaraja Mallika, Who Was The Head Of The School, Stated 'The School Aims At Making Transgender People Eligible For Taking Decent Jobs And Living A Dignified Life. The Teacher Of The

School Was Also Transgender. The School Sought To Open More Opportunities For The Community To Gain An Occupation And An Education.

The Government Has Directed To All Affiliated Universities To Reserve Two Seats For Transgender Students In Under Graduate And Post Graduate Courses Subject To Fulfillment Of Qualification. An Order Issued By The Department Of Higher Education. Kerala's Transgender Community Welcomed This Move With Great Excitements. Theertha Sarvika (Transwomen), Daya Gayathri(Transwomen), Praveen Nath(Transmen) Who Hail From Transgender Community Who Came Up With A Petition To Reserve Seats For Transgender In University Courses' Daya Gayathri Was A Student Of B.A Economics At Maharajas College, Eranakulam, During 2013-2014 Academic Year As A Male Student. She Failed To Complete The Course Because Of Frequent Harassments From Some Of The College Mates. After The Sex Reassignment Surgery She Applied For B.A Malayalam At Maharajas College. Currently She Is The Trans Women Student In This College. Theertha Sarvika And Praveen Nath Also Joined In B.A English Literature At Maharajas College. Nandana (Trans Men) A Student Of Economics At Sri.C. Achutha Menon Govt College, Thrissur During The Academic Year 2018-2021.They Completed The Course. Rana, (Tran's Men) And Charunetra (Tran's Men) Was A Student Of History Department, They Were Ongoing Student In This College. Another Group Of Students Studying The Job Oriented Diploma Courses. The Department Of Sociology At St, Theresa's College In Ernakulam Has Been Conducting Communicative English Course For The Transgender.

Cochin Metro Rail Limited Have Offered The Jobs To The Transgender Community. Cochin Metro Rail Broke New Grand's In The Gender Equality Sphere, By Recruiting 23 Transgender For Its Operation Started In June 2017. The Metro Agency Is The First Government –Owned Company In India To Formally Appoint Them. The Better Educated Members Are Likely Posted At Ticket Counters, While The Rest Working In The House Keeping Section. Cochin Metro Gave The Training Duration Were Taken On Metro Stations And Were Introduced To The Various Facilities And The Functioning Of The Trains. Their Shelter Is Provided By Sahaja Social Welfare And Charitable Society And The Government Had Provided A Hostel Facility For The Employees In 'Jyothisbhavan' In Kakkanad.

In 2017, Clothing Brand Red Lotus Hired Two Transgender People To Model Sarees, Maya Menon And Gowrisavithri . This Gained A Lot Of Attention By Going Viral On Social Media. The Line Is Part Of Sharmila Nair's Collection 'Mazhavil' Or 'Rainbow ', Representing The Rainbow Colours Associated With Lgbt Rights And Is Dedicated To Transgender People.

The Government Medical College Hospital In Kottayam Opened A Clinic That Exclusively Attends To The Transgender Community In 2017. The Clinic Has A Panel Of Doctors Who Are Specialized In The Area. This Was The First Government Clinic Of Its Kind, And Focuses On Serving The Transgender Community, As Well As Opening Its Doors To Sex Workers. The Proposal For The Clinic Was Put Forward By The District Legal Services Authority After A Campaign Had Voiced Health Concerns For The Transgender Community. Government Hospitals In Kerala Offer Free Sex Reassignment Surgeries.

Kerala Held The First Ever Beauty Pageant For Transwomens. Dhwayah Arts And Cultural Society Organized The First- Ever Transgender Beauty Pageant In The State. Kerala State Sports Council Organized The First State-Level Sports. 100 Transgenders From 14 Different Districts Came To The State Capital And Took Part In The Sports Meet. India's First Gender- Neutral Football League Organized. On February 10, 2016 Cochin Witnessed A Historic Event When Women, Men And Transgender People Rubbed Shoulders To Play Foot Ball. Kerala Made Opportunity To Feature Tran's Women On A Magazine Cover For The First Time. Vanitha Became One Of The First Magazines In India To Have A Tran's Gender Person On The Cover. The State Has Pickup And Drop-Up Service Taxis Entirely Owned And Run By Transgenders.

Ruchi Mudra- Kerala's First Hotel By Transgenders In Eranakulam.

Hotel Ruchi Mudra Is The 'Dream Project' Of Six Transgender Entrepreneurs In Eranakulam. A Group Of Transgenders Have Started A Hotel To Catch Their Dreams. Ruchi Mudra Hotel Is The Dream Project Of Aditi Achuth, Saya Mathews, Preethi Alexander, Pranav, Ragarenjini And Meenakshi. They Started The Venture With The Help Of Eranakulam District Panjayat. This Is The First Hotel Started By Transgender Persons In Kerala. They Started With The Aim Of Owning A Business. According To Them The Hotel Is A Place Where We Can Interact With Others Quickly. They Believe That Interactions With The Public Will Help To Change The Views And Attitudes Towards Them. They Also Believe That All People Are Ready To Have From The Hygienic Area, And It Must Be A Good Food.

Transgender Beauty Contest.

Kerala State Conducted First Ever Transgender Community Beauty Contest In Eranakulam In 2017. State Organized It For The Promotion Of The Rights Of The Third Genders. The Unique Initiative Was

Taken Up By Dhwayah Arts And Cultural Society, A Transgender Association In Kerala. Top 15 Transgender Contestants Participated In The Queen Of Dhwayah In 2017. Auditions Were Held For Transgenders In Different Parts Of Kerala, And 27 Were Selected For Two- Day Grooming Sessions Conducted By Makeup Artist Renju Renjimar (Trans Women) And Choreographer Vishwalatha Sudarshanan. The Final 15 Were Selected For The Final Stage. The Contest Is Not Just About The Beauty Of The Transgender Women's, It Focuses Is Primarily Empowerment And Inclusion Of The Third Gender In The Society. It Was The Attempt To Bring More Transgenders To The Mainstream Of The Society And Help Them To Find Out The Jobs And Means Of Lively Hood. The Idea Is To Give Trans Peoples To Be More Confident And Active In The Mainstream Of The Society.

Transgenders Caste Vote In Kerala For The First Time.

Kerala Made A Historic Moment For The Transgender Community. Two Persons Of The Transgenders Voted In Assembly Elections In 2016. Surya And Suji In Ernakulam Listed As Third Gender In The State Electoral Roll For The First Time. It Was An Exciting Moment For The Transgender Community. This Is The First Time That Third Gender Figures In Kerala State Electoral Roll. There Had Been An Increase In The Number Of Transgenders To Register As "Other" On Their Own Identity In 2012. There Had Been 174 Registered Transgender Voters For The Last Lok Sabha Elections In The State.

Social Justice Department Schemes

Financial Aid For Providing Hostel Facility To Transgender Students ,Community Is Still Ostracized In Society And Cannot Take Up Job Offers Or Continue Education Due To Lack Of Accommodation Facility. Scheme For Imparting Driving Classes To Transgenders: The Project Aims To Provide Self Employment To The Transgenders In The State. As Part Of The Initiative 5 Transgenders Selected From Each District Will Be Provided Four-Wheeler Driving Training Classes At The Rate Of Rs 8500/- Per Person. This Training Programme Will Enable Them To Be Self-Sufficient And Provide Them With Numerous Job Opportunities In Tourism, Transport As Well As Other Sectors.

Supporting And Developmental Groups And Organizations In Ernakulam

Sahodari: Sahodari Foundation Stands For The Political, Economic And Social Equality For The Transgenders And Campaign For The Transgender Legal Civil And Other Political Rights. Sahodari Foundation Provide To Transgenders Training In Arts, Media And Software Skills. The Church Based Supporting Group; Church Based Supporting Group Stands For The Empowerment Of The Transgenders.Church In Kerala State Has Formed Group Of Priests, Nuns And Lay People In Order To Respond To The Pastoral Necessities Of Transgenders.Self Help Groups Of Women Units: Women's Self Help Groups Providing More Developmental Programs For The Progress Of Transgenders. Kudumbashree In Ernakulam Empowered Over Thirty Three Lakh Households Through Several Entrepreneurial Initiatives, Which Is Now Gearing Up To Re-Educate The Transgender Community In The Kerala State By Forming An Exclusive Neighbourhood Group For Them.Sahayathrika: Sahayathrika Is An Organization Working For The Bisexual, Lesbian, Women, And Also Transgender Persons In Kerala. The Name Is A Malayalam Word Meaning "Women Fellow Travelers". The Organization Largely Works For The Community Organization, Counseling And Survival Of Women From Sexual And Gender Minorities Marvel : Marvel Is An Organization Working For The Transgender Community; Marvel Has Started A Special Cell, Which They Have Named Cris Unit To Monitor The Community Members Who Are Unfamiliar To Them. Marvel Stands For The Protection Of Trans Women's If The Police Will Arrest The Trans Women's Who Are Engaged In Sex Work To Earn The Money To Live, Marvel Would Interference And Will Protect Them. Dwayah: Dwayah Is Another Supporting And Developmental Organization .This Developmental Group Promotes And Encouraging The Rights Of Transgender Peoples In Kerala.Dwayah Cultural Society That Works For The Human Rights Also. It Also An Active Part Of Dwayah Arts And Charitable Society Can Help Trans People To Improve Their Economic And Social Status. When Their Economic Status Improve All Other Social Factors Should Also Automatically Improved. Mudra Association: Mudra Is One Of The Charitable Societies Which Works For The Welfare Of Gender Minorities, This Organization Provide Full Support To Their Developments. It Founded By Daya Gayathri, One Of The First Transgender Women Students At Maharajas College In Ernakulam. Mudra Association Helps To Realize The Transgender Identity From The Suffering Persons. One Of The Important Shelter Home Works Actively Under The Leadership Of Mudra Organization.Queerala: The Community Highlights On Creating Awareness In Society Regarding Lgbt Problems. They Conduct Discussions On Gender Equality And Sexuality Across The State Of Kerala. Queerala, The Online Community Of Kerala's Lgbt And Sexual Minorities Not Only Gives Sufficient Support To Malayali Gay, Lesbian, Bisexual And Transgender Persons But Also Fetches The Related Problems And Activities To The Attention Of The Mainstream Media. Queerala Has Been Active In The Academic And Also Conducting Research On

Queer Related Themes.Oasis:Oasis Cultural Society A Collective Of Transgender Community Is Leading Transgender Initiatives. The Aim Is To Get A Decent Job Opportunity For The Members And To Determine The Rights To Live A Good Manner Life Like Others. Every Person Must Have The Right To Decide Their Gender Expression And Identity. They Should Also Have The Right To Freely Express Their Gender Identity. There Should Be A Special Legal Protection Against This Form Of Discrimination Inflicted By Both State And Civil Society Which Is Very Akin To The Offences Of Practicing Untouchability. The Findings Revealed That Their Deprivations Are Grounded In Non-Recognition As A Separate Being Beyond The Male-Female Dichotomy. Being Outside This Norm Has Prevented Them Themselves In Greater Society With Human Potential And Security. They Are Physically, Abused. Extreme Social Exclusion Diminishes Self-Esteem And Sense Of Social Responsibility. Interventions Can Be Effective In A Broader Scale; They Need To Be Recognized As Having Gender Continuum And Part Of Society's Diversity, And Citizenship Rights, That Need To Be Protected.

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Gender Balance: Retrospect In Local Governance In Kerala

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Abstract:

Gender Means Socially Constructed And Imposed Behaviour On Girls And Boys Who Grow Into Women And Men (Who Gender Policy, 2002). The 73rd And 74th Constitutional Amendment Act 1992 Introduced Two Localities, Rural And Urban India And Paves A Great Initiative To Introduce New Government In Local Governance And Also Gives A New Dimension To Women Empowerment (Oommen, 2004). Corresponding To The Amendments Kerala Government Launched Unique Decentralized Planning As People Participatory Planning In The Year 1996 (Ninth Year Plan Period). After 25 Years Of Implementation Of Decentralized Planning, The Presence Of Women In The Local Governance Is Stick On To Reserved Seats As Per Article 243d Of The Constitution. The Investigator Argues That The Kerala Government Focused On Women Education, Professionalism And Empowerment In All Spheres, But These Concerns Are Not Seen In The Decision Making And Political Powers In The Local Governance. Kerala Economy Has Sounded And Well Developed Social Overhead And The Female Favoured Economy, 1084 To Thousand Male (2011 Census). Now Also Elected Women Representatives Are Forced To Contest From Reserved Seats In Local Governance. Patriarchal Politics Ignore Or Even Doesn't Want To Empower Women In Politics.

Key Words: Gender, Local Self Government, Local Governance, Constitutional Amendments, Women Representatives, Reservation.

Introduction:

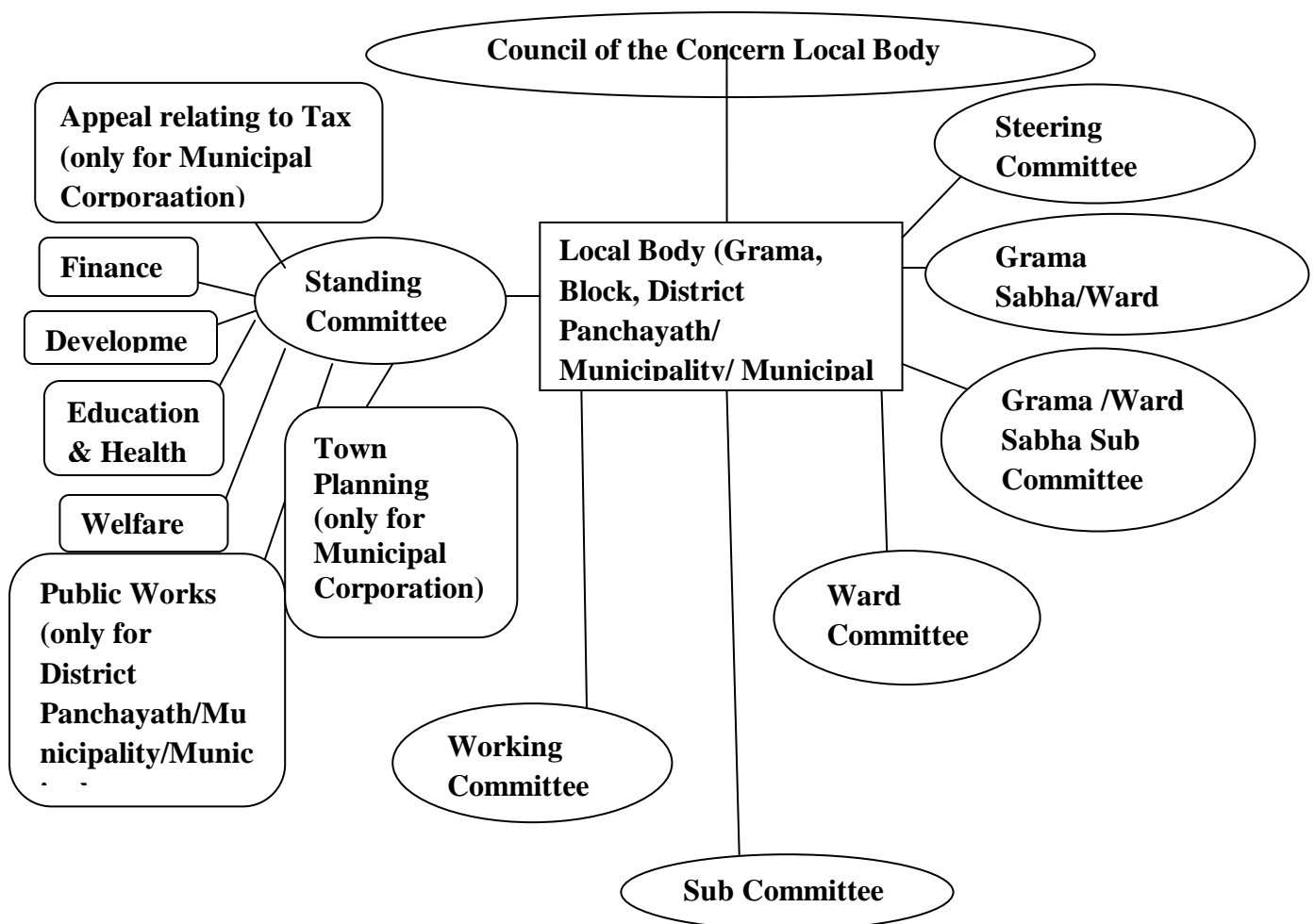
India Has Parliamentary Forms Of Government Which Follows Federal Structure, Before The 73rd And 74th Constitutional Amendments India Had Central Government And State Government. But 73rd And 74th Constitutional Amendments Formed Another Government At Local Level As Local Self Government. Corresponding To The Amendments Kerala Government Launched Unique Decentralized Planning As People Participatory Planning In The Year 1996 (Oommen, 2004). Kerala Government Undertake The Governance Of Local Self Government Under The Guidance Of Kerala Panchayath Raj Act And Kerala Municipality Act 1994. The Elected Representatives Of The Concern Local Bodies Performed Their Functions And Maintain The Direct Democracy At The Bottom Or Grass Root Level. In Rural Areas Local Governance In Three Tier System, Gramapanchayath, Block Panchayath And District Panchayath And In Urban Areas Local Governance In One Tier System, Municipalities Or Municipal Corporations. In Local Governance Prime Body Is Grama Sabha In Panchayath Level And Ward Sabha In Municipality Or Municipal Corporation Level.

According To The Population Of The Area Each Local Body Divide Their Locality Into Different Wards And Have Elected Representatives. Reservation Seats Of The Elected Members Are Earmarked In The Articles 243d And 243t Of The Constitution And Sections 7, 8, 9, 153 And 162 Of Kerala Panchayath Raj Act And Sections 6, 10 And 21 Of Kerala Municipality Act (State Election Commission). Reservation Seats Of Scheduled Caste/ Scheduled Tribe Is Done In The Proportion Of Their Population. Reservation Of Women Representatives Is Not Less Than 50 Percent Of The Total Seats Of The Concern Local Bodies. This Norm Is Not In The Case Of Chairperson Of Standing Committees. The Local Governance Follows Chairperson Post Of Two Standing Committees In Gramapanchayath And Block Panchayath Is Reserve For Women But If Vice President Post Is Reserved For Women The Chairperson Post Of Standing Committee Is Reduced To One In Both The Local Bodies And In District Panchayath Chairperson Post Of Three Standing Committees Reserved For Women, Here Also Same Matter Occur If Vice President Post Is Reserved For Women The Three Standing Committees Chairperson Become Two. In Case Of Municipalities The Chairperson Post Of Three Standing Committees Reserved For Women But If Deputy Chairperson Is Reserved For Women The Standing Committees Chairperson Post Is Reduced To Two. In The Municipal Corporation Four Standing Committees Post Is Reserved For Women, Here Also Same Matter Occur If Deputy Chairperson Is Reserved For Women The Standing Committees Post Is Reduced To Three. The Most Interesting And Undesirable Matter Is That The Chairperson Post Of Finance Standing Committee Is Not Reserved For Women And Other Interesting Thing Is That The Reserved Post Of Chairperson Or President Of The Local Bodies Is Rotated. That

Means When One Local Body Is Reserved For Women President Or Chairperson Or Mayor In The One Term Period Is Changed To Other Local Body As Women Reserved Toanother Term Of Governance, Even Though Women President Or Chairperson Or Mayor Prove Their Ability Of Good Governance In Local Self Government.

Powers And Functions Of Local Bodies:

Local Bodies, In Rural Area Panchayaths Have The Powers, Responsibilities And Functions Which Is Assigned To Them According To The Kerala Panchayath Act And Similarly In Urban Area Municipality/Municipal Corporation Have The Powers, Responsibilities And Functions Which Is Assigned To Them By The Kerala Municipality Act. Council Is The Authority Of Concern Local Bodies To Take Decisions About The Powers And Functions Assigned To Them. For Smooth And Effective Functioning Of Local Governance The Concern Local Body Entrusted The Powers To Various Committees. The Structure Of The Local Body Is As Follows.



(Source: Handbook On Panchayath Administration, Kila, 2011)

From This Structure We Can Understand That The Decisions Making And Implementation Of The Activities Of Local Bodies Are Not Individually But Collectively. All The Committees Under The Local Bodies Council Are Equally Important Even Though The Standing Committee Plays Its Own Prime Importance And Power In The Implementation And Decision Making. We Can Discuss The Purpose Of Above Committees.

Sl.No.	Committee	Purpose
1	Standing Committee	Any Decision Under Taken By The Local Body Firstly Discussed And Examines And Makes Concern From The Standing Committee.
2	Steering Committee	Coordinate The Activities Of Standing Committees
3	Working Committee	Effective Implementation Of The Activities

4	Sub Committee	Assist The Implementation Of The Activities Under Taken By The Standing Committee And Working Committee
5	Ward Committee	To Identify And Report The Felt Needs Of The Local People
6	Grama Sabha/Ward Sabha	Gross Root Level Statutory Body Of The Local Self Government.
7	Grama/Ward Sabha Sub Committee	To Identify And Examine The Serious Problems Faced By The Local People Of The Concern Local Bodies

(Source: Handbook On Panchayath Administration, Kila, 2011)

Governance:

In The Local Governance People Is The Supreme Power And Elected Representatives Of Concern Local Bodies And Officials Who Serve The Development And Upliftment Of The Local People. The Prime Importance Of Democracy Is Good Governance For The People Of The Nation. Local Governance Is The Direct Democracy And Local People Wish Good Governance From The Elected Representatives. Good Governance Will Not Emerge As Its Own But It Become Possible When Elected Members Holds Or Understand The Principles And Values Of Good Governance. The Guidance Of Good Governance Is based On Rule Of Law, People's Participation, Transparency, Efficiency, Equity, Accountability, Responsiveness, Consensus, People Friendliness And Accessibility (Source: Handbook On Panchayath Administration, Kila, 2011). Every Elected Representative's Ultimate Objective And Aim Must Be Organising The Maximum Development And Welfare Activities In The Concern Wards/Divisions.

Gender Balance: Women Representatives In Local Body

Gender Is Not Comes At The Time Of Birth But It Gradually Created By The Society And Human Beings. Gender Is Not Visible But We Can Experience Fact By Behaviour, Dealings And Opportunities Available Among Women And Men. The Notion Of The Society Or Government Is To Put An End To The Gender Inequality And Wish To Create Equality Among The Women And Men For The Entire Sphere. One Of The Landmark Achievements In The Local Governance Is The Fifty Percent Reservation Of Women In The Local Body Election And Which Have Constitutional Guarantee, So This Changes Unwillingly Adapted By The Patriarchal Politics In Local Self Government.

Women Reservation Seats In The Local Self Government Institutions Of Kerala

Local Body	Total Wards	Women Reservation	Percentages
Gramapanchayath	15962	8260	51.74
Block Panchayath	2079	1102	53
District Panchayath	331	168	50.75
Municipality	3122	1538	49.26
Municipal Corporation	414	209	50.48
Total	21908	11277	51.47

(Source: Department Of Panchayaths, Government Of Kerala, 2021)

Women Reservation Of Offices Of Presidents In Rural Local Body And Chairpersons In Urban Local Body Is Determined By The Government. This Reservation Allotted By The State Election Commission On Rotation Manner. Here Also Not Less Than Fifty Percent Of Total Offices Of Presidents And Chairpersons Reserved For Women. The Interesting Fact Is That Where The Offices Of Presidents And Chairpersons Is Reserved For Women, The Offices Of Vice Presidents And Deputy Chairpersons Will Be Unreserved Likewise If Offices Of The Presidents And Chairpersons Nor Reserved For Women Then The Offices Of The Vice Presidents And Deputy Chairpersons Will Be Reserved For Women (State Election Commission). Patriarchal Politics Never Gave A Chance To Governance The Office Of President /Chairperson And Vice President/Deputy Chairperson To The Hands Of Women Who Are Commitment To Political Ideologies.

Women Reservation Of The President/Chairman/Mayor In Local Self Government Institutions Of Kerala

Local Body	Total Number	Women Reservation	Percentages
Gramapanchayath	941	471	50.05
Block Panchayath	152	77	50.65
District Panchayath	14	7	50
Municipality	87	44	50.57
Municipal Corporation	6	3	50
Total	1200	602	50.16

(Source: Department Of Panchayaths, Government Of Kerala, 2021)

Local Bodies' Delegated The Powers To Various Committees For Smooth And Effective Functions, Decision Making, And Implementation Of The Activities In The Local Governance. Among These Committees Standing Committees Is More Importance. Here Also Chairperson Of The Standing Committees Is Reserved For Women. The Standing Committees Of Local Bodies Are As Follows.

Sl.No.	Local Body	Standing Committees
1	Gramapanchayath	1.Standing Committee For Finance
		2.Standing Committee For Development
		3. Standing Committee For Welfare.
		4. Health And Education
2	Block Panchayath	1.Standing Committee For Finance
		2. Standing Committee For Development
		3. Standing Committee For Welfare.
		4. Health And Education
3	District Panchayath	1. Standing Committee For Finance
		2.Standing Committee For Development
		3. Standing Committee For Public Works.
		4.Standing Committee For Health And Education
		5.Standing Committee For Welfare
4	Municipality	1. Standing Committee For Finance
		2. Standing Committee For Development
		3. Standing Committee For Welfare
		4. Standing Committee For Health Education
		5. Standing Committee For Works
5	Municipal Corporation	1. Standing Committee For Finance
		2. Standing Committee For Development
		3. Standing Committee For Welfare
		4. Standing Committee For Health Education
		5. Standing Committee For Works
		6. Standing Committee For Town Planning
		7. Standing Committee For Appeal Relating To Tax

(Source: Handbook On Panchayath Administration, Kila, 2011)

In Every Standing Committees Of Local Bodies One Seat Is Reserved For Women. Chairman/Chairperson Of The Finance Standing Committee Is Reserved For Vice President/Deputy Chairpersonof Concern Local Bodiesand Also Ex-Officio Member.

Apart From That Gramapanchayath And Block Panchayath, If Office Of Vice President Is Reserved For Women Then Office Of Chairperson Of One Standing Committee Is Reserved For Women. If Office Of Vice President Is Not Reserved For Women Then Office Of Chairperson Of Two Standing Committee Is Reserved For Women. In Case Of District Panchayath,If Office Of Vice President Is Reserved For Women Then Office Of Chairperson Of Two Standing Committee Is Reserved For Women. If Office Of Vice President Is Not Reserved For Women Then Office Of Chairperson Of Three Standing Committee Is Reserved For Women (State Election Commission).

In Municipalities,If Office Of Deputy Chairperson Is Reserved For Women Then Office Of Chairperson Of Two Standing Committee Is Reserved For Women. If Office Of Deputy Chairperson Is Not Reserved

For Women Then Office Of Chairperson Of Three Standing Committee Is Reserved For Women. In Case Of Municipal Corporation, If Office Of Deputy Chairperson Is Reserved For Women Then Office Of Chairperson Of Three Standing Committee Is Reserved For Women. If Office Of Deputy Chairperson Is Not Reserved For Women Then Office Of Chairperson Of Four Standing Committee Is Reserved For Women (State Election Commission). The Chairpersonship Of Standing Committee Also Allotted By The State Election Commission On The Basis Of Rotation.

Women Reservation Of The Chairperson Of The Standing Committees In Local Self Government Institutions Of Kerala

Local Body	Total Women Reservation Seats	Reservation In Standing Committee Chairperson	Percentages
Gramapanchayath	8260	1882	22.78
Block Panchayath	1102	304	27.58
District Panchayath	168	35	20.8
Municipality	1538	220	14.30
Municipal Corporation	209	21	10.05
Total	11277	2462	21.83

(Source: Calculated From Kerala Gazette, Government Of Kerala, 2020)

From The Above Table We Can Plainly Understand The Gender Inequality Existed In The Local Governance. Among These Chairperson Posts Majority Of The Elected Women Representatives Undertake The Chairperson Post Of Welfare And Health And Education In Grama And Block Panchayath. In Case Of District Panchayath Apart From The Chairperson Post Of Welfare, Health And Education A Few Chairperson Post Of Public Works Is Reserved For Women. Municipalities And Municipal Corporation's Standing Committees Chairperson Post Also Reserved For Women Are Mainly Welfare, Health And Education, Development And Mere Percent Of Public Works. Every Local Body's Functions And Functionaries Depend On Finance Standing Committee's Decision. Main Pillar Of The Standing Committee Is Controlled By The Male Elected Representatives. Those Local Bodies Office Of The Vice President Is Reserved For Women Occupy The Chairperson Post Of Finance Standing Committee Of The Local Body. Only 6 Percent Of Gramapnchayath Elected Women Representative Occupies The Finance Standing Committee Chairperson Post. In Case Of Block Panchayath It Is 7 Percent And In District Panchayath Is 4 Percent. In Urban Local Bodies The Chairperson Post Of Finance Standing Committee Is Obtained To Women Elected Representative Is 14 Percent In Municipalities And 10 Percent In Municipal Corporation. This Disparity Occurs Because Of The Standing Committee Chairperson Post Is Not Under The Prevalence Constitutional Amendments.

Conclusion:

We Know That Kerala Is A Female Favoured State And Provide A Pride Of Placefor Women In The Rest Of The Nation (Radha&Bulu, 2002). But When We Analyse The Status Among Women And Men, We Definitely See The Gender Inequality Or Gap. Patriarchal Politics Vehemently Argue That They Stand For Women Empowerment And Development. It Is True That The Status Of Women Is Quite High In The Field Of Access Of Education, Low Female Infanticide, High Life Expectancy, Low Infant Mortality And Maternal Mortality And Implementation Employment Plans To Women Etc. Kerala's Social Overhead Was Very High Even It Can Be Compete With International Standards (Radha&Bulu, 2002). Government And Even Patriarchal Society Emphasis Only In Quantitative Participation Of Women In The Spheres, But Women Empowerment Means Qualitative Participation Of Women In The Activities Of Society. Now Also The Local Governance We Can See The Gender Inequality, Political Patriarchy Emphasis On Quantitative Participation Of The Women Elected Representatives. In The Local Self Government More Than 50 Percent Election Seats And Office Of President/ Chairperson/ Mayor Reserved For Women Not Because Open And Broad Minded Educated Patriarchal Politics But Because Of Constitutional Amendments And Panchayathi Raj Act And Municipality Act. These Acts Provide Guarantee To Women To Take Part In The Local Governance. But This Reservation Not Implemented In The Other Development Administration, Because It Is Beyond The Reservation Circle And Male Politicians Argue That Women Are Less Efficient, Less Administrative Knowledge, Less Commitment To Local Governance, Lack Of Political Ideology Etc. These Facts Put Forward By The Patriarchal Politics Because Of Majority Of The Women Elected Representatives Are First Time Or Even Unaware Of

Politics, Next Group Of Women Elected Representatives Come From Family Which Have Political Background, So They Are Just Like Puppet. Only Few Elected Representative Have Dedicated Political Ideology, These Groups Are Purposefully Ignored Or Suppressed By The Patriarchal Politics.

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Liberal Feminist's Perspective On Gender

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Abstract

The Feminist Perspective On Gender Is Unique And Differ From Other Social Theories. This Paper Examines The Liberal Feminist Perspective On Gender. It Argues That The Liberal Feminist Perspective On Gender Is Not Radical, It Has The Facts Of Reality To Overcome The Issue Without Any Major Changes On Existing Social Structure. The Major Features Of Liberal Feminist Perspective Focuses On Education, Dual Responsibilities, Economic Independence, Equity, Equality, Freedom, Justice And Motherhood. The Paper Calls For A More Enlightened Approach To Deal With The Liberal Feminist Perspective On Gender To Ensure The Rights, Dignity And Needs Of Responsibility Of Women In The Social Arena.

Key Words: Education; Motherhood; Equity & Equality; Responsibility; Economic Independency

Introduction

Historically, Current Women Studies Are Focusing On Women's Moments. They Are Interrelated And Interdependent One To Another. As A Matter Of Fact, In This Women Movements There Are Activists And Academics Who Are Discussing About Women And Their Issues. Even Though Women's Movement Was Early Formation, The Concept Of Feminism Modern Phenomena. This Concept Firstly Used In 1871 In The Medical Text For Interpreting The Growth Of Sexual Organ And Characteristic Of Male Patient Who Struggle Or Suffer From The Matter Of 'Feminization' (Freedman, 2002). The Activist Mostly Gathered On Every March 8th Annually. They Are Shouting And Fighting For Their Rights. But The Academics Are Wish To Reach The Goal By Research Through The Academic Scenario. They Display The Screen By Statistical Analysis With The Help Of Empirical Evidence. Both Are Trying To Do For The Betterment Of Women. In The Course Of Time, The Studies On Women Has Giant The Prominence In Universities. It Was Featured In The Usa Of Europe In 1960. The Post Graduate Women Studies Were Initially Started In The University Of Kent In 1980. The First 'Department Of Women Studies' Was Started At The Same Year. The Definition Of Feminism By Kamla Bhasin Is More Realistic; "I Know Many Women Who Are Totally Patriarchal, And I Have Known Men Who Have Worked For Women's Rights Their Whole Life. Feminism Is Not Biological; Feminism Is An Ideology." - Kamla Bhasin (Feminist Activist & Social Scientist) Sex Is Biological Characteristics (Including Genetics, Anatomy And Physiology) That Generally Define Humans As Female Or Male. Note That These Biological Characteristics Are Not Mutually Exclusive; However, There Are Individuals Who Possess Both Male And Female Characteristics. Gender Is Socially Constructed Set Of Roles And Responsibilities Associated With Being Girl And Boy Or Women And Men, And In Some Cultures A Third Or Other Gender (Little, 2016). In This Article The View Key Figures Of Liberal Feminists, Mary Wollstonecraft, Harriet Taylor Mill, John Stuart Mill, Betty Friedan Are Prominently Focus On. They Did Not Extremist In Their Opinions. Without Any Massive Change And Without Any Harm On Prevailing Social Setting They Convey Their Ideas To Give Full-Stop To The Gender Related Discrimination.

History Of Women's Studies

In The International Arena, Women's Studies Has Educational Strength In Many Countries. In Non-Western World, This Studies Have Been Recognized With The Development Of Women's Movement (Howe, 1997). 17th Century In The West There Was A Certain Direction Towards Women Issue. Literature Deals With The Position Of Women In The Society. The Starting Point Of The Agitation Flourished Because Of The Development Of Certain Trend In Education Of Women. They Would Like To Make "Good Mothers And Wives" Through The Education. In 18th Century There Was A Mindset "If Women Are Educated That Is Highly Beneficial For Men And Children. This Is The Main Argument Of Men. They Think That We Can Get Nutritious Food, Peaceful House Arranged According To The Need, Smooth Solutions For Domestic Issues And So On. However, Basically Women Need To Be Educated For The Betterment Of Males. With The Help Of Education Women Began To Discover That The Whole Situation Was Unpalatable. The Key Figure **Mary Wollstonecraft** Argued That "Education Is Good For Motherhood". This Statement Tries To Open The Eyes Of Others Regarding Women And Tries To Realize

The Value Of Them. In 19th Century Socialst And Democratic Ideas Were Coming Out. Women Began To See Contradiction Between Ideas Of Socialism Which Emphasized The Equality And Right Of Women Because Women Did Not Get Their Right Within The Socialist Parties. So, At That Time '**Emmeline Pankharst**' –Formed An Independent Group Who Fight For Their Right. And Also **John Stuart Mill**wrotean Essay On Subjection Of Women–Petitioned The Government Asking For Women Rights. In The Late 19thand 20th Century First Wave Of Feminism Fighting For Women Equal Rights; Example: Voting Right And Property Right. With That Began,The National And International Feminist Organization Were Established. Meantime,Book Of **Engels**“The Origin Of The Family Private Property And State” Played A Major Role. They Were Done Research On Family Planning, Abortion And So On. And Also Started Fight For Economic Rights, Finally They Were Achieved Voting Right.

History Of Feminism As A Concept

It Was Introduced In 20th Century. Feminism Is The Replaced Term Of Women’s Movements. Many Believed That Feminism Betrayed Its Anticapitalistic Roots In Favor Of Identity Politics: It Failed When The Focus Shifted “From Society To The Individual.” It Was Argued That What Was Once Collective Action And A Shared Vision For How Women Might Work And Live In The World Gave Way To A Focus On Individual History And Achievement, And An Unwillingness To Share Space With People With Different Opinions, Worldviews, And Histories (Crispin, 2017). In Fact, Feminism Means A Group Of Women Who Maintain The Idea That Women Were Unique. . That Means They Only Have The Ability To Bear And Feed The Children. Today It Is Use To Refer Anyone Who Aims To Explained And End The Subordination Of Women. The Term ‘Feminist’ Carries An Emotional Element. It Has Various Types Of Campaign Namely;

1. Voting Right
2. Maternity Leave
3. Reproductive Right
4. Equal Pay
5. Sexual Harassment
6. Domestic Violence And
7. Sexual Violence

When They Initiate This Kind Of Movements, They Were Trying To Answer Some Questions. Keep Those Questions In Their Mind And Organize The Movements. Those Questions As Follows;

1. What Is The Precise Nature Of Women Oppression?
2. Does The Nature Of Their Oppression Vary For Different Group (Caste, Class, Religion Etc.) Of Women?
3. Can Individual Women Escape From These Oppression?
4. If Women Are Oppressed Who Are The Oppressors? / Who Will Be The Responsible For Women Oppression?
5. Can One Be An Unintentional Oppressor Of Women?

Keeping Those Things On Their Mind They Organized The First Organization. For Instant; (1) Chicago Feminist Organization –Began With The Women Suffrage Party Of Cook County -1912 – Charlotte C. Rhodus (President)- Political Equality For Women. (2) In Chicago Birth Control Movement –Chicago Area Feminist –Lack Of Legal Birth Information & Devices Discrimination Against Women

History Of Feminist Movement

It Is Divided In To Three Waves. Began In 18th Century. We Can Find A Statement In Bell Hooks- “Feminism Is A Struggle Against Sexist Oppression”. Therefore, It Is Necessarily A Struggle To Eradicate The Ideology Of Domination That Permeates Western Culture On Various Levels, As Well As A Commitment To Recognizing Society So That The Self-Development Of Person Can Take Precedence Over Imperialism, Economic Expansion And Material Desires.”In The First Wave (18th – 20th). In This Period, They Mainly Dealt With The Suffrage. In 1918 The Representation Of The People Act 1918 Was Passed Granting The Vote To Women Over The Age Of 30 Who Owned Houses. In 1928 This Was Extended To All Women Over Eighteen.The Main Figure Was ‘Virgina Woolf’. Her Book Is “A Room Of One’s Own”. The Main Argument Of The Book Is “Women Are Simultaneously Victims Of Themselves As Well As Victim Of Men And Upholders Of Society By Acting As Mirror To Men”. They Were Fighting For Social, Cultural And Political Inequalities. The Main Leaders Of The First Wave Are Elizabeth Cady Stanton, Susan B. Anthony And Other Important Leaders Arelucy Stone Olympia And Brown Helen Pitts.The Second Wave (From Early 1960s- To Late 1980s) Mainlyconcerned With Gender Equality In Laws And Culture. Simone De Beauvoir Is Associated With This Wave Because Of Her Idea Of Women As “The Other”. The Book Of Betty Friedan ‘The Feminine Mystique’ Plays A Major Role. It

Is To Comprehend the Facet Of Their Own Individual Lives As Extremely Politicized. Carol Hanisch Coined The Slogan "Personal Is Political". Political And Cultural Inequalities As Inextricable Linked Key Words Of This Wave Is 'Education Of Women And Men'.

The Key Figure 'Gloria Steinem –Concerned With Inequalities In The Law'. Reproductive Right And Sexuality Were Dominant Issues. At This Time, Miss America Pageant In Atlantic City Was Held. They Considered Participated Women As–Parodied -"Cattle Parade" And 'The Radical New York Group Called – Redstockings'. They Thought That Women Struggle Is Class Struggle. The Third Wave (1990s Up To Now). Not Meeting The Need Of Color, They Promote Lesbianism, Expect Women As Working Class Women'. They Separate To Small Groups As "Universal Sisterhood" – Questioned And Also Readopted What Second Wave Rejected. They Mainly Focus On Girlie Feminism. Refuse The Term "Us- Them" And Identify Them As "Feminist". In Sri Lanka, There Are Many Organizations Existing For The Betterment Of Women Such As "Social Reform Society", "Social Services League" -1940, "Ceylon Franchise Union"-1927, "Ceylon Labour Party -1928", "Lanka Mahila Samitiya"-1930, "Women Political Union"-1930, "Ceylon Women Conference"-1944, "Eksathkantaha Peramuna"-1947, Women's Year –1975, Women Decade, Emergence Of Women Bureau –1978, Women Concept To University Syllabus, Ministry Of Health And Women's Affairs –1983, Women Charter-1992 And So On.

Liberal Feminist Thought – Historical Development

Liberal Feminism Primarily Developed From Political Philosophy. It Centered With Basic Ideas Of Democracy, Equality, Universal Rights And Autonomy (Tong, 2009). In 18th Century 'The Same Education For Women As For Men' this Idea Was Sound. In 19th Century 'The Same Civics Rights And Economic Opportunities For Women As For Men' This Statement Was Arising. In 20th Century 'The Pluses And Minuses Of Treating Women & Men The Same' This Argument Was Focuses On. These Are Main Concept Of The Development Of Liberal Feminist Thought.

Society Defines The Division Of Labor Through The Concept Of Gender. Women Have To Cook, Look After The Children, Have To Do House Hold Works And So On. Men Have To Do Money Making Job, He Is The Breadwinner Of The Family And So On.

According To The Gender, Women And Men Have Deferent Task To Perform. Mostly In South Asian Countries, This Division Of Labor Decided By The Culture. This Gender Role Differ From One Society To Another. From The Light Of Theory, It Can Be Understood The Real Situation. There Are Three Common Features In Every Feminist Theory.

1. When Compare With Men, Women Had The Subordinate Place/ Position.
2. Men Thought That I Am The Superior, Women Are Under My Supervision.
3. How Women Can Get Rid Of This Problem?

Historically Women Considered As Subordinate group In Many Societies. It's Not Limited For South Asian Countries, But Everywhere In The World. Mostly, These Theories Are Emerged In Western Country. South Asian Women Were Supported For That. They Strictly Fought Their Rights. After The Long Trouble They Attain Some Achievement. For Instant; Maternity Leave, Voting Right Etc.

Gender: Aliberal Feminist Perspective

Gender Is Not Relevant To Our Borne, And It Is Not Something We Have, Ultimately Gender Is Not Something That We Do (West And Zimmerman, 1987) – Something We Execute (Butler 1990). There Are Many Customs And Norms Which Make Women Secondary And A Subordinate Group. In Some Societies, Women Are Still Considered Weaker Than Men. Women Are Not Allowed To Go Outside The Home For Work. Liberal Feminism Helps To Overcome This Kind Of Problem. Today Women Have Improved Their Position And In Many Societies They Are Considered Equals Intellectually And Physically. Gender Role Is Generated By Some People For Their Benefits. But The Bitter Fact Is, In Some Societies Women Also Accept Their Subordinate Position. Nowadays This Gender Stereotype Is Disappearing. In Many Developing Countries, There Is A Good Example Is: In The Context Of Sri Lanka, In Early Days Male Students Go To Engineering And Technology Fields, But Now Many Girls Also Entering To Such Field Progressively. In This Backdrop, This Chapter Primarily Focuses On Feminist Perspectives On Gender. Therefore, This Chapter Associates With Liberal Feminists' Theories Put Forwarded By Marry Wallstoncraft, Harriet Taylor Mill, John Stuart Mill And Betty Friedan. The Discussions Were Also Presented In This Chapter In An Interpretive Manner Based On The Scholar's Liberal Feminist Theories And Concepts.

Marry Wallstoncraft (1759 – 1797)

Based On The Intellectual Work On Feminist Thought, The Modern Feminism Was Begun With The Contribution Of Marry Wallstoncraft In The English-Speaking Countries. An Attention Must Be Given To Her Theory For Providing Many Scholarly Assistance To The General Education (Taylor, 1951).

Marry Wallstoncraft Studied About The Women And Their Position In The Society. She Is The Main Figure Of Liberal Feminism. She Was Born In London. She Has Written Numerous Books. Her Books 'A Vindication Of The Right Of Man' (1790) And 'A Vindication Of The Right Of Women' (1792) Were Played A Major Role In Various Discourses. Her Argument Is "Women Are Human Beings But Not Sexual Beings". According To This Statement She Raised Her Voice. She Observed Two Kinds Of Women In The Society First One Is Privilege Women And Second One Is Unprivileged Women.

Arguments Of Wollstoncraft

Women Should Be Economically Independent

Human Must Be Economically Self- Sufficient. Economic Dependence On One Another Leads To Discrimination. Women Get Used To Enduring Embarrassment On Count On The Future Of Them And Their Children. This Situation Creates The Gender Discrimination, Inequality, Gender Role, Division Of Labour, Subordinate Condition And So On. Marry Wollstonecraft says That, Women Should Work. If They Want To Get A Job, They Should Be A Well-Educated. Her Main Argument Is Educated Middle Class Women Are Frustrated Because Of Being As An Only Home-Maker Without Doing Any Job, Except Household Works. Even Though Some Women Born In Affluent Families They Have No Freedom For Go Out For Work. This Situation Makes Them Economically Dependent. So This Is The First Strategy Marry Has Suggested To Overcome Gender Relater Discrimination.

Women Should Go Outside And Generate Income

Women Do Not Pay For Domestic Work. They Worked Hard At Home And Do Not Receive The Corresponding Salary And Social Status. Eventually She Is Subjected To A State Of Despair. In Fact, Housework Is The Woman's Chief Duty To Take Care Of The Children And She Has Been Subjected To This Gender Based Discrimination Ever Since. The Even More Bitter Truth Is That Women Accept This Situation In Most Of The Cases. When Women Go Out For Work, The Husband And Children Do Not Stay Completely On Women And They Try To Do Some Works Themselves. This Makes Gender Discrimination Ultimately Non- Existent. Men Who Go For The Work They say That "You Are Relaxed At Home", "We Are The Ones Who Suffer In The Sun" And When Asked What Your Mother Does, The Children Answer That 'Does Not Work'. This Condition Causes A Worrying Pity. But Nowadays The Term For Them Is 'House Maker' Give Them Respect. If Women Depend On Economic Support It Will Help Them To Come Out Of The Subordinate Position In Society. Unemployed Women Are Worried About The Future Of Themselves And Their Children. So, Thus They Are Forced To Accept All The Activities Of The Husband Who Earns The Economy. The Views Of Women In The Profession Are Highly Valued In The Community And Family, Compared With Non-Working Women. Her Argument, Therefore, Is That Such Gender Discrimination Will Eventually Disappear When Women Ideas Are Get Valued. But There Are Only Few Chances For Women Because Of Opportunities Are Not Distributed Equally Among Men And Women. 'Suggested Equal Education As A Solution For Reducing Discrimination Against Women...' (Marry Wollstonecraft, 1890). Although Equal Educational Opportunities Are Provided, It Is Sometimes Doubted That Equal Career Opportunities Are Provided. Some Women Are Paid Less Salary For Same Task. For Example, In Agriculture Activities Or In The Plantation And Crops Cultivation Sectors. When We Asked The Reason Why, They Answer 'In Agriculture Sector Men's Work Efficiency Is Higher Than Women. Their Argument Is Verbally Sound, But Humanly questioned. Some Employers Are Eager To Provide Career Opportunities For Men Rather Than That Of Women Because, Women Get Struggling For Working At Night Time, Maternity Leave, Fear To Taking Bold Decision. We Cannot Accept This Meaningless Accusations. Nowadays Women Are Seen As Intellectuals And Pilots. They Are Maintaining The Soft Skills Too. Her Another Main Argument Is That Education Should Be Given Equal Opportunity. There Is Also A Debate In The Community About Why Women Should Be Educated? No Need More Education For Working At Kitchen. But Men Should Be Educated. The Fact Of The Matter, However, Is That Education Must Be Provided To All Who Can Rescue Women From Ignorance. However, The Change In The Situation Today Is An Appreciable Feature. It Can Be Seen The Changing Trend Of Gender Stereotype Of The Profession.

Raised Her Voice For Women's Equality

Marry Wallstoncraft Did Not Want Women Be Seen As A Sexual Object. Women Should Be Given All The Opportunities That A Man Is Given In The Society. If Equal Rights Be Granted, Gender Discrimination Against Women Is Likely To Go Away In The End. She Has Produced numerous Publications To Reinforce Her Point. If Her Arguments Come True, The Division Of Labor Based On Gender Will Be Disappear From The Society Without Any Major Social Setting.

Women Have To Work Both Outside And Inside The Home

Marry Wallstoncraft Sees The Women As Versatile. She Is Not Saying That Duties Should Be Neglected Like Extremist. She Says That Women Have To Go To Work While Fulfilling Their Duties Properly. Her Point Of View Of Dual Responsibility Add Some More Beauty To The Motherhood. Through This Argument She Brings To Our Mind The Role Of A Great Family Women. A Woman Can Be As A Good Sister, Daughter, Mother And Faithful Wives.

Responsibilities As Mother And As Wife - But Woman Should Not Become A Slave For Another Person

Motherhood Is A Major Privilege Desired By The Women. Only Those Who Do Not Receive It Will Understand The Pain. Her Argument Is That Women Should Be The Best Wife And The Best Role Model For Her Children. Through This, She Wishes To Create The Best Family Unit. Women In The Family Are Not To Be Suppressed. Responsibilities Must Be Properly Fulfilled.

She Makes It Clear That Even If A Woman Acts As A Good Mother As A Better Wife, That Women Is Not A Slave To Anyone. She Sees Women As A Soul Full Of Love And Dedication. Women Enjoys All Her Rights And Wish To Create Women With No Extremist Tendencies. Better Family System Creates The World Peace, While Eliminating Gender Discrimination.

“Liberty Is The Mother Of Virtue, And If Women Be, By Their Very Constitution, Slaves, And Not Allowed To Breathe The Sharp Invigorating Air Of Freedom” (Marry Wollstonecraft, 1891).

Therefore, When Summarizing The Above, She Tends To Build The Family Into A Beautiful Social Unit Free Of Gender Discrimination Through Her Idea. Her Ideas Will Be Transformed The World As Better Place For Living And Maintaining The Liberal Ideas By Not To Being As Slave For Anyone. Her Liberal Views Are Doing Not Change The Social Setting Massively. Equal Opportunities Are Provided For Men And Women. Her Ideas Are Given Full Stop To The Gender Discrimination.

Harriet Taylor Mill And John Stuart Mill

They Are The Main Commentators On The Women Subordinate Condition And Oppression. There Is A Lot Of Ideas, Specially Marriage And Divorce. They Have Very Different Views On Marriage And Divorce. Their Views Have A Different Tendency To Be Seen In The Comments Of Marry Wollstonecraft. These Can Be Seen As Ideas That Emerged After The 19th Century. Their Argument Is How To Increase Women's Pleasure. They Identify Three Different Indicators To Increase Such Happiness Through Their Ideas.

Equality

This Shows The Gender Equality Must Be Maintained. Their Main Argument Is That Women Should Not Be Discriminated In Any Way And That Opportunities Should Be Given Equally In Society Regardless Of Gender.

Justice

They Want Bias Less Justice To Be Done. Gender Differences Should Not Be Seen Their, In Legal Provisions, Socially And Politically. They Firmly Believe That Everyone Is Equal Before The Law. Women Will Not Be Able To Achieve Complete Pleasure If The Differences Are Shown.

Equity

Equality Means That Equal Opportunity Should Be Available To Women. Liberal Feminism Grasp That Women Must Enjoy Their Personal Autonomy (Mackenzie & Stoljar, 2000). Here Not Only The Education Of Women But Also The Freedom Of Choice Must Be Maintained. It is hoped that this will pave the way for women to live with self-status so that they are not suppressed or kept in subordinate condition. Education Alone Is Not Enough For Women To Live Happily. They Claim That They Should Be Given All Kinds Of Pre-Rights And That They Should Be Culturally And Politically, Socio-Economically Educated. Now Let Us Show Their Views As Follows. When Divorce Occurs In A Family The Responsibility Of Caring For The Children Falls On The Woman. When The Two Are Cared For Together They Sometimes Face Some Discomfort Due To Unavoidable Reasons. How Can A Woman Stand Alone And Take Care Of Children When A Divorce Occurs? Raising Children Alone Is Not An Easy Task In This Competitive World, Even If She Sometimes Gets Some Money From Her Husband. He Says Women Need To Have Fewer Children Or Live Without Children If They Want To Get Rid Of This Discomfort. Thus Presenting Ideas In A Very Different Way. Mills Say That Women Should Act With Foresight Before Getting Divorced. According To Them, When Women Try To Remarry After Divorce, Having More Children Will Affect Their Happy Life. There Have Been Various Criticisms Of Her Comments, With Some Arguing That She Is Only Commenting On The Happy Future Of Women. However, This Situation Can Be Reversed When Mother And Father Play An Equal Role In Relation To Their Children.

Looking At The Present, It Is Clear That Their Ideas Are Working. Postponement Of Marriageable Age And Termination Of One Or Two Children Due To Various Reasons Such As Lack Of Education, Employment Etc. Is Seen In Today's Fashion, Although It Is Not Accepted By Some Social Activists. The Presentation Of Such Ideas By Feminists Is Seen As Due To Gender Discrimination. John Stuart Mill Says That Her Opinion Is Very Different, That Women Should Get Married At Late. It Is As If They Are Trying To Reduce The Duration Of Gender Discrimination That Occurs After Marriage, Which Reduces The Privilege Of Having A Child By Marrying Too Late. It Is As If He Says She Can Enjoy A More Independent Life. His Ideas Can Be Seen Taking Place In The Present And He Would Have Been Very Happy If He Had Been Alive. And Another Thing He Says Is Living Together In An Extended Family. That Means There Are So Many People In The Extended Family That The Children's Works And Cooking Do Not Have To Complete By That Woman Only. The Help Of Other Members Will Give Some Relief To Her. Thus They State their Views In A Different Way Which Does Not Make Any Change In The Social Setting. Such Comments And Criticisms May Have Been Caused By The Prevailing Division Of Labor In The Community. Moderate Intellectuals Are Of The Opinion That Family Life And Work Are Not Two Different Things And Can Be Better Managed By Women. The Main Challenge Faced By Women Is The Dual Responsibility Which Can Be Done In A Better Way. Customs And Belief Practice Make The Woman As Subordinate Condition In The Society. Many Proverbs Discriminate Against Women In Society. The Idea That A Woman Does Not Need To Work To Maintain Her Husband's Property Discriminates Against Her Education And Deprives Her Of Career Opportunities, Leaving Her To Depend On Men For Her Livelihood And Economy. They Also Argue That Gender Differences Should Be Completely Eliminated From The Social Arena And That Equal Opportunities For All Should Be Provided And That Marriage And Motherhood Should Be Based On Freedom.

Betty Friedan

In 20th Century, Betty Friedan Was A Famous Intellectual Figure. She Expresses Her Views Through Her Book *Feminine Mystic*. This Is What She Says Through This Book Women Belong To Powerless Group And Men A Powerful Sexually. Such A Situation Puts Women In A Support Condition. When She Says The Solution To This Women Should Work Outside Home And It Is Good For Husband And Children. If A Woman Stays At Home And Focuses Only On Household Chores, Her Husband And Children Will Be Left To Fend For Themselves. Sometimes When A Woman Becomes Ill They Are Left Unable To Run Alone. This Dependency Can Have Disappeared When Women Go For Work. "Careers And Higher Education Were Leading To The 'Masculinization Of Women With Enormously Dangerous Consequences To The Home, The Children Dependent On It And To The Ability Of The Woman, As Well As Her Husband, To Obtain Sexual Gratification'" (Betty Friedan: 1963) In Fact, This Is What We Can See. The Children And The Husband Ask A Thousand Questions Towards The Mother. They Keep Stacking Up Many Questions Like Where Is My Cupboard Where Is The Girl Where Is The Dress Where Is Breakfast And So On. However, The Question That Often Arises Towards Her Father Is One And The Same Where Her Mother Is. In Fact, This Is A Fact That Needs To Be Realized. This Clearly Shows The Dependency On Mother. And If There Is A Solution To A Thousand Problems, It Is Motherhood. It Is An Activity That Puts An End To The Independent Life Of Women, Although It Is Good To Talk And Listen. This Is A Prime Example Of Gender Discrimination Against Women By Spreading The Word 'Mother Pride'. But Another Important Point They Make Is That They See The Woman As A Creature Who Should Not Neglect Her Duties As A Mother And Wife And Is Not A Slave To Anyone. Her Second Book Is 'Second Stage'. This Book Tells About Solution For The Problems Of Responsibilities And Conflict Of Dual Responsibilities. The Book Also Serves As A Guide For Women Who Practice Dual Responsibility. Looking At These, It Is Clear That Such Scholars Do Not Fail To Make Their Own Efforts To Eliminate The Subordinate Position Of Women. They Convey Ideas Relevant To The Practical World And The Importance Of The Dual Responsibility Of Life. In The Early Days, Women Were Not Given Equal Rights In Education But Now The Lifeblood Of Education Is Freely Available To All. However, The Impact Of Gender Can Be Seen In Some Types Of Careers Today. For Example, The Author Believes That Women Are The Acceptable Gods For Professions Such As Nurses, Doctors, Dancers, Etc., And That Professions Such As Engineer, Quantity Surveyor Belong To Men. Nowadays However It Is Noticeable That Such A Big Stereotype Is Changing. They Claim That Political Rights Should Be Given To Women And That Women Should Have The Freedom Of Choice In Their Own Actions. Their Views Are Distinct From Those Of Other Feminist. She Has To Have A Positive Change Without Altering The Massive Change Of The Structure Of The Society. It Is Individualistic Form Of Feminism Without Changing The Social Setting. Without Changing Without Harming Any Structure Women Can Change The Society And Show The Ability To Try To Solve The Gender Discrimination Prevailing In The Reproduction In Abortion And

Also Sexual Harassment. They Would Like To Have Equal Payment For Equal Task. They Would Wish To Give A Full-Stop To All Violence Against Women And Domestic Violence. There Are Some Critics On This Is, The Acceptance Of Male Values As Human Values And Also Their Emphasis On Individual Freedom Over That Of Common Good. However, It Is Better To Say That These Scholars Are Did Their Best For The Betterment Of Women Who Are Suffering From Gender Based Discrimination And Gender Related Division Of Labor.

Conclusion

Liberal Feminist Ideas Are More Neutral Compared To Other Feminist Theories. Liberal Feminists are Uttered Their Views That Did Not Causes Much Change In The Social Setting. With Greater Emphasis On Education, Does Not Neglect Household Duties. They See The Women As The Best Mother And Wife. Women Are Not Slaves To Anyone While Fulfilling Their Duties And Responsibilities Properly. Women Are Versatile Who Can Maintain The Dual Task Effectively. The Education Will Help Them To Manage The Dual Responsibilities. Their Views Are Not Radical. The Above Testifies To The Fact That The Scholars Have Made Every Possible Effort To Eradicate Gender Related Discrimination And Gender Based Violence And Division Of Labor through Their Publications And Strong Voices.

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Gender Discrimination In Government Policies And Programmes : With Special Reference To Transgender Community

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Abstract

Transgender people are those individuals whose gender identities do not pertain to their biological sex, and thus they differ from the stereotype of how women and men normally are. Though the term transgender does not include sexual orientation, it pertains to gender identity and expression. It is for this reason their identity and behaviour do not adhere to stereotypical gender norms. They suffer from lot of health issues and they are not accessible to proper medical facilities and they suffer lot of difficulties while undergoing surgery which is called as emasculation. This paper identifies the health problems of transgender, the difficulties they face and what are the steps taken by the government to look in to their medical care.

Keywords: Gender Issues, Transgender Community, Problems, Policies and Programmes

Introduction-

What it means to be a transgender? It is very difficult to identify who is a transgender. It is not only a problem for them to be identified as either male or female but it is also difficult for the rest of the society to identify and recognize them either in male or female category. What constitutes the society according to transgender? Is it the society which consists of father, mother, sisters, brothers, neighbours and so on? Conflict arises at the level in the sense that there is always a question of their identity. When people cannot accept their gender as they are, then how is it possible to live with them? The report of Ministry of Social Justice and Empowerment highlights the problems being faced by the transgender community. In this regard, a meeting was organized by the Ministry of Social Justice and Empowerment on 23rd August, 2013 to discuss the issues relating to this community such as social stigma, unemployment, social injustice, lack of education, public health care and so on. This committee was constituted to study the problems of transgender community and suggest suitable measures to address them. But still the problems remain standstill. The present research study attempts to highlight the identity of transgender, for which they suffer and struggle throughout their life. They also like to be recognized with a definite status of their own as we people are recognized in the society with particular status to be identified with. The study also attempts to go through the challenges faced by transgender and the trauma they undergo while facing the challenges pertaining to their identity.

Meaning And Definitions-

Transgender people are those individuals whose gender identities do not pertain to their biological sex and thus they differ from the stereotype of how women and men normally are. Though the term transgender does not include sexual orientation, it pertains to gender identity and expression. It is for this reason their identity and behaviour do not adhere to stereotypical gender norms.

Merriam-Webster Dictionary - of, relating to, or being a person whose gender identity differs from the sex the person had or was identified as having at birth.

The Transgender Persons (Protection of Rights) Bill, 2016 – The Bill defines a transgender person as one who is (i) neither wholly female nor male; or (ii) a combination of female and male; or (iii) neither female nor male. In addition, the person's gender must not match the gender assigned at birth. This will include trans-men, trans-women, persons with intersex variations and gender queers.

National Legal Services Authority (NALSA) has defined "transgender" as an umbrella term for persons whose gender identity lies outside the pigeonhole compartments of sexual binary.

The group of transgender is diverse. Transgender people come from all walks of life. They are dads, moms, brothers, and sisters, sons, and daughters. From 7 year old to 70 year old, they belong to diverse community, representing all racial and ethnic backgrounds. It's very difficult to define them as there is lot of dilemma in identifying them. What is society according to transgender? Is it the society which consists of father, mother, sisters, brothers, neighbours and so on? Conflict arises at the level in what sense they should be identified as? When people cannot accept their gender as they feel, then how it is possible to live with them... Transgender people are those individuals whose gender identities do not pertain to their biological sex, and thus they differ from the stereotype of how women and men normally are. Though the

term transgender does not include sexual orientation, it pertains to gender identity and expression. It is for this reason their identity and behaviour do not adhere to stereotypical gender norms.

In India transgender are identified by different terms such as hijras, kinnars, shivshaktis, jogappas, jogtas, Aradhis and so on. But it is also true that some of the transgender do not belong to any of these groups but are identified as transgender persons individually. They fall under LGBT (Lesbians, Gay, Bisexual and Transgender) category and are mainly identified as marginalised sections of the society. As they belong to marginalised sections of the society, they face legal, social and also economic difficulties.

Theoretical View-

There are some social theories which support the views of transgender and also which are related to the identity issues of transgender. Some of the theories can be discussed as further.....

Symbolic Interactionism-

This theory concentrates on studying human groups and their interactions with each other. Scholars such as Blumer and G H Mead and others are the main proponents of this theory. The core of this theory is that everything is right for the individuals in their perspective. This is also same in the case of transgender as they think that whatever their perspective about changing from male to female and female to male is right according to their own perspective. Social and peer pressures often force transgender individuals to conform to gender stereotyping and gender role expectations; their internal knowledge of the self leads them to confront the issue that their body does not fit society's gender expectation. As the rest of the society, transgender people, like all human beings, look for group membership and too often, like other social outsiders, they only find this in groups of their own kind. According to Nuttbrock,(2002), transgender individuals can be successfully included in this social system in the context of relationships if they can find positive support and affirmation.

Post- Structuralism-

Ferdinand de Saussure, Jacques Derrida and Michael Foucault are the chief proponents of this theory. Both post-structuralism and symbolic interactionism have more things in common. Both of these theories argue that social structure and language are never stable and are in a constant state of evolution. Social structure uses language to express thoughts, meanings and actions. Foucault argues that though every individual holds a prominent place, society imposes certain restrictions on every individual with subject to their gender identity, self expression, and individual freedom and so on.

Social Constructionism-

According to this theory, the body has been the central theme in the construction of femininity and masculinity. According to Burr(1998), the individual has a choice. However having a choice depends on several factors: justifiability and improvement for certain people is important.

The openness of this theory is quite interesting with reference to the study of transgender. Kessler and McKenna (1978)¹ examined the social construction of a gender. They explored the possibility of breaking down the conceptualization of gender as a binary in favour of an alternative system for recognizing gender differences. The theory's position is that the behaviour, and consciousness of the self, is not influenced entirely by biology, but it is the direct outcome of socially constructed concepts and practices that are the product of historical context and cultural differences.

Existentialism-

This is 20th century philosophical movement which highlights the existence of "being"; and tries to question the concepts of right and wrong, whether they exist, and is there any difference between them. It also supports a belief of depersonalization- a loss of personal identity for the greater good of society as a whole. His theory had an important influence in the medicalization of transgenderism which created a division between hermaphrodites and also created gender dichotomy. Foucault argues that the medicalization of transgenderism is only another way of exercising social control over people's gender identity. Society controls the identity of an individual about how they should be according to the stereotypical gender norms.

Social Work and Transgenderism-

According to this theory transgender people are ignored with reference to education, employment, representation in society and so on. They also face lot of problems undergoing Sexual Reassignment Surgery (SRS) and there are a very few healthcare professionals who are interested and educated in dealing with transgenderism and the struggle these transgender face in their day to day life.

Feminism and Queer Theory-

This theory addresses various issues of transgender but at some point of time it concentrates only on some individuals rather than large number of individuals belonging to the community of transgender. This theory is also based on the socially constructed gender binary, leaving out the individuals who want gender-sex fluidity, or the individuals who are attracted to transgender people. Transgender theory is an emerging theoretical orientation on the nature of gender and gender identity in understanding the lived experiences of transgender and transsexual individuals. Transgender theory integrates the embodiment with the self and socially constructed aspects of identity through the lived experiences of those with intersecting identities. Thus it provides a theoretical basis for reconciling feminist and queer theoretical scholarship with social work practice and advocacy, with regard not only to issues of working with transgender but also to larger issues of group identity and social oppression. (Julie L Nagoshi, Stephan Brzuzny, 2010) It is very difficult to imagine what it must feel like to be a transgender if you are not. This can be explained with one example..... If some person is genetically born as a woman who is attractive and feminine, suddenly feels like to be man one day. She can no longer wear earrings or jewellery; hair will be cut and can wear no makeup and cannot wear any colourful and expressive feminine clothes no longer..... If you suddenly woke up and suddenly found you, one morning in the body of opposite sex and would have to live and socialize in that body as that gender, what would one do? For a person born transgender, they generally have felt like this from a very early age. It is something they deal with often for the rest of their life.....

Who is a transgender? The term transgender is relating to, or being a person whose gender identity differs from the sex the person had or was identified as having at birth; especially of, relating to, or being a person whose gender identity is opposite the sex the person had or was identified as having at birth.

Transgender people have a way of expressing themselves, describing their gender, or gender identity that is very different from their gender which is assigned at birth. The word transgender is an umbrella term which is used for people whose gender identity is different from the sex which is assigned at birth. Some of them identify as male or female, gender queer, non binary, agender and so on. They are recognized by different terms across the world and also across the country. The term transgender includes everything not covered by our culture's narrow terms for "man" and "woman", writer Emi Koyama² says, "Some use [the word transgender] to refer to people whose behaviour or expressions do not match with their gender. Some use it to describe a gender outside of the man/woman binary. Some use it to describe the condition of having no gender or multiple genders. Other possibilities include people who perform genders or deliberately play with/on gender as well as being gender-deviant in other ways. Transgender are considered as marginalised sections of the society. In the 20th century, great social changes took place, changes involving the growth of social movements and attempts to recognize a range of diversities. These changes, however, were not always positive for those affected because, in some instances they marginalized and even pathologized individuals and entire populations. Transgenderism went from social acceptance in some cultures to a non-acceptance and pathologization in most societies.(Helma Seidel,2008) Vanessa Sheridan, a transgender herself, in her book entitled *The Complete Guide to Transgender in the Workplace* describes that at the very early age she understood that she was "different" from others. And this difference is manifested in her life as a transgender identity. According to her, being transgender means that, one is not always readily understood or accepted by everyone in society. There are plenty of myths and misconceptions about what it means to be transgender. Misconceptions about transgender persons may cloud the judgement of people and organizations, causing them to make unfortunate decisions about hiring and/or working with transgender individuals British transgender activist Christine Burns tells us, "Being a Trans person isn't about having sex in some way that sounds inherently deviant. It's about struggling for identity as a result of the sex you were labelled at birth, and doing no more than to address that in ways you want people to see and understand". Though transpersons personally identify themselves as heterosexual, the gay, and lesbian, bisexual, and transgender communities, they share two fundamental issues that make these groups natural allies. First, individuals in each of these communities desire to have freedom which allows them to lead their life to full extent and secondly, neither group's members consciously or wilfully "chose" their internal orientation or identity.

Writing about discrimination against transpersons, transman Matt Kailey says, "Gay men, lesbians, bisexual people, trans folk-we all have something in common. The core of our commonality is gender-we are labelled and discriminated against based on our gender. The second layer is the form that discrimination takes-murders, assaults, destruction of property, failure to get jobs or housing, inadequate health care, the ability to marry, the denial of partner benefits and society's narrow definition of 'family'

that does not include us.” ShahriaSharmin in her article Making Homes- The dual lives of hijras in Bangladesh(July 2017) speaks about Nayan, a transgender who works at a garment factory in Dhaka, where she spends her days dressed as a man, but when she goes home in the evenings, she changes into a saree, puts on makeup and waits for her boyfriend to arrive. Of Nayan, Sharmin said, “I found her deepest desire is to be a wife. She dreams someone would come one day to marry her. Her immense ambition of becoming a woman is what drew me to her”. Soon after that, Sharmin began work on *Call Me Heena*, an ongoing narrative photography project that looks at the desires, struggles and triumphs of hijras in Bangladesh and India. Sharmin also admits that she has noticed much anxiety among the transgender about the way of their representation and they were quite confident on what they are looking for. Filmmaker Tabs Breese, who spent almost three years with the hijra community in India to learn about their *living*. “I didn’t tell my family about all of this,” says Purushi. “I didn’t tell them about wanting to grow my hair or wear a sari.” The 27-year-old Indian trans sex worker is one of the three stars of *The Third Half*, a new documentary which focuses on the hijra community in India. Now touring the international film festival circuit, it has drawn praise from LGBT celebrities like Stephen Fry.

A Revathi, who started Samara NGO about the ruling, she discussed this problem. She basically said “How many more bathrooms can the government build? What happens if we just want to be this third sex?” Some transgender people just want to be women, some just want to be a hijra-so it’s hard having to define themselves in this set way.

In the last decade, activists such as Laxmi Narayan Tripathi, founder of the Asia Pacific Transgender Network, have raised the public visibility of India’s transgender women, who have traditionally been treated with suspicion. But unlike Tripathi, from a wealthy family at the apex of India’s caste ladder, many of the country’s estimated 2 million transgender people live in poverty. In other incident, “I told them I was Indira and not Inder(the name given at birth), but no one called me by that name. I wasn’t allowed a separate restroom, and was instead forced to continue going to the male restroom. Employers can’t send a trans person undergoing hormone replacement to restrooms meant for men,” says Indira. As a result of this Indira found herself battling a case of urinary tract infection. “I didn’t want to use the men’s restroom, so I just stopped drinking water” she says. Though she has a Bachelor’s degree, she never set her foot inside her college because of the mental and physical harassment she faced while in school. Ina Goel and K R Nayar in their article Trajectories of the Transgender-Need to Move from Sex to Sexuality (Economic and Political Weekly, volXIVII, December, 2012) have explained the social construction of a society towards transgender people. They also observed that transgender in Delhi face lot of discrimination at different levels though their presence in social ceremonies which is very much considered as auspicious. There is lack of understanding about the hijra community and the society has failed to understand the relation between biological sex, the identity of gender and sexual orientation. While coming to the public health and medical issues, many studies show that transgender people are more prone to sexual diseases as they earn their living through sexual activities. As majority of the transgender have lower socioeconomic status and low literacy level is a major setback to concentrate on their health issues. They also face mental disorders such as depression, lack of social support, suicidal tendencies, violence related stress and so on. VenkatesanChakrapani, MD, Centre for Sexuality and Health Research and Policy has also expressed the health care system barriers faced by Indian transgender people (ICAAP-11, Bangkok, 2013).

There was an article published in popular kannada daily Kannada Prabha on a hijra named Chandini, who is well versed in Kannada, Tamil, Telugu, Hindi and English is transgender activist and it is also very interesting to know that she teaches in many schools and colleges. She is also a poetess whose first poem collection is popularly known as ‘MANADA KANNU.’ One of her poem has been added in the syllabus of Kuvempu University. She has adopted a daughter and leading a very happy life with her daughter. But she has also hidden the truth that she is a transgender from her daughter and her daughter’s friends and teachers because of the reason that if they come to know that she is the daughter of a transgender, her daughter may be treated inhumanly.

What does history say?

Kamasutra mentions Tiritiya Prakriti, masculine and feminine people of a third sex performing fellatio. This passage in kamasutra refers to men like eunuchs, male and female transvestites or two kinds of biological males, one dressed as a man and the other as a woman It was during the reign of Nawab of Oudh in Lucknow that the transgender earned a lot of respect. When compared to Sothern India, transgender find lot of respect in Northern India and also in Pakistan. During the British rule attempts were made to eradicate transgender whom they felt of disturbing the public life. It was during British period that a law was passed which called the transgender as “Sodomites” and those people who did “homosexual offenses”. First time in Indian history, transgender were discriminated badly during the British period. This

is in contrast to the Muslim rule where the transgender enjoyed at most attention and care. In 1871, the British enacted the Criminal Tribes Act, 1871. In 1897, this Act was amended and under the provisions of this statute, "a eunuch(was) deemed to include all members of the male sex who admit themselves or on medical inspection clearly appear, to be impotent." The local government was required to keep a register of the names and residences of all the eunuchs who are "reasonably suspected of kidnapping or castrating children or of committing offences under Section 377 of the Indian Penal Code. And "any eunuch so registered who appear dressed or ornamented like a woman in a public street.... Or who dances or plays music or takes part in any public exhibition, in a public street...(could) be arrested without warrant and hijras were also reportedly harassed by police by threatening to file a criminal case under Sec-377 IPC. (UNDP report December 2010). UNDP report of 2012 submitted by VenkatesanChakrapani, highlights the efforts of Tamil Nadu government for the upliftment of transgender community. Tamil Nadu state government has shown unprecedented efforts to address the social protection needs of aravani or thirunangai (male-to-female transgender people). In April 2008, Tamil Nadu Aravanigal (Transgender) Welfare Board was formed as the nodal body to address the social protection needs of transgender people. TGWB has introduced TG specific schemes of its own and has facilitated transgender people's access to existing social protection schemes of the State and Central government.Tamil Nadu names woman industrialist and trans woman for policy body which is published in The Times of India on June 7, 2021. Tamil Nadu government has inducted Narthaki Natarajan, a transgender in State Development Policy Council. She is the first transgender to be honoured with PadmaShri in 2019. Since the implementation of Planning Commission efforts are still in vain for the upliftment of transgender and for their welfare. Policies should be reformed and implemented in a proper way in order to uplift the status of transgender in society.

The process of being a transgender-

Transgender are generally referred as "transvestites", "eunuchs", "hermaphrodites", and "effeminate males". There are generally two ways of becoming a transgender-

1. Hermaphrodites or an intersexual by birth.
2. To be born with a male body but with a feminine gender identity.

In both the above cases, a person is born as transgender. But one can also become a transgender through the process of socialization which begins with one's entry into the transgender family which stands on relationship between Chela and Guru. Chela refers to a "student" and Guru to a "teacher". Each chela is a part of the guru's lineage. Usually every guru lives with minimum five chelas. Whatever the income chelas earn, it will be given to their guru, as the guru maintains the household .The process of becoming a transgender involves a very special religious ritual which is called Emasculation. It refers to the total removal of the penis, testes and scrotum in men.

Global scenario-

The government of Australia will now have three gender options male, female and intermediate in passports in order to stop discrimination of transgender. They can list their gender as X on passports. Nepal and Bangladesh have also recognized third gender as early as 2007 itself. Nepal is the first nation to start a head-count of transgender in its 2011 census. Even India for the first time counted transgender separately instead of counting them under male category in 2011 census. Many transgender movements have taken place in order to uplift the status of transgender. The transgender rights movement is a movement to promote transgender rights and to eliminate discrimination and violence regarding housing, employment, public accommodations, education, health care and so on.International organizations such as GATE, and World Professional Association for Transgender Health (WPATH) work specifically towards transgender rights such as in the United States, the National Centre for Transgender Equality (NCTE), GenderPAC, Sylvia Rivera Law Project, the Transgender Law Centre, and in the U.K., The Gender Trust, Trans Media Watch, and Press for Change.

The life of transgender is not a bed of roses. The following issues can be observed in relation to the life of transgender...

Life Of Transgender-

It is very disheartening to know that hijras have a very low status in the society. Hardly they find a better job to earn their living and survive. They mainly earn their income by performing at birth ceremonies, begging and also through prostitution. They also perform at various religious ceremonies, begging and also through prostitution. They also perform at various religious ceremonies and at weddings. Their performances involve music, singing, and sexually suggestive dancing. It is believed that the blessings of hijras bring good luck and fertility Hijras also earn very good wages for their services by going as an invitee to one's house. It is also interesting to know that those hijras who belong to the Islam

community visit Mecca and perform Hajj. They save lot of money for Arabic). Hijra communities also involve in providing information about HIV risks and protection in places where formal sex education is absent from schools. They have also collected tax for Indian Government and earned their income. This is very great step from Government of India to involve hijras. In Hijra community there is a very close bond between gurus (teachers) and chelas (disciples). Gurus take care of chelas and the chelas show respect to the gurus and in turn give their earnings to the gurus. Gurus and chelas live in the same house which is similar to a clan. In a city all the heads of these houses form a council which is called jamat. All the problems are settled with the help of jamat. Each household of hijra consists of 5-15 people. Guru is the manager of the house. Every hijra should contribute to the household by working. In return hijras will be provided basic necessities of life and also few luxuries to certain extent. Those hijras who are not willing to work outside will do domestic work. Ina Goel and K R Nayar in their article Trajectories of the Transgender-Need to Move from Sex to Sexuality (Economic and Political Weekly, volXIVII, December, 2012) have explained the social construction of a society towards transgender people. They also observed that transgender in Delhi face lot of discrimination at different levels though their presence in social ceremonies which is very much considered as auspicious. There is lack of understanding about the hijra community and the society has failed to understand the relation between biological sex, the identity of gender and sexual orientation.

The basic problem all the hijras face is the question of their identity in the society. Hijras face lot of violence in society. They face discrimination in housing, education, health, employment, immigration, law and so on. It is so sad to see many hijras begging at railway stations, on streets, in trains, in buses, at traffic signals and also in other public places. They also face the problem of isolation within the families. Lack of understanding and support from family members make them to face many problems. Due to lack of emotional support they feel isolated. Another problem they face is harassment and stigmatization from schoolmates. Teasing, spreading of rumours about their sexuality, bullying, verbal, physical and sexual abuse by classmates, students and teachers, especially male teachers is a common scene. This resulted in discontinuing from the school. By the age of 20 years, most of the female hijras in rural areas migrate to cities, where they start dressing like women. Pressure of marriage, violence and rejection from family as well as expulsion from school are common reasons for running away from home. In higher education too they face discrimination. Professional courses like engineering and medicine are nearly impossible for them to access and also co-educational institutions. The lack of education leaves them with a very few options for seeking formal employment. Those who get hired, face discrimination at the work place. This results in getting lower wages, longer durations of work and subjected to sexual harassment from colleagues. Unskilled and uneducated hijras face discrimination of being disowned from ancestral wealth. At present, there is no legislation which supports their right to ancestral property. Though many of them have ration cards and voter ID cards, they are deprived of the benefits of welfare schemes since they do not have Below Poverty Line cards. With regard to health facilities, HIV and AIDS is a major reason for discrimination by healthcare providers. They also face constant violence, harassment and blackmail from the police. They are prone to verbal, sexual, and physical abuse by policemen and also face difficulties in registering cases.

Identity Of Transgender-

Identity of transgender is always a big question mark for the entire society as it is very difficult to identify them and keeping them separately as a particular group and assigning them a particular position in the society. The problems transgender face with reference to their identity can be narrated by following incidents and experiences.... The question of identity of a transgender is also much related to their psychological feelings and mindset. He was born a boy, but never felt like one. What was he then? He felt attracted to boys. What did this make him? He loved to dance. But why did others make fun of him? These questions arise in the mind of Laxminarayan Tripathi, a transgender who has expressed her emotions in the work *Me Hijra, Me Laxmi*. Fighting against the emotional turmoil from a very young age, Laxmi Narayan Tripathi, born in a high-caste Brahmin household, felt confused, trapped and lonely. Slowly he began wearing women's clothes. Over time, he became bold and assertive about his real sexual identity. Finally he found his true self- she was Laxmi, a hijra. From numerous love affairs to finding solace by dancing in Mumbai's bars; from being taunted as a homo to being the first Indian hijra to attend the World AIDS Conference in Toronto; from mental and physical abuse to finding a life of grace, dignity, and fame, the autobiography is an extraordinary journey of a hijra who fought against tremendous odds for the recognition of hijras and their rights.

Vanessa Sheridan, a transgender herself, in her book entitled *The Complete Guide to Transgender in the Workplace* describes that at the very early age she understood that she was "different" from others. And this difference is manifested in her life as a transgender identity. According to, being transgender

means that, one is not always readily understood or accepted by everyone in society. There are plenty of myths and misconceptions about what it means to be transgender. Misconceptions about transgender persons may cloud the judgement of people and organizations, causing them to make unfortunate decisions about hiring and/or working with transgender individuals. ShahriaSharmin in her article Making Homes-The dual lives of hijras in Bangladesh(July 2017) speaks about Nayan, a transgender who works at a garment factory in Dhaka, where she spends her days dressed as a man, but when she goes home in the evenings, she changes into a saree, puts on makeup and waits for her boyfriend to arrive. Of Nayan, Sharmin said, "I found her deepest desire is to be a wife. She dreams someone would come one day to marry her. Her immense ambition of becoming a woman is what drew me to her". Soon after that, Sharmin began work on *Call Me Heena*, an ongoing narrative photography project that looks at the desires, struggles and triumphs of hijras in Bangladesh and India. Sharmin also admits that she has noticed much anxiety among the transgender about the way of their representation and they were quite confident on what they are looking for. Transgender always encounter with the problem of identity and also how they are supposed to be recognized in the society and also in their own families. It is also true in the case of Bruce Jenner, gold medallist in decathlon at the Montreal Olympic Games in 1976, who has changed his sex. There would obviously be some discomfort about his children continuing to call him "dad", now that he is a woman. He has been married thrice, and has six children. Now, his identity has changed to Caitlyn Jenner, a woman in her sixties. We can identify two major distinctions in the transgender community, mainly male-to- female and female -to- male. Jeffrey Dickemann is an emeritus professor at Sonoma State University in Sonoma County, California. He came out in the workplace as a female-to male transsexual at age 65. Dickemann recalls that from the age of five, he felt that the sex assigned to him at birth did not match his gender identity, though he did not act on that awareness publicly. In other incident, "I told them I was Indira and not Inder(the name given at birth), but no one called me by that name. I wasn't allowed a separate restroom, and was instead forced to continue going to the male restroom. Employers can't send a trans person undergoing hormone replacement to restrooms meant for men," says Indira. As a result of this Indira found herself battling a case of urinary tract infection. "I didn't want to use the men's restroom, so I just stopped drinking water" she says. Though she has a Bachelor's degree, she never set her foot inside her college because of the mental and physical harassment she faced while in school.

Sex segregation has long been thought to be a necessary ingredient of fairness in physical competitions, including Olympic sports. However there is growing recognition that strict sex segregation threatens to exclude from competition those who are transgender, transsexual, or intersex, which is itself a form of unfairness. This tension played out recently in an unusual venue. When Jenna Talackova, a young trans woman, was disqualified from the Miss Universe Canada pageant in 2012, on account of not being a "natural female", she appealed to Donald Trump, who owns the Miss Universe brand. Trump reversed the decision to great acclaim and made a folk hero out of Talackova, who immediately became one of the most recognizable symbols of trans rights in Canada. The decision seemed to prove that Talackova was after all, a real woman, and that the initial ruling had merely been a manifestation of transphobia. (Lauren Bialystok, 2016) As per the telephonic conversation which I had with ShilokMukkati, a transgender is as follows: Twenty-two-year-old ShilokMukkati has come a long way in the two years since she shifted to Bengaluru-from fighting her personal battles with society's rigid notions of gender to winning a national award for her radio show. She was born in a middle-class family in Coorg. After her brother's death the whole family was shattered. When Shilok reached the stage of puberty was when she came to terms with her reality. As she faced many challenges with reference to gender identity in her native place, she decided to move to another city in order to pursue education. As she had lot of liking for psychology subject, her gender issues brought her closer to the subject. She moved to Bengaluru in 2015 and she pursued B.A. from Jain University. She was also introduced to poetry during this time. She ventured both Kannada and English poetry and today she has several awards to her name. With this confidence, she went to community radio station 90.4 which was founded by PinkyChandran. This radio station takes a special interest in talking about real-life struggles. Her show 'Colourful Kamanabillu' has won her a national award by the Ministry of Information and Broadcasting. Today she works with the station as a full-time RJ. Keeping aside this success story of Shilok, I also met a transgender named Neelambari near Vijayanagar traffic signal. Though she has completed her degree in Economics, she is forced to beg at traffic signals and it also shows the problem of identity which she is facing in the society. The same situation in Kolkata has grabbed the attention of minister for women and child welfare Shashi Panja. The increase in the number of transgenders taking to beggary is due to the sudden drop in the number of NGOs that were providing them with employment.

Challenges Of Transgender-

The role of transgender attracts people with a wide range of cross gender characteristics and accommodates different personalities, sexual preferences, needs and behaviours. (People's Union for Civil Liberties- Karnataka 2001, p 29).

It is also true that a hijra requires Guru(head) to enter into a hijra community. Hijra is then referred as Chela(follower) and has abide by the norms and conditions of that group. If the Chela violates the norms of the group, is usually estranged out of the group.

For their livelihood, hijras are usually engaged in three categories of work which are as follows-

1. Most of the hijras are engaged in showering blessings at various religious ceremonies, birth ceremonies and also at weddings. Their performances involve music, dance, singing etc. by using dholak. This earns the hijras gifts and rewards, either monetary or in kind.
2. Secondly, they are engaged in sex work to earn their living. It involves home based sex work to street based sex work across different socio-economic groups.
3. Third activity involves laal-battimangna which involves begging by hijras at traffic signals to earn a living.

Most of the hijras complain that doctors and staff of hospitals discriminate them in giving treatment and they advise them not to involve in such immoral activities instead of giving treatment. As there is some knowledge about hijra community among health professionals they are not willing to approach government hospitals. The process of registration to get a health card is also problematic for hijras as it contains male or female option. They totally confused to recognize their gender among these two groups. They are also made to wait for a long time in male queue. Most of the hijras prefer out-patient service where in they just jump the queue by clapping and also get better medicines free of cost. Another major challenge the transgender face is, there is no guidelines regarding Sex Reassignment Surgery(SRS) by the Indian Council of Medical Research or the Medical Council of India. There is a big need of formulating proper policies by the state government. Most of them undergo castration without any proper procedures keeping their life at risk. When compared to North India, South Indian hijras do not involve much in cultural role. They usually take up sex work for their living. It is very important to note here that most of the transgender suffer from HIV/AIDS as they are involved in sexual activities. Another major problem of the hijras is that they are not getting suitable housing to live. If they try to get accommodation in some localities they are turned away. It is very difficult for them to be accepted by the neighbours and they also face lot of abuses. Even in public places they face lot of harassment by the police, goondas and also by public. According to the reports of PUCL-Karnataka(2001) there are many reports of hijras being forced to clean up the police station, electric shocks have been given to their private parts and they have been raped in the Hoysala vans when they have refused to give money. They are often harassed and abused by the police and general public on the streets. They do not have legal recognition of their gender status. This prevents them from exercise their rights related to marriage, adoption of a child, inheritance, employment and access to and use of social welfare and health insurance schemes. Though the Election Commission has given the status of 'other' in voter's identity card, the order is still not clear on the right to contest. The Tamil Nadu state government has issued identity cards for Aravanis in which both male and female names are given. But it has the limited value and is not useful for claiming majority rights. Passports are given as 'female' which is based on post SRS medical certificate or on the basis of self-reported transgender. But there are no proper written guidelines in the process of providing passport to the transgender people. Transgender communities face numerous sexual diseases including HIV. As majority of the transgender have lower socioeconomic status and low literacy level is a major setback to concentrate on their health issues. They also face mental disorders such as depression, lack of social support, suicidal tendencies, violence related stress and so on.

Most of the youth among transgender community face lot of problems with gender identity, gender expression and also gender role which are imposed on them on the basis of their biological characteristics. They face lot of problems such as shame, fear, adapting, fear of relationships, internalized transphobia and so on. Most of the transgender consume alcohol in order to forget stress and depression that they undergo in daily life. While coming to employment issues, they face lot of problems as they are not well qualified and it is very difficult for them to get jobs. As their economic condition is very bad, they undergo 'emasculatation' by unqualified medical practitioners. Most of the hijras face post-operative complications mainly urological problems. This can be solved if free sex reassignment surgery can be offered in government hospitals. Only in the state of Tamil Nadu free sex reassignment surgery is performed in some government hospitals. As transgender communities belong to marginalized groups, they are excluded from participating in social, cultural, economic, politics and decision making processes.

First and foremost, they face exclusion from their family itself. Most of the families are not ready to accept their male child to start dressing and behaving like a female. They may face eviction as it is against the norms and culture of our society. As a result of this, they may decide to run away from the family.

The Questions That Arise-

1. Safeguarding Transgender-
2. Are there any Legal and Constitutional Measures to safeguard transgender?
3. Is there any opportunity for them to participate in a democratic system?
4. Society's perspective towards transgender-
5. Are people broadminded to treat that community as normal human beings?
6. Socio-Economic Status of transgender-
7. What are the steps taken to improve their socio-economic status?
8. Work Place-
9. What are the Anti-discrimination Policies implemented at their work place?
10. Dwelling Place-
11. What are the Housing schemes adopted by Government to provide them living places?
12. Opportunities for Education-
13. What are the facilities provided for them to get higher education?
14. What are the Scholarship schemes introduced for them to pursue higher education?
15. Employment Schemes-
16. Providing loans for self employment activities
17. What are the schemes implemented in association with Pension Scheme and opportunities for vocational training courses?

Transgender face lot of violence in society. They face lot of discrimination in housing, education, health, employment, immigration, law and so on. It is so sad to witness many of them begging at railway stations, on streets, in trains, in buses, at traffic signals and also in other public places. They are socially an excluded group or marginalized group. Marginalization refers to social disadvantage and relegation to the fringe of the society. This issue is getting much importance these days as the government has introduced many schemes and programmes for their upliftment. The key aspect of this study is to examine the identity and challenges faced by these transgender and also the measures and policies adopted by the government and other agencies to uplift their status in the society.

Constitutional Recognition For Third Gender-

Article 14 of the Constitution of India states that the State shall not deny to "any person" equality before the law or the equal protection of the laws within the territory of India. Equality includes the full and equal enjoyment of all rights and freedom. Right to equality has been declared as the basic feature of the Constitution and treatment of equals as unequal or unequal as equals will be violative of the basic structure of the Constitution. Despite Constitutional guarantee of equality, Hijras/transgender persons have been facing extreme discrimination in all spheres of the society. Non-recognition of the identity of Hijras/transgender persons denies them equal protection of law, thereby leaving them extremely vulnerable to harassment, violence and sexual assault in public places, at home and in jail also by the police. Articles 15 and 16 prohibit discrimination against any citizen on certain enumerated grounds, including the ground of 'sex'. In fact, both the Articles prohibit all forms of gender bias and gender based discrimination. Transgender have been systematically denied the rights under Article 15(2) that is not subjected to any disability, liability, restriction or condition in regard to access to public places. They have also been not afforded special provisions envisaged under Article 15(4) for the advancement of the socially and educationally backward classes (SEBC) of citizens, which they are, and hence legally entitled and eligible to get the benefits of SEBC. United Nations has advocated for the protection and promotion of rights of sexual minorities including transgender persons. Article 6 of the Universal Declaration of Human Rights, 1948 and Article 16 of the International Covenant on Civil and Political Rights 1966(ICCPR) recognize that every human being has the inherent right to live and this right shall be protected by law and that no one shall be arbitrarily denied of that right. European Parliament also adopted a resolution on discrimination against transsexuals on 12th September, 1989 and called upon the Member States to take steps for the protection of transsexual persons and to pass legislation to further that end. The Senate of Argentina in 2012 has passed a law on Gender Identity that recognizes right by all persons to the recognition of their gender identity and they can also request that their recorded sex be amended along with the self-perceived gender identity. In Germany, a new law has come into force on 5th November, 2013, which allows the parents to register the sex of the children as 'not specified' in the case of child

classification of gender in the passports. K S Radhakrishnan J 's argument in Civil Original Jurisdiction Writ Petition(civil) no. 400 of 2012 argues for the rights of transgender and also their question of identity.

To conclude, when other countries can do justice to third gender, then why not India?

Indian Census has never recognized third gender while collecting census data for years. But in 2011 census, transgender's data were collected with details related to their employment, literacy and caste. In India total population of transgender is around 4.88 lakh as per 2011 census with intersex variation. The law has also added a category of x, apart from "M" and "F" under the gender category. Uttar Pradesh has the highest number of transgender with 1,37, 465 while Karnataka has 20, 266, the lowest state being Rajasthan with 16, 517.

To Conclude-

Gender identity resides at the core of one's personal identity, gender expression and presentation. It is very important to treat them with humanity and laws should be strictly passed as other countries towards bringing justice to this marginalized section of the society. Any State cannot prohibit, restrict or interfere with a transgender's expression of such personality which reflects that inherent personality. Due to the negligence of some authorities their identity in the society is not focussed and not given importance. We therefore hold that values of privacy, self-identity, autonomy, and personal integrity are fundamental rights guaranteed to members of the transgender community under Article 19(1)(a) of the Constitution of India and the State is bound to protect and recognize those rights.

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Gender Equality and Empower All Women and Girls

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Abstract

Gender equality is when people of all genders have equal rights, responsibilities and opportunities. Everyone is affected by gender inequality women, men, Trans and gender diverse people, children and families. It impacts people of all ages and backgrounds. We need gender equality urgently. Gender equality prevents violence against women and girls. It's essential for economic prosperity. Societies that value women and men as equal are safer and healthier. Gender equality is a human right. Everyone benefits from gender equality.

keywords: Gender, Equality, SDG Goals

Introduction

Gender equality is fundamental to the achievement of human rights and is an aspiration that benefits all of society, including girls and women. The universal advantages of gender equality have been well documented, and several international frameworks have affirmed its centrality to human rights and sustainable development. The Beijing Declaration and Platform for Action, for example, unanimously adopted by 189 countries in 1995 and still the strongest global consensus for advancing and protecting girls' and women's equality and justice, recognizes that persistent inequalities pose "serious consequences for the well-being of all people." Yet, despite the promise of equality, progress towards it has been slow, fragile, incremental, and reversible and dramatically undermined by the COVID-19 pandemic. In fact, in every region of the world, girls and women are still more likely to be poor, illiterate, hungry, and unhealthy, underrepresented in leadership positions, legally constrained, politically marginalized, and endangered by violence.

Gender Equality

A man and a woman are heading to a small-scale mine in Central Africa for work. They part ways upon arrival he disappearing underground to dig, and she making her way to the area where women process ore. He will earn much higher wages, and his job is more secure, but she'll never be able to join him in the mine. Her community believes that women cannot be "real" miners.



This is one example of how culturally rooted gender norms and attitudes in many parts of the world can dictate which activities women are "allowed" to do, or what is considered "acceptable" for them to do. Norms and attitudes not only affect economic opportunities; they can also influence women's mobility, security, safety, health, and many other aspects of their lives. Gender equality and how people experience it within households, organizations, and communities is the product of how different social systems and structures are designed,

negotiated, and implemented. Influencing positive change at these levels depends on evidence that moves beyond simply identifying inequalities. Practical support, services, and training can go a long way toward improving opportunities for women. However, to ensure these opportunities are sustainable and grounded in local realities, we need to confront the underlying norms and systems at the root of gender based inequalities. Only then will we have lasting and meaningful gender-transformative change. Worldwide, there is growing recognition that simply being “gender aware” is not enough, and that significant, sustainable change requires institutional and systemic transformations. In keeping with this, Goal-5 of the United Nations’ Sustainable Development Agenda calls for continued action to reduce gender inequality and empower women. Projects that focus on tackling this kind of foundational change are often referred to as gender-transformative.

What Is Gender-Transformative Research, And Why Is It So Important?

Gender-transformative research promotes women’s empowerment, including shared control of resources and decision-making. It unpacks social inequalities, provides space for women, men, and non-binary genders to learn, and engages with people across the socio-economic spectrum to change the norms that enable inequalities. A research project is “gender-transformative” if these considerations are addressed in its rationale and methodology and if it includes a rigorous analysis of root causes, gender power relations, and intersectionality (multiple vulnerabilities experienced by individuals or groups, such as race, class, sexual orientation, and ethnicity, alongside gender). This approach to research is important because it tackles inequalities in ways that reflect the lived experiences of real people and it promotes sustainable solutions that address root causes.

Gender Research At Idrc

IDRC recently commissioned an international consulting group called Sisters Ink to evaluate and review 10 years of IDRC’s gender programming (from 2008 to 2018) before conducting a deeper exploration of gender-focused research projects over the past decade. A sampling process identified 219 research projects, of which 42 were randomly selected and then assessed for their ability to challenge and change social, cultural, and gender norms. The consultants identified 16 of these projects as gender-transformative and chose six for further study. They explored the objectives, rationales, methodologies, and outcomes of these projects to uncover common patterns, findings, and lessons. The six projects, presented in detail in Transforming gender relations, explored challenges to gender inequality experienced in different regions, different sectors, and by different groups.

Based on analysis of these six case studies, the research found that gender-transformative research shares four key qualities:

- It addresses the root causes of inequality;
- It recognizes multiple vulnerabilities and identities (since gender can intersect with race, ethnicity, ability, age, religion, caste, and other factors);
- It builds trust and meaningfully engages stakeholders; and
- It leverages and amplifies local thought leaders and institutions.

Recommendations For Lasting Change

Research funders looking to make a sustainable difference in gender equality may want to consider the following research takeaways.

1. Have an ambitious mandate

Supporting gender-transformative research requires being rooted in values and being clear about what the research entails. It is about building awareness of which types of norms, structures, and behaviours contribute to different opportunities and outcomes.

2. Be clear about the meaning of gender-transformative research

Terms like equity, equality, and inclusion do not have the same meaning to everyone in every discipline. It is important to clarify what the terms mean in order to define what is needed for research programming and application to align.

3. Take a long-term approach

Changing gendered structural dynamics is a long road littered with obstacles and trade-offs. Success means immersing the right actors in discussions and dialogues. Ensure sufficient time for engagement, building trust, and embedding in the local context.

4. Plan to measure performance over the long term

Gendered social norms and structural changes require a longer-term monitoring and learning process to facilitate learning and broader dialogue and practice.

5. Build individual and organizational capacity

Gender-transformative research requires a complex set of skills, capacities, and expertise. It also entails constant use, reflection, and iteration to get right. Some of skills required include systems thinking, stakeholder analysis and deliberative dialogue, as well as the ability to leverage mixed methodologies, create effective partnerships, and position research for use.

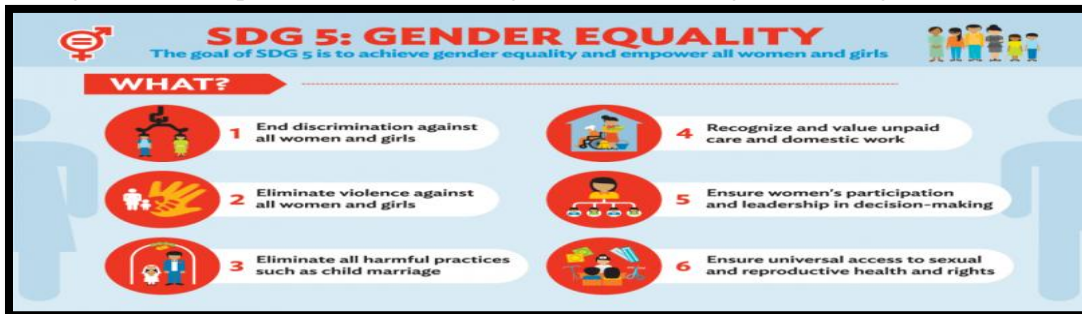
Together the six gender transformative projects that were analyzed tell us that nudging perceptions, norms, and institutions toward greater gender equality is a complex and long-term process that can be approached from more than one direction. However, the process ultimately relies on examining, questioning, and unseating rigid gender norms and power imbalances through community-led and participatory processes. IDRC has a strong foundation in this area, and hopes to continue to forge new territory and inspire experimentation, research, and granting partnerships with like-minded organizations to achieve Sustainable Development Goal 5 globally.

Genderin Context

These projects explore some of the many ways that IDRC-supported research is promoting gender equality and ultimately contributing to the UN's Sustainable Development Goals (SDGs). By sharing efforts to empower women, IDRC is contributing to a vital global conversation that will help make gender equality a reality worldwide.

SDG-5:

UNODC will support Member States to reach the Targets under SDG 5 by: promoting access to justice for women and girls; supporting the development of legislation and policies that protect their rights and prevent as well as respond to violence against women and girls; developing institutional and professional capacities relevant to respecting, protecting and fulfilling the rights of women and girls; and creating the conditions for women and girls to be in a position to claim their rights and be active agents of change.



Further, UNODC monitors violence against women by collecting data from Member States and by assisting them to conduct surveys on the topic. These can provide important evidence to address violence against and intentional killing of women.



UNODC also works to improve the protection of women and girls through its work in tackling trafficking in persons, of whom 70 per cent are women and girls. UNODC helps States to draft laws and create comprehensive national anti-trafficking strategies and to develop local capacity and expertise to implement these, including by providing practical tools to encourage cross-border cooperation in investigations and prosecutions. UNODC also monitors the trafficking in women and girls by collecting data on the victims of this crime.

UNODC's global work on the prevention of drug use and the treatment of drug use disorders specifically addresses the unique needs of women and girls, within a framework of human rights through the publication of guidance documents, training of professionals and the implementation of gender-based services meeting the needs of children, adolescent girls and women.

The empowerment of women is also at the core of the Office's alternative development programmes.

- Gender equality is not only a fundamental human right, but a necessary foundation for a peaceful, prosperous and sustainable world.
- There has been progress over the last decades: More girls are going to school, fewer girls are forced into early marriage, more women are serving in parliament and positions of leadership and laws are being reformed to advance gender equality.
- Despite these gains, many challenges remain: discriminatory laws and social norms remain pervasive, women continue to be underrepresented at all levels of political leadership, and 1 in 5 women and girls between the ages of 15 and 49 report experiencing physical or sexual violence by an intimate partner within a 12-month period.



- The effects of the COVID-19 pandemic could reverse the limited progress that has been made on gender equality and women's rights. The corona virus outbreak exacerbates existing inequalities for women and girls across every sphere – from health and the economy, to security and social protection.
- Women play a disproportionate role in responding to the virus, including as frontline healthcare workers and caregivers at home. Women's unpaid care work has increased significantly as a result of school closures and the increased needs of older people. Women are also harder hit by the economic impacts of COVID-19, as they disproportionately work in insecure labour markets. Nearly 60 per cent of women work in the informal economy, which puts them at greater risk of falling into poverty.
- The pandemic has also led to a steep increase in violence against women and girls. With lockdown measures in place, many women are trapped at home with their abusers, struggling to access services that are suffering from cuts and restrictions. Emerging data shows that, since the outbreak of the pandemic, violence against women and girls – and particularly domestic violence – has intensified.

Covid-19 Response:

“Limited gains in gender equality and women’s rights made over the decades are in danger of being rolled back due to the COVID-19 pandemic,” the UN Secretary General said in April 2020, urging governments to center of their recovery efforts.



Women are not only the hardest hit by this pandemic, they are also the backbone of recovery in communities. Putting women and girls at the Centre of economies will fundamentally drive better and more sustainable development outcomes for all, support a more rapid recovery, and place the world back on a footing to achieve the Sustainable Development Goals.

Every COVID-19 response plans and every recovery package and budgeting of resources, needs to address the gender impacts of this pandemic. This means: (1) including women and women’s organizations in COVID-19 response planning and decision-making; (2) transforming the inequities of unpaid care work into a new, inclusive care economy that works for everyone; and (3) designing socio-economic plans with an intentional focus on the lives and futures of women and girls.

UN Women has developed a rapid and targeted response to mitigate the impact of the COVID-19 crisis on women and girls and to ensure that the long-term recovery benefits them, focused on five priorities:

Gender-based violence, including domestic violence, is mitigated and reduced

- Social protection and economic stimulus packages serve women and girls
- People support and practice equal sharing of care work
- Women and girls lead and participate in COVID-19 response planning and decision-making
- Data and coordination mechanisms include gender perspectives

The COVID-19 pandemic provides an opportunity for radical, positive action to redress long-standing inequalities in multiple areas of women’s lives, and build a more just and resilient world.

Facts And Figures

- ❖ Globally, 750 million women and girls were married before the age of 18 and at least 200 million women and girls in 30 countries have undergone FGM.
- ❖ The rates of girls between 15-19 who are subjected to FGM (female genital mutilation) in the 30 countries where the practice is concentrated have dropped from 1 in 2 girls in 2000 to 1 in 3 girls by 2017.
- ❖ In 18 countries, husbands can legally prevent their wives from working; in 39 countries, daughters and sons do not have equal inheritance rights; and 49 countries lack laws protecting women from domestic violence.
- ❖ One in five women and girls, including 19 per cent of women and girls aged 15 to 49, have experienced physical and/or sexual violence by an intimate partner within the last 12 months. Yet, 49 countries have no laws that specifically protect women from such violence.
- ❖ While women have made important inroads into political office across the world, their representation in national parliaments at 23.7 per cent is still far from parity.
- ❖ In 46 countries, women now hold more than 30 per cent of seats in national parliament in at least one chamber.
- ❖ Only 52 per cent of women married or in a union freely make their own decisions about sexual relations, contraceptive use and health care.
- ❖ Globally, women are just 13 per cent of agricultural land holders.
- ❖ Women in Northern Africa hold less than one in five paid jobs in the non-agricultural sector. The proportion of women in paid employment outside the agriculture sector has increased from 35 per cent in 1990 to 41 per cent in 2015.
- ❖ More than 100 countries have taken action to track budget allocations for gender equality.
- ❖ In Southern Asia, a girl’s risk of marrying in childhood has dropped by over 40per cent since 2000.

Goal-5 Targets

- ✓ **5.1** End all forms of discrimination against all women and girls everywhere

- ✓ **5.2** Eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation
- ✓ **5.3** Eliminate all harmful practices, such as child, early and forced marriage and female genital mutilation
- ✓ **5.4** Recognize and value unpaid care and domestic work through the provision of public services, infrastructure and social protection policies and the promotion of shared responsibility within the household and the family as nationally appropriate
- ✓ **5.5** Ensure women's full and effective participation and equal opportunities for leadership at all levels of decision-making in political, economic and public life
- ✓ **5.6** Ensure universal access to sexual and reproductive health and reproductive rights as agreed in accordance with the Programme of Action of the International Conference on Population and Development and the Beijing Platform for Action and the outcome documents of their review conferences
- ✓ **5.A** Undertake reforms to give women equal rights to economic resources, as well as access to ownership and control over land and other forms of property, financial services, inheritance and natural resources, in accordance with national laws.
- ✓ **5.B** Enhance the use of enabling technology, in particular information and communications technology, to promote the empowerment of women
- ✓ **5.C** Adopt and strengthen sound policies and enforceable legislation for the promotion of gender equality and the empowerment of all women and girls at all levels

Conclusion:

Gender equality is a fundamental and inviolable human right and women's and girls' empowerment is essential to expand economic growth, promote social development and enhance business performance. All companies have baseline responsibilities to respect human rights, including the rights of women and girls. Gender equality prevents violence against women and girls. It's essential for economic prosperity. Societies that value women and men as equal are safer and healthier. Everyone benefits from gender equality. Equality is about ensuring that every individual has an equal opportunity to make the most of their lives and talents. It is also the belief that no one should have poorer life chances because of the way they were born, where they come from, what they believe, or whether they have a disability.

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A Historical Review On Gender Constuction and Status of Women In India

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Abstract

Gender Equality Is Being Equated With Human Rights. Being A Philosophical Question It Has Attracted The Attention Of Many Social Theorists Including Historical Theorist, Political Theorists, Particularly Those With The Feminist Leanings. The Ideological Underpinnings Whether Liberal, Radical Or Socialist Have Shaped The Larger Debate On Gender Equality, Each Starting With A Different Set Of Assumptions And Arriving At Different Conclusions Based On Their Leanings, Making Universal Theory Almost An Impossibility. While Sex Refers To The Biological Characteristics That Categorize Someone Either As Female Or Male, Gender Refers To The Socially And Culturally Determined Ideas And Practices Of What It Is To Be Female Or Male (Hazal Reeves And Sally Baden, 2000). Around 1970s, American And English Feminists Started Using The Term "Gender" And "Gender Relations" In Their Struggles And Writings. This Led To Gender Studies Emerging As A Serious Discipline Of Study In Academic Circles. The Concept Picked Up Pace In 1980's And With Time It Has Gained Further Relevance. Gender Which Is Basically A Social And Culture Construct Has To Be Understood In A Given Historical And Social Milieu. The Intervention Of State In Defining And Redefining Gender Cannot Be Ignored. Hence The Western Construct Falls Short Of A Perfect Tool To Understand Non-Western Reality Making Culture, Society And State Specific Theory Essential. This Does Not Mean The Total Absence Of Universalization, But An Openness To Other Narratives And Perspectives.

Keywords: Gender Construction, Historically, Status Of Women

Introduction

The Statement Made In The United Nations Fourth World Conference On Women, Platform Of Action, Beijing, China (1995) Represents The Centuries Long Search For An Equitable Relation Between Individuals, Particularly Men And Women All Over The World. Various Studies And Research Have Been Undertaken **In** The Field Of Gender Studies In India. However, Holistic Analyses Identifying Milestones In Gender Construction From Ancient India All The Way To The Present Times Have Not Been Undertaken. With A Milestone Based Approach, An Attempt Has Been Made To Study Concepts Regarding The Position Of Women In India, Which Could Pave The Way For Policy Makers To Incorporate Many Ideas In Future. **The Time Period Of This Research Paper Is From Ancient India.** By Tracing The Complete History, It Seeks To Provide Researchers With A Direction For Further Research In Diverse Areas Related To Gender. Gender Construction Is A Process That Determines And Develops A Woman's Identity. The Present Research Is An Attempt To Address And Identify Various Milestones In Gender Construction Which Has Led To The Evolution Of Present Day Indian Woman. Traditionally, India Has Been A Multicultural Society With A Strong Patriarchal Setup. With The Help Of State And Society Women Have Steadily Attempted To Overcome Social, Political, Economic And Cultural Barriers. There Has Certainly Been A Change; However, It Has Neither Been Sudden Nor Swift. The Evolution Of Indian Women Socially And Politically Has Occurred Slowly But, Systematically. During Ancient, Medieval And British Periods Women's Rights Were Not Bifurcated Separately As Social, Political Or Economic. They Were Intertwined. The Research Has Highlighted Different Facets Of Woman's Personality And Her Strengths And Weaknesses During These Periods. Through Analysis Of Texts, Personalities And Social Conditions, It Is Aimed To Understand The Concept Of Gender Historically. In Post Independent India, When Women Issues Came Up For Debate In The Constituent Assembly. The Research Has Inquired Into The Role Of The Constituent Assembly And Later The Constitution In Ensuring Bigger Role Of State In Promoting Welfare Of Women. 73rd- 74th Constitutional Amendments Were Two Important Landmarks In The History Of Indian Constitution. Our Study Attempts To Highlight These Events And How It Led To Emergence Of Women Leadership In Rural And Urban Local Bodies, Giving Them Direct Access To The Decision Making Process. Since Independence, The Central Government Has Been Introducing Regular Five Year Plans For The Upliftment Of Women. Gradually, The Scope Of These Plans Widened From Welfare To Empowerment Of Women. The Research Attempts To Analyze This Shift Along With Crucial Policies And Programmes Which Were Offshoots Of These Plans. In India, Empowerment Of Women Is A Vital Component Of The Welfare

Process As It Affects Half The Population. Therefore, It Is Essential That The Three Organs Of The State, Legislature, Executive And Judiciary Complement Each Other. From Time To Time State Has Introduced Suitable Legislations To Address Various Concerns Of Women In The Country. These Legislations/ Acts Along With Their Judicial Interpretation Are Part Of The Present Research. Studying These Legislations, Along With Case Studies Helps Us To Understand How Women Perceive Themselves And How Society Has Perceived Her. Various Special Executive Agencies Created By The State Also Have Been Studied.

To Achieve The Larger Goal Of Socio-Political Emancipation Of Women It Is Necessary That The State Is Well Supported By Other Agencies Of The Society Namely, Political Parties, Pressure Groups, Media And Academic Bodies Like Women Study Centers. These Groups Attempt To Address Problems Of Woman In A Systematic And Empathetic Manner. They Also Help In Building Public Opinion And Awareness. We Have Discussed These Agencies And How They Are Bringing Various Socio-Economic Issues Related To Women To The Forefront And Helping In Initiation Of Serious Debate At Different Platforms Of Civil Society And Some Such Debates Have Led To The Initiation Of Legislations And Policies And Launch Of Schemes By The Government. Finally, To Understand The Process Of Gender Construction Holistically, It Will Be Relevant To Understand The Manner In Which Present Day Indian Woman Is Exerting Her Self-Expression. There Are Many Avenues Including Entering Professional Courses, Taking Up Entrepreneurship Or Choosing To Experience Single Motherhood And Live-In-Relationships. The Area Of Self-Expression Is Too Wide And Few Are Studied To Know How Over The Years The Way Woman's Self-Perception Has Changed And She Has Moved Away From The Stereotyped Self-Expression To A More Meaningful Response To The Challenges Faced. The Research Therefore Makes An Attempt To Understand And Learn About How Woman In India Perceives Herself And What Is The Contribution Of The State And Society To This Change In Perception.

Objectives

The Objectives Of The Research Are As Under:

1. To Trace Important Milestones Of Ancient, Medieval And British Periods Of Indian History Contributing To Gender Construction Process.
2. To Understand How The 'State' And 'Society' In India Have Perceived Woman.
3. To Identify The Role Of State In Bringing About A Transformation In Woman's View Of Herself As Well As That Of Society Towards Her.
4. To Study Select Contemporary Gender Issues From Indian Perspective.
5. To Understand How Woman's Public Space And Participation Has Expanded Over The Years As A Result Of State Intervention.

Research Methodology

Research Methodology Is A Systematic Way To Solve A Research Problem. It Explains The Research Methods Used And The Logic Behind Using Particular Methods. Because Gender Is Conceptualized From Multiple Epistemological Bases And/Or From Different Modes Of Intersectionality, It Encompasses A Variety Of Approaches, Methods, Emphases And Analytical Strategies. The Overall Approach Of The Research Is Analytic And Descriptive In Nature. It Is Also Normative And Philosophical In The Sense That The Impact Of Historical And Empirical Facts On Woman's Psyche Are Interpreted And Analyzed. Along With It, Feminist Historiography And Case Study Method Have Also Been Followed In Developing The Thesis. Analytic Method Also Known As Library Method Involves Understanding The Existing Facts Or Knowledge About A Given Issue And Developing New And Useful Outlook Towards It. This Has Been Extensively Used In Understanding Indian Feminism, Ancient India, Constituent Assembly Debates, Five Year Plans, 73rd-74th Constitutional Amendment, National And State Commissions For Women And Women's Movements. Feminist Historiography Has Been Followed For Locating Important Milestones Of Gender Construction During Ancient, Medieval And British India Periods. The Secondary Sources Are The Manifestos, Census Reports, Nsso Reports, Books, Working Papers, Notes And Articles Written By Scholars On The Research Subject. Internet Sources Are Also Extensively Used.

Review Of Literature

Many Books And Articles Have Been Referred And Studied In The Process Of Research. The Reviewed Books Are Arranged In Alphabetical Order. Some Of Them Are As Under:

Altekar. A.S (1956): The Position Of Women In Hindu Civilization: From Prehistoric Times To The Present Day, Delhi: Motilal Banarsidass. A Pioneering And Landmark Work Which Provides Insight Into The Life In Ancient India. The Book Provides Information About Ancient Indian Society And How Women Were Treated In Ancient India. The Book Deals With Life Of A Woman, Right From Her Childhood To Adult Life. Prof. Altekar Informs Us About Various Aspects Of Woman's Life Like

Education, Marriage-Divorce Laws, Widowhood, Economic Aspect, Religion To Property Rights. The Book Has Been Of Great Help In Understanding Women In Ancient India From A Holistic Perspective.

Chandra Bipan, Mridula Mukherjee And Aditya Mukherjee (1999): India Since Independence, New Delhi: Penguin Books- This Is A Comprehensive Book Containing Information About Many Major Political Developments In India During The Early Phase Of Independence. The Work Has Helped Us In Understanding The Evolution Of The Constitution And Its Main Provisions. The Basic Features Of The Indian Constitution, The Preamble, Fundamental Rights, Directive Principles Of State Policy And Indian Women Since Independence And The Challenges Faced During The Initial Years Of Its Implementation Are Discussed In This Book. The Book Also Discusses Some Of The Contemporary Issues Like Political Parties And Challenges In The New Millennium.

Forbes, Geraldine (1998): The New Cambridge History Of India: Women In Modern India, Cambridge: Cambridge University Press - The Book Discusses Wide Spectrum Of Issues Related To Women In Nineteenth Century India. Divided Into Eight Chapters, The Book's Themes Include Reform Movement, Education, Women's Organizations And Freedom Struggle. It Contains Historical Details Relating To Indian Women.

Hire Math, R.C (2005): Women And Gender Issues, Jaipur: Pointer Publishers - The Book Deals With The Issues Like Women's Access To Mainstream, Gender Stereotype Sensitivity, Domestic Violence Faced By Women Prisoners In India. The Section Discussing Rape Contains Vast Information About The Nature Of Crime And How It Symbolizes Male Domination. Sexual Coercion And Other Issues Related To Rape Like Social Control, Pornography Among Others Also Find A Place In The Book.

Jain, Jasbir (2011): Indigenous Roots Of Feminism-Culture, Subjectivity And Agency, New Delhi: Sage Publications - A Well-Researched Book, It Examines A Wide Range Of Issues Related To Feminism From An Indian Perspective. The Concerns Of The Book Range From Manuscript, Bhakti Movement To Nineteenth Century Resistance Narratives. However, For The Present Research The Book Has Been Mainly Referred To Understand Growth And Emergence Of Feminism And Women's Movement In India.

Jayal, Shakambari (1966): The Status Of Women In Epics, Delhi: Motilal Banarsidass - The Book Is An Important Source Of Information About Indian Epics, Ramayana And Mahabharata. The Author Discusses How Epics Conceptualized Women In Different Roles Like Daughter And Maid And Informs The Reader About Women's Rights, Duties, Educational Opportunities, Adultery Among Others. The Book Has Been Primarily Referred To Understand Important Women Characters In Both The Epics.

John, E Mary (2008): Women's Studies In India, New Delhi: Penguin Books - This Book Is A Collection Of Essays By Many Eminent Thinkers And Women Scholars. The Book Has Been Divided Into Thirteen Sub-Sections To Track The Development Process Of Indian Women. The Book Consists Of Essays On Women's Movement, Women Organizations, Women Empowerment, Feminism, Women Reservation Bill And Many Other Contemporary Issues. The Book Has Been Helpful In Understanding The Social Challenges Faced By Indian Women In Present Times.

Kangle, R.P (1969): The Kautiliya Arthashastra, Delhi, Motilal Banarsidass - A Classic Work And A Must Refer For All The Students Of Ancient India, Kangle's Work Has Been Path Breaking For Various Reasons. The Publishers Have Released The Work As A Combination Of Three Books. The First Book Is The Book Arthashastra Of Kantilla In Sanskrit, The Second Part Is The English Translation Of The Original And The Third Consists Of Commentary By The Author On The Treatise.

Importance Of The Study

Understanding The Process Of Gender Construction Is Crucial For Social Scientists And Policymakers For Varied Reasons. The Knowledge Of Which Makes The Former Attain A Fuller Understanding Of Social Reality And For The Latter It Shows The Direction By Helping Him To Know The Problems Of Women. An Understanding Of It Would Help To Frame Policies, To Address Problems Of Women. As With Any Historical Study, It Would Help In Retaining The Good Aspects And De-Weeding The Bad Practices. As The Concept Of Gender Is Relatively New There Is Huge Scope For Research. The Present Study Claims Originality In Connecting Gender Construction With The Agency Of State. A This Study Makes A Contribution To The Field Of Political Science As The Nucleus Of The Study Is State And Gender Construction. Basically Gender Is A Social And Cultural Construct. But This Study Makes A Claim And Proves Gender As A Political Construct Also And Hence In Gender Construction State Has To Be Taken Seriously, Its Role Cannot Be Ignored Or Undervalued. In Fact, It Sets The Society To Motion And Into Gets Affected By Society. This Two-Way Process Is Clearly Visible In Gender Construction. The Study Also Claims Originality In Establishing A Link Between The State And Woman's Psyche. And Finally Establishes That The Concepts Such As Socialization, Modernization, Democratization, Public-Private Dichotomy That Shape Woman Too Come Under The Impact Of

State. The Study Has Analyzed The Provisions Of The Constitution, Legislations, Five Year Plans, Manifestoes Of Political Parties, Executive Agencies Of The State And The Judiciary From Gender Perspective. The Study Makes A Contribution To The Disciplines Of Women's Studies And Gender. Studies As Gender Construction In India Is A Society Specific Study. As In Any Other Social Sciences In Woman's Studies Too Mega Theories Are Becoming Less And Less And Middle- Range Theories, Micro-Theories And Micro Narratives Are Becoming Important. Our Study Is One Such Middle Range Study Focusing On Indian State And Gender Construction. Since The Study Pertains To The Self-Perception And Self-Expression Of Women In India It Adds To The Knowledge About Women In General And Indian Women In Particular. As The Research Involves Interplay Of Various Disciplines Such As History, Sociology, Economics And Mass Communication It Can Help In Promoting Further Gender Studies And Research In Almost All Fields Of Social Sciences Pertaining To Women.

Gender

World Health Organization Defines "Gender" As Socially Constructed Roles, Behaviors, Activities, And Attributes That A Given Society Considers Appropriate For Men And Women. Gender Study As A Discipline Emerged In 1970s As A Reaction To The Feminist Criticism Of Gender Inequality. Psychologist Robert Stoller Began Using The Terms 'Sex' To Pick Out Biological Traits And 'Gender' To Pick Out The Amount Of Femininity And Masculinity A Person Exhibited. Though The Terms Gender And Sex Are Considered Synonyms By Many, Difference Between The Two Has Been Stressed In Psychoanalysis, Anthropology, Medical Research And More Significantly In Feminism.

Feminism

Feminism Is An Area Of Study Which Is Closely Related To The Study Of Gender. Feminism Was The Driving Force Behind Emergence Of Gender Studies. Whereas Gender Studies Is A Field Of Knowledge And Study, Feminism Is Both A Political Movement As Well As Field Of Knowledge And Study. The Roots Of The Term Feminism Lie In French Word, Feminism, A Medical Term, Used To Explain Biological Features. Historically, Feminist Thought Can Be Traced Back To Greek And Chinese Civilizations. But, It Was As Late As 1880s And Early 1900s, Did Feminism Emerge As An Organized Movement In Europe And America. Before The Term Feminism Was Coined, The Term 'Women's Rights' Was More Frequently Used. In The Early Part Of The 20th Century, The Word 'Feminism' Was Used To Describe A Group Of Women That Asserted The Uniqueness Of Women Experience Of Motherhood And Women's Special Purity. Gradually The Meaning Changed. Feminism Became A Standpoint Which Aims At Establishing Formal Equality Of Women With Men. The Discrimination And Subjugation Of Women, Feminists Believe Is Because Of Their Sex And Therefore They Perceive A Society Where Equality And Equal Respect For Women Is Guaranteed. Even Though Some Feminists Do Not Agree, The Growth Of Feminism Is Mapped In Terms Of Waves. 'Feminist Thought', Thus, Developed As A Result Of Collective Effort Made By Writers. These Factors Helped In Developing And Consolidating Feminist Movement World Over. However, An Important Distinction Between Earlier Feminists And Present Day Feminists Is That While Earlier The Struggle Was For Democratic Rights And Legal Reform, Feminists Of Today Are Fighting For Equality, Dignity And Freedom Of Choice.

Tracing The Evolution Of Indian Feminism

Indian Feminism Cannot Be Treated In Isolation Mainly Due To Diversity In Social Conditions, Religious Traditions, And Caste Backgrounds. Given The Socio-Cultural Challenges India Faces, It Is Indeed A Tough Task To Arrange Growth Of Feminism In India Chronologically. Therefore, The Following Section Makes An Attempt To Identify Certain Important Markers In The Growth Of Indian Feminism Since The Social Reform Movement.

Social Reform Movement Was The First To Witness Growth Of Feminist Thought In Nineteenth Century. The Initial Phase Of Social Reform Was Dominated By Men Who Raised Their Voice Against The Social Ills Plaguing Women Of India. Raja Ram Mohan Roy Campaigned Against The Practice Of Sati. In 1817, Mrityunjaya Vidyalamkara, The Chief Pundit Of The Supreme Court, Announced That Sati Had No 'Shastric' Sanction And One Year Later, In 1818 William Bentinck, The Provincial Governor Of Bengal Prohibited Sati In His Province. Gujrat Bateramji Malbari And Pandit Ishwar Chandra Vidyasagar Took Up The Cause Of Widow Remarriage. Vidyasagar Submitted Petition To The Governor-General In 1855 Asking A Law To Be Passed Recognizing Widow Remarriage. Education Of Women Was Another Important Social Cause Taken By Up Many Social Reformers. To Promote The Cause, Raja Ram Mohan Roy Set Up Atmiya Sabha (1815) And Maharishi Karve Established Mahila Vidyapith. Sir Syed Ahmed Khan Spoke Strongly In Support Of Educating Muslim Women At Home.

Dayanand Saraswathi Another Prominent Name In The Field Of Social Reform, Asserted That In Aryan India Men And Women Enjoyed Equal Rights And Practices Such As Polygamy, Child Marriage And

Seclusion Of Women Was Nonexistent.

By Late 19th Century, Number Of Women Entering The Public Sphere Rapidly Increased. Arya Samaj And Brahmo Samaj Encouraged Women Preachers In Punjab And Bengal. Anandibai Joshi Joined The Field Of Medicine And Became The First Woman Doctor Of The Country. Kashibai Kelkar And Tarabai Shinde Entered The Field Of Literature. While, The Former Is Hailed As The First Woman Novelist In Marathi, The Latter Released Her Booklet, *Stree Purusha Tulana* In 1882. This Period Also Witnessed Women Involving Themselves In The Nationalist Movement And Setting Up Organizations. One Of The Earliest Organizations To Be Formed Was National Social Conference In 1887. It Was Founded By Mahadev Govind Ranade And Most Of Its Members Were Moderate Nationalists. Sarala Devi Formed Bharat Stri Mahamandal In 1910 And Made Representations Before Montague-Chelmsford Committee Regarding Educational Reforms, Inheritance Rights And Professional Opportunities For Indian Women.

In 1917, Annie Besant Founded Indian Women's Association For Social, Economic And Political Awareness. Individuals Like Sarojini Naidu, Begum Aban Ali And Ramabai Ranade Joined The Association And By 1924, It Had 51 Branches, 18 Centers And Nearly 2700 Members. In 1916, Besant Also Founded Home Rule League And Through It Gave A Call To Indian Women To Actively And Enthusiastically Participate In The Freedom Struggle. In South India, M.E. Cousins Formed Women's Indian Association In 1917 And It Was One Of The First Organizations To Voice Issues Like Providing Maternity Leave To Women Workers. Other Local And Regional Women Organizations Which Came Up During The Era Included, Banga Mahila Samaj (Bengal), Satara Abalonetti Sabha (Maharashtra), Mahila Seva Samaj (Bangalore) And Bharat Mahila Parishad (Benaras).

As The **Freedom Struggle** Progressed, There Was Further Consolidation Of Feminist Movement. Echoing The Sentiments Of Annie Besant, Sarojini Naidu Too Emphasized The Sustenance Women Could, And Would, Give To The Nationalist Movement. Women Like Kamala Devi Chattopadhyay, Rajkumari Amrit Kaur, Lady Piroj Bai Phiroze Shah Mehta, Sushri Lajjavanti, Anusuya Sarabhai, Lado Rani Zutshi, Uma Kundapur, Nanduben Kanuga, Basanti Debi And Urmila Debi Played Important Role In The Struggle For Women's Rights In The Early Part Of The Century. Women Also Started Participating Actively In The Functioning Of Congress. For Example, The 1921 Congress Session Was Well Attended By 144 Women Delegates. Similarly, Durgabai Deshmukh Organized A Special, 'Girl Volunteer Corps' Just Before 1923 Congress Session. Late 1910s And 1920s Also Witnessed The Emergence Of Discourse About The Issue Of Equality Between Men And Women.

In Post-Independence India, Feminists Were More Fragmented And The Movement Too Experienced A Lull As Feminists Had Neither Openly Sought Nor Identified The Enemy In Gender Terms Due To The Challenges Posed By Colonialism And The Cultural Challenges Prevalent In India. 1970s Witnessed Feminist Movement Picking Up Momentum With Women Groups Actively Participating In Agitations, Strikes And Rallies Against Price Rise, Usage Of Alcohol And Corruption Which Affect Everybody, Not Just Women. These Agitations Were Spearheaded By Women Organizations Like Self Employed Women's Association (Sewa), United Women's Anti Price Rise Front, Progressive Organization Of Women, Manila Samta Sainik Dal Among Others. A Landmark In The Feminist Movement Of India Was Achieved In 1970s When The Committee On The Status Of Women In India Produced Towards Equality Report In 1974. The Report Brought To The Forefront The Inequalities Which Existed In Almost Every Sphere - Education, Employment And Economic Rights And How These Inequalities Were Impacting Woman's Perception About Herself. The Year 1975 Was Historical As For The First Time, March 8 Was Celebrated As International Women's Day. The Year Also Saw Marathi Socialist Magazine *Sadhana* Bringing Out A Special Edition On Women. *Janwedana*, A Dalit Marathi Newspaper, Brought Out A Special Women's Volume, Entitled In The Third World Women Hold Up Half The Sky, A Statement Borrowed From Chinese To Make Clear Their Difference From First World Feminism.

Post Emergency, New Women's Groups With Strong Affiliation To The Left Ideology Started Emerging. They Broadly Agreed That A Materialist Framework Was Necessary For The Analysis Of Women's Oppression. A Challenge For Feminist Groups During This Period Was To Shed Their Urban-Middle Class Image And Empathize With The Needs Of Working-Class And Peasant Women. The Decade, 1970-1980 Also Witnessed Feminist Groups Initiating Strong Campaigns Against Dowry, Domestic Violence And Rape Through Agitations, Public Campaigns, Street Plays And Discussions. However, The Groups Soon Realized That The Agitations Would Loose Steam Unless They Were Accompanied By Attempts To Develop Their Own Structures To Aid And Support Individual Woman. Important Developments During Ancient, Medieval And The British Era Gender Construction As A Process Can Be Traced In India Through Different Phases And Time Periods. This Paper Discusses Important Milestones Which Occurred During Ancient, Medieval And British Periods Of Indian History. Though Women Were Treated As An

Essential Part Of The Society In These Periods, Her Rights Were Not Bifurcated Separately As Social, Political Or Economic. We, Can Therefore, Notice Overlapping Of The Available Opportunities. Another Common Thread That Has Been Observed In My Study In These Time Periods, Is The Overriding Influence Of Individuals On Public Opinion

Ancient India

The Rig Vedic Period The Rig Vedic Period Is Thought To Have Existed Around 2nd Century Bc And Continued Up To The 6th Century Bc¹. The Theory That The Vedic People, Who Called Themselves Aryas (Or Aryans), Invaded Northern India From Central Asia Remains Highly Controversial. Before Discussing How Women Were Seen In Ancient Texts, It Will Be Helpful To Know In Brief About Rig Vedic Society. It Is Believed That The Rig Vedic State Was Ruled By A King And In His Administration He Was Assisted By Individuals Like A Purohitha, An Advisor In Administrative Matters And A Senani, An Army Commander. Rig Vedic Society Was Characterized By A Nomadic Lifestyle And People Worshipped Nature. Families Were Large And Were Generally Headed By Father. A Wide Range Of Professions, Occupations, Arts, Crafts And Industries Flourished For Both Men And Women During This Period. Agricultural And Pastoral Pursuits Were Mainly In The Hands Of Vaisyas, Teaching And Officiating As Priests Were Performed By The Brahmanas, Fighting Was The Profession Of The Kshatriyas And Providing Services Was Done By The Sudras. Marriages Were Conducted After Puberty Mainly Outside One's Gotra As They Were Banned Within The Circles Of Agnates And Cognates. Education In Vedic Society Was Imparted To Both Men And Women. Music And Dance Were Encouraged As Means Of Entertainment.

Women In Ancient India

The History Of Ancient India Has Been Well Documented In Texts Such As Rigveda And Dharmashastras. These Ancient Texts Have Portrayed Indian Woman In The Context Of Family, Education, Marriage And Stridhan, Employment, Political Status And Social Activities To Name A Few.

Woman As A Daughter: A Woman's Journey Into The World Begins As A Daughter. In Ancient India, A Daughter Was Addressed By Various Names Such As Duhitaa, Kanyaa, Kanaa, Kanee, And Kanyalaa, The First Two Being Most Frequently Used. A Female Child Was Neither Undesirable Nor Unwelcome Into The Family. In Fact, In The Vedic Society, Daughter Was Treated As A Responsible Individual. Daughters Could Be Initiated In Vedic Studies And Were Entitled To Offer Sacrifices To Gods; The Son Was Not Absolutely Necessary For This Purpose.

Arthashastra Of Kautilya Mentions That It Shall Be The Duty Of The Father To Get His Daughter Married Within Three Years Of Her Reaching Puberty And If The Father Failed To Do So, The Girl Would Be Free To Marry Any Man Of Her Choice. We Also Find Similar Opinion In Manusmriti Which Exempts The Bridegroom From Paying The Usual Bride Price For His Bride If The Stipulated Period Of Three Years Post Puberty Has Been Crossed.

Woman As A Wife: Next Comes The Marital Life Of Woman. Eight Forms Of Marriages Have Been Discussed In Almost All Important Ancient Texts. They Were, Brahma, Daiva, Arsha, Prajapatya, Asura, Gandharva, Rakshasa And Paisacha. In The **Brahma** Form, A Daughter Was Gifted By A Father To A Learned Man Whom He Invites Himself. In The **Daiva** Form Too A Daughter Is Gifted But In The Presence Of A Priest Who Duly Officiates The Sacrifice. In The **Arsha** Form, Father Gives His Daughter After Receiving A Token Of Gratitude From The Bridegroom Which Generally Is In Form Of A Cow Or A Bull. In The **Prajapatya** Form, Father Gifts His Daughter To The Bridegroom With A Blessing That They Both Together Perform Their Dharma. In The **Asura** Form, The Bridegroom Procures His Bride By Giving Money To The Girl's Father. In **Gandharva** Form, With Mutual Love And Affection The Bride And Bridegroom Select Each Other And No Role Is Played By Father. In The **Rakshasa** Form, A Bride Is Forcefully Captured Or Abducted. Finally, In The **Paisacha** Form, A Man Procures His Bride By Seducing Or Intoxicating Her. Thus, In Each Marriage Type, A Daughter Was Treated In A Different Manner. Most Scriptures Preferred The First Four Kinds And Considered Them As Meritorious Forms Of Marriages. The Most Emphatically Denounced Form Of Marriage Is That In Which Money Is Paid To The Bride/Kinsmen As Bride-Price As Selling One's Daughter Even For The Smallest Gratuity Was Against All Morals.

Women In Medieval India

The Medieval Period Was Yet Another Important Phase Which Left An Indelible Mark On The Lives Of Women. In Order To Understand The Life Of Women In Medieval India, We Have Divided The Period Into Five Phases Namely, The Rise Of Islam, Age Of Delhi Sultanate, Mughal Empire, Bhakti Movement And Marathas. Since The Period Is Too Vast Only Some Stages Have Been Covered That Had Greater Impact On The Lives Of Women. These Stages Are Relevant As They Led To Significant Transformation

In The Social And Political Structure Of India, Making A Direct Impact On The Position Of Women. Before Analyzing Each Of These Phases Independently, It Is Necessary To Know The Position And Rights Accorded To Women In Islam As The First Two Phases Of Medieval Period Pertaining To Muslim Rule In India. Delhi Sultanate Was Established In India Following The Muslim Conquests. Delhi Sultanate Has Been Divided Into Five Phases By The Historians. One Of The Important Rulers Of Delhi Sultanate Was Iltutmish Who Belonged To The Slave Dynasty. He Was Considered One Of The Most Powerful And Influential Ruler Of The Sultanate. As Most Of His Sons Were Incompetent To Carry On His Legacy, He Appointed His Daughter, Razia Sultana As His Successor. This Was A Historical Decision As No Woman Till Date Had Been Vested With Such Important Responsibility Of State Administration.

Razia Sulatana Had Many Unique Qualities. Since Her Childhood, She Was Actively Preoccupied With Learning About Various Aspects Of Statecraft From Her Father, Therefore, She Was Not Able To Learn The Customary Behavior Of Muslim Women. She Was Well-Read And Led Her Army In Battles Wearing The Attire Of Men. Because She Was A Woman She Had To Face Lot Of Resistance Within The Sultanate, As Nobles And Muslim Clergy Did Not Extend Cooperation; They Neglected And Underestimated Her Capabilities. Due To This, Her Reign Was Shortened To Just Three Years. During Her Reign, She Made Honest Efforts To Reduce The Differences With The Rebel Factions. This Is Considered As One Of Her Greatest Accomplishments. She Was Secular In Her Approach And Was Tolerant Towards Hindus. She Was Concerned About The Welfare Of Her Subjects And Preferred To Be In Touch With Them. She Also Mingled With Them Freely. She Established Schools, Research Centers, Libraries And Helped In Promotion Of Study Of Quran And Other Holy Texts. However Short Was Her Rule, She Is Hailed As The First Woman Ruler Of The Sultanate.

The Mughal Period

The Fall Of Delhi Sultanate Was Followed By Establishment Of The Mughal Empire. The Mughals, Who Were Also Followers Of Islam, Provided Great Degree Of Freedom And Opportunity Especially To Their Queens And Princesses. The Royal Women Were Proficient In The Fields Of Martial Arts, Social Etiquette, Politics And Fine Art. They Also Accompanied The Menfolk In Their Travels And Expeditions. Sports, Music, Trade And Commerce Also Interested Royal Mughal Women. Mughal Queen, Noor Jahan Needs A Special Mention.

Noor Jahan Was One Of Most Influential Women Of Her Times And The Favorite Wife Of Emperor Jahangir. After Noor Jahan Was Widowed From Her First Marriage, She Became The Emperor's Wife. Due To Her Leadership, Administrative And Negotiation Skills, She Soon Became King's Favorite And Acquired All The Powers Of The Land. Because Of The Unrestricted Authority That She Commanded She Is Referred To As The "Real Power Behind The Throne". She Gave All The Orders And Finalized The Appointments. She Had Special Interest In Trade And Commerce. She Also Took Complete Control Of The Emperor's Vast Zanana, Which Consisted Of Jahangir's Numerous Wives, Servants, Spies, Female Guards And Many Others. She Is Also Regarded As The Architect Behind The Rise Of Shah Jahan To The Mughal Throne. Though Noor Jahan Has Been Criticized By Many Scholars As Being Despotic And Dominating, She Was An Icon In Her Own Way. A Period In Which Women Had Numerous Restrictions Thrust Upon Them, She Stood As Symbol Of Woman Power Proving To The World That Women Were Capable Of Carrying Out Administration And Run An Empire As Large As The Mughal Empire.

Another Prominent Woman, Who Is Hailed As An Engineer, Writer And Painter Is **Jahanara Begum**, Daughter Of Mumtaz Mahal And Shah Jahan. She Was Her Parents Favorite Among All The 14 Children. She Remained Unmarried All Her Life And Was One Of The Few Who Had The Courage And Ability To Criticize The Ruthless Behavior And Administration Of Her Brother, Aurangzeb. She Has Been Credited With Commissioning Various Important Mughal Structures And Landmarks, Like Chandni Chowk, Famous Market Place In Delhi. She Also Gave Important Suggestions During The Construction Of Taj Mahal By Her Father. She Composed Poems And Became A Patron Of Arts, A Hobby Nurtured By Her Parents.

During 19th Century

“There Is No Chance For The Welfare Of The World, Unless
The Condition Of Women Is Improved. It Is Not Possible For A
Bird To Fly On Only One Wing”

- **Swami Vivekananda** (Teachings Of Swami Vivekananda, Advaita Ashrama, Kolkata, P.125)
Colonialism Posed New Challenges To The Socio-Political Situation Of India In Early 18th Century. It Created A Situation, Wherein It Became Difficult To Bring About Any Kind Of Social Change Or Transformation. In Any Country, Socio- Political Condition Of Women Reflects Growth Of A Country. The Situation Was Grim And Full Of Unrest. This Was The Time When Social Reformers Entered The

Indian Social Scene And Their Work Came As A Breath Of Fresh Air. The Reformers Instilled Much Needed Self Confidence Among The Masses And Made Efforts To Eradicate The Social Evils Plaguing The Indian Society. The Reformers Paid Special Attention Towards The Upliftment Of Women As They Believed It Could Contribute Towards Strengthening Society And Help In Nation Building.

According To Encyclopedia Britannica, Reform Is "Put Or Change Into An Improved Form Or Condition Or To Amend Or Improve By Change Of Form Or Removal Of Faults Or Abuses". This "Change" Was Necessary Especially For India's Progress. Social Reformers Belonging To Different Strata Of Society Came From All Over The Country. Each Had His/ Her Own Idea Of Reform And Its Implementation But All Of Them Shared The Common Goal Of Social Change, Change For The Better.

Social Reform Was Not A New Concept To India. It Has Always Been An Integral Part Of The Indian Social System. Initially It Was Seers, Saints And Poets Reacting To The Evils In The Society And Highlighting The Need For Reform. They Could See How They Affected The Society At Large. Through Their Travels They Could See The Existing Practice That Cannot Be Justified On Rational Grounds. In Their Works, They Made An Attempt To The Highlight The Real Cause Behind Deteriorating Position Of Women. They Had A Larger Agenda Of Emancipation Of The Human Being. Some Of The Reasons Identified By Them Were Superstition, Lack Of Reasoning Ability, Misinterpretation Of Scriptures And Lack Of Education. Later, A New Generation Of Social Reformers Started Emerging. They Were Educated And Had Personal Charisma To Attract Masses. Their Ideas Were New And They Had The Courage To Face The Challenges Of The Society. These Reformers Felt That, A Major Section Of Indian Women Were Undergoing Humiliation And Exploitation For Centuries Without A Rational Basis. By Defending Their Rights And Liberating Them, These Social Reformers Felt That They Would Be Contributing To The Betterment Of Society. They Found That Indian Woman Was Facing Various Social Challenges In Her Day To Day Life Which Included Female Infanticide, Widowhood, Sati, Purdah, Dowry System And Polygamy. Each Social Reformer Depending On The Social Circumstances And His Perception Of The Problem Provided Suitable Measures To Address The Issue On Hand. Social Reform As An Organized Movement Came To The Forefront In Early 19th Century Through Prominent Reformers Like Raja Ram Mohan Roy (1772-1833), Ishwar Chandra Vidyasagar (1820-1891) Swami Dayanand Saraswathi (1824 -1883), Jyotiba Phule (1827 - 1890), Ramakrishna Paramahansa (1836-1886), Swami Vivekananda (1863-1902). The Reform Movement Also Gained Support From The Ongoing Freedom Struggle And Its Leaders Like Mahatma Gandhi, Bal Gangadhar Tilak. The Study Of These Reformers Is Needed To Gain A Better Insight Into Gender Construction In India.

Raja Ram Mohan Roy, Who Is Fondly Referred To As Father Of Modern India, Was One Of The Greatest Social Reformers Of The Country. He Worked Tirelessly In The Field Of Emancipation Of Women. He Was A Well-Read Scholar And Had Mastered Many Languages. His Fight Against Sati Is A Well-Known Fact. Due To Much Of His Efforts Sati Was Banned By The British Government In 1829. To Promote His Mission And To Take His Activities Further He Established Brahmo Samaj In 1828. Brahmo Samaj Still Remains A Very Active Organisation And Is Doing All The Efforts To Fulfill Raja Ram Mohan Roy's Mission. Apart From Getting "Sati" Banned, He Also Strongly Supported Widow Remarriage. He Did Not Have Much Confidence In The Traditional Indian Education System And He, Therefore, Strongly Promoted Western English Education As He Believed That Only Through It Reform Could Be Brought About In A More Just And Equitable Manner. He Presided Over The Foundation Committee Of Hindu College In 1817 Thus Providing His Complete Support In The Efforts Of Spreading Western Education. He Believed That Only With A Strong And Scientific Education System, Reform Could Be Brought About In The Society.

Ishwar Chandra Vidyasagar Was Another Famous Reformer From West Bengal. He Was Born In A Brahmin Family And Had To Undergo Lot Of Hardships In His Life To Educate Himself. Due To All His Personal Struggles, He Had Immense Respect And Trust In Education. By Perseverance And Hard Work He Completed His Education In Sanskrit College And Was Honored With The Title Of "Vidyasagar" Meaning Ocean Of Knowledge For His Academic Achievements. As A Sanskrit Scholar He Understood The Hindu Shastras. His Belief Was These Shastras Never Discriminated Against Woman And Their Misinterpretation Was One Of The Important Reason For The Ill Treatment Of Women. When He Rose To Become The Principal Of Sanskrit College, He Urged Other Scholars To Research The Ancient Texts And Provide The Right Explanation About The Status Of Women In Indian Society. His Special Focus Was Towards Widow Remarriage And Prevention Of Polygamy. According To Him, Remarriage Was A Right Of Every Widowed Woman. In Those Days, Due To Widowhood In Many Cases, Women Were Not Only Ill-Treated And Humiliated But Were Also Victims Of Sexual Harassment. To Avoid All This And To Give A Proper Meaning To Their Lives, He Called For Legalizing Widow Remarriage. He Conducted

Various Discussions And Organized Seminars And Met British Officials To Voice His Concerns. His Efforts Finally Bore Fruit When The Government In 1856 Legalized Widow Remarriage. To Bring The Social Discrimination Against Women To Forefront He Wrote Two Volumes On Widow Remarriage Named Bidhobabivah In 1855, Two Volumes On Banning Polygamy Titled Bahubivah In 1871 And 1873.

Swami Dayanand Saraswathi Was Born In Gujarat And Was A Devout Worshipper Of Lord Shiva Since His Early Days. He Had A Very Sharp Analytical Mind Since Childhood. As He Grew Older, He Gradually Started Questioning The Hindu Rituals And Religious Practices. To Seek The Truth, He Ventured Out To Seek A Guru Who Could Guide Him And Show Him The Right Path. During His Journey To Seek The Guru, He Learnt Various Facts About India And Started Practicing Yoga. On Getting Initiated In Sanyas, Which Was His Dear Dream, He Took Up His New Name, Swami Dayanand. In The Vast Gangetic Plains, He Atlast Found His Guru, Swami Virjanand In Whom Swami Dayanand Developed Unquestioning Faith Cause, He Used The Knowledge Of Vedas Which He Had Learnt From His Guru. This Was The Reason Behind His Call, '**Back To Vedas**'. He Believed That Only Through This Sacred Scripture Truth, Knowledge And Wisdom Could Be Acquired And One Could Dispel The Superstition, Dogma And Darkness That Had Engulfed India. He Also Wanted Vedas To Reach Common Man And Not To Be Restricted To A Few Privileged. He Was Tolerant Towards Other Religions And Had Ardent Followers From Other Religions, And Sir Syed Ahmed Khan Was One Among The Prominent Ones.

He Opposed The Misunderstanding That Existed In The Society About The Vedas. One Such Misinterpretation Was "Stri Shudro Nadhyataam Iti Shruthi"- Meaning Women And Shudras Were Not Entitled To Read And Study Vedas. According To Swami Dayanand, Ignorance Had Plagued People's Minds And Therefore, They Were Falling An Easy Prey To The Pandits Or The Brahmin Priests. He Repeatedly Quoted The Vedas, In Original, To Prove That The Dogmas Were Not Part Of Them And Lead A Crusade Against The Prevailing Caste System Which He Believed Was Completely Against The Teachings Of Vedas. Swami Dayanand Saraswathi Believed That If India Wanted To Progress, Society Should Firstly Be Freed From The Clutches Of Superstitions Like Idol Worship, Caste System And Untouchability. He Vehemently Spoke In Support Of Women Education, Equal Rights For Women And Elimination Of Child Marriage And Removal Of Purdah System. One Of The Most Important Works Of Swami Dayanand Was Satyarthi Prakash In Which He Speaks In Detail About Vedic Philosophy And Also Informs About The Right Interpretation Of Vedas.

Jyotiba Phule And Savitribai Phule, Husband-Wife Duo Took Up Education As A Tool To Empower The Downtrodden And Women. In This Mission, Jyotiba, Was Ably Supported By His Wife Savitribai Phule. Savitribai Can Be Hailed As Modem India's First Woman Teacher, A Radical Exponent Of Mass And Female Education, A Champion Of Women's Liberation, A Courageous Mass Leader Who Took On The Forces Of Caste And Patriarchy Who Certainly Had Her Independent Identity And Contribution. She Was Born In 1831 And Was Married To Jyotiba Phule When She Was Just Nine Years Old. Jyotiba Recognized The Inherent Potential Of Savitribai And Hence, Got Her Educated. Both Jyotiba And Savitribai Looked Up To Education As They Believed That It Was Necessary For The Restoration Of India's Social And Cultural Values. A Multi-Faceted Personality, Savitribai Realized Educational Opportunity Available For Women In Our Society Was Limited. Therefore, To Resolve It, She Set Up The First School For Women In Bhide's Wada, Pune In 1848 And Also Became Teacher There, Making Herself The First Women Teacher Of The Country. The People In The Neighborhood Were Very Critical Of Her Actions Mainly Because She Belonged To The Lower Caste And Was Attempting To Tread An Unconventional Path, Thus, Challenging The Social Norms On Her Way. Thus, They Ridiculed And Insulted Her. But, She Withstood All The Harsh Treatment And Continued With Her Activities. She Also Set Up Mahila Seva Mandal In 1852, Which Worked For Raising Women's Consciousness About Human Rights, Dignity Of Life And Other Social Issues. In 1853, She Set Up An Infanticide Prohibition Home And An Orphanage In 1863. With The Support Of Jyotiba She Also Worked On Improving The Plight Of Widows And Supported Widow Remarriage. Apart From Her Social Activities Savitribai Also Had Keen Interest In Poetry. She Chose The 'Abhang' (A Folklore Form) Style To Write Her Poetry. In 1854 She Published Her Poetry Volume 'Kavya Phule' And In 1892 A Verse Biography Of Her Husband 'Bavankashi Subodh Ratnakar. Jyotiba, To Take His Social Ideas Ahead, Established Satya Shodhak Sama} In 1874. Savitribai Joined Him Wholeheartedly In This New Endeavour And Supported Him Unconditionally. Through It, The Couple Tried To Voice Their Concerns About The Exploitation Meted Out To Women. Due To Her Social And Literal Achievements She Turned Into One Of The Powerful Influences On Next Generation Of Marathi Social Reformers Like Dr. Anandi Bai Joshi, Pandita Ramabai, Tarabai Shinde And Ramabai Ranade•

Sri Ramakrishna Paramahansa, Swami Vivekananda And Sister Nivedita The Practice Of Guru-

Shisya Parampara (Teacher-Disciple) Has Been One Of The Core Elements Of Indian Spirituality For Generations. Sri Ramakrishna Was Born As Gadhadar In Hoogly District Of West Bengal. From Childhood, He Had A Spiritual Bent Of Mind And Was In Constant Quest To Experience The Almighty. He Became A Priest In Dakshinewar And Started Worshiping Goddess Kali. Of All Religions Flocked To Him For Spiritual Guidance. He Gathered A Group Of Dedicated Devotees Who Were Capable Of Taking His Ideals Further. Sri Ramakrishna Was Married To Sarada Devi At A Very Tender Age. She Was Sri Ramakrishna's Life Companion As Well As His First Disciple.

Freedom Movement

The Groundwork For Emancipation Of Women Which Was Started By Organizations Like Brahma Samaj And Arya Samaj Was Very Ably Carried Ahead By Mahatma Gandhiji. Gandhiji Was A Champion Of Women's Rights And He Made Them Part Of All His Constructive Work. Once He Wrote, "I Am Uncompromising In The Matter Of Women's Rights. In My Opinion She Should Labour Under No Legal Disability Not Suffered By Man. I Should Treat The Daughters And Sons On A Footing Of Perfect Equality". Thus, He Saw No Difference Between Two Sexes And Demanded Equal Rights And Opportunity For Both. He Also Addressed Various Evils Plaguing Indian Women Like Purdah, Illiteracy, Polygamy, Dowry, Child Marriage And Prostitution. In Fact, More Than 5000 Women In Meerut Came Out Of Purdah As A Protest Against Gandhiji's Arrest And Never Returned To It. He Sought Education For Women Which He Felt Could Pull Them Out Of Ignorance. Gandhiji Also Spoke Against The Evil Of Drinking As It Caused Moral Degeneration Of An Individual. He Was Responsible For The Participation Of Women In Picketing Liquor Shops. He Believed That Women Of India Had An Inherent Power To Fight The Evil. This 'Inherent Power' Of Women Was Proved When On The Day Of The Liquor License Auction In Bombay, Women Formed An Unbroken Line Round The The Entire Building In Which It Was To Be Held. Their Boycott Was So Successful That Government Obtained The Merest Fraction Of Former Revenues. Gandhiji Also Paid Special Attention Towards Rural Reconstruction And Revival Of Home Industries. He Was Convinced That Women Could Play A Vital Role In Such Work. Gandhiji Was A Major Motivation For Women To Join The Nationalist Movement. He Was Inspired By Ancient Indian Scriptures And Frequently Referred Them To Motivate Women To Join The Political Movement. On His Arrival In India From South Africa, Gandhiji Addressed A Gathering Of Women And Reiterated The Need For Women Leaders Who Would Be "Pure, Firm And Self Controlled" Like Sita, Damayanti And Draupadi. He Told Women To Wake Up And Recognize Their Essential Equality With Men. India Lies In Its Women Because Of Their Power Over Their Sons, And Because The Idealization Of The Mother. In His Ashram, All The Inmates Engaged In Physical Or Intellectual Work Were Treated Equals And Everyone Was Provided With Facilities According To His Or Her Needs. In His Work, Nationalism, Social Reform And Indian Woman, Radha Krishna Sharma Mentions An Opinion Gandhiji Shared In Young India In October 1929. In Here, Gandhiji Says, "I Am Uncompromising In The Matter Of Woman's Rights. In My Opinion She Should Labour Under No Legal Disability Not Suffered By Man. I Should Treat The Daughters And Sons On A Footing Of Perfect Equality". Three Women's Organizations Which Played A Pivotal Role In Pre-Independence India Were, Women's India Association (1917), National Council Of Women In India (1925) And All India Women's Conference (1926). These Organizations Need A Special Mention As They Had An Impact On Changing Self-Perception Of Women And Society's Perception Of Woman.

After Independence

The Indian Constitution Was Adopted On 26th January 1950. However, The Constitution- Making Process Had Begun Much Before In 1946. The Cabinet Mission, Which Arrived In India In 1946 With An Objective Of Resolving The Issue Of Freedom And Constitution Making, Was Not Able To Arrive At A Definite Decision During Its Deliberations With Indian Leaders. It Was However, Decided That The Best Mechanism To Resolve This Would Be To Have A Constituent Assembly Whose Members Would Be Elected By The People. Thus, The Constituent Assembly Of India Came Into Existence With 207 Members Attending The First Session In December 1946. The Assembly Took Almost Three Years To Complete Its Historic Task Of Drafting The Constitution For Independent India. Speaking About The Constitution, Dr. Ambedkar Remarkd, "Constitution Is Merely A Mechanism What Should Be The Policy Of The State, How The Society Should Be Organized In Its Social And Economic Side Are Matters Which Must Be Decided By The People Themselves According To Time And Circumstances.... I Do Not See Therefore Why The Constitution Should Tie Down The People To Live In A Particular Form And Not Leave It To The People Themselves It For Themselves". With Great Spirit And Enthusiasm, The Constituent Assembly Commenced Its Work From 9th December, 1946 With Pandit Nehru Moving The Objectives Resolution. Constituent Assembly Had Representation From All Over The Country Which

Included 15 Women Members-, Durgabai Deshmukh, Hansaben Mehta, Leela Roy, Malati Chaudhuri, Sarojini Naidu, Vijayalakshmi Pandit, Rajkumari Amrit Kaur, Renuka Ray, Annie Mascarene, Sucheta Kriplani, Ammu Swami Nathan, Dakshayani Velayudhan , Begum Aizaz Rasul. Women Members Constituent Assembly Came From Madras, Bombay, West Bengal, United And Central Provinces. They Also Served On Important Assembly Committees Like Mrs. Durgabai Was A Member Of Rules Committee And States Committee, Mrs. Hansa Mehta And Rajkumari Amrit Kaur Were Part Of The Advisory Committee, Fundamental Rights Sub-Committee And Provincial Constitution Committee. Though No Special Section Or Time Was Devoted To Discuss Provisions Related To Women In The Constituent Assembly, Their Concerns Got Recognized During The Course Of The Debates In The Assembly. Smt. Hansa Mehta, Shri B. Das, Smt Renuka Ray, Smt Sarojini Naidu, Begum Aizaz Rasul, Shri. Rohini Kumar Chaudhari, Shri. B.R. Ambedkar, Prof. K.T. Shah, Prof. Shibban Lal Saxena, Smt. G. Durgabai, Shri. H.V. Kamath And Shri. Ajit Prasad Jain Were Some Of The Prominent Members Who Raised Issues Related To Women In The Constituent Assembly For Discussion. Women Members Participated Actively In These Deliberation And Shared Their Opinion. While Supporting The Objectives Resolution Moved By Pandit Nehru, Smt Hansa Mehta Highlighted The Social Sufferings Women Faced In India Like Purdah, Women Being Constrained To Home And Being Easy Prey To Exploitation. She Lauded The Efforts Of Mahatma Gandhi Towards Women's Emancipation And Hoped That The "Objectives Embodied In The Resolution Will Not Remain On Paper But Will Get Translated Into Reality".

Conclusion:

Throughout History, The Idea Of Equality Brought People Together And Inspired Social Movements Such As French Revolution In 1789. The Declaration Of The Rights Of Man Which Was The Result Of French Revolution Proudly Proclaimed That "Men Are Born And Always Continue, Free And Equal In Respect Of Their Rights". Thus, Equality Along With Right Balance Of Liberty And Justice Can Create A Good Life For An Individual. Individual Is Inspired To Achieve Higher Goals When He Realizes That Gap Between Who Are At The Top And At The Bottom Is Not Unbridgeable And Extremely Wide. Empowerment Of Women Is A Long Drawn Process Which Requires Harmony Between Achieving Long Term Goals And Addressing Day To Day Struggles Faced By Women. In This Process Of Empowerment, Various Stakeholders Such As Civil Society Groups, Women's Organizations, Political Parties, Media And Academic Institutions Have A Vital Role To Play. However, The Perspective From Which Each Of These Agencies View The Challenge Of Women Empowerment Differ. While State Attempts To Bring About Change Through Enacting Favorable Laws, These Agencies Attempt To Address The Root Cause Of The Issue And Resolve It In Their Own Way. Gender Mainstreaming Is A Globally Accepted Strategy For Promoting Gender Equality. It Involves Making Gender Equality Central To All Activities Like Policy Development, Legislation, Research, Resource Allocation And Implementation And Monitoring Of Programmes. United Nations, For The First Time, Through Platform For Action At Beijing Clearly Established Gender Mainstreaming As The Global Strategy To Address The Problem Of Gender Inequality. In The Document, Specific Reference To Gender Mainstreaming Was Made In The Chapter On Women In Power Wherein It Is Stated. "In Addressing The Inequality Between Men And Women In The Sharing Of Power And Decision Making At All Levels, Government And Other Actors Should Promote An Active And Visible Policy Of Mainstreaming A Gender Perspective In All Policies And Programmes So That Before Decisions Are Taken, An Analysis Is Made Of The Effects On Women And Men, Respectively". Apart From Platform For Action, Three Other Documents Of United Nations, Namely, The Ecosoc Agreed Conclusions (1997/2), The Secretary General's Communication On Gender Mainstreaming (1997) And The Outcome Document From The General Assembly (2000) Have Been Brought Out By United Nations To Reinforce The Significance Of Gender Mainstreaming By All Important Stakeholders.

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Gender Discrimination in Women's Health and Access to Health Services- A Socialist's Prospective

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Abstract

The present study explores that, Gender Discrimination, Women's Health and Access to Health Services Women's health and her access to health services play an important role in the development of a country. As mother, her health has intergenerational effects. Since she is the chief care provider, her poor health has an immediate adverse effect on her family. The Indian constitution grants women equal rights with men, but strong patriarchal traditions and centuries old customs shape women's lives. Females receive less health care than males. Gender disparities in nutrition are evident from infancy to adulthood. Girls are breast-fed less frequently and for shorter durations in infancy; in childhood and adulthood, males are fed first and better. The medical expenditures for boys are 2.3 times higher than for girls.

Keywords: Gender Discrimination Women's Epidemiology, Reproductive, public health.

Introduction

Adult women consume fewer calories per day than men. Nutritional deprivation has two major consequences for women; they never reach their full growth potential and anaemia. Besides posing risks during pregnancy, anaemia increases women's susceptibility to diseases such as tuberculosis and reduces the energy women have for daily activities such as household chores, child care, and professional works. Working conditions and environmental pollution further impairs women's health. India has exceptionally high rates of child malnutrition, because tradition in India requires that women eat last and least throughout their lives, even when pregnant and lactating. Malnourished women give birth to malnourished children, perpetuating the cycle.

More than 100,000 Indian women die each year from pregnancy-related causes. Women in India receive no prenatal care during their pregnancies. India's maternal mortality rates in rural areas are among the worlds highest. The serious risk faced by adolescents and adult women who die with pregnancy-related causes, emphasize lack of access to modern health facilities, lack of awareness and education about HIV/AIDS, and the prevalence of harmful practices such as child marriage. The U.N. Committee monitoring compliance with the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) has also voiced concern about high maternal mortality rates, unsafe abortion, and inadequate obstetric and family planning services in India.

Traditionally, women bear primary responsibility for the well-being of their families. Yet they are systematically denied access to the resources they need to fulfill their responsibility like education, health care services, job training, and access and freedom to use family planning services. Women's socialization to tolerate suffering is additional constraint in their getting adequate health care. Though India has worked consistently to improve the status and well-being of women and has been successful in effecting changes in societal behaviour. But still a long, arduous and focused effort is required to reduce gender disparities with regard to health services.

The present paper is theoretical in nature. It makes an in depth analysis of the factors responsible for gender discrimination with regard to health services. It evaluates various policies and program of the government concerning women's health. Lastly, it suggests various measures for improving access of women to health care services and for developing a public health system that is sensitive to the needs of women.

Statement of the Problem

Gender Discrimination, Women's Health and Access to Health Services Women's health and her accessthe changing nature of working women's to play multiple roles both at home and the agricultural workers with particular gender and health problems.

Objectives of the Study

1. To analyze the socio-economic background of women workers;
2. Identifying the perceived health problems of the workers and the services available to them for health care
3. Identifying the Gender Discrimination, Women's Health and Access to Health Services

Methodology

Apart from collecting in-depth information from the agricultural women workers using pretested interview schedule, we held discussions with men workers, health personnel, panchayat officials, elected representatives, trade union office-bearers, and some key informants from the panchayat. Secondary level data were collected from various official sources such as panchayat office, office of the Agricultural Workers Welfare Fund, Krishi Bhavan, District Panchayat Office, Primary Health Centre and Sub Centre, and Trade Union offices.

Scope and Limitations of the Study

Gender Discrimination, Women's Health and Access to Health Services Women's health Women in agricultural workers are varied in nature and background. Their socio-economic and gender and health problems. Therefore the study covered only Secondary level data were collected from various official sources.

Discussions

The Government and NGOs are doing their role in improving the health condition of women. Many schemes and policies are introduced for the welfare of women. Regulations for the health of Factory and rural women have been passed. But ignorance, illiteracy, violence etc. continue, not allowing the women to reap the benefits. In the health sector there is a need to eliminate inequalities between men and women and increase the capacity of women to care for them principally by being afforded adequate health care. Scientific studies have shown remarkable improvement in the reduction of maternal and infant mortality, revealing the importance of complementary investing in other areas relevant to women and girls including nutrition, general health and education. The real advancement of women is not achieved by concentrating on a particular health issue to the neglect of others but by promoting their overall health which necessarily includes giving more attention to addressing women-specific diseases.

Women should have access to comprehensive, affordable and quality health care. Measures are be adopted taking into account the reproductive rights of women to enable them to exercise informed choices, their vulnerability to sexual and health problems together with endemic, infectious and communicable diseases such as malaria, TB, and water borne diseases as well as hypertension and cardio-pulmonary diseases. The social, developmental and health consequences of HIV/AIDS and other sexually transmitted diseases will be tackled from a gender perspective.

In western countries UNICEF's Women-Friendly Hospital Initiative (WFHI) has developed an environment which enables women to receive treatment in privacy and with dignity and respect. Special attention is given to the needs of women in the provision of safe drinking water, sewage disposal, toilet facilities and sanitation within accessible reach of households, especially in rural areas and urban slums. Women's participation is ensured in the planning, delivery and maintenance of such services. Drinking water through Metro services, sewage disposal by engaging organizations, pay toilet facilities are in use.

All forms of violence against women, physical and mental, whether at domestic or societal levels, including those arising from customs, traditions or accepted practices should be dealt with effectively with a view to eliminate its incidence.

Removal of discrimination in the treatment of the girl within the family and outside of it, and projecting a positive image of girls, should be actively fostered.

Conclusion

Women should be treated at par with men and be given equal wages. Their health and safety are to be given utmost importance. In the male-dominated Indian society, women, especially of lower strata cannot expect any help from men. Hence women workers are to be given more consideration. It would be good to have crèche and school for children of workers so that these children are not neglected in their younger days. This would facilitate women workers to contribute more, and with better concentration, to their work. Laws, counseling, support services, good environment and medical care should be provided to improve the health of women.

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Gender Inequalities With Reference To Work Life Balance Practices

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Abstract

Work-Life Balance Is About Effectively Managing The Juggling Act Between Paid Work And Other Activities That Are Important To Us - Including Spending Time With Family. The Critical Need For The Study Is To Reduce The Stress And To Improve The Work-Life Balance Among The Employees In The Organization And Improve The Quality Of Work And Motivate Employees. This Paper Is Based On The Work-Life Balance Prevailing Among Employees Working In Chennai Port Trust. An Attempt Is Made To Analyze The Employee's Satisfaction With The Work-Life Balance. The Study Was Conducted Based On Information Collected Through Questionnaire. The Study Aims At Analyzing The Efficiency Of Human Resource Practices Implement In Supporting Employees, The Problems Faced By The Employees. Descriptive Research Is Used In This Study. Simple Random Sampling Method Is Used To Collect Data. The Size Of The Sample Is 127. The Respondents Of The Survey Are Part Of Population Of Chennai Port Trust. The Tools Used In This Study Are Chi-Square, And Correlation Test. Based On The Findings It Is Inferred That Practical Training Could Be Provided And The Training Would Be Provided During Working Hours And Various Stress Management Techniques Can Be Implemented To Promote Work-Life Balance. Upward Communication Can Be Improved By Conducting Frequent Meetings. This Study Concluded That The Problems In The Workplace Affect The Family Life Of The Employee. But Balancing The Work And Life Is Not Single Person Job Or Responsibility. The Role Employee, Employer And Family Are Crucial In Balancing Work And Life. Irrespective Of This, Leaving The Work Problem At Workplace And Family Problem At Home Will Work Effectively In Survey The Work And Life.

Keywords: Chennai Port Trust, Quality Work-Life, Work-Life Balance

Introduction

Work-Life Balance Policies Help Workers To Combine Employment With Their Family Life, Caring Responsibilities And Personal And Social Life Outside The Workplace. They Include Statutory Entitlements Such As Maternity And Adoptive Leave, Force Majeure, Parental And Carers Leave, As Well As Non-Statutory Measures Such As Flexible Working Arrangements, Employee Assistance Schemes And Childcare. It Is About Creating A Productive Work Culture Where The Potential For Tensions Between Work And Other Parts Of People's Lives Is Minimised. It Means Having Appropriate Employment Provisions In Place, And Organizational Systems And Supportive Management Underpinning Them. Work-Life Balance Is About Effectively Managing The Juggling Act Between Paid Work And Other Activities That Are Important To Us - Including Spending Time With Family, Taking Part In Sport And Recreation, Volunteering Or Undertaking Further Study. To Engage Employers In This Process It Is Essential To Demonstrate The Benefits That Can Be Derived From Employment Policies And Practices That Support Work-Life Balance, And The Scope That Exists For Mitigating Their Harmful Effects On The Management Of The Business. In The Study, Work-Family Spillover And Daily Reports Of Work And Family Stress In The Adult Labor Force, Researchers Found That With An Increased Amount Of Harmful spillover From Work To Family, The Likelihood Of Reporting Stress Within The Family Grew By 74%, And With An Increased Amount Of Toxic discharge Over From Family To Work The Possibility To Report Pressure Felt At Work Increased By 47%. With Work-Life Balance. India Seaports Are Today More Than Just Government-Owned Public Utilities, They Are True, Focal Points Of Convergence For Several Contending And Competing Business Interests – From Shipping Lines, Port Authorities, Individual Terminal Operators To Freight Forwarders And Inland Logistics Agencies; Not To Leave Out The Shippers (The Exporter-Importer Fraternity) Whose Cargo Is What Is Being Ultimately Being Transported. Chennai Port Earlier Called As Madras Port And It Is The Second-Largest Port After Mumbai Port. It Has 12 Major Port.

Need For The Study

To Increase And Maintain The Performance Of The Company There Is A Need To Analyze Work-Life Balance Among The Employees. Due To Improper Work-Life Balance Among Employee There Will Be A Loss In Productivity Level Of The Organisation. The Vital Need For The Study Is To

Reduce The Stress And To Improve The Work-Life Balance Among The Employees In The Organization And Improve The Quality Of Work And Motivate Employees. So There Is Necessary To Conduct The Research. So This Study Deals With How Well An Employee Balance Their Work-Life And The Problem Facing Both In Their Life And Workplace.

Objectives Of The Study

1. To Determine The Problems Faced By The Employees Regarding Work-Life Balance.
2. To Analyze The Efficiency Of Human Resource Practices Implemented In Supporting Employees.
3. To Gain Insight Into Current Working Policies As Well As Work-Life Balance Issues.
4. To Suggest Suitable Recommendations To Improve The Work-Life Balance Among Employees

Scope Of The Study

This Project Is Based On The Work-Life Balance Prevailing Among Employees Working In Chennai Port Trust. An Attempt Is Made To Analyze The Employee's Satisfaction With The Work-Life Balance. The Study Considers The Factors (Flexible Work Time, Deadline, Etc) That Have Significant Impact On Employees In Their Work And Life. This Analysis Gives An Idea About Work-Life Balance To The Company. Hence The Organization Understands The Needs Of The Employee And Implements The Strategy Based On This Study.

Review Of Literature

Doherty (2004), Human Resource Management In An International Context The Work-Life Integration Only Works In Tight Labour Market And That Without Such Pressures On Recruitment And Retention, A Durable Floor Of Statutory Rights Is Required To Induce Employers To Offer Flexibility That Is Beneficial To Employees. Public Policy Approaches In Transition Countries Have Seen A Diminution In State. Provision Of Childcare With Associated Increases In Work In Densification For, Mainly, Female Workers.

Taylor (2005) The Attitudes Of The So-Called Generation Y Carry Essential Consequences For Organizations Seeking To Recruit And Retain Young People. He Identifies Beliefs Such As Opposition To Intolerance Resistance To Secure Systems Of Control And Support For Better Work-Life Balance As Resulting In Less Organizational Loyalty, Lower Acceptance Of Managerial Prerogative And A Greater Tendency To Question And Challenge.

Scott Snell And George Boblander (2007), "Human Resource Management," Work And The Family Are Connected Many Subtle And Not So Subtle Social, Economic, And Psychological Ways. Because Of The New Forms That The Family Has Taken Such As The Two-Wage-Earner And The Single-Parent Family-Work Organizations Find It Necessary To Provide Employees With More Family-Friendly Options. Part-Time Work, Job Sharing, Pregnancy Leave, Parental Leave, Executive Transfer, Spousal Involvement In Career Planning, Assistance With Family Problems And Telecommuting Are The Main Ingredients Of Work-Life Balance.

Delecta, P (2011) Views On Work-Life Balance Is If One Has Managed To Allocate The Required Time For Every Aspect Of Life Duly And Not To Reflect The Problems In One Part Of Life To Another It Means That He Has Been Able To Achieve Work-Family Balance. Life As A Whole Is Composed Of Many Other Aspects Along With Work. Those Who Have Made A Balance Among These Aspects Are Sure To Make The Life Balance, Which Does Away With Any Imbalance.

Narayanan And R. Lakshmi Narayanan (2012) "Factors Affecting Work-Life Balance Of It Professionals" Work-Life Balance Is An Emerging Phenomenon In The Context Of Modern-Day Organizations. The organizations Have To Pay Increased Attention To Strengthening Of Human Resource Policies To Augment their Employees. Concentration On Life Overwork Or Work Over Life Will Not Yield Anticipated Return To Both The Employee And Employer. In Software Field, The Employees Are Enjoying Enormous Privileges and In Back, They Have To Pay By Working Day And Night.

Noor Fatima (2012) Explained "Factors Affecting Work-Life Balance Among University Teachers" Work-Life Strain Due To Childcare Responsibilities, And It Is Further Noticed That Elder Dependency Doubts The Burden Of Women Than Men. One Reason For Satisfaction With The Colleague Support Could Be That As Females Are Overstressed Due To Over A Load Of Household. Then Females Are More Affected By The Unfair Criticism At The Workplace Than Do The Male Faculty Members.

Research Methodology

The Research Design Undertaken For This Study Is **Descriptive Research**.

Primary Data: Questionnaire

Secondary Data: Websites, Magazines And Government Report.

The Sampling Technique Used In The Study Is **Simple Random Sampling**.

The Sample Size Of My Study Is **127**.

Tools Used For Analysis: Chi-Square And Correlation.

Limitations Of The Study

1. Employees May Be Afraid, To Tell The Truth.
2. There Is A Chance Of Bias In Employees' Responses.
3. Some Of The Employees May Give Inadequate Information, Due To Lack Of Time And Work Pressure
4. Getting Accurate Responses From The Respondents May Not Be Possible Due To Their Inherent Problems.
5. Some Of The Respondents Neglected To Fill The Questionnaire, So The Sample Size Is Reduced To 127.

Analysis And Results

1.6% Respondents Belong To The Age Group Of 21-30, 15.7% Of The Respondents Belong To The Age Group Of 31-40 Years, 56.7% Of The Respondents Belong To The Age Group Of 41-50 Years, 26.0% Of The Respondents Belong To The Age Group Of 51 & Above.

3.1% Of The Respondents Having A Higher Secondary Qualification, 37.8% Of The Respondents Having Under Graduate Qualification, 41.7% Of The Respondents Having Post Graduate Qualification.

58.3% Of The Respondents Are Male; 41.7 % Of The Respondents Are Female.

3.1% Of The Respondents Having 5-10 Years' Experience, 22.0% Of The Respondents Having 10-15 Years' Experience, 22.0% Of The Respondents Having 15-20 Years' Experience, 52.8% Of The Respondents Having 20 & Above Years' Experience

79.5% Of The Respondents Are Working Less Than 9 Hrs In A Day, 20.5% Of The Respondents Are Working Less Than 9-12 Hrs In A Day, No Respondents Are Working More Than 12 Hrs In A Day

18.1% Of The Respondents Are Highly Satisfied With The Working Hours, 61.4% Of The Respondents Are Satisfied With The Working Hours, 20.5% Of The Respondents Having No Idea With The Working Hours, And No One Is Dissatisfied With Their Working Hours.

32.9% Of The Respondents Taking Care Of Older People, 31.1% Of The Respondents Taking Care Of Dependent Adults, 2.5% Of The Respondents Taking Care Of Adults With Disabilities, 25.5% Of The Respondents Taking Care Of Children, 8.1% Of The Respondents Are Not Taking Care Of Anyone, And No Respondents Have Children With Disability.

18.9% Of The Respondents Spend Less Than 2 Hrs With Their Family, 22.8% Of The Respondents Spend 2 -3hrs With Their Family, 6.3% Of The Respondents Spend 3-4 Hrs With Their Family, 19.7% Of The Respondents Spend 4-5 Hrs With Their Family, 32.3% Of The Respondents Spend Less Than 5 Hrs With Their Family.

55.1% Of The Respondents Their Spouse Helping To Take Care Of Family Members. 6.3% Of The Respondents Their In-Law Helping To Take Care Of Family Members. 26.0% Of The Respondents Their Parents Helping To Take Care Of Family Members. 3.1% Of The Respondents Their Servants Helping To Take Care Of Family Members. 9.4% Of The Respondents Day Care, Helping To Take Care Of Family Members.

10.2% Of The Respondents Strongly Agree That They Balance Their Work-Life, 57.5% Of The Respondents Agree That They Balance Their Work-Life, 26.0% Of The Respondents Have No Idea, 6.3% Of The Respondents Disagree That They Balance Their Work And Life.

9.4% Of The Respondents Strongly Agree That They Often Think About Work When Not At Work, 39.4% Of The Respondents Agree That They Often Think About Work When Not At Work, 22.0% Of The Respondents Have No Idea, 29.1% Of The Respondents Agree That They Often Think About Work When Not At Work.

6.3% Of The Respondents Strongly Agree That They Spend Too Much At Work, 32.3% Of The Respondents Agree That They Spend Too Much At Work, 41.7% Of The Respondents Have No Idea, 15.7% Of The Respondents Disagree That They Spend Too Much At Work, 3.9% Of The Respondents Strongly Disagree That They Spend Too Much At Work.

16.5% Of The Respondents Never Feel Tired; 29.1 % Of The Respondents Rarely Feel Tired; 48.0 % Of The Respondents Sometimes Feel Tired; 6.3 % Of The Respondents Often Feel Tired.

26.0 % Of The Respondents Felt Job Does Not Affect Them, 41.7 % Of The Respondents Felt Job Affect Sometimes, 19.7 % Of The Respondents Felt Have No Idea, 26.0 % Of The Respondents Felt Job Affect Many Times.

30.7 % Of The Respondents Felt Job Does Not Have Positive Influence On Family, 22.0 % Of The Respondents Felt Job Have Positive Influence On Family At Sometimes, 47.2 % Of The Respondents Felt Have No Idea.

46.5 % Of The Respondents Felt Family Does Not Have A Positive Influence At Work, 25.2 % Of The Respondents Felt That Family Have Positive Influence In Work At Sometimes, 18.9 % Of The Respondents Felt Have No Idea, 9.4 % Of The Respondents Felt Family Have Positive Influence In Job At Many Time% Of The Respondents Felt Good To Sleep Does Not Affect, 23.6 % Of The Respondents Felt Effect Sometimes, 34.6 % Of The Respondents Have No Idea, 12.6% Of The Respondents Says Affect Many Times, 12.6% Of The Respondents Say Always Affect.

22.8% Of The Respondents Say Having Good Friends At Work To Share Worries Does Not Affect. 18.9% Of The Respondents Say Having Good Friends At Work To Share Worries Affect Sometimes. 48.8% Of The Respondents Have No Idea. 6.3% Of The Respondents Say Having Good Friends At Work To Share Worries Affect Many Times. 3.1% Of The Respondents Say Having Good Friends At Work To Share Worries Always Affect.

10.2% Of The Respondents Felt They Could Openly Discuss With Superiors About Work-Life Balance All Time, 44.1% Of The Respondents Felt They Could Openly Discuss With Superiors About Work-Life Balance Sometimes, 18.9% Of The Respondents Felt They Could Openly Discuss With Superiors About Work-Life Balance Depends, 26.8% Of The Respondents Felt They Could Not Openly Discuss With Superiors About Work-Life Balance.

64.6% Of The Respondents Agree With Work-Life Balance Policy In The Organization Should Be Customized To Individual Needs, 9.4% Of The Respondents Have No Idea, 22.8% Of The Respondents Disagree Work-Life Balance Policy In The Organization Should Be Customized To Individual Needs, 3.1% Of The Respondents Strongly Disagree Work-Life Balance Policy In The Organization Should Be Customized To Individual Needs.

18.9% Of The Respondentsfelt Long Working Hours Is The Hinder In Balancing Their Work And Family Commitments. 6.3% Of The Respondentsfelt Compulsory Overtime Is The Hinder In Balancing Their Work And Family Commitments. 39.4% Of The Respondentsfelt Meeting/Training After Work Is The Hinder In Balancing Their Work And Family Commitments. 29.1% Of The Respondentsfelt Others Hinder In Balancing Their Work And Family Commitments.

16.5% Of The Respondents Are Provided With Telephone, 2.3% Of The Respondents Are Provided With Family Support, 2.3% Of The Respondents Are Provided With Exercise Facilities, 2.3% Of The Respondents Are Provided With Relocation Facilities, 4.5% Of The Respondents Are Provided With Transportation, 65.3% Of The Respondents Are Provided With Health Programs, 6.8% Of The Respondents Are Provided With Other Facilities.

71.7% Of The Respondents Say They Suffer From Stress-Related Disease; 28.3 % Of The Respondents Say They Do Not Suffer From Any Stress-Related Disease.

29.1% Of The Respondents Felt The Flexible Time Is Provided, 38.6% Of The Respondents Felt No Flexible Time Is Provided

26.0% Of The Respondents Felt Technology Is Provided, 41.7% Of The Respondents Felt No Technology Is Provided

52.0% Of The Respondents Felt There Is Support From Superiors; 38.6 % Of The Respondents Felt There Is No Support From Superiors.

55.1% Of The Respondents Felt They Had Time To Spend With Friends; 12.6 % Of The Respondents Felt They Had No Time To Spend With Friends.

48.8% Of The Respondents Felt They Go Home On Time, 48.8% Of The Respondents Felt They Cannot Go Home On Time

61.4% Of The Respondents Bring Kids To The Office,6.3% Of The Respondents Do Not Bring Kids To Office

67.7% Of The Respondents Felt The Hospital Facility Is Provided

1.6% Of The Respondents Are Highly Satisfied With The Training Provided, 4.7% Of The Respondents Are Satisfied With The Training Provided, 21.3% Of The Respondents Have No Idea, 42.5% Of The Respondents Are Dissatisfied With The Training Provided, And 29.9% Of The Respondents Are Dissatisfied With The Training Provided.

Depression Because Of Work And Stress-Related Diseases

Null Hypothesis H0: There Is No Significant Difference Between Depression Because Of Work And Stress-Related Disease

Alternate Hypothesis H1: There Is A Significant Difference Between Depression Because Of Work And Stress-Related Disease Tabulated Value = $P = .002$, Significant Amount = $\text{Sig} = .05$, Significant Value $>$ Tabulated Value since Table Value Is Less Than Significant Value We **Reject H₀, Accept H₁**. Therefore There Is A Significant Difference Between Depression Because Of Work And Stress-Related Disease

Correlation

Tired Because Of Work And Positive Influence On The Family Because Of Work

H₀: There Is No Significant Difference Between Tiredness Because Of Work And Positive Impact On Family Because Of Work

H₁: There Is A Significant Difference Between Tiredness Because Of Work And Positive Influence On Family Because Of Work

Tabulated Value = $P = .378$, Significant Value = $\text{Sig} = .05$, Significant Value $<$ Tabulated Value, Since Table Value, Is Less Than Significant Value We **Reject H₁, Accept H₀**, There Is No Significant Difference Between Tiredness Because Of Work And Positive Influence On Family Because Of Work

Suggestions

1. Management Can Provide Flexibility In The Activities And Time-Bound Relaxations Are Needed.
2. Management Should Improve Upward Communication By Conducting Frequent Meetings.
3. Training Provided After The Working Hour Is Hindrance To Them, So Management Can Schedule The Training Hours In The Working Time.
4. The Management Can Conduct Relaxation Techniques Like Meditation, Counseling To Reduce Stress.
5. Management Can Develop New Policies Like Career Break Scheme, Job Sharing Scheme Which Promotes Work-Life Balance.
6. Professional Programs Like Employee Assistance Program (Eap), Stress Management Programmes Can Be Implemented In Their Workplace.

Conclusion

This Study Concluded That The Problems In The Workplace Affect The Family Life Of The Employee. But Balancing The Work And Life Is Not Single Person Job Or Responsibility. The Role Employee, Employer And Family Are Crucial In Balancing Work And Life. Irrespective Of This, Leaving The Work Problem At Workplace And Family Problem At Home Will Work Effectively In Restoring The Work And Life. But It Needs Much Of Practice And Stability Of Mind. The Company Has To Make The Employees Loyal To The Concern By Implementing New Benefits, Satisfying The Needs Of The Employees And Fulfilling Their Expectation At Least To Some Extent. The Organisation Should Concentrate On The Variables Like Training, Flow Of Communication And Relaxation Techniques So That The Performance Of The Organisation Improves As Well As The Employees Will Get Comfortable Working Environment. Everyone Should Remember That Balancing The Work And Life Will Balance The Profit And Productivity Of The Organisation And Peacefulness And Joyfulness Of The Family.

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Gender Discrimination: With Special Reference to Child Labour

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Abstract

Discrimination is the unjust or prejudicial treatment of different categories of people, especially on the grounds of race, age, sex, or disability. Gender discrimination is present in society since ages, as we have noticed girls are denied schooling, they were restricted to the four walls of the house, they were denied employment opportunities, no political representation, and no choice of remarriage and so on. This kind of gender discrimination is not only witnessed among elderly male and female, but also among child labour in terms of hours of work, wages, harassment- both physically and mentally and so on. The present study looks in to the gender discrimination among child labour which is gaining significance these days.....

Keywords: gender, discrimination, child labour

Introduction-

“If we are to reach real peace in this world, and if we are to carry on a real war against war, we shall have to begin with children”- Mahatma Gandhi

“Industrial Sociology” is comparatively a new term, which gained importance about the middle of the present century. Industrial Sociology, as an independent branch of sociology, has a history of about 6-7 decades. It derives its origin to the famous Hawthorne studies conducted at the Hawthorne works in Chicago, at the Western Electric Company, conducted by George Elton Mayo and his associates during the late twenties and the beginning of the thirties.

Advent of industrialization resulted in migration of small farmers and artisans along with their families from their villages to nearby urban areas in search of better jobs and a better living. This factor compelled them to send even their young ones to work in order to meet the needs and supplement family's income. Thus working for themselves and also for their families has become an inescapable part of life for millions of Indian children today.

Working children is not a new phenomenon in India, as they have always worked. It has been accepted as an integral part of the economic activity since ages. In earlier times, they used to work alongside their parents in household chores and family crafts where they learnt skills by observing and participating in family activities. The advent of urbanization and industrialization changed family scenario, which was devoid of family protection and support. The child had to face exploitation at the hands of the employers. He was not only exploited but also exposed to health hazards. His work no longer served as fulfilment of natural abilities and creative potentialities and conducive to his health and growth but became enslaving in character and deleterious in its impact. The result was CHILD LABOUR.

Children are working in many sectors and including both organized and unorganized sectors. There are five states which are India's biggest child labour employers among which Uttar Pradesh stands in first place and has 20% of India's child labourers, followed by Bihar, Rajasthan, Madhya Pradesh and Maharashtra. According to Campaign Against Child Labour study, India has 1,26,66,377 child labourers of which Uttar Pradesh has 19,27,997 child labourers.

Karnataka, according to officials, is the only State to have an action plan aiming to end child labour in the coming years. It became the first State to take up a survey to identify working children in banned, dangerous and non-hazardous units. The State Labour Department has launched a new Child Right Cell in Bengaluru and plans to have one in each of the 202 educational blocks. These cells will receive public complaints and promise to redress affected children in few days, besides admitting them in schools. Due to poverty, children forced to work in various sectors and the present study highlights the causes, problems, working conditions of child labour in house construction industry and the programs and policies which are serving the child labour in order to protect them and give them education.

Definition-

There is no consensus with regard to the meaning of the term child labour.

According to **The Child Labour (Prohibition and Regulation) Act 1986**, “child means a person who has not completed his 14th year of age. Any such person engaged for wages, whether in cash or kind, is a child worker.

Homer Folks, the chairman of the United States National Child Labour Committee, defined child labour as “any work by children that interferes with their full physical development, their opportunities for desirable minimum of education or their needed recreation.”

Dr. V VGiri, has distinguished the term child labour into two senses-

- a) As an economic practice- which contributes to the income of the family
- b) As a social evil- which leads to denial of opportunities of development.

Article 3 of ILO Convention No. 182 defines child labour as all forms of slavery or practices similar to slavery, such as the sale and trafficking of children, debt bondage and serfdom and forced or compulsory labour, including forced or compulsory recruitment of children for use in armed conflict....

It is well known that the year 1979 was declared as the “International Year of the Child” by the United Nations General Assembly. The Child Labour Act bans the employment of children below 14 years of age in specified occupations and it also lays down penalties for employment of children in violation of the provisions of this Act. Despite planning and implementing many programmes in this regard precious little has happened to eliminate this problem. Children are facing physical, social, sexual abuse in their work place. Is there any end to this problem?

In India children are employed both in organized and unorganized sectors in rural and urban areas. The bulk of child labour is in the unorganized sector, of which 90% is in rural areas, which includes agricultural activities like sowing, weeding, harvesting and tending of cattle. But in urban areas the range is much wider. It includes occupations such as shoe polishing, rag picking, beedi making, **construction activities**, hotel and restaurant work, helper at garages, households and as casual labourers. They are not paid adequately in commensurate with the service they render.

Although the number of children working in construction is relatively small, an estimated 2% of the child workforce, the occurrence of injuries and illnesses is by far the highest in this sector. Research by the International Labour Organization (ILO) indicates that more than one girl in every three and one boy out of four is affected by injuries and illnesses in the construction industry.

Child labour in construction is common in Africa, Asia and Latin America. In many cases, workers and their families live on the construction site until all the building work is completed, and everyone in the family participates. Work on Construction sites requires a certain degree of strength and skills, working children are engaged mainly in construction-related activities and industries, such as cement-mixing, fixing of windows and pipes, painting, electrification and in particular, brick-making.

The manufacture of bricks can be extremely harmful to child health because conditions are usually unsanitary and unsafe. The excessive burden of the work retards the normal physical growth and development of children. This is usually aggravated by undernourishment. Lack of potable water and contact with clay contributes to the propagation of infections. Children as young as five or six years of age found working for an average of four to six hours per day in all the parts of brick-making process. Preparing the clay and placing it in moulds requires significant degree of effort, since the clay has a solid, heavy consistency.

As these young ones are deprived of education, their future is darkened. This strenuous activity involved in house construction retards their growth. As this activity requires hard labour and due to lack of sufficient wages and nutritious food they also face lot of health related problems. According to United Nations Children’s Fund (UNICEF), in the world’s poorest countries, slightly more than one in five children is engaged in work that is potentially harmful to their health. According to the census 2001 figures there are 1.26 crore working children in the age group of 5-14 as compared to the total child population of 25.2 crore. As per survey conducted by National Sample Survey Organization (NSSO) in 2004-05, the number of working children is estimated at 90.75 lakh. As per Census 2011, the number of working children in the age group 5-14 years has further reduced to 43.53 lakh. The above estimates indicate the magnitude of the problem.

Problems Of Child Labour-

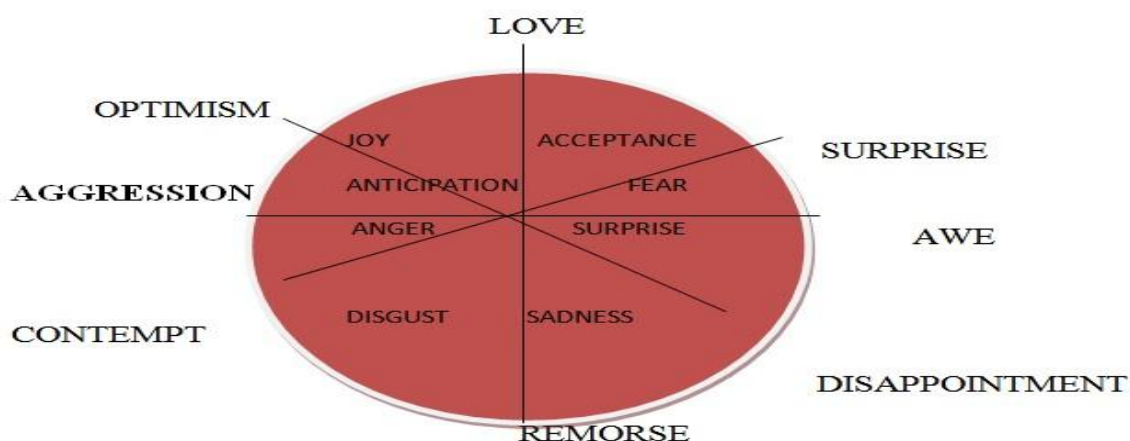
“No food, no clothes, no education, my life is full of frustration- work. Work all day. I am a child, not a slave.” Dr. Jinesh Chandra Kulshreshtha in the cover page of his book “Indian child Labour” has explained the plight of child labourers in their work places. Taking all the aspects as a whole, the childhood is the most significant of one’s life. It is considered, and rightly so, to be the very foundation of life on which depends the entire structure-the whole personality as such. Child- the father of man- is the natural future leader of the nation in every walk of life, may it be industry, education, politics, social services, administration, defence, civil services or anything else. It is during this formative period of moulding that the life begins to acquire shape and substance and the attitudes, behaviours, manners and emotions do get developed.

Child labour is both an economic and social problem. The term child labour brings before the eyes, picture of exploitation of little, weak, tender and underdeveloped bodies, illiteracy and physical abuse in the term of beatings by employers and accident often fatal at work-sites. The problem with child labour is that it can hardly be legislated away as its roots lie in extreme conditions of poverty.

How children are emotionally disturbed as a result of hard labour is best explained through Plutchik's Emotional Wheel, which is as follows. Plutchik's Emotional Wheel (1980) indicates some common emotions of children. The eight primary emotions are grouped in four pairs of opposites:

1. Acceptance and disgust
2. Fear and anger
3. Surprise and anticipation and
4. Sadness and joy

Plutchik is of the view that these primary emotions give birth to a number of other emotions. Other emotions from the part of outer circle of the wheel as he has indicated in the following chart. The primary emotions are on the wheel because they have several common elements.



The above chart shows that children who are engaged in various activities, which are hazardous, are deprived of primary emotions such as joy, acceptance, surprise etc, and they experience more of secondary emotions like disgust, fear, anger, and sadness at their work places.

United Nations Children's Fund (UNICEF) classifies the hazards of child labour into three categories, namely (i) physical; (ii) cognitive; (iii) emotional. Social and moral:

1. Physical hazards

There are jobs that are hazardous in them and affect child labourers immediately. They affect the overall health, coordination, strength, vision and hearing of children. One study indicates that hard physical labour over a period of years stunts a child's physical stature by up to 30 percent of their biological potential. Working in mines, quarries, construction sites, and carrying heavy loads are some of the activities that put children directly at risk physically. Jobs in the glass and brassware industry in India, where children are exposed to high temperatures while rotating the wheel furnace and use heavy and sharp tools, are clearly physically hazardous to them.

2. Cognitive Hazards

Education helps a child to develop cognitively, emotionally and socially, and needless to say, education is often gravely reduced by child labour. Cognitive development includes literacy, numeric and the acquisition of knowledge necessary to normal life. Work may take so much of a child's time that it becomes impossible for them to attend school, even if they do attend, they may be too tired to be attentive and follow the lessons.

3. Emotional, Social and Moral Hazards

There are jobs that may jeopardize a child's psychological and social growth more than physical growth. For example, a domestic job can involve relatively 'light' work. However, long hours of work, and the physical, psychological and sexual abuse to which the child domestic labourers are exposed make the work hazardous. Studies show that several domestic servants in India on average work for twenty hours a day with small intervals. According to a United Nations Children's Fund (UNICEF) survey, about 90 percent of employers of domestic workers in India preferred children of 12 to 15 years of age. This is mostly because they can be easily dominated and obliged to work for long hours and can be paid less than what would have to be paid to an adult worker. Moral hazards generally refer dangers arising for children in

activities in which they are used for illegal activities, such as trafficking of drugs, the sex trade, and for the production of pornographic materials.

Magnitude Of The Problem-

- According to UNICEF, the child labour has risen to 160 million worldwide.
- In the last 4 years, there has been an increase of 8.4 million children
- ILO and UNICEF have warned about 9 million additional children at risk of child labour due to pandemic situation.
- In India, there are 10.1 million working children between the age of 5-14 (Census, 2011)
- As per Census 2011, the total child population in India in the age group (5-14) years is 259.6 million. Of these, 10.1 million (3.9% of total child population) are working, either as ‘main worker’ or as ‘marginal worker’. In addition, more than 42.7 million children in India are out of school. However, the good news is that the incidence of child labour has decreased in India by 2.6 million between 2001 and 2011. However, the decline was more visible in rural areas, while the number of child workers has increased in urban areas.

Distribution of working children by type of work in 2011-

Area of Work	Percentage	Numbers in millions
Cultivators	26.0	2.63
Agricultural Labourers	32.9	3.33
Household Industry Workers	5.2	0.52
Other workers	35.8	3.62

Source: Census2011

PROBLEMS ENCOUNTERED BY CHILD RESPONDENTS AT WORK SITES-

1. Lack of Basic Facilities-

Children at work sites lack basic facilities such as-

- a) Drinking water
- b) Toilet facilities
- c) Proper place to eat food
- d) No place to take rest for a while

2. Lack of Safety Measures-

There is lack of safety measures undertaken by employers in order to protect children at work sites. They are not provided proper uniforms, gloves in order to protect them while in contact with hazardous equipments, mixing of cements or breaking stones. As a result of this children are more likely to develop breathing problems.

3. Lack of First-Aid- Facilities-

Children are not provided first-aid facilities at working places, which results in seriousness of the injury. First-aid kits are not kept at construction sites. As a result of this even the small injury may be aggravated.

4. No Compensation for Injuries-

Though children are injured at work sites under certain circumstances, the employers or owners do not provide them any kind of compensation. They don't even look into the hospital expenses also. Poor children should look into their own expenses at the time of injuries. As they get very low wages, their conditions are pathetic.

5. No Insurance To workers-

Child workers are not provided any kind of insurance. Even their parents who are engaged in construction activities are not provided any kind of insurance. This is one of the major disadvantages for construction workers.

6. No Incentive or Perks-

Children are not provided any kind of perks or privileges for their work. They are degraded by employers as well as by owners.

7. No Bonus-

Children are also not given any kind of bonus when compared to adults who are engaged in construction activities. They are neglected in each and every step when compared to adults.

8. No Break In-Between Working Hours-

Children are not given break in-between working hours in order to have coffee or tea, or to relax for some time. This results in lot of stress and depression for the children.

9. Harassment By Employers-

Children are harassed both physically as well as mentally by some employers at work places. This deteriorates the overall development of the personality of children at very young age.

What Causes Child Labours Today?

Poverty is widely considered the most important reason why children work at inappropriate jobs for their ages. But there are other reasons as well.

1. Family expectations and traditions
2. Abuse of the child
3. Lack of good schools and day care
4. Lack of other services, such as health care
5. Public opinion that downplays the risk of early work for children.
6. Uncaring attitudes of employers
7. Limited choices for women.

Gender Discrimination-

1. **EDUCATION-** The education system reflects the inequality among children in terms of child labour. Girls are less likely to get education when compared to boys. Girls are restricted to household works and they don't get an opportunity to get educated and develop their personality.
2. **NATURE OF WORK-** Some of the work is gender biased, As a result of this, boys and girls may face different type of exploitation. Boys usually work more in environment that are away from parental control and some of the work which includes physical labour. For example fishing, transport, construction, restaurants and hotels and so on. On the other hand, girls are more likely to work in domestic sectors usually associated with women's roles such as home-based manufacturing, family based agriculture and garment work. Girls are less likely to get equal pay for equal work.
3. **CASTE-** In much of South Asia, the socially imposed segregation of society into a caste hierarchy is an overreaching feature of all social and economic relations. Majority of bonded labourers, especially child labourers belong to 'scheduled castes' or 'scheduled tribes', and are placed at the bottom of the social order. They represent the most discriminated against groups. A study of child domestic workers in Chennai, India 1999 revealed that 70% of the children interviewed were from 'scheduled castes.'
4. **RACE AND ETHNICITY-** Children belonging to marginalized ethnic groups are often targeted for trafficking. In Peru, where formal education is taught in Spanish, not in local indigenous languages, indigenous children were discouraged from attending and staying in school where lessons were inaccessible to them. This example illustrates how discrimination in education itself and in access to education can result in increased child labour.
5. **DISABILITY/HEALTH-** Children in hazardous work face risks to their health on a daily basis. If the children are disabled through work, they have very little chance of getting any form of compensation. Child domestic workers are denied medical treatment. Children who suffer an accident at work do not get any medical facilities or compensation.
6. **RELIGION, IDEOLOGY AND CULTURE-** Religion and ideology can create situations that result in children being involved in harmful work. For example, many children may be recruited, forcibly or otherwise into armed conflict under a religious pretext.
7. **DISCRIMINATION AMONG THEMSELVES-** Older children may discriminate against younger children, foreign or minority children from a different caste. For example, in a household with more than one child domestic worker, there may well be a pecking order according to age, sex and region.
8. **PHYSICAL AND MENTAL ABUSE-** When compared to male children, female children are more vulnerable to both physical and mental abuse by the employers and this will affect their health and their personality will be deteriorated.

Suggestions

When the setting sun asked,
Who shall do the rest?
A little lamp offered
I shall do my best.

- **Rabindranath Tagore**

1. Population explosion is the root cause of poverty. Poverty forces parents to go in for large number of children. Therefore efforts should be made to check population explosion and create awareness among the people in this direction.
2. Increased family incomes
3. Education- that helps children learn skills that will help them earn a living
4. Social services- that help children and families survive crises, such as disease, or loss of home and shelter.
5. Family control of fertility- so that families are not burdened by children
6. Poor children should be given free books, mid-day meals, and should have provision for recreation activities, which should lead to overall personality development of the children
7. Free and compulsory education should be provided to all children up to the age of 14 years in order to make them better citizens
8. The Child Labour Act should be enforced effectively throughout the country and entrepreneurs should be made aware of the Act.
9. Proper legislations should be enacted by the government to prescribe working hours, rest intervals, medical facilities, payment for work, insurance scheme and so on.
10. Programmes should be introduced by the government for the welfare of the poor women and children in both rural and urban areas.

Conclusion

Child labour cannot be approached as an isolated problem. It is a complex socio-economic-demographic phenomenon. It can be reduced and eliminated by multiple efforts of government, non-governmental organizations, various organizations, institutions and the community as a whole. The aim of the government and its aim should be to reduce the intensity of child labour in the short-term and eradicate it in the long-term planning.

The problem of child labour is a challenge to each and every citizen of the society. As child labour demands hard physical labour there is no question of overall development of the children. They are away from the process of socialization that internalizes the values of the individual throughout the life cycle of an individual. Though the children work under risk and hazardous conditions they get very low wages when compared to adults. When their peer group is enjoying each and every moment of their presence in school, these young ones will be working hard to earn wages. Hence, child labour problem needs greater attention, as child labour itself should be eradicated from society. Gender discrimination should be eradicated from the society itself, which is considered as an obstacle for the growth of personality development.

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Gender and Health Issues Among Women Labour in Agricultural Sector

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Abstract

Women Are The Backbone Of Agricultural Workers In All Over The World. Women Are The Backbone Of Agricultural Workforce In All Over In The Hills. In Karnataka, Women Farmers Are The Back-Bone Of Subsistence Agricultural. About 80 Percent Of The Field Works In Agriculture, From Sowing To Harvesting, Post Harvest Management And Dairy Management Is Done By Women Famers. According To 1991 Census The Male Cultivators Have Increased In The Country Y 11.67 Per Cent From 76.7 In 1981 To 85.6 Million In 1991. The Female Cultivators However Have Increased At Much Faster Rate Of 45.23 Percent From 14.8 Million In 1981 To 21.5 Million In 1991. According To 2011 World Bank Data Only, 17.5 Per Cent Of India's Gross Domestic Product (Gdp) Is Accounted For By Agricultural Production. Based On 2012 Data. India Is Home To Fourth Largest Agricultural Sector In The World. Women In India Are The Backbone Of The Society And Important Resource In Agriculture And Rural Economy. They Were Working For Economic Support Of Their Family So Were In Socio-Economic And Mental Stress And Were Also Facing Physical And Reproduction Health Problems. There Is Need Of Full Awareness About Taking Of Healthy Diet For Better Health And Reproductive Health Problems. There Is Need Of Full Awareness About Taking Of Health Diet For Better Health And Decrease Mental Stress Among The Rural Female Farm Workers.

Keywords: Agricultural Workers, Reproductive Health Problems, Gender Issues.

Introduction

Agriculture In Developing Countries Depends Heavily On Manual Labour Where, Major contribution Comes From Women. The Contribution Of Women To The Indian Agriculture And Allied Activities Is A Recognized Factor. The women Work Force In Agriculture And Allied Sectors Is Estimated To Be Around 92 Million Which Amounts To 40 Per Cent Of The Total Rural Workers In The Country (Singh Et Al 2007). As Per Census 2011, Women Constitute 25.51 Per Cent Of The Total Workforce In The Country. The Percentage Share Of Women As Cultivators, Agricultural Labourers, Workers In Household Industry And Other Workers Is 24.92, 18.56, 2.95 And 47.20 Respectively (Verma And Singh, 2019). Women Play Pivotal Role In Agriculture -As Female Agricultural Labour, As Farmers, Co- Farmers, Female Family Labours, As Farm Managers And Farm Entrepreneurs. Women As Farmer Or Farm Workers, Participate In Several Activities Such As Seeding, Transplanting, Weeding, Fertilizer Application, Plant Protection, Thinning, Harvesting, Processing, Selling, Winnowing, Storing, Etc.

Objectives

1. Understanding The Socio-Economic Background Of Gender Issues;
2. Identifying The Perceived Health Problems Of The Women Agricultural Workers

Statement Of The Problem

Gender And Health Issues Among Women Labour In Agricultural Sector. The Changing Nature Of Working Women's To Play Multiple Roles Both At Home And The Agricultural Workers With Particular Gender And Health Problems.

Methodology

The Present Paper Is A Micro Level Study Based On Both Primary As Well Secondary Data Collected From The Published And Unpublished Records And Reports. For The Primary Data Interview Schedule Was Administered. About 50 Respondents Were Randomly Selected And Interviewed To Find Out Their Background And Working Conditions And Problems.

Scope And Limitations Of The Study

Women In Agricultural Workers Are Varied In Nature And Background. Their Socio- Economic And Gender And Health Problems. Therefore The Study Covered Only Small Number Of Workers Working In Agricultural Sector In Davanagere District To Understand Their Background And Problems. But The Study Has Limitation As The Number Of Workers Considered And The Area Covered Is Limited In Size.

Review Of Literature

The Studies Have Revealed That Huge Percentages Of Agricultural Workers Based Have Been Facing Gender Issues And Health Problems. Due To Long Working Hours, Agricultural Lands That Are

Impact On The Women Health Suffered From Backache Followed By Joint Pain breathlessness Of The Farm Women Suffered From Headache And Body Ache Leading To Tiredness And Lethargy In Body And Problems Related To Gastrointestinal System And Suffered From Loss Of Appetite And Leg Pain. The Following Studies Give Us The Insight Into The Problem. The Recent Trends In Women's Employment Participation Both In The Nss And Census Data Shows A Marginal Increase, Compared To Previous Decades, While The Important Feature Of This Trend Is The Increasing Casualisation And Formalization Of Women's Work (Vaisaria,1999; Unni, 1999). The Introduction Of Capital-Intensive Technologies In The Agricultural Sector Has Had Differential Impact On Different Sections Of People And Women Are Negatively Affected Due To Women's Lack Of Access To Technology (Boserup, 1970). This articulates The Need For Comprehensive Studies At Micro-Level To Explore The Differentials In Quality Of Life Of People At Various Levels. Hence, We Locate The Present Study On Social Determinants Of Perceived Health And Health Problems Among One Of The socially Deprived Sections Of Society, The Agricultural Women Workers.

Analyses And Discussion

About 80 Percent Of The Field Works In Agriculture, From Sowing To Harvesting, Post Harvest Management And Dairy Management Is Done By Women Farmers. The Attachment Of Women In Agriculture And Allied Sectors Causes High Physical Strain And Fatigue And Exposes Her To Probable physical Condition Hazards That Can Result In Chronic Illness, Debilitation, Or Death. A consideration Of Health Status Of Farm Women Was Therefore Done To Evaluate If The Respondents Suffer From Any Health Ailment Or Disease After Years Spent On Performing Various Agriculture And Allied Activities. So, During The Interview, The Women Were Asked In Detail About Their Health Ailments, If Any. Table 1 Interprets The Type Of Health Hazards Faced By The Farm Women During Their Life Time. Further Questioning About Their Status Revealed That 86.67% Suffered From Backache Followed By Joint Pain (71.67) And Breathlessness (70%). Around 60% Of The Farm Women Suffered From Headache And Body Ache Leading To Tiredness And Lethargy In Body (55%) And Problems Related To Gastrointestinal System (53.33%). An Equal Percentage Of 46.67 Suffered From Loss Of Appetite And Leg Pain. 30 Per Cent Of Women Reported High Blood Pressure Whereas A Very Small Percentage Of 6.67 Had Problem Of Diabetes. In Davanagere District, Most Of Farmers Are Small And Marginal Having Terraced And Split Land Holding Pattern. Due To The Undulating Topography Of Region, Farmers/Farm Women Are Still Using Traditional Modes Of Cultivating Crops. The Tasks Are Laborious And Since The Woman Is Unaware Of The Latest Technical Know-How, Her Output And Productivity Are Low. So, Lack Of Mechanization Adds Burden On The Shoulders Of Women Thereby Increases The Drudgery Level, Affecting Their Nutritional Status And Health And Reducing The Productivity/Output. Almost All The Activities Report Under Livestock Sector Like Fodder Collection, Feed Making, Milking, Cowdung Collection, Cowshed Maintenance And Training And Advertising Of Milk Products Were Perceived As Moderately Heavy Tasks. Only Grazing Of Animals Was Considered As Light Activity As Reported By Respondents On The Scale. All The Household Chores Segregate In The Table Were Reported As Reasonably Heavy By The Farm Women.

Conclusion

Research Studies That Have Been Conducted Hither To Almost Entirely Concentrated On Problems Of Gender And Agricultural Women Workers In General. Recent Studies Have Focused On Gender And Women In Agricultural Workers. The Problems That These Workers Face Are Fairly Well Known What Is Not However Clearly Known Or Properly Understood Are The Problems Of Women Agricultural Workers. This Paper Concludes That Agricultural Workers Have Become Increasingly Proven To A Wide Range Of Suffered From Backache Followed By Joint Pain breathlessness Of The Farm Women Suffered From Headache And Body Ache Leading To Tiredness And Lethargy In Body And Problems Related To Gastrointestinal System And Suffered From Loss Of Appetite And Leg Pain. The Following Studies Give Us The Insight Into The Problems.

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Gender Issues In Literature: Especially In Kannada Language

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Abstract

Power of Women is Natural, Productive, and Conservative. Thus the male minds of our heritage created the women that they inevitability of having to rely on their husband; He thinks Women is there just to take care of his desires. According to him Women have evolved to meet the needs of impact males. For Ex: Sita, Savitri, etc. Thus the female became non-existent. In the life of a man, living on his own, he had to search for heels. Accordingly, our social systems were in favor of the male, quietly defying the female intellectual. As a result, the girl has to live in a state of nonsense that does not address the injustice, humiliation, and atrocities that are happening. Female literature created a new genre called the feminine structure of literature. The desire to differentiate from the mainstream literature is manifested. In the 13th century that is from Akkamahadevi (VachanaSahitya) to the present day, women's literature has several facets of personal, family, social, and life ups and downs have different faces. They have contributed too many genres of Kannada literature.

Keywords: gender, literature, language

Introduction

Kuvempu is not only a cultural thinker even a philosopher. He was aware of each line within the culture is intertwined. The culture, the exploitation, the imposition, the prohibition, the restrictions, the anxiety, the inferiority that she inflicted on the Indian culture and the minds of women, have often been known to be the result of the abnormalities of human life, the consequences of religion, theology, the practices of God and so on. Thus they had little inclination to create literature. These cultural discriminations curbed her creativity and her interests. A commitment to social responsibility and its maintenance was important to them. Only a socially strong-minded writer can think in such a way, in Kannada we call it as 'VyashtiyalliSamasti' (Vyasti means individuality, Samasti means collective) here in this context every woman need to become collectively strong. Taking care of good things collectively can take care of individually can maintain goodness among all. This is a beautiful State of mind Just as the women worked silently like machines at home until their body loses their energy. Despite all these, they used to compose significant literature in the middle of the house. When women have a good education, along with cooking, taking care of their children, and educating them with these she should help them to create their own life and values of life. So this will build a strong society. This society has considered as ignorance is her jewels so that she should always wear it, along with these taglines she could have created great classics in our literature. Female literature created a new genre called the feminine structure of literature. The desire to differentiate from the mainstream literature is manifested. In the 13th century that is from Akkamahadevi (VachanaSahitya) to the present day, women's literature has several facets of personal, family, social, and life ups and downs have different faces. They have contributed too many genres of Kannada literature. Till today in Kannada women's literature Akkamahadevi, SanchiHonnamma, JayadevitayiLigade, M.K. Indira, Triveni, and many more has contributed towards Kannada women's literature. Most of the writers, such as the Kannada women's literary dimensions, wrote in their literature with their feminine implications, with their inner sensibilities. They have also authored literature covering issues of world affairs and social reform, including issues of national development, and continued to write rational literature.

Rationalism was not so much seen in the Honnamma's times as it was in the literary era. There is something that sticks with the tradition. Literature flourished a lot during the new period. However, women seem to be hesitant to write poetry on a rational basis. Yet some authors in neo-classical, progressive, and Dalit rebellious literature have written boldl. In the 18th century, the literature was reintroduced traditionally by HelavanakattiGiriamma and some ordinary women. SanchiHonnamma writes a book called 'Hadibadeya Dharma' it talks about Pativrata (Obidient Wife to her husband) literature in Kannada, This is not just a poem but it's a sacred book for women also a practice of 'Sanatana' that is highlighted. Here is a brief description of how women should perform in several roles as a woman – Mother, housewife, daughter, sister-in-law, Granny many more roles in her life. In some cases, she questions through her poetry like –

Women who gave birth

Women who took care of us...

Then why you hesitate if a girl child born

(Translated by me)

Later on, the arrival of the English in the 19th century brought a special turning point for women's lives. During this time women started writing kinds of literature like Novels, Stories, and Poetry freely. From NanjanaguduThirumalamba to SukanyaMaruti has been identified with rationality.

Rationality in Fiction:

In those time women could talk freely only in their stories and novels. As we know that novel literature originated in England due to the Industrial Revolution. Women began to write fiction because the Women writers wanted other women needs to read it. These novels are based on female-oriented. Much of their writings are based on some problems or issues of women. Many good novels emerged from the independence movement. The first female novelist in Kannada wrote the book title called 'Sadguni' who belongs to the Neelagara category. Neelagara belongs to the category of professional religious singers. Most of them belong to the Dalit Community and they vow their loyalty to Manteswami, the folk deity who is revered in South Karnataka by several communities. Then, the Writers like Tirumalamba from Nanjangud, R. Kalyanamma, Vani, Triveni, M.K Indira wrote a lot of novels with a female sensibility.

Rationality in Storytelling:

With the advent of the English, there were significant changes in Kannada literature. The story, short stories, and story like poems originated in Kannada too. Women were more attracted to this genre. This is a great way to unwind their lives and there have been a lot of female storytellers. However, it is less likely that rational works originated. The practice of cohabitation, as opposed to child marriage, was eventually discontinued. This makes women lives better. These reasons made women live as equal to males. This is the hard work of the older generation female writers during the independence movement. The matter has been analyzed in terms of the possibility of modern society.

Rationality in Drama Literature:

The growth of the drama genre in Kannada literature has stagnated because it takes great effort to perform. So it is rare to have chosen it. NanjanguduThirumalamba, Bharathi, H.S., Parvathi, MalathiPattanashetti, and others.

Rationality in Essay literature:

Essay literature has grown exponentially since the 1980s. Women as social thinkers, about science, about national progress, about social progress where many write rational essays on various topics on education system reform.

The Rationale in Travel Literature:

Many literary genres have emerged in the literature of Hosagannada (Modern Kannada literature) Travel literature is one of them. V. Kru. Gokak, NagathihalliChandrashekhar, IshwaranMattoor, and many others have written travel literary works. But some women have written about traveling with their husband, or themselves. They have written works on domestic travel as well foreign travel.

Rationality in Folk Literature:

Folk literature is not the only source of female expression, Female literature; it is especially the original matrix for women's autobiography. "Only in folk literature, a female is equal to a male. This oral literature, folk literature, records the true attitudes of female expressions of her experiences and intuitions, as opposed to the polite culture of the woman. This expressive power of a woman has exposed her uniqueness and her worldliness. In folklore, a woman in a folk background had done literary works in folk style only. That's the reason where KattuvaPada (Instantly created stories), BeesuvaPada (while dry grinding millet some songs has been created), Adagolajji stories (old granny stories) have arisen. On the issue of what is happening in society also on her ongoing affairs, of the ongoing oppression on her, GaratiyaHaadu that is a folk woman sung a lot of songs.

A woman's Self-Representation During 'Vachana Movement':

Leaving the oral and folk literature in Kannada literature is the beginning, the silence of a woman can be seen hiding her voice in Kannada literature till the 12th century. During this period, no one in the society was concerned about religious, social, economic imbalance and injustice being committed by women. "The woman's speech has been cut short by a "Derbies called Silence" The status quo was built throughout society. The first thought on these issues was that of the 12th century Shiva sharanas (Followers of Basavanna) who embraced femininity as a revolution. This is why the Shiva sharanas appeared as a beginner of the new age. Before his arrival, the female position had fallen into disrepair. She was deprived of every opportunity under the patriarchal family system. In the history of Karnataka, the woman was

given complete freedom and honor, and the woman's voice was clearly heard. Aware of the reality of a woman's life, these orators saw her as an equal, without counting any woman's family-age.

It is only during this period that a woman has equal opportunity and status as a man. If there is a gender difference in males, the soul is the same in all, The revolution of the Vachanakara's (one who writes Vachana's) is proof that they can grow up to be male and female if given the opportunity. In the sense that the revolution was the repressive force of all the sources of persecution, the Shivasharanas sought a radical change of society. Basavanna is such a revolutionist; Akkamahadevi will be seen as its driving force. Chennabasavanna's testimony about the greatness of Akkamahadevi, one of the foremost pioneers of the feminist revolution, testifies. One of the biggest achievements of the time is the 33 women who express their experiences in this language. "AydakkiLakkamma, who is mature enough to teach her husband, Nilamma to teach the great man like Basavanna, Lingamma shows the attitude of a wonderful education, - They all defined their values for the established by the society at that time. The questions of this age are pervasive and puzzling in the community of people who knew that the Veda-Sastra-Puranas were the last truth and that the winds of change are worrisome in people's lives, all of which have an impact on women's lives. Noteworthy is the thought of Akkamahadevi, who called the Vedas as mythologies. Half the women in the community were washed away in the male mainstream culture by reassuring the Vachanakara's. The sheer volume of giving new light to the woman who lost her life in the face of opportunity.

It is noteworthy that the women of the Vedic Movement have been given many opportunities, privileges, and considerations, the most important of which are:

1. This is the first time women's voices have been heard in society.
2. A woman's experiences and thoughts are ideological.
3. There is a life of equality.
4. Rationality allowed.
5. Women's Awareness Caused.
6. Women who are having Personality.
7. Got opportunities in concerts.
8. The rebellious nature of the woman was awake.
9. The concept of 'work is worship' in a woman is sprouted.
10. That is what the woman was able to obtain freedom.
11. Increased confidence and self-esteem in a woman.

All these ideas can be identified by the Vachanakarti's (Female vachana writers). Akkamahadevi has achieved the status of confidence, self-esteem, struggle, and rationality in all these utterances.

Women's Settlements in Modern Kannada Literature:

What is the relevance of a separate stream of women and men to the stream of literature and the Women's Literary Conference?

In those days, the number of women writers was very less. Not all women were literates because of that they were not involved in writing. Also in that time, literary conferences were devoted to some limited literary concerts for women. Over time, the contribution of women in the field of literature has increased due to this development a separate conference was held, knowing that the four-day literary conference could not provide a sufficient platform for her expression. It is a forum for discussing many issues of women, and there is no distinction being a woman-male in literature. It is not just a literature conference, the aim of the conference to mainly discuss about women's concerns and anxieties.

Technology in Literature, Partnership of Technicians and its Role in Kannada Language Development:

The development of technology has contributed much to all the languages of the world, not limited to Kannada literature. The technology says reading habits is becoming less, but people who all interested in literature are still reading. They have audio, e-book, Google, Kindle etc. It bifurcated to book readers and readers who use technology. In the Initial days, Women's literature is considered as Kitchen literature. Although she is now socially involved, the label "Feminism" is being adhered to, when can she be free from all these labels?

The Women writer's experience in those days their writings were limited to the kitchen. For an instance observing the writings of HelavanakatteGiriyamma, she wrote more on devotion and marriage. Later, Triveni, M.K. Indira, and AnupamaNiranjan, and so on started writing the novels, they have crossed the limits of the kitchen. These changes in her writing style, changed as a woman when she opened up to new experiences in education. Life experiences come in the form of words. There is so much to contribute to the literature of today and there is a reader class that nurtures the is passion. Life experiences come in

the form of letters into words into sentences. The contribution of women to the field of literature today is immense and there is also a reading class that nurtures and nurtures their passion.

The Source of Inspiration of a Woman's Literary Creation Mainly of Her love of Life or Her Exploits:

Writing is the key medium to express feelings. Life experiences, how to see life. While some express their love of life, still others throw out the outrage through literature.

Mother's, who is having a Responsibility to raise their children's consciousness in Literature Especially in the Kannada Language,:

The mother must first develop her reading habits. If the mother's interested to read one hour every day, children will be interested automatically because children will do by seeing not by just instructing them. I'll be watching mobile phones, you study means they will not study or we cannot implement the habit of reading in them. Children do not listen to their mother, children learn by seeing their mother's.

Thus, the fame that has brought women's literature up to date has come to fruition because of Tirumala Rajamma, Belegere Jaanakamma, Mother Ligade, Malathi Pattanashetti, R. Kalyanamma, Geeta Kulkarni, M.K. Indira, Geeta Nagabhushana, Sarah Abubakar, Vaidehi, B.T. Lalita Nayak and so on, the list of names that had previously been a handful is growing. Now another female class is writing extensively on the internet. Why can't we call these writers E-writers? Writings previously limited to the magazine, newspapers, are now appearing on WhatsApp, Facebook, and Blogs. Even I read and follow some of the blogs to read very interesting articles, poems which are written there a reason behind is, it is easily accessible and audio books are also available so while traveling we can just listen to it which is very polished writings it will attract to the core. Like, some of the writings are not limited to comments, qualitative writings are written by women writers. Whatever the controversy about Facebook literature, but I have always found a sweet embodiment of literature there too. As the times have changed, the world of women's literature has moved on to different endeavors. The woman is capable of composing literature on travel, agriculture, social, religious, spiritual, family, and so on. I wish and hope that women's literature will be enriched all by these platforms in the upcoming days.

Conclusion

Thus, the fame that has brought women's literature up to date has come to fruition because of Tirumala Rajamma, Belegere Jaanakamma, Mother Ligade, Malathi Pattanashetti, R. Kalyanamma, Geeta Kulkarni, M.K. Indira, Geeta Nagabhushana, Sarah Abubakar, Vaidehi, B.T. Lalita Nayak and so on, the list of names that had previously been a handful is growing. Now another female class is writing extensively on the internet. Why can't we call these writers E-writers? Writings previously limited to the magazine, newspapers, are now appearing on WhatsApp, Facebook, and Blogs. Even I read and follow some of the blogs to read very interesting articles, poems which are written there a reason behind is, it is easily accessible and audiobooks are also available so while traveling we can just listen to it which is very polished writings it will attract to the core. Like, some of the writings are not limited to comments, qualitative writings are written by women writers. Whatever the controversy about Facebook literature, but I have always found a sweet embodiment of literature there too.

As the times have changed, the world of women's literature has moved on to different endeavors. The woman is capable of composing literature on travel, agriculture, social, religious, spiritual, family, and so on. I wish and hope that women's literature will be enriched all by these platforms in the upcoming days.

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Transgender And Commercials: A Case Study

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Abstract

The Indian Advertising Industry Is Estimated To Have A Revenue Of More Than 564 Billion Rupees And Is Projected To Scale Up To 700 Billion Rupees By 2022. Over The Years, There Has Been A Gradual Progression With Respect To The Gender Roles And Characterization In The Advertisements And Commercials. There Is A Constant Struggle For Equality Among The Male And Female Genders In The Society, But, There Is Still Some Of Discrimination Prevalent In The Society, When It Comes To The Third Gender Or Transgender. Inspired From The Western Countries, There Have Been Significant Developments Invoked By The Corporate Sector For The Acceptance Of The Lgbtqa+ Community, Yet, There Is A Persistent Setback When It Comes To The Advertising Industry And Transgender Portrayals. With The Rising Curiosity For The Same, The Present Study Makes An Attempt To Present A Case Study About The Characterization Of The Transgender In Several Video Commercials.

Keywords: Transgender, Advertising, Commercials, Equality, Gender, Society

Introduction

The Indian Advertising Industry Has Evolved Gradually Over The Years, With Both Growth In Terms Of Revenue, And Conceptualization With Respect To Breaking The Stereotypes When It Comes To Gender Roles. Further, Digitalization Integrating Technology And Internet Has Accelerated The Growth In The Advertising Industry Manifolds.

Advertising Industry Boom

Indian Advertising Industry Is Estimated To Be The Fastest Growing Market In Asia Following China. This Has Been Easily Facilitated With The Booming Smartphone Market And Internet Penetration, Thereby Carving Way For Digital Advertising Or Internet Advertising. (Imarc, 2021) Presently, India Has Taken The Lead Globally With Respect To The Growth In Internet Advertising Market With The Cagr Of 18.8 % Amid 2020-2025. In 2020, The Revenue Generated From Mobile Internet Advertising Accounts To Inr 7331 Crore And Will Spike Up To Inr 22,350 Crore As Anticipated By 2025 With An Increase Of 25.4% Cagr. When Considering The Television Advertising, In Spite Of The Covid-19 Pandemic, The Revenue Soared To Inr 35,015 Crore, With Estimated Expansion To Inr 50,586 Crore By The Year 2025. When It Comes To Newspapers And Magazines, The Revenue Generated Was Inr 26,299 Crore And Anticipated To Grow With A Cagr Of 1.82 % By The Year 2025. There Was A Drop In The Revenue Of Print Advertising By 20 % And The Circulation Depreciated By 4 % In 2020 Due To The Covid-19 Pandemic, However, There Will Be An Increase In The Digital Magazine Circulation And The Revenue Procured From Advertising From Inr 231 Crore In 2020 To Inr 358 Crore By 2025. When It Comes To Audio-Based Digital Content Like Podcasts, Music, Etc., The Most Prevalent Is The Advertisement-Driven Streaming, Procuring Revenue Double The Subscription Revenue Accounting To Inr 1088 Crore In 2020. Another Booming Sector For Advertising Is The Gaming Market And Esports Domain. (Bi India Partner, 2021)

Developments In Conceptualization Of Advertisement

Advertising Has Over The Years Significantly Adapted To All The New Trends And The Emerging Forms Of Media From Newspapers, Radio, Television, Internet Along With Social Media Platforms. Regarding The Conceptualization, It Has Been Observed That The Content Is Becoming Much More Personalized With The Integration Of Internet Platforms. Besides, The Digital Evolution Of Advertisement Has Also Led To Curation Of User-Generated Content As There Can Be A Solid Trust Factor When Consumers Discuss The Brands, And Thus Have Become An Active Part Of Advertising. (Tyson Quick, 2021) The Copywriters Today Have Gradually Evolved Their Content From Long Form Content Having Brand Details And Dialogues To Now Creative Short Form Copies. From Marking The Main Calendar Events And Incorporating Them As The Concept Of Advertisements, Going With The Current Trend, Every Festival Or International Day, Today, The Advertisements Try To Bring Out Value-Addition Content To The Brand As A Source For Giving It Brand Recognition. Conventionally, The Advertisement Was More About The Details Of The Product Which Included The Features And Followed

A Product Centric Approach. However, In The Present Scenario, The Advertisements Are Having A Public Centric Approach And Given Equal Inclusivity.

There Has Been A Gradual Shift With Respect To The Content As The Advertisements Are Used As A Medium For Social Awareness. From Campaigns Which Include Pulse Polio - Do Boondzindagi Ki, Anti-Smoking And Anti Tobacco, Stop Drinking And Driving, Practicing Social Distancing, Covid-19 Vaccination Awareness And Various Other Awareness Drives Related To Pollution, Environment, Health, Etc. There Have Been Several Campaigns Done Which Challenge The Typical Gender Stereotypes.

Gender Identity And Sexual Orientation - Brief Introduction

In The Recent Times, The Words Lesbian, Transgender, Homo, Cis, Trans, Gay, Queer Have Been Used Very Commonly Along With The Societal Normative Gender Patterns. To Digress Further, It Can Be Put Together That Human Beings Have Both – Sexual Orientation And Gender Identity. Sexual Orientation Can Be Defined As An Individual's Emotional, Affectional And Sexual Attraction Or Inclination Towards Other People Belonging To The Same Or Different Gender Or Surpassing A Single Gender Identity. So, The Terms 'Homosexuality', 'Heterosexuality' And 'Bisexuality' Clearly Represent An Individual's Sexual Orientation Or Sexual Preferences. Alongside, The Terms Lesbian, Gay, Bisexual Are Also Indicative Of The Sexual Orientation An Individual Inherently Has Or Is Inclined To. Going Further, Gender Identity Is A Very Deeper Reflection Of What A Person Experiences Internally And Is A Distinct And Individual Feeling About Being Recognized And Inherently Being In A Certain Manner Which May Or Not Synchronize With The Sex Assigned After Childbirth. Several Individuals Have The Gender Identity As A Male Or Female, However Some Set Of Individuals Would Have The Gender Identity As A Non-Binary Gender Or No Gender. And, The Gender Identity That An Individual Would Want For Self Can Vary From The Gender Identity Perceived By The Society.

Transgender: These Are A Sect Of People Who Have A Gender Identity Different From The Sex Assigned At Child Birth. Alongside, **Intersex** Individuals Are People Who Do Not Resemble The Standard Definition Of Male Or Female Gender With Respect To Parameters Such As Sexual Anatomy, Reproductive Organs, And Chromosomal Structure. But, Like Every Other Individual, The Intersex People Will Also Have Their Own Sexual Orientation And Gender Identity. The Term 'Lgbt' Or 'Lgbtqa+' Is An Acronym Indicative Of A Group Of People With Sexual Minority Which Represents Lesbian, Gay, Bisexual, Transgender, Intersex, Queer, And Asexual. (International Justice Resource Center)

Commercials And Gender Portrayals (Men And Women)

Typically, The Advertisements Involve Certain Set Standards For How Men And Women Should Cast In Characters According To Masochism And Femininity, Thereby Certain Gender Stereotypes. Women Have Been Objectified And Treated As Aesthetic Pieces For Attracting The Audience And Luring Them Into The Purchase. Based On The Study Conducted By Unicef Along With The Geena Davis Institute About Gender And Media Called "Gender Bias And Inclusion In Advertising In India", The Female Characters Take Major Part Of The Screen-Space Accounting To 59.7 % And Have 56.3 % Speaking Time, Which Is Highly Prevalent In Selling Products Like Cleaning Supplies, Beauty Products, Food Items, Which Is Planned To Attract Female Consumers. The Advertisements Will Portray The Women As Caretakers Of The Household. Further, A Significantly Higher Percentage Of Women Are Portrayed As Married Than Male And Are Shown As Parents Three Times More Than The Men. Men Are Depicted As Prime Decision Makers When It Comes To Their Female Partners, On The Contrary, Women Are Shown To Be Making Decisions Of The Household. When It Comes To The Beauty Standards, The Female Gender Is Shown Nine Times More Attractive And Is Subjected To Have Specific Body Standards Whereas Men Have Been Seen In Several Body Shapes And Sizes. Further, Women Are Supposedly Shown Less In Paid Employment And Going About In Public Spaces. (Special Correspondent, 2021)The Advertising Content However, Has Evolved To Some Extent, Empowering Women And Breaking The Gender Stereotypes. Taking Several Notable Examples, Like, Ariel's Share The Load (About The Man Learning The Laundry Duties And Helping The Women Counterparts), Airtel's Boss Which Depicts A Woman Managing Her Personal And Professional Life, Titan Raga's #Herlifeherchoices Depicts A Strong And Independent Woman Having Dreams And Takes Charge Of Her Life, Etc., Some Of Brands' Advertisements Today Are Working Towards Presenting Empowered, Strong, Capable Women.(The Economic Times, 2017)

Transgender Representation: Society, Media And Law

From The Ancient Times, There Has Been Discrimination Prevalent In The Society Based On Caste And Gender. In That Scenario, The Third Gender Or Transgender Was Considered Different, Treated Inhumane And Simultaneously Given The Superior And Higher Edge By Urging Them To Give

Blessings. There Have Been Several References From The History And From Ancient Indian Culture About Transgender. From Mythology Scriptures Like Ramayana And Mahabharata (For Instance, Shakuni, And One Year Curse Given To Arjuna To Lose His Masculinity), To The Medieval History During The Era Of Mughals, Where Transgender Community Served The Begums Of The Emperors, They Have Been Significantly Recognized, However, There Is No Pretext Of Equal Rights. Even Post-Independence, There Was Not Much Amendment For The Employment Prospects And Other Living Conditions Of Transgender Community. The Transgender Community Experiences Discrimination From The Society In Different Forms, Starting From Birth, Followed By Education, Employment, Medical Procedure, Family, Which Has A Lot Of Psychological Impact On Them. The Transgender Baby After Birth Or On Realization In Childhood Is Not Accepted In The Family And Given Away. Facing Immense Ill-Treatment With The Dominant Transphobia In The Society, The Community Is Devoid Of Proper Education And Facilities, Thereby Making Them Ineligible For Any Employment Prospect Which Imposes The Professions Of Prostitution, Bar-Dancing And Begging On The Streets. Media Is Very Much A Reflection Of The Perception And Happenings In The Society. And, The Same Is Applicable For Indian Context. When Comprehending The Portrayal Of The Transgender In Films And Serials, In Majority It Depicts Them As Dancers, Prostitutes Or Beggars And Only Hying Them As Blessing Givers. The Same Has Been Passed On To A Certain Extent Into The Commercials. Further, The Transgender Gets A Negative Character Which Mirrors Their Worsening Condition Amid The Society. The Weight Given To The Character Played Them May Be In The Sideline Growing Or Diminishing With The Journey Of The Protagonist Male Or Female Characters. In The Last Few Years, With The Ott Platforms Taking Over, The Story Of Transgender Community Has Been Projected To Some Extent With Shows, Like, For Instance, Paatal Lok. In The Past Several Years, The Honourable Courts In The Country Have Issued Judgments Which Have Enhanced Their Societal Acceptance. However, It Is Also The Joint Effort Of The Social Service Organizations Fighting For The Benefit And Societal Recognition Of Transgender. They Were Given The Term "Third Gender" When It Was Identified And Discussed About The Distinct Differences Between A Transgender And The Regular Male And Female Genders After The Union Of India Vs. National Legal Services Authority. This Was Revolutionary To Some Extent, As The Forms For Several Things Like Job Application Priorly Constituted Only The Male And Female Gender. Presently, It Also Has An Option Called 'Other' Or 'Transgender' Which Gives Them The Required Acceptance And Recognition. In The Present Scenario, New Trends Considering The Third Gender Have Developed. The Newspapers And Tv Channels Are Now Covering Stories About Transgender Individuals Contesting Elections In A Dignified Manner. Alongside, Several Judgments Are Passed, Like For Instance From Honorable Kerala High Court, Where A Female Transgender Was Given The Permit To Join N.C.C., Surpassing The General Guidelines Of N.C.C., Where Only A Male Or Female Gender Can Join. Also, Very Recently, Another Petition Was Filed In The Supreme Court Of India Demanding For The Transgender's Right To Donation Of Blood. In The Year 2015, The World Health Organization Had Passed A Guideline Implying To Refrain From Medical Or Any Other Form Of Discrimination Towards Transgender globally, And The Same Has To Be Enforced In Absolute Essence In India. The Transgender Community Has Been Further Tortured Taking The Context Of Section 377 Of Ipc, Which Is Not Even Connected To The Third Gender Directly. This Has Been Eased Out By The Interpretation Of Section 377 Of Ipc By Delhi High Court. Recently, In The Year 2019, Lok Sabha Introduced The Transgender Person (Protection Of Rights) Bill, 2019, Which Supposedly Aims At Extending Complete Protection To Transgender Individuals From Any Form Of Discrimination Provided The Transgender Individual Is Recognized As A Transgender From The Certificate Approved By The District Magistrate. However, The Bill Has A Lot Of Controversy, It Prohibits The Transgender From Begging, Which Is Something They Don't Opt To Do By Choice. (Suman, 2021) (Borpujari, 2019)

When Taking The Real Picture, The Transgender Community Is Still A Part Of The streets, Begging At The Traffic Signal Or Even Worse Trading Their Bodies To Feed Their Stomach. And, Also, They Are Given High Regard To Give Blessings On Occasions Like Marriage, Childbirth, Etc. But, What Is Different From The Conventional Scenario, Is These People Have Some Role Models Now Representing Their Community, Who Are Doctors, Police Officers, Academicians, Singers, Celebrities, Politicians, Etc., Which Brings Up A Responsibility On The "Media" To Project Them In The Right Light As The Shining Stars And At The Same Time Treat Them And Their Preferences With Equality Of The Other Two Genders.

Transgender And Gender Equality

Conventionally, Societal Perception And Legal Forms both Had Only Two Genders – Male And Female. The Society Was Supposedly Male Dominated, Gender Stereotypes Were Prevalent Back Then

Considering Male And Female Gender, And The Third Gender Was Nowhere In Picture With Utter Negligence To The Transgender And Sexual Minorities. Then, Women Empowerment Was Initiated, Which Is A Saga Of millennia, And Even Today There Is A Constant Struggle For Having Equality Between The Two 'Normative' Genders. But, The Dispute About Gender Equality Still Persists, As The Hijrahs, Eunuchs, Intersex Etc. Got Recognition And Acceptance As The Third Gender And The Question Arises About Whether Another Millennium Will Be Withered For Getting Equality For The Transgender Community Parallel To The Perceived Mainstream Gender Definition. It Is At This Juncture, It Gets Critical To Discuss About The Third Gender Or Transgender Community With High Priority To Achieve Gender Equality At The Earliest.

Review Of Literature

A Study Of Representation Of Transgender Community In Media Industry

Geetalitilak And Dheeraj Singh In Their Research Study Have Highlighted The Representation Of The Transgender Community For Print Media Along With Visual Media. There Has Been A Gradual Evolution In Media From Being Unethical In The Past To Now Using Their Stories As A Form Of Sensationalism To Attract The Attention Of The Masses And Monetize It Significantly. Considering The Commercials Or Advertisements, A Positive Image Has Been Carved About The Transgender Community And Is Annihilating The Typical Stereotypical Perceptions, Affirming It Further With The Humane Angle. Historically, Here Was A Significantly Negative Portrayal Of The Third Gender In The Print Media, Which Has Improved To A Small Extent In The Present Scenario.

(Dr. Tilak & Singh, 2019)

History Of Transgender Portrayal In Indian Cinema

A. Parveen Banu And M. Shapna Yasmin In Their Research Study Have Explored The Third Gender's Character Line In Indian Scenario Integrating The Historical Background. Transgender Community Has Received Legal Recognition, Yet, Lashed With Constant Discrimination And Hate. Cinema Brings A Strong Influence On The Minds Of The People, Thereby Making It More Important To Have An Appropriate Portrayal Of Gender And Concepts. Several Indian Movies Are Named For Being Insensitive And For Depicting The Transgender Representation In An Inaccurate Manner. The Treatment Invoked On The Transgender Community Is Based On A Number Of Factors Which Includes Ignorance Towards Gender Expression And Non-Binary Gender Identities. There Has Been A Constant Contradiction When It Comes To Transgender Community, Where, They Are Subjected To Ill-Treatment And Hate, But, They Are Also Considered To Be Spiritually And Religiously Superior Where The People Seek Their Blessings. (Banu & Dr. M. Shapna, 2020)

The Rise Of Transgender And Gender Diverse Representation In The Media: Impacts On The Population

Richard MocarSKI, Robyn King, Sim Butler, Natalie Holt, Zachary Huit, Debra A Hope, Heather Meyer And Nathan Woodruff Have Made An Attempt To Study Transgender And Gender Diverse (Tgd) Population Which Is Holding A Stronger Voice In The Media Presently Though Has Limitations. The Key Parameters Arising Were Tgd Awareness And Tgd Identity Discovery Along With Role Modeling. In The Clear Essence, There Is A Peculiar Disengagement Between Trans Normativity In The Media And In The Real Life. With Respect To Fictional Portrayals Which Is Two-Sided (Character And The Performer), Plays A Vital Role In Bringing A Normalcy Regarding Tgd Population Among The Masses. The Paper Further Recommends That Transgender Portrayals Should Be Played By The Transgender Population As When Cisgender Men Or Women Play The Roles, It Brings Forth Negative Stereotype About The Tgd Population About Them Pretending To Be Another Gender. (MocarSKI, Et Al., 2019)

Indian Television Advertising Vis-À-Vis Human Rights: Lgbt

Juhi Pathak In The Research Paper Has Highlighted The Concept Of Homosexuality And Lgbt Community And Its Implications On The Televising Advertising Domain In India. There Is A Rise In The Overall Global Awareness Pertaining To Acceptance Towards Lgbt Community, And The Indian Advertisers Are Making An Attempt To Incorporate The Same Along With Utilizing The Right To Freedom Of Speech And Expression. The Sexual Orientation To Be Transgender, Bisexual, Gay Or Lesbian Is A Simple And Very Private Concern Of A Person And Should Not Be Of Any Concern To Other Individuals As Long As It Does Not Harm Them In Any Way Or Breach Their Privacy. (Pathak, 2017)

Methodology

The Methodology Of The Research Study Involves Absolute Qualitative Approach. The Qualitative Approach Integrates Content Analysis Of Different Advertisements And Reviewing The Secondary Sources Of Data And Information To Get A Comprehensive Outlook About The Portrayal Of

Transgender In The Video Commercials. The Research Study Consists Of Compilation And Analysis Of 10 Advertisements Based On Top Results From The Search History Of Youtube And Further Analysis Of The Comments Individuallyfor Each Commercial And The Viewers' Engagement Collectively.

Analysis And Observation

Transgender Or The Third Gender Has Been Portrayed On The Screen Framing The General Perception Carried On From Ages. Regarding The Portrayal Of Transgender On Screen Especially When It Comes To Advertisements And Putting It Beside Other Advertisements And Commercials, The Following Points Have Been Comprehended:

Presents Urgency For Medical Transitioning: From The Commercials Analyzed, Medical Transition Has Been Considered An Important Part. Partly Seeing A Biological Man Portraying A Trans-Woman And Vice-Versa, It Raises The Perception That All Of The Members Of The Transgender Community Want To Undergo Sex Operations Or Any Medical Procedure To Feel Cis-Gender Like Or More Of Like The Male Or Female Genders. The Trans-People Are Of The Opinion That Not All Want To Undergo Medical Procedures, And Should Not Be Pressurized For The Same And Let Them Be The Way They Want To Be.

Portrayal Of Transgender By Cis-People: According To Analysis Of The Commercials, And Considering The Portrayal In Cinema As Well, It Has Been Observed That Cis-People In Real Life Are Portraying The Role Of Transgender On Screen. This Can Be Taken Of The Opinion That For Commercials, It Can Be Used As An Agenda To Increase The Reach Of The Brand And Promote Brand Visibility And Not In The Real Essence Support Gender Inclusivity. Further, This Adds To Be Superficial Or In Other Way May Not Bring Out The Real Struggles And Discrimination Faced By The Transgender Community.

Shown Positively With The Desire To Be Accepted And Loved By Society: In The Commercials Where The Transgender People Are Shown To Be Having A Positive Portrayal, Like In Prega News Or The Storyline In Six Pack Band, It Has Been Connected To Their Deep Desire To Be Accepted And Loved By The Society Just Like The Male And The Female Gender. Their Positive Portrayal Is Very Less Connected To Their Nature And Their Empowerment And Presented Equivalent To The Other Two Genders. Like, For Instance, The Gender Equality Prega News Commercial Only Highlights The Dominant Male And Female Genders And Portrays Transgender As Side-Lined Blessing Givers.

Portrayal By Trans-Person For Transgender Characters: From The Commercials Analyzed Like The Bhimajewellers' Pure As Love, Vicks' #Touchofcare, Pathkind - #Humfaraknahikarte, Etc., When The Roles Of Transgender Are Played The Transgender Itself Like Meerasinghania, Gaurisawant, Etc. There Is Transgender Inclusivity In Media, And Promotes Gender Equality Beyond Male And Female Genders. Further, These Transgender People In The Media Act As An Inspiration For The People From The Lgbtqa+ Communityas Well As The Heterosexual Individuals, And Bring Up As Someone Who They Can Look Up To For Screen And Media Presence. This Also Promotes Brand Reach And Visibility, And Connects With Audience And Gives The Brand Not Just Regional Or National But Global Popularity And Recognition That The Brand Is Actually Vocal For Gender Equality.

Conventional Image Of Showing Transgender As Beggars, Dancers, Etc.: Majority Of The Portrayal Of The Transgender In The Media, Films Or Commercials, Depicts Them As Beggars, Dancers, Or As People Serving The Queens Or Other Superior Women. This Conventional Image Has Been Taken Further, And Projected On Screen Along With A Religious And Spiritual Angle Giving Them The Superiority Only In Terms Of Giving Blessings For Career, Marriage, Childbirth, And Other Such Events.This Conventional Or Orthodox Portrayal Keeps The Prevalent Stigma Persistent And Further Drains Down The Changes Invoked And Presented By The Gender Activists And Organizations.

Attempt To Change The Societal Perception With Positive Portrayal: The Positive Portrayal Of The Characters Played By The Transgender Community Has Been Well-Intended And Planned As A Part Of The Storyline Scripted For The Brand, To Make An Impact On The Minds Of The Masses And Also Give Them A Tool To Increase Their Acceptance And Broaden Their Perception And Preconceived Notions About The Treatment Subjected To The Third Gender And Limitations Of Gender. (Modi, 2021)(Nath, 2018)

Empowerment Of Transgender: As Per What Norms Continued In The Society, The Transgender Community's Individuals Were Not Educated Or Given Proper Employment Prospects And Had To Face A Lot Of Indifferent Treatment And Lack Of Support And Respect From Family, Relatives, Friends And Society, Thereby Forcing Them To Take Up Begging, Prostitution, Cleaning Services, To Feed Their Stomach. Media, Particularly The Commercials, Reaching Out To The Masses Should Vow To Portray Content Inching Towards The Empowerment Of Transgender Community, Like Their Education, Their Employment As The Centric Concept, Over Just Showing The Discrimination Or Societal Acceptance.

From The Commercials Analyzed, Indeed's A New Beginning, Pantene's Sawyer And Ashley Are The Best Examples, About How To Empower Them With Acceptance. There Have Been Provisions In The It Sector For Inclusivity Of Lgbtqa+, Which Can Be Reflected In The Indeed's Commercial. There Needs To Be More Content That Depicts Transgender Learning, Working, Achieving Certain Objectives And Helping The Society.

Breaking The Gender Bias: From Highly Male Dominating And Centered Content, There Has Been A Shift To Women-Centric And Gender Equality Orienting Content. However, Is Gender Equality Only Fragmented Between Normative Male And Female Gender. So, The Advertisements Conceptualize Around Women-Centric And Women Empowering Content, However, The Same Or Other Such Advertisements Should Also Conceptualize About Portraying Equality When It Comes To People From The Third Gender Or Other Sexual Minorities From Lgbtqa+ Community. So, The Gender Bias Is Not Just Of Male Over Female, But Of Male And Female Over Transgender.

The Advertisements Need To Break The Typical Gender Stereotypes, And Push Further For Including The Representation Of Transgender In Commercials And Promote That, As Observed In Bhimajewellers' Pure As Love, A Trans-Woman Is Treated As Any Other Woman Would Be, Indeed's Campaign With Taylor Given Equal Opportunities And Comfort During The Interview Process Like Any Other Applicant Of Any Gender Should Get.

Going Beyond The Concept Of "Pride Month": Advertisements Generally Follow The Concept Of "Pride Month" Which Is Curating Advertisements For Lgbtqa+ Community In The Month Of June, Typically As It Has The 'Pride Parade', And Is Exclusively For Supporting The Community And Promoting Positive Aspects. When Analyzed The Release Date Of The Commercials, Two Of Them Were Released In Pride Month (Indeed's And Pathkind's), And Likewise, Social Media Follows This Pattern For Posters And Other Forms As Well. So, Transgender Portrayal Has To Be More Frequent In The Commercials And Not Just Limited To Pride Month Or Other Special Or Specific Occasions Like Women's Day Or Mother's Day. It Needs To Be As Frequent As Possible To Present It From Being Something Different, Catchy, Unique Content To Be Seen Into The Normalcy Bracket.

The Table Below Is A Compilation Of The 10 Commercials Taken From Youtube Search History With Significant Details About The Viewers Response And The Concept.

Sr. No	Brand And Advertise ment Name	Release Date	Durati on	Views	Likes/ Dislikes	Comme- Nts	Storyline& Portrayal Of Transgender
1.	Bhimajewellers - Pure As Love	14-Apr-21	1 Min 40 Secs	967,177	63k / 482	3791	Portrayed By A Transgender, The Ad Is About The Right Of The Transwoman To Wear And Cherish Goldjewellery, Where The Family Is Shown To Be Loving And Supportive.
2.	Vicks - Generation s Of Care #Touch Of Care	30-Mar-17	3 Min 38 Secs	10,822, 155	59k/ 803	1806	This Commercial Is A Narrative Of Gayathri about Her Journey From Adoption By Gaurisawant (Trans-Woman) To Their Beautiful Relationship As A Mother And Daughter. It Brings Out How Normative Motherhood Should Be Irrespective Of For A Woman Or A Trans-Woman.
3.	Ralcotyres - #Freethero ads - Independence Day	13-Aug-17	1 Min 41 Secs	2,571,0 58	25k/ 948	540	The Commercial Depicts The Routine Struggles Of A Trans-Person, About Where The Character Is Bifurcated As Man By Women And Woman By Man While Climbing The Bus, And Even When Dressed Nicely, Given Money And Not

							Lift, Till A Man On Bike Gives Offers The Helmet And Social Message Runs In The Background.
4.	Urban Company - My First Women's Day	8-Mar-17	3 Min 17 Secs	357,291	5.3k/222	87	The Commercial Builds Up With Sending Of Invites For Celebration Of Women's Day, Where A Mother Is Making All The Arrangements, But Other People Are Surprised. This Is When A Trans-Woman (Converted After Operation) Enters, And Is Wished Happy Women's Day, Where Everyone In The House Acknowledges The Change In Identity.
5.	Indeed - A New Beginning	4-Jun-21	0 Min 51 Secs	130,162	0 / 0	Turned Off	The Commercial Starts With A Trans-Person (Addressed As Taylor) Getting Prepared For A Job Interview – Checking The Outfit, Reading Tips. When Taylor Arrives At The Venue, A Man Acknowledges His Presence With Respect And The Interviewer Also Makes Them Feel Comfortable Asking The Pronouns Preferred For Talking By Taylor, Who Answers They/Them.
6.	Preganews - #Goodnewsisgenderfree - Mothers' Day	3-May-19	3 Mins05 Secs	15,296,680	85k / 934	2,264	The Commercial Starts With A Transgender Person Asking To Not Skip The Ad. Then A Group Of Transgender Women Enter To Give Blessings For A Baby Boy To The Pregnant Protagonist, When Her Mother Gives Them The Money And Asks About The Blessings If A Baby Girl Isborn. In The Next Scene, The Protagonist With A Baby Girl Are Shown And The Trans-Woman Comes Along To Give Blessings Rather Than Asking For Money. To Which, The Mother Asks The Trans-Woman To Give The Money And Gender Equality (Men & Women) Message Flashes.
7.	Brooke Bond Red Label & Yrf - 6 Pack Band - Sab Rab De Bande	25-Jan-16	5 Mins19 Secs	4,671,526	41k / 1.4k	2,120	The Commercial Features Six Trans-Women Singing In A Band In Chorus And Sony Nigam Singing In Another Frame, And A Story Runs Parallel About A Trans-Person From Childhood To Being

							Neglected In Youth And Then Being Accepted.
8.	Pathkind Labs - #Humfara knahikarte - Brand Film	5-Jun-21	3 Mins 42 Secs	10,430	498 / 4	42	A Pathologist/ Laboratory Representative Visits A Centre Of Transgender Community, Where He Takes Sample Of A Transgender Child In Presence Of Other Staff, Who Are Transgender And There Is One-Day Birthday Celebration For The Child.
9.	Sharp Sight Eye Hospitals - 'Aaoaccha dekhein' - (Aapka Kya Nazariya Hai?)	9-Oct-20	1 Min 0 Secs	468,484	6.7k / 550	145	The Commercial Starts With Transgender Walking Towards A Man In A Car During The Red Signal Time, Where The Man Shuts The Windows And Tries To Shoo The Trans-Person Away. This Is When They Smile And Hint About The Seat Belt, And Then Other Trans-People Gather Around His Car With Hoarding About Wearing A Seat Belt.
10.	Pantene - Sawyer & Ashley On The Power Of Visibility	15-Mar-21	1 Min 55 Secs	126,249	1.9k / 10k	Turned Off	The Commercial Is About Sawyer, A Transgender Girl And The Running Narrative Of Ashley, Her Mother. The Commercial Highlights Hair, Which Sawyer Wanted To Grow Long So She Feels Her Outsides Align With The Insides. The Ad Projects Sawyer's Life From Dancing, Skating, Painting And Drawingwith Her Love For Her Hair Saying How Everyone Should Be Who They Are.

Viewers' Engagement Analysis:

All Of The Advertisements, Some Of Which Have Aired On Television As Well, Have A Lot Of Views Which Are Proportionate To The Popularity Of The Campaign And The Release Date Of The Advertisement. For Example, Vicks Ad, Released In 2017 Has The Highest Views, And Bhimajewellers Advertisement Released In April 2021 Has The Second Highest Owing To Popularity. However, There Has Also Been More Awareness And Acceptance For The Lgbtqa+ Community As The Media Has Incorporated Some Positivity And The Legislation Has Given Some Form Of Liberation To Their Existence And Acceptance. Further, There Has Been An Increase In The Internet Users Gradually As Compared To 2017, Owing To The Cheaper Internet Prices And Booming Smart Phone Market. There Have Been Certain Occasions When The Advertisement Has Released, Like Ralcotyres Did #Freetheroads On Independence Day, Pathkind Labs Did #Humfaraknahikarte For Pride Month, Urban Company Did My First Women's Day As A Part Of Women's Day, Pregarnews For Mother's Day, All Of Which Highlights The Current Trends Followed In Advertisement To Increase The Visibility Of Their Brand And Emotionally Connect With The Masses. The Engagement Also Mentions The Disliking Figures, Which Is Areflection Of How The People Express Their Aggression And Hatred For The Third Gender And Other People Representing The Lgbtqa+ Community And Their Preferences. However, When Comparing The Likes To The Figure Of Dislikes, The Dislikes Are Less, Apart From The Pantene Commercial, Which Implies That There Is Still A Lot Of Positivity. The Increase In The Number Of Views Indicates That There Is A Scope For Raising The Awareness Among The Masses.

Comments Analysis

Bhimajewellers - Pure As Love: There Have Been Variations In The Comments Section For This Advertisement For A Jewellery Brand. Some Of The Comments Are From People Belonging To The Transgender Community Iterating On How The Advertisement Has Given Inclusivity To The Third Gender For Portrayal Of The Centric Character And How They Have Someone To Look Up To As An Inspiration On The Screen. Further, The Comments Have Appreciated Bhimaas A Jewellery Brand For Breaking The Stereotypes About Just Two Genders. Further, There Are Certain Comments About People Coming To Watch The Video After Bbc Aired News About It Getting Viral, Having Transgender Inclusivity And Surpassing The Societal Gender Identities. There Are Some Comments About The Transgender Model Meera, How Gracious And Beautiful She Is And That They Are Watching The Commercial After Listening Her Speech On Josh Talks. As The Brand Is A Local Brand From Kerala, There Have Been Some Regional Comments Especially In Malayalam. There Have Been References To The Culture And Traditions Of The Country And The State. Also, There Have Been Direct Sales, And The Brand Is Getting Recognition From People Residing In Foreign Countries Expressing Their Desire To Buy Jewellery From The Brand. There Have Been Few Negative Comments Rejecting The Idea Subtly About The Gender Representation And Equality. **Vicks - Generations Of Care - #Touch Of Care:** This Is A Very Powerful Advertisement By Vicks, Which Is Reflected In The Over 1800 Comments. It Was Taken Positively, With Comments On How Motherhood Cannot Be Gender Restrained, The Inspiring Person Gaurisawant Is For Not Only The People From The Transgender Community But Also For The Common People. The People Also Have Commented About How Emotional The Advertisement Is, With Scene Time Stamp When Gauri Bursts Into Tears After Dropping Her Daughter To Boarding School. Certain Comments Are Educating In Nature About Gender And Adoption And The Authenticity About Transgender Adopting Children Legally. There Has Also Been Some Form Of Brand Visibility In The Comments With The Powerful Social Message. **Ralcotyres - #Freetheroads On Independence Day:** The General Comments Reflect The Opinion Of The Masses About How Inhumane Treatment Is Given To The Transgender Community, Which Needs To Be Stopped, And Every Person Needs To Be Treated Equally. Further, Some Comments Iterate About Independence Day, Salute To The Nation Along With The Powerful Campaign. Some Comments Have Emphasized On Ralco, And The Campaign Initiated By Them For Promoting Gender Equality Which The Nation Can Implement It.

Urban Company - My First Women's Day: The Advertisement Released On International Women's Day Has Received A Positive Response For The People Who Understood The Storyline Of The Commercial. There Have Been Certain Comments When The People Have Not Understood The Concept And Asked Question About The Joy Of Celebrating Women's Day For A Woman. There Has Been Emphasis On The Caption, "Society Begins At Home" And That How The Parents And The Family Can And Should Be Supportive Of The Desires, Preferences, Gender And Sexual Orientation Of Their Children. There Has Been Appreciation For The Role Of The Mother In The Commercial To Inspire Other Mothers To Be Supportive. There Have Been Comments About The End, Where One Of The Elderly Women Acknowledges And Blesses The Transgender Character. As Compared To Other Advertisements, There Is Less Brand Visibility In The Comments. But, Considering This To Be A Popular Commercial Among Women, There Have Been Some Varied Comments Promoting Other Businesses. Overall, The Advertisement Has Had A Positive Response In The Comments. **Indeed - A New Beginning:** Comments Are Turned Off, Which Implies That There Was Controversy Or Certain Hate Comments, Or Things Letting Down The Brand. **Preganews - #Goodnewsisgenderfree – Mothers' Day:** The Advertisement Has A Lot Of Positive Comments About The Gender Equality To Be Perceived Between Men And Women, Which Also Been On The Lines Of Childbirth. However, There Are Hardly Any Comments About The Inclusivity Of Transgender In Gender Equality Perception. The Commercial Has Invoked An Emotional Impact On The Audience Which Is Persistent In Several Comments And The Brand Preganews Has Been Well Appreciated For Touching As Some People Wrote Two Causes – Men And Women Equality And Stopping Discrimination. However, None Of The Comments Have Written About How Portrayal Of Transgender As Someone Who Gives Blessings And Asks For Money Is Not Justified. Some People Have Also Shared Their Personal Stories In The Comments About The Birth Of A Girl And How They Took Positively. This Signifies That Gender Stereotypes Are Preconceived Into The Mindset Of The People. There Has Also Been Appreciation About The Music And The Character And Portrayal Of The Mother-In-Law As A Supportive Person In The Comments. **Brooke Bond Red Label & Yrf - 6 Pack Band - Sab Rab De Bande:** The Commercial Features Sonu Nigam, Six Pack Band And Also Has A Story, And The

Comments Reflect All Of It. There Has Been A Lot Of Positivity And Appreciation Of The Concept Right From 5 Years Ago When The Commercial First Aired, And Likewise There Are Comments On Praising Sonu Nigam And His Bold Move, But Also Connecting This With Some Controversy About A Tweet Posted By Him. The Song Has Lyrics About Different Religions Following People – Hindu, Sikh, Muslim, Christian, Etc. Which Has Been Reflected In The Comments. Further, There Is Reference In The Comments To A Youtuber Named Carry Minati, Who Had Joked About People Belonging To The Third Gender In His Videos, About Viewers Commenting To Show Him The Video So He Learns To Respect Them And Follow Gender Equality. There Is Also Appreciation In The Comments For Fida Khan And Her Soothing Voice And About Getting Connectivity And Knowing The Video From One Of The Recent Episodes Aired From The Kapil Sharma Show, And 'De Taali' Podcast About Fida Khan On Spotify. People Are Giving Positive Comments From Different Countries And In Different Languages Supporting To Stop Discrimination Against The Third Gender. There Has Been Reference To Y Films In The Comments Praising Them; However, Brooke Bond Has Found No Place Of Visibility In The Comments. Path Kind Labs - #Humfaraknahikarte - Brand Film: From The Total Count Of 42 Comments, Majority Of Them Have Been A Positive Response To The Message Portrayed By The Commercial. A Few Of Them Have Been About Appreciating And Asking For The Background Song, Which Can Be Somewhat Positive, As The Song Is Itself Giving A Social Message. Further, There Is Brand Visibility To Some Extent. Sharp Sight Eye Hospitals - 'Aaoacchadekhein' - (Aapka Kya Nazariya Hai?): The Commercial Has Received Positive Response In The Comments, With The Concept And Social Messages Being Appreciated. Further, The Comments Iterate The Discrimination And Ill-Treatment Faced By The Transgender Community And How All The Humans Must Be Treated Equally. Also, There Are Some Comments On How They Are Known To Give Blessings. Further, There Is Appreciation About The Sharp Sight Eye Hospitals And How The Brand Can Project Such Level Of Social Message And Cause In A Short And Precise Manner. Pantene - Sawyer & Ashley On The Power Of Visibility: Comments Are Turned Off, Which Implies That There Was Controversy Or Certain Hate Comments, Or Things Letting Down The Brand.

Conclusion

Gender Bias And Stereotypes Have Been Prevalent In The Media, As It Is A Mirror To The Society Which Is Generally Male Dominated. It Was Considered Significant Conceptual Evolution When The Commercials Or Advertisements Depicted Content On Women Empowerment, Being Equivalent To Men And Having Their Own Voice And Dreams. However, With The Legal Recognition Of A Third Gender, The Battle For Gender Equality Has Already Taken A Drastic Shift. Transgender Individuals Have Taken The Stage, And Progressed Further From Being Beggars, Dancers To Becoming Medical Professionals, Academicians, Principal Of The Educational Institution, Politicians, Government Officials, And Are Pursuing Education Despite The Umpteen Discrimination And Societal Battle Encountered By Them. Yet, The Society Somewhere Still Perceives Them To Be Beggars, Dancers, Sex Workers And The Same Has Been Reflected In Media. There Is A Still A Persistent Gap Amid The Content Projected In The Media And Transgender Empowerment. However, It Is Time To Surpass The Ongoing Conflict, So The Third Gender Also Gets Equal Recognition And Representation Like The Male And Female Gender.

Transgender Portrayal In Commercials:

There Has Been A Gradual Evolution To Transgender Inclusivity And Curating Transgender Centric Content. But, Certain Commercials Though Advocating Gender Equality Portray Them As Beggars, Dancers, Sex Workers, Etc Or Negatively. There Is A Higher Appreciation When The Transgender Roles Are Played By Real Transgender Individuals And Not Cis-Gender People. When They Are Shown Positively, It Projects Their Desire To Be Loved And Accepted In The Society, Which Is Just One Side Of The Coin. There Is A Significant Rise In Content Promoting Equality And Humane Treatment Towards Them, But There Is A Need For More Commercials Portraying The Third Gender As Getting Educated Further, Receiving Better Employment Prospects And The Respect And Dignity They Duly Deserve. Brands Who Are Trying To Incorporate A Part Of It In Their Commercials Are Getting A Lot Of Positive Response And Wider Recognition And Brand Visibility. This Can A Win-Win Situation, The Brands Can Get A Significant Rise In The Revenue Generation, Support A Cause And Promote Positivity And Simultaneously Build Ever Lasting Relationship With The Existing And Potential Customers. Further With The Massive Usage Of Social Media, There Is A Significantly High Awareness On The Gender Equality Issues. People Are Having Different Kinds Of Engagement -Liking, Disliking The Videos Or Commenting, Which Has Shown A Positive Response Conclusively. Over The Years, As Internet Usage Is At Peak, There Is A Completely Different Platform To Support Transgender And Evade The Fixated Transphobia In The Society. However, The Commercials Need To Go Beyond The Concept

Of 'Pride Month' And Aim Towards Increasing The Frequency Which Will Invoke Normalcy For Transgender Community As Any Other Gender.

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Gender Equality: Legal rights of women in India

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Abstract

A life in prison is a life condemned. The very struggle for survival in a harsh, cruel world is even more for the one who carries the burden of womanhood and is plagued with trials and tribulations. In a male dominated, largely patriarchal social system, combined with issues of poverty, deprivation and the frustrations of existence, the vulnerability to victimization at home and in the society - may sometimes push a woman to commit an offense or adopt criminal behavior, which is punishable by law. Punishment is in the cell, where the conditions of survival are very basic, but losing the right to live with dignity is worse than that. Ignored by society, often ignored by relatives, despised by the authorities, these women live behind bars - dried up, wasted, and devastated by disability. Their miserable condition, their horrible behavior, the constant anxiety of their children and family, the uncertainty of punishment or otherwise, depletes their energy and makes them almost bitter. There are moments of sorrow, there are visual shades of remorse, but never Track enthusiasm, excitement, or anticipation. Worrying consequences and Consequences of imprisonment - from dealing with mental and self-deprecating acts Constant concern about social status, uncertainty or certainty of punishment. The plight of her children and family is left behind, and the stigma she will bear now - are some of them questions that confront her when she finds herself in detention.

Key Words: -women custodian, punishment, imprisonment, social status, uncertainty

Introduction: -

Women in UN prisons are frequently victims of physical and sexual abuse the Human Rights Rule 53 of the Standard Minimum Rules for the Treatment of Prisoners states that female prisoners should be protected only by female officers. Sometimes male staff do not look back to quickly find female prisoners. There are examples When prison staff supported and supported the bullying and verbal abuse of women Prisoners, if they do not listen to them (Human Rights Watch 1996). The subject of the paper, as suggested, is intended to provide insights into the lives of women. Below the police cell or behind impenetrable walls - which are common man but deviations, whose rights are protected and are facing changing circumstances where improvements are needed, they need to be protected from the persecution of protection and violence and compassion must be confronted.

Objectives of the Study: -

- Equality before the law for women (Article 14)
- The State shall not discriminate against any citizen solely based on religion, race, caste, sex or place. Birth or any of these (Article 15)
- The State shall make any special provision in favor of women and children (Article 15 (3)).
- Equality of opportunity for all citizens in matters relating to employment or appointment in any office Interstate (Article 16)

Research Methodology: -

The main source of data used for the study is secondary data. The present study is a conceptual survey with an exploratory and descriptive nature. This research follows an analytical research methodology based on quantitative data. Information related to the study has been collected from websites, journals, magazines, newspapers and books.

Rights related to women in custody: -

Indian Constitution: -

No one under trial can be imprisoned for a maximum period if convicted, they would have been punished, and if they continue, it is their violation Fundamental rights under section 21.

Code of Criminal Procedure, 1973: -

Although the Code is primarily procedural, here we are dealing with those provisions. A code that empowers women with certain rights during interrogation or trial of the crime for which he has been charged.

Women's rights under trial: -

Under section 3, the court may order good conduct or release later. A warning to any woman convicted of a crime not punishable by death or life imprisonment, and if the previous sentence against the offender has not been proved, and if she had been convicted in court, she would have been of age, character or background of female offender.

The rights of women criminals: -

The state government will set up separate jails for women offenders. Until separated Prisons have been set up for women, both men and women can be confined in the same prison imprisonment on the condition that female offenders should be kept strictly in secluded women confined. Such an area should, as far as possible, be independent infrastructure.

Current studies have shown that women need an independent women's prison to live in. The number of women prisons in India is insufficient and should be increased. As women prisoners are women, their special needs must be met. The number of prisoners under consideration should be kept to a minimum to reduce the burden on prisons. Prisons should be reformed. That's its women prisoners are needed for their correction and rehabilitation. To accomplish the purpose of the prison is to provide them with basic facilities. There are prison officials need special training programs to help them behave. Women prisoners can be replaced and those basic human rights can be assessed. The Supreme Court's directives on women prisoners taking care of pregnancy, prenatal, and postnatal care must be implemented. Children of women prisoners must be provided with care in accordance with the guidelines. Any intervention should begin with the prisoner, the moment she enters the prison.

Privacy and Dignity: - The privacy and dignity of women prisoners must be paramount.

Female staff: - Prison must have a female doctor as well as a female guard in charge of the women's prison.

Health check-ups: - Women prisoners should undergo regular physical and mental check-ups. Provide health problems and treatment as soon as possible.

Peer Support Group: Women prisoners can help in self-help groups. Stressful situations, imprisonment, bail, court appearances, unpleasant incidents in the home such as the death of a family member, before, during and after the decision.

Mental Health and Counseling: - Mental health services and counseling are required in view of mental health disorders in women prisoners. Effective planning for mental health care is essential after discharge, especially for women with severe mental illness.

Family Counseling: - Counseling requires the participation of family members. Good health factors for female prisoners.

Vocational Rehabilitation: - Adequate opportunities should be provided for them to work and engage. Adequate planning for livelihood after release, especially for women who do not have a family support is extremely important.

Behavioral Rehabilitation: - High-risk behaviors such as aggression, violence, self-harm, impulsivity, sexual behavior, and substance use must be addressed with the right technique.

Suicide Prevention Strategies: Frequent meetings with inmates will help them identify their problems early, find solutions and alleviate their suffering. Prison staff training is needed on how to identify mental illness and how to use crisis intervention techniques.

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Gender Bias and Women Representation in Kannada Cinema Industry: Then And Now

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Abstract

Men in most societies were seen as breadwinners while role of women was restricted to being a good homemaker and a good mother. This applies to women in a highly patriarchal society of India. As societies entered the world of modernization, the role of women changed dramatically. Media played an important role in the modernization of societies and greatly affected the image of women in today's modern world. A number of researches have been done on the role of women in different societies. However little has been said about the importance of films in portraying women in shifting roles over different decades and the impact it has on societies in general.

Keywords: gender bias, cinema, Kannada language

Introduction:

Over past decades, Indian cinema has witnessed a significant transformation in the way women are portrayed through films. Contemporary films portray women as more independent, confident, and career oriented. This article deals with these fast changing role of women portrayed in Indian cinema and its influence on the patriarchal Indian society with a focus on some representative films. The aim is to link the changing character played by women in films with the emerging status of women in India, as films are a reflection of changes in the social structure.

According to the report, women accounted for: 18% of all directors, executive producers, producers, writers, cinematographers, and editors. ... 2% of all cinematographers. 38% of films employed 1 woman in the roles considered, 23% employed 2 women, 28% employed 3 to 5 women, and 10% employed 6 to 9 women.

Discussion:

Cinema are not only entertaining but also socially awkward in their role as a social consciousness. Renowned theatre companies, behind the cinema, are also raising social concerns by providing entertainment through drama. As the time went on, dramas took on a cinematic form. In the Kannada film industry, *Gubbi Veeranna's* drama company produced a female lead in 1934, the first talkie film, 'Sati Sulochana'. Even before the movies came on the screen, they were mooks. There was no verbal dialogue, let alone background music. 'Sathi Sulochana' was the first talkie film in Kannada. The film was an attempt to educate society on the importance and power of female patriarchy.

In 1935, a comedy film such as '*Sadarama*' emerged. In the 1930s and 40s, there were mostly devotional and mythological films. From the 1940-45s, the perspective of cinema changed, with female characters including emotional aspects such as female patriarchy and family affection - *Vani* (1943), *Hemareddy Mallamma* (1945), *Nagakannike* (1949), *Sati Tulasi* (1954), *Kanyadhana* (1955). Films such as *Shivasharane Nambiakka*, *Adarsha Sati*, *Sodari*, *Stri Ratna* (1956), *Muttaide Bhagya* (1957), *Naladamayanti Rayara Sose*, *Sati Nalayini* (1958), *Mane Tumbida Henu*, *Anna Tangi*, *Mangalya Yoga*, *Manege Banda Mahalaxmi* (1959), were produced. Female focal point in these films is not about her importance but her character, devotion, familial affection and idealistic character, which have gained popularity since then. There is no gender in the society to watch such movies. Since the producers were also keen on producing such films, the female lead films of the day have been credited to the female lead role.

In the 1960s, well-known, famous director in Kannada cinema industry such as **Puttanna Kanagal** made their foray into cinema and were able to make women-centric novels into the films. In a novel-based film such as *Bellimoda* (1967), women's sensibilities are subtly depicted. Devadasi's daughter has been brought to the screen by the film *Gejjepooje* (1969), as a kind of society, in which society is subjected to social abuse, restraint and the effects that the Devadasi has on women. Along with this, he brought to light the traditions and the dangers of the society and directed the images of women who were more concerned with social reform, especially women. In the film *Kappu Bilupu* (1969), he describes the plight of rural and urban

girls. Other films by Puttanna Kanagal includes-*Sharapanjara, Edakallu Guddada mele, MasanaSarovara, Ranganayaki*. Great emphasis has been placed on psychological feelings and Scrimmage of the women.

In the 1970s, there were a number of films that identified women as family backgrounds. As a mother, wife, mother-in-law, sister, grandmother, friend, Fishwife, Self-reliant, Self-esteem woman examples-*Mannina Magalu(1974),Hennu Samsarada Kannu(1975), Hudugatada Hudugi(1976), Deeps(1977)*, a number of films.

In the 1980s, the role of a woman was changed slightly and she was portrayed in the roles of anger, hatred, pity, amazement, courage, and adventure. Examples include: *DhairyaLakshmi, Anurakte, Pointparimala (1980), Hennina Sedu (1981), Kannu Teresida Hennu, Hennu Huli (1982), ChandiChamundi (1983), AfricadalliSheela (1986), Muttaide (1988), Avane Nanna Ganda (1989)*, movies can be found. In these films, the female characters are questioned, fought and crushed against the anti-women system in the society.

Cinemas such as those of the 1990s had a different rational perspective. Dominant, action-oriented films of women of varying roles have emerged due to the influence of Western and other regional language cinema on love, romance, Lovesickness and entertainment. Movies such as peace, tolerance, patriotism, and the pastoral framework of family devotion often emerged. Since the decade, women-centric, women-sensational films have begun to make women as commercialized and materialized.

There are often more characters who will move her behind the scenes than respect a woman. In past cinema, there was a system where there was no gender inequality in society, creating female-dominated, popularized characters. The roles that the woman was performing at the time were artistic, giving great importance to an art, the language, an acting, dialogue and the costume design did not affect the respect of women. Watching such movies has influenced so many women to become psychotic, intellectual and intellectual. Even in scenes like Item Songs, women were not seen as obscene. But, even today, actresses still elements of clothing, language and character that were used by actresses of the time. In the family, the elders and the youngest sat together and watched movies. But now a days, the movies that are coming up are just Showing pornography, making money and creating scenes that are embarrassing even to the viewers.

Today's cinema lacks the mentality of reforming society as a medium for making a contribution to society. In the cinema of the time, the talent of the actresses was paid for and the art was encouraged. Today, however, women are being portrayed as commercialized, with no emphasis on physical beauty, despite art and talent.

It can be said that pornography in the past was lower compared to today's movies. For the character at the time, the story was given more emphasis. But now a days porn, glammer is being pressed. It was a movie that made a lot of social change and concern for the people in the film, which made a lot of social changes in the life of the protagonist, for example- *Bangarada Manushya, Kasturi Nivasa, Tumbida Mane, Baalida Mane*, etc. But today, with the commercialization and money lure, cinema has changed direction.

The censorship of the male role in the cinema, not the price of the female role, is pressed to suit the role of the male, while the female role is emphasized by the age of the actress. A special scene and song has created for the male lead. Even in cinema, from day to day concepts such as character discrimination, gender discrimination, wage inequality, gender bias, stereotype, and so on are still ironic.

Literature, dialogue, and songs about women in the cinema of the time are still alive today. But the obscene lyrics and ambiguous conversations that are being heard today are damaging to a woman's status. One may notice that cinema is not changing as technology, modernity and civilization grow. But in order to prevent the dignity of women from such a change in society, the characters that inspire her empowerment and rationality have to be transformed into something that is unnecessary in cinema. Cinema needs to move towards the fostering of women's equality, freedom, representation and rights in the male dominated system of society. Many women's mainstream films of the time were female characters that still remain in the spotlight.

Conclusion:

Today, cinema is growing internationally, and women's sensibilities, issues are changing over time. Realizing such nuances, the film industry needs to focus on empowerment of women. In the field of cinema, women are

seen to be involved in the cinema of the time and in the present day cinema as an actress, producer, singer, music director and director. But there is work to be done about women's conditions and sensitivities. Even though cinema is a fast-paced medium today, it has to play a significant role in expanding women's thinking. Women are involved in the film industry in all roles, including as film directors, actresses, cinematographers, film producers, film critics, and other film industry professions, though women have been underrepresented in creative positions.

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Gender Concepts and Terminologies

1. **Gender:** It Describes The Role, Rights& Responsibilities That Society Consider Appropriate For Men & Women. It Refers To Social, Economic& Cultural Attributes & Opportunities Associates With Being A Male/Female.
2. **Gender Roles:**A Set Of Behaviours, Attitudes & Personality Characteristics Expected &Encouraged Of A Person Based On His/ Her Sex. It Refers To The Roles & Responsibilities Of Men & Women That Are Created In Our Families, Our Societies & Our Cultures. It Includes The Expectations Held About The Characteristics, Aptitudes & Likely Behaviours Of Both Men & Women.
3. **Gender Socialization:**The Process Of Learning The Social Expectations & Attitudes Associated With One's Sex. Gendering The Process Of A Child's Learning Of His/ Her Gender Identity. Transmits Values, Customs & Beliefs From One Generation To Another. Enables The Individual To Grow& Develop Into A Socially Functioning Person. Social Control By Which Members Are Encouraged To Confirm To The Ways Of The Group By Internalizing The Group's Norms & Values. There Are Two Types, 1. *Deliberate/Conscious:*When Persons Are Explicitly & Directly Taught The Norms & Values, The Social Expectations & Obligations Of The Group. 2. *Non- Deliberate/ Unplanned:* When Individual Learn The Norms & Values By Themselves From Observations In The Various Groups They Come In Contact With.
4. **Gender Relations:**The Ways In Which A Culture Or Society Defines, Rights, Responsibilities & The Identities Of Men & Women In Relation To One Another (*Bravo Baumann-2000*).How The People Should Interact With Others & How Others Relate To Them Depending On Their Attributes. They Should Be Analyzed Within The Cultural Context In Which They Develop.
5. **Gender Equality:**When People Of All Genders Have Equal Rights, Responsibilities & Opportunities. Every One Is Affected By Gender Equality. Women, Men, Trans& Gender Diverse People, Children & Families, Societies That Value Men & Women As Equal Are Safer &Healthier Equality. It Is Also A Human Right.
6. **Gender Equity:**Fairness Of Treatment For Women & Men, According To Their Respective Needs. This May Include Equal Treatment/ Treatment That Is Different, But Which Is Considered Equivalent In Terms Of Rights, Benefits, Obligations & Opportunities.
7. **Gender Gap:**A Gender Gap Relative Disparity Between People Of Different Genders, Is Reflected In A Variety Of Sectors In Many Societies.
8. **Gender Planning:** Mainstreaming A Gender Perspective Into Policies, Programmes And Projects Requires That Both Women's And Men's Needs Are Taken Into Consideration At All Stages Of The Policy Cycle. Gender Planning Refers To The Process Of Planning And Designing The Implementation Phase Of Policies, Programmes, Or Projects From A Gender Perspective, And It Takes Place In The Second Stage Of The Policy Cycle.
9. **Gender Budget:**It Means Preparing Budgets Or Analyzing Them From A Gender Perspective. ... Gender Budgeting Remedies The Disadvantages And Discrimination Against Women By Incorporating Them In The Budgetary Process And Fighting Marginalization And Exclusion From Economic, Political, And Constitutional Processes.
10. **Gender Perspective:**The Gender Perspective Focuses Particularly On Gender-Based Differences In Status And Power, And Considers How Such Discrimination Shapes The Immediate Needs, As Well As The Long-Term Interests, Of Women And Men. In A Policy Context, Taking A Gender Perspective Is A Strategy For Making Women's As Well As Men's Concerns And Experiences An Integral Dimension Of The Design, Implementation, Monitoring And Evaluation Of Policies And Programmes In All Political, Economic And Societal Spheres, So That Women And Men Benefit Equally And Inequality Is Not Perpetuated.
11. **Gender Sensitization:**Gender Sensitization Presides Over Gender Sensitivity, The Modification Of Behaviour By Raising Awareness Of Gender Equality Concerns. ... Gender Sensitization May Be Seen As "The Awareness Informed Propensity To Behave In A Manner Which Is Sensitive To Gender Justice And Gender Equality Issues."
12. **Gender Identity:**The Degree To Which A Person Has Awareness/ Reorganizationthat He/She Adopts A Particular Gender Role.
13. **Gender Division Of Labour:** The Gender Division Of Labour Refers To The Allocation Of Different Jobs Or Types Of Work To Women And Men. ... Gender Division Of Paid And Unpaid Work In Private And Public Life. Occupational Segregation By Gender And Race/Ethnicity.
14. **Gender Based Violence:**It Is A Phenomenon Deeply Rooted In Gender Inequality, And Continues To Be One Of The Most Notable Human Rights Violations Within All Societies. Gender-Based Violence

Is Violence Directed Against A Person Because Of Their Gender. Both Women And Men Experience Gender-Based Violence But The Majority Of Victims Are Women And Girls.

15. **Gender Stereotype:**The Psychological Or Behavioural Characteristics Typically Associated With Men & Women Over Simplified But Strongly Held Ideas Of The Characteristics Of Men & Women.
16. **Gender Taboos:** Ataboo Is An Implicit Prohibition On Something (Usually Against An Utterance Or Behaviour) Based On A Cultural Sense That It Is Excessively Repulsive Or, Perhaps, Too Sacred For Ordinary People. Such Prohibitions Are Present In Virtually All Societies.
17. **Gender Inequality:**The Unequal Treatment/Perceptions Of Individuals Based On Their Gender. It Arises From Differences In Socially Constructed Gender Roles. It Refers To Disparity Between Individuals Due To Gender.
18. **Gender Discrimination:**It Is Also Known As Sexual Discrimination, Is Any Action That Specifically Denies Opportunities, Privileges, Or Rewards To A Person (Or A Group) Because Of Gender. The Practice Of Letting A Person's Gender Become A Factor When Deciding Who Receives A Job Or A Promotion, Is Gender Discrimination. When Gender Is A Factor In Other Decisions About Employment Opportunities Or Benefits, That Too Is Gender Discrimination. While Most Discrimination Charges Claim That A Woman (Or Women) Was Discriminated Against In Favour Of A Man (Or Men), There Have Also Been Cases Where Males Have Claimed That They Have Been Discriminated Against On The Basis Of Gender.
19. **Gender Bias:**It Is The Tendency To Prefer One Gender Over Another. It Is A Form Of Unconscious Bias, Or Implicit Bias, Which Occurs When One Individual Unconsciously Attributes Certain Attitudes And Stereotypes To Another Person Or Group Of People. These Ascribed Behaviours Affect How The Individual Understands And Engages With Others.
20. **Gender Integration Or Gender Mainstream:** The Process Of Assessing The Implications For Women, Men And People With Diverse Gender Identities Of Any Planned Action—including Legislation, Policies Or Programmes—in All Areas And At All Levels. ... The Ultimate Goal Is To Achieve Gender Equality.
21. **Gender Needs:** The Roles Of Men And Women In Existing Societies And Institutions Are Generally Different. Thus, Their Needs Vary Accordingly. Two Types Of Needs Are Usually Identified Practical Needs And Strategic Needs. Practical Needs Arise From The Actual Conditions Which Women And Men Experience Because Of The Gender Roles Assigned To Them In Society. Strategic Needs Are The Needs Required To Overcome The Subordinate Position Of Women To Men In Society, And Relate To The Empowerment Of Women. They Vary According To The Particular Social, Economic, And Political Context In Which They Are Formulated.
22. **Gender Neutral:**Italso Known As Gender-Neutrality Or The Gender Neutrality Movement, Is The Idea That Policies, Language, And Other Social Institutions (Social Structures, Gender Roles, Or Gender Identity) Should Avoid Distinguishing Roles According To People's Sex Or Gender.
23. **Gender Awareness:** Gender Awareness Is The “Ability To View Society From The Perspective Of Gender Roles And How This Has Affected Women's Needs In Comparison To The Needs Of Men”. Gender Stereotypes Are Acquired In Society Through Socialization Of Both Men And Women And Are Rooted In Gendered Roles, Identities And Representations
24. **Gender Analysis:** Gender Analysis Refers To The Variety Of Methods Used To Understand The Relationships Between Men And Women, Their Access To Resources, Their Activities, And The Constraints They Face Relative To Each Other. ... Gender Analysis Is An Essential Element Of Socio-Economic Analysis
25. **Gender Balance:** We Refer To Asituation Where Both Males And Females Have Equal Opportunities And Access To Matters In All The Institutions Of The Society, Namely, Religion, Economy, Education, Culture, And Polity.Having The Same (Or A Sufficient) Number Of Women And Men At All Levels Within The Organization To Ensure Equal Representation And Participation In All Areas Of Activity And Interest.
26. **Gender Development:**Gender Development Takes On New Meaning In Adolescence As Girls And Boys Experience Physical, Cognitive, And Social Changes To Prepare Them For Their Adult Roles As Women And Men.The Article Also Considers How Families, Peers, Schools, The Larger Community, And The Mass Media Socialize Adolescents Into Gender Roles.
27. **Gender Justice:** Gender Justice Is A Human Right; Every Woman And Girl Is Entitled To Live In Dignity And In Freedom, Without Any Fear. Gender Justice Is Indispensable For Development, Poverty Reduction, And Is Crucial To Achieving Human Progress.

28. **Gender Blindness:** Gender Blindness Is An Ideology Where A Person Chooses Not To See Differences Between Genders. Gender Blindness Can Be Harmful. It Can Further Gender Inequalities Because It Ignores Historical Differences Between People Of Different Genders. The Reality Is People Are Treated Differently Throughout Their Daily Lives (Whether That's In Public, In Relationships, Or In Healthcare Settings) Because Of Their Gender. These Are Factors We Cannot Ignore As We Try To Treat All Individuals With Respect On The Road To Gender Equality. Due To Sexism And Transphobia, Cisgender Women And All Transgender Individuals Are Oppressed And Victimized Through Unconscious Biases And Stereotypes About Them. Ignoring Or Failing To Address The Gender Dimension.
29. **Gender Stratification:** An Unequal Distribution Of Rewards (Socially Valued Resources, Power, Prestige & Personal Freedom) Between Men & Women, Reflecting Their Different Positions In Social Hierarchy, A Division In Society Where All Members Are Hierarchically Ranked According To The Gender.
30. **Gender Ideology:** Gender Ideology Refers To Attitudes Regarding The Appropriate Roles, Rights And Responsibilities Of Men And Women In Society. Traditional Gender Ideologies Emphasizes The Value Of Distinctive Roles For Women And Men Where Men Fulfill Their Family Roles Through Breadwinning Activities And Women Fulfill Their Roles Through Homemaker And Parenting Activities. It Also Refers To Societal Beliefs That Legitimate Gender Inequality. Gender Ideology Is Not A Variable That Ranges From Liberal To Conservative Instead It Refers To Specific Type Of Belief Those That Support Gender Stratification.
31. **Gender Sensitization:** Refers To The Modification Of Behaviour By Raising Awareness Of gender Equality Concerns. Gender Sensitization Theories Claim That Modification Of The Behaviour Of Teachers And parents Towards Children Can Have A Causal Effect On Gender Equality.
32. **Gender Integration:** Strategies Applied In Programmatic Design, Implementation, Monitoring And Evaluation To Take Gender Considerations Into Account And Compensate For Gender-Based Inequalities.
33. **Gender Transformation Approaches:** Strategies That Address The Causes Of Gender-Based Inequalities And Works To Transform Harmful Gender Roles, Norms And Power Relations By:(1). Fostering Critical Examination Of Inequalities And Gender Roles, Norms And Dynamics. (2). Recognizing And Strengthening Positive Norms That Support Equality And An Enabling Environment. (3). Highlighting The Position Of Women And Girls Relative To Men And Boys While Taking Into Account The Added Effects Of Marginalization (E.G., The Intersections Of Gender And Social Class Or Gender, Class And Ethnicity)
34. **Gender Norms:** The Informal Rules And Shared Social Expectations That Distinguish Expected Behaviour On The Basis Of Gender. Including,- (1). Norms Are Learned And Reinforced From Childhood To Adulthood Through Observation, Instruction, Positive And Negative Sanctioning, The Media, Religion, And Other Social Institutions. At Times, Norms Can Be So Pervasive That Individuals Mistakenly Assume That They Are "Natural" Or "Ordained" And Thus Immutable. (2). Restrictive Gender Norms Are Those That Permit Only A Narrow Range Of Gender Expressions And/Or Behaviours As Acceptable. Individuals Who Do Not Conform To Prevailing Gender Norms May Experience Sanctions.
35. **Gender Focal Point:** A Person Within The Organization (Field Or Headquarters) Who Is Identified As Being A Reference Point For Issues Concerning Gender.

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