WOMEN EMPOWERMENT FOR EMERGENCE OF WOMEN LEADERSHIP: IDEOLOGICAL PARADIGM OF WOMEN EMPOWERMENT

Kunal Mishra,
Department of Business Administration
Research Scholar, Sambalpur University,
Odisha, India

Abstract—Development discourse has been undergoing momentous changes in recent times. To expand the social base of democracy and development, the trend is to work towards mobilizing peoples initiatives in the development process at present. The notion of "empowerment", assumes considerable significance as it acquire a wider connotation implying and strengthening the capacities of individuals and eliciting their participation in the development process. Civil Society as an important part of the socio political and public administrative framework is emerging as a new and important actor in the process of development. Empowerment of hitherto marginalized groups- those deprived in social, economic, political. Administrative and cultural terms are featuring as major issues in development discourse.

Women Empowerment for emergence of women leadership is the catchword since the beginning of 20th century. The year 2001 has been termed as the women empowerment year. Women constitute the half of the total population of the globe including India. But the women are most sufferers and treated as disadvantages group in comparison to men in terms of social, economic and political. To follow the World Banks definition, empowerment stands for the " expansion of assets and capabilities of poor people in, negotiate with, influence control, and hold accountable institutions that affect their lives". Therefore, empowerment is essentially a political process.

Empowerment is also understood variously as a process, a movement, a collective action. So far women empowerment is taken into consideration it is felt that, it implies the processes by which women's power of self organisation; self recognition is promoted and reinforced.

Since from time immemorial India had taken a role for transforming women empowerment. It was said that a home without a daughter is like a body without a soul. Therefore women empowerment was centred around with the term "Laxmi", the goddess of wealth, "Saraswati", the goddess of fine arts and "Durga", the goddess of well being and empowerment.

During the vedic period women were given equal empowerment with men. There was composite education in gurukuls and ashrams. There is references in rig veda about gargi and maitreyi who had possessed high spiritual knowledge and were good teachers. It is in the Mughal Era the women were subjected to evils of the society and they rotted behind the veil (purdah). In the later years during the British rule in India no head way was equality of women could be achieved. As a result of which there was economic dependence on men by the women and therefore the women were regarded as the bond slaves to men.

While highlighting all these factors above the paper will contain a conceptual study on the objectives of women empowerment including the chronological development under National Policy for Empowerment and the steps to be taken on emergence of women leadership be discussed to achieve the real empowerment of women.

Index Terms— Empowerment, Development, Socio, Economic, Political.

I. THE HISTORY OF WOMEN EMPOWERMENT

Looking back to the history it is found that women were greatly respected and were in higher esteem during the Vedic period in India. The admirable women like Sita, Gargi, Maitreeyi, Vasundhara, Ahalya were some of the women characters who were contributed much to the society because of their talents and personality. There was a period when the Indian Civilisation had produced great states women Brahmabadinis or Lady Rishi. On the perspective of social, physical and psychological, the status of women had a strong cultural background in Indian Society.

During the Vedic period the women empowerment came to a threat when Manu, the progenitor of Hindu race stated that a women should be kept day and night in subordination by males of the family- 'women has to be protected by her father in childhood, by her husband in young age and by the sons in old age'. In the later years the Muslims ruled over India for a certain period and by this time they introduced the social evil practice veil or purdah system as a result of which the socio economic status of women became lowered. It was a period when the child marriage was prevalent in the Indian society. There was lack of education, there was non-existence of employment opportunities, no property rights, female

infanticide and custom of sati etc had lowered the position of women as socially backward.

The Britishers came to India in 1600 A.D and they ruled over India for more than 300 years. Although they tried to bring some modifications in the evil practices of society towards status of women like abolition of sati, imparting coeducation, abolition of purdah etc even then they could not success in shaping the classical texts, religion, regional persistence and local traditions. During this period the Indian

Society was vulnerable with caste, class, rural, urban, education which left a deep mark on women development. It was that a period when girls were considered necessary to that of boys, but boys were considered more desirable which is still prevalent in the present days. The honor killing in the provinces like Rajasthan and Haryana is an headache for the civil society and the government now. It is because there is a belief that parents can depend on sons for support in old age and later the builders of prestige and prosperity to the family. This conception of wild thought of the people degenerated the women empowerment on the reason that when a son is born people rejoice and the birth of a daughter deter them for solemnizing the birth to its counterpart.

II. THE PREDICAMENT

After a rigorous exercise the Constitution of India came into existence on 26th January, 1950 realising the social factors of India. The Constituent Assembly while writing the preamble recorded that "We, the people of India", having solemnly resolve to constitute India into a "Sovereign Democratic Republic" securing for all its citizens justice, liberty and equality, and promoting them among all fraternity. Justice is further defined as social, economic and political. Liberty includes liberty of thought, expression, belief, faith and worship, and equality means equality of status and of opportunity. In fact justice, liberty, equality and fraternity are the most essential concomitants of a truly democratic order and therefore only elucidate the concept of a democratic republic. The ultimate goal is that of "securing the dignity of the individual and unity of the nation". Therefore the preamble taking into the nation as a whole irrespective of male, female, caste, creed, customs etc declared,

"We the people of India".

Considering the need of women empowerment on equality, development and peace, the UNO declared 1975 as the International Women Year to promote equality between men and women ; to ensure the full integration of women in the total development effort, especially by emphasizing women's responsibility and important role in economic, social and international level to recognise the importance of women's increasing contribution to the development of friendly relations and cooperation among states and to the strengthening of world peace.

After the commencement of International Women Year the Government of India took the matter seriously and a chapter on "Women and Development was introduced in 6th Plan Period that is 1980-85 for the first time. This chapter recognised three sectors that is education, employment and health. In the 7th Five Year Plan under the caption 'Women and Development' greater emphasis was given on rural side, as a strategy for women's upliftment.

III. EMERGENCE OF THE NOTION OF EMPOWERMENT

The post colonial developing world since early 1970, has experienced a phenomenal shift in the development strategy of the marginalised, who were otherwise known as the deprived, under privileged, disadvantaged, weaker sections, dispossessed, socially and economically depressed groups etc. Immediately after independence, India adopted a developmental strategy of "Growth with stability" with the basic thrust on industrialisation, agricultural modernisation, expansion of infrastructure, education and mass communication. However, in the backdrop of the declining access of a vast number of people to the means of livelihood security, literacy or education, health care facilities, housing and other basic necessities of life the philosophy of social justice was integrated in the development discourse of 1970s.

After independence of India some major steps were taken for promotion of the women empowerment through legislation. Those are:

A. Legislative Support for Women

1) The Immoral Traffic (Prevention) Act, 1956
2) The Dowry Prohibition Act, 1961 (28 of 1961)
3) The Indecent Representation of Women (Prohibition) Act, 1986
4) The Commission of Sati (Prevention) Act, 1987 (3 of 1988)

B. Women-related Legislations

1) The Guardians and Wards Act, 1860 (8 of 1890)
2) Indian Penal Code, 1860
3) The Christian Marriage Act, (15 of 1872)
4) The Indian Evidence Act, 1872 (yet to be reviewed)
5) The Married Women's Property Act, 1874 (3 of 1874)
6) The Women Compensation Act, 1923
7) The Legal Practioners (Women) Act, 1923
8) The Indian Succession Act, 1925 (39 of 1925)
9) The Child Marriage Restraint Act, 1929 (19 of 1929)
10) The Factories Act, 1948
11) The Minimum Wages Act, 1948
12) The Employees' State Insurance Act, 1948
13) The Plantation Labour Act, 1951
14) The Cinematograph Act, 1952
15) The Special Marriage Act, 1954
16) The Hindu Marriage Act, 1955 (28 of 1989)
17) The Hindu Adoptions and Maintenance Act, 1956
18) The Hindu Minority and Guardianship Act, 1956
19) The Hindu Succession Act, 1956
20) The Maternity Benefit Act, 1961 (53 of 1961)
21) The Beedi and Cigar Workers (Conditions of Employment) Act, 1966

22) The Foreign Marriage Act, 1969 (4 of 1969)

23) The Medical Termination of Pregnancy Act, 1971 (34 of 1971)

24) Code of Criminal Procedure, 1973

25) The Bonded Labour System (Abolition) Act, 1976

26) The Equal Remuneration Act, 1976

27) The Inter-State Migrant Workmen (Regulation of Employment and Conditions of Service) Act, 1979

28) The Family Courts Act, 1984

29) Juvenile Justice Act, 1986

30) The Child Labour (Prohibition and Regulation) Act, 1986

31) National Commission for Women Act 1990 (20 of 1990)

32) The Infant Milk Substitute, Feeding Bottles and Infant Foods (Regulation of Production, Supply and Distribution) Act, 1992

33) The Pre-Natal Diagnostic Technique (Regulation and Prevention of Misuse) Act, 1994.

Even if there are abundant of laws, rules, regulations all these seems parochial because of its improper implementation. In between the last part of 19th century and to this date women face violence inside and outside their families globally. Particularly taking into India the number of crimes against women has almost doubled. This we can tell taking into the reported cases in the police stations of the country but a vast majority of crimes against women are do not get registered in view of the social stigma and poor economical condition of the family of women in society. In the recent years there has been an alarming rise in atrocities against women. Recently the case of Nirbhaya and other such cases are frequently recorded which forced upon to go for a deeper study. It is assessed that in every 26 minutes a women is molested, in every 34 minutes a rape takes place, in every 42 minutes a sexual harassment incident occurs, in every 43 minutes a women is kidnapped, in every 93 minutes a women is burnt to death over dowry. The insecurity outside the household is the greatest obstacle in the path of women today. The atrocities within the house are endurable. The women accept their inferiority in the house and society because of the prevailing patriarchal and their exposure. It has been estimated that in India about 6,000 dowry murders are committed each year even if there is the dowry prohibition act existing for last 35 years. On the judicial point of view although in the above cases the penalties are severe, the convictions are rare. So the crime is increasing despite of the stigma enunciated in the legislation.

Not only this the poor health of women because of malnourished, less education, overworking, mistreatment, lack of autonomy in the society, right to inheritance, traditional patriarchal attitudes, gender inequality, poor participation in political process, failures of different welfare programmes for women like 'Central Social Welfare Board', 'Welfare and Support Services for Women', 'Employment and Training', 'Swayam Siddha', 'Rehabilitation of Marginalised Women', 'the Swashakti Project', 'Balika Samridhi Yojana', 'Swadhar' etc without proper implementation are the hindrances in women empowerment.

In the wake of globalisation, the strategy of "empowerment with development" has been adopted to integrate the marginalised sections into the mainstream. In 1995 the World Social Development Summit took place and the discussion was "peoples initiatives", "peoples empowerment" and "strengthening capacities of the people". Regarding the objectives of development, it specifically mentions that "empowering people particularly women, to strengthen their capacities is the main objective of development. Empowerment requires the full participation of people in the formulation, implementation and evaluation of decisions determining the functioning and well being of the societies". To ensure the participation of the people the state should provide a stable legal framework in accordance with the constitution, laws and procedures consistent with international laws and obligations which promotes among the other things, the encouragement of "partnership with free and representative organisations of civil society, strengthening of the abilities and opportunities of civil society and local communities to develop their own organisations, resources and activities.

IV. STATUS OF WOMEN EMPOWERMENT AND DEVELOPMENT STRATEGIES

Once the father of the nation Mahatma Gandhi had stated that, "As long as the women of India do not take part in the public life there shall be no salvation for the country. It would have no use for that kind of 'Swaraj' to which women has not made their full contribution. Therefore the founding father of Indian Constitution were aware of the fact that, within the given socio cultural order, it may not be possible for women to get gender justice. They suggested special provisions for women on the limes of other weaker sections of society especially in the Fundamental rights and Directives Principles of State Policy in the constitution of India. Various important articles are introduced accordingly to provide protective discrimination and to promote and protect the interests of the nation. Article 10 of the Indian Constitution assures equality before law and equal protection of laws. Article 14 and 15 warranty life of dignity without discriminating against women on the basis of religion, race, caste, sex, belief, faith or worship. Article 15 (1), categorically prohibits discrimination on grounds of religion, sex, caste, birth and host of other factors. Article 15(3) is vital since it declares, "nothing in this article shall prevent the state from making any special provision for women and children". Article 16 of the Indian Constitution focuses exclusively on the specific subjects of equality in public/state employment. While article 16(1) seeks to guarantee equality of opportunity in such employment, article 16(2) prohibits discrimination in public employment on grounds inter alia of religion, race or sex.

The 21st Century is the beginning of the process for emerging women empowerment and leadership taking into account the enhancing status of sustainable achievement in women empowerment. On the threshold of the 21st century

India is witnessing a major womens upsurge which is the result of the cumulative and interactive effect of the sustained efforts of government, the womens movement and the civil society at different levels over the last two decades. In this process an active and grassroots level of leadership has emerged among women which is a very effective and catalytic agent for transforming the social conditions of women in India. This has two positive indicators of womens assertion of their rights for justice, for equality of status and level of empowerment.

V. LEGISLATIVE AND POLICY INITIATIVE BY THE STATE

The Indian State has taken several initiatives besides introducing several constitutional provisions for women. The article 40 of the Indian Constitution says that "the state shall take steps to organise village panchayats and endow them with such powers and authority as may be necessary to enable them to functions units of self-government. Towards this endeavour the 73rd Amendment has been introduced in the constitution of India to ensure the representation of women in the various statutory local bodies of self-government. The provisions of 73rd amendment act included that:

1) Not less than one third of the seats be reserved for women (including that of SCs and STs) and these may be allotted by rotation of different constituencies of a Panchayat.

2) In proportion of the total population of Scheduled Castes (SCs) and Scheduled Tribes (STs) to the population of areas, seats will be reserved for SCs and STs. There would be reservation for women in these seats allotted to Scs and STs. Not less than one third of the total number of seats may be reserved for women.

3) Not less than one third of the total number of seats of for the offices of the chairpersons at each level would be reserved for women. This would be rotated among different Panchayats at each level- Gram Panchayat, Panchayat Samiti and Zilla Parishad.

4) In addition, there are certain general features, which could be taken advantage of by women, such as direct elections for memberships and Sarpanch (President) posts, at the local (Gram Panchayat) as well as the intermediary level (Panchayat Samiti).

5) It was left to the different states to provide for reservation for membership or to the post of chairperson, to a member belonging to backward classes, if they choose to do.

The 73rd Constitutional Amendment, dated 24 April, 1993, directed all state legislatures to amend their respective Panchayat legislations to confirm to the

Constitutional amendment, within one year. All the states compiled and adopted new Panchayat legislation by 23 April 1994 (Kaushik, 1995)

The Bill for 33 per cent reservation of women in Parliament and state legislatures was introduced in the Lok Sabha in 1996 for the first time. The passage of this Constitutional Amendment Bill [Article 330 (A)] however deferred several times. For the first time the bill was introduced on September 12, 1996, discussion on it was stalled and the next day it was promptly referred to a Joint Select Committee. The main objection was the exclusion of reservations for women in minority and the backward groups, specifically the OBCs (Other Backward Classes). Some important features of the proposed Bill are as follows;

1) 33% seats to be reserved for women in the Lok Sabha and State Assemblies • One third of these to be reserved for SC/ST women.

2) 181 Lok Sabha seats to be rotated by a draw of lots.

3) The bill is not to apply to State/ Union Territories where seats reserved for SC/ST is less than three. So it will not apply in 10 States/ Union Territories.

However, such changes have not been without a strong women's movement in the country. There have been certain landmarks in the history of women's struggle in India. The Committee on the Status of Women in India in 1975 has come out with its report Towards Equality. After several decades of struggle, the National Perspective

Plan for Women's Development 1988-2000 was formulated in 1988. The Shramshakti Report also appeared in the same year. The National Commission for Women about which we have discussed in Unit 3 of this Course has come into effect by an Act of the Parliament in 1900 to investigate and examine all matters relating to the safeguards provided for women under the Constitution and other laws.

The Indian State in view of its commitment to various international conventions specially the Mexico Plan of Action 1975, Convention on the

Elimination of All Forms of Discrimination Against Women (CEDAW) 1979, the

Nairobi Forward Looking Strategy 1985, the Beijing Declaration as well the Platform of Action 1995 has designed a National Policy for Empowerment of Women in 1996. This policy clearly stipulates that:-

1) Human Rights and Fundamental Freedom for women on equal basis with men to be equally ensured.
2) All forms of violence against women, physical, mental, domestic or social through recourse to customs, traditions and practices would be eliminated.
3) No discrimination would be allowed in law or practice against women in view of recognition that human rights and fundamental freedom are entitled to all women.
4) All forms of discrimination against and violation of the rights of girl child would be eliminated by undertaking strong measures including punitive ones.
5) Synergy of development measures would be designed for holistic empowerment of women.
6) Women's active participation in the decision making is to be ensured for achievement of goals of equality, development and empowerment.
7) Policies, programmes and systems are to be established to ensure mainstreaming of women's perspective.

8) Gender sensitisation programmes would be concluded on regular basis for all sections of society.

9) Media to be used to portray a positive image of girls and women.

10) For eradication of poverty and ensuring provision of women's basic needs, several programmes would be initiated to: a) ensure food security, b) arrange for housing and shelter, c) provide equal education, d) devise a holistic approach to women's health, e) formulate macroeconomic and social policies by institutionalising women's participation in economic development, and f) arrange support services like child care facility etc, to enable women to participate effectively in development processes and to provide special attention to the needs of women in providing safe drinking water, sewage disposal and sanitation.

11) Women's perspective would be reflected in the policies and programmes for ecosystem management.

12) Diversity of women's situation is to be acknowledged and special programmes would be made for women in disadvantaged groups. These groups include, women in extreme poverty, in conflict situation, affected by natural calamities, from less developed regions, dalits, tribals, disabled, widows, single women, displaced migrants and sex workers.

13) Budgetary provision to be enhanced in the programmes relating to women.

14) Non-governmental organisations to be involved for the formulation and implementation of all policies and programmes are affecting women.

15) Gender development indices would be developed by the government.

16) International, regional and sub-regional cooperation for the empowerment of women will be encouraged trough sharing of experiences, exchange of ideas and technology and networks of institutions and organisations through bilateral and multilateral arrangement.

The National Policy for Empowerment of Women (1996), has also suggested elaborate strategies and action plan o actualise the prescribed goal of this policy. It has action plans to be initiated at the grass roots, district/ sub-district and state and national levels. The policy suggests that there would be councils for giving broad policy advise, guidance and directions. The Prime Minister of India would head the national council, while the state councils would be headed by the Chief Ministers of the respective states to oversee the operationalisation of this policy on a regular basis. It also suggests that all the central and state ministers would have the gender component in their action plan. It suggests elaborate action for the executive and legislature in all the areas related to physical, social, cultural, and economic and livelihood security of women.

Though this plan has worked out elaborate details to be initiated at the state and national levels, it highlights very little for the actions to be initiated at the grassroots level. It states "at the grass roots, women will be organised into self-help groups at the Anganwadi level; these womens groups will be helped to institutionalise themselves into registered societies and to federate at the Block/ Town level; these societies will bring about synergistic implementation of all the social and economic development programmes by drawing resources made available through government and non-government channels, including banks and financial institutions and by establishing a close interface with the Panchayats/ Municipalities".

There are several significant dimensions of this strategy of women's empowerment, especially from the perspective of the women of the deprived sections of the society. Globally the emerging paradigm on 'development with empowerment' however, has been very legalistic, routinised and procedural in nature in the deep sense of the term for it emphasises on the need for 'legal action' and 'stable legal framework' in accordance with the 'Constitution, laws and procedures' of the country. Hence the form and extent of 'full participation of the people', and 'equal partnership' of the non-government organisation with the State, for development have been conditioned by the established power structure and the prevailing norms of the states concerned. It is apparent that within the given perspectives, all initiatives for empowerment of women and in that sense of the marginalised groups should be in accordance with the prescribed rule of the land. The State will selectively co-opt people's initiatives as and when required, and the NGOs would acquire a significant role to take the burden of the State for empowerment of the marginalised.

Indeed, the ideology of the contemporary institutionalised grassroots mobilisation provides a very limited potential for empowerment of the marginalised women since it is able to create too little space to generate new social identity. In the grass roots politics of poverty, they have been subordinate to and dependent on the political leaders. The contemporary development strategy advocates for the institutionalised initiatives and selective coordination of people's mobilisation. One is afraid of the intention and social ramification of such co-option, since the process of co-option takes care of the interest and the aspirations of the leaders and not of the masses who are mostly left high and dry. There are two important issues involved with the process of co-option. (a) The process of co-option has been emphasised in view of the emerging need of the unquestioned hegemony of the State over all sections of the population. Here to extent the hegemony and to maintain stability, the need for the co-option of the collective initiative of the marginalised by the State in the name of empowerment of the former have been well articulated within the contemporary development discourse. (b) The process of co-option is looking for the institutionalisation of the collective initiatives, which have remained so far outside the contours of the initiatives of the State. Perhaps apparently there is no wrong with the process of institutionalisation. The problem lies with the fact as to what get institutionalised. It is very often than not within the broader strategy of the State that only those aspects of the mobilisation get selectively institutionalised

which were of the strategic significance to the State. The issues of the livelihood security of the marginalised groups even seldom get represented within these processes of institutionalisation. The enterprising local leaders, who often look for the opportunity to be integrated with the State in the name of people's representation, have got a fertile ground to act as a global partner of social and political mobilisation and development.

VI. HINDRANCES OF WOMEN EMPOWERMENT

India has imbibed a patriarchal tradition since long which contributed for the subjugation, marginalisation and disempowerment of women. These three features are the main causes of the social exclusion of women in India. The social institutions of India practices patriarchal form of traditions which perpetuates inequality and hierarchy. It pre supposes the subordination of women and the domination of men in the society. Patriarchy promotes unequal power relations, unfavourable attitudes towards girls, unequal access to resources like reach to benefits and opportunities, rights enjoyed by a human being heightens the risk suffered and thereby significantly contribute for alienating, isolating the women from the main stream and developmental process. Development in India as a strong gender orientation in practice. The low share of women in various parameters of development expresses their lagging state. The sex ratio of the country is unfavourable for the women. The Census 2011 estimates that there are 940 females per 1000 males in the country. Not only this but there is alarming termination of female foetus and high mortality rate of girl child due to improper care.

Education is treated as an important indicator of development of a country. Access to education spells out the degree of social inclusion. The Indian Educational scenario fails to become gender neutral till now. It is evident that a large number of women excluded from the ambit of education. The 2011 census projects female literacy in India is 65.46%. In the elementary stage non retention and drop out are chronically girl dominated. The drop out is due to compulsion resulting from stigmas, norms, gender bias. Therefore seclusion of girls starts right from the elementary level of education which is a factor for disempowerment of women. Further, the census reveals that 3.34% girls are out of school in the age group of 6-11 years. While 5.3% girls have not seen schools in 11-14 years. Again attendance rate is quiet feeble which reflects the casual attitude of the society towards girls education. The seclusion of girls in higher education is quiet perceptible their share being 7.9%.

It is evident that, women provide a lot of labour input for sustenance of the society. If one can go around the country he can visualise that taking from agriculture to the construction side there is women labour force. But the women are seldom paid visible and counted as productive. The 2001 census estimates only 25.6% women participate in the work force out of which 14.68% are men workers and 85.32% are marginal workers besides 42.6% women as unpaid workers. From the report it is found that 80.2% women are engaged in agriculture

sectors but they are debarred from getting equal wages with men. They face discrimination in terms of wages. There are laws and provisions of the government for equal wages, but the government provisions remain silent in implementation. Womens wage rates are 75% of mens wage rates and constitutes 25% of the family income. Therefore the labour market is highly gender centric and unfavourable for women.

Economic Exclusion of women is also a social exclusion. A major facet of economic exclusion of women is expressed through the invisibility of their work. Women are engaged in subsistence activities which are not recognised as economic activities. Women devote much time for unpaid labour like household maintenance, provisioning, reproduction activities and child rearing which are not accounted as productive work and there by demanding any return in terms of payment.

Women are always double burdened because of their heavy work. But hardly they get a yield for their burden. In the rural sector collection of fuel wood, collection of drinking water, maintenance of kitchen garden, pollutary, live stocks, agriculture fields and with domestic burdens put a lot of stress on them. But their work pressure is never taken into account. There is hindrance of women empowerment because of early marriages, lack of exposure to training and skill development. There is no adequate machinery to train the women force for skill development as a result of which low skill and unskilled women become invisible and voiceless in the labour market. This hinder their bargaining capacity, productive engagement and social mobility.

Women are neglected in the policy discourse like individual ownership of land. For women joint ownership is a rare and group ownership concept is yet to evolve thereby, from the ownership angle women are excluded from the social exclusion. A major indicator of womens social exclusion gets manifested through their health situation. Malnutrition is a chronic syndrome among girls and women.

Amongst half of the girls in the age of 15-19 are under nourished, 56% of women suffer from anaemia. The women suffer a very high burden of nutritional deficiency because of the restrictions of quality food consumption.

VII. REMEDIAL MEASURES

Empowerment of women has been recognised as a central issue in determining the status and emancipation of women both in rural and urban areas. Therefore to enhance the degree of women empowerment the public and private sector should work together to eradicate the social evils relating to women empowerment.

1) Family reforms should be undertaken
2) The structures and functions of the family should be suitably amended
3) There should not be any discrimination against a male child
4) The education of the girl child should be compulsory and not to be career oriented.
5) Generating self-consciousness and self confidence among the girls.

6) The girls must be trained to handle power social and political for establishment of their rights.

7) Effort should be taken to amend some of the established values of the society and to impart new values to the posterity. By dint of which the family members could know that women are equal partner in social change, reconstruction, social development and power sharing.

8) The educated girls should be encouraged to impart education to the poor girls mainly in the rural areas.

9) The business organisation should be encouraged to come forward for helping the girl child for proper education by providing financial assistance.

10) Child Labour Laws should be implemented effectively.

11) Information relating to various income generating and self-employed skills should be provided to women.

12) Special training programmes should be provided for skill development.

13) More educational centres on technical and vocational education should be created and women should be given priorities.

14) The women be given advance scale in modern trade.

15) Special laws should be enacted to ensure equal wage for equal work and the laws should be implemented meticulously.

16) The women should be given access to resources of land.

17) Financial Institutions and women self-help group should come forward for empowering women economically.

18) Equal participation of women in decision making process should be prioritised.

19) The media should be forbidden to present women as a symbol of sex rather work for women empowerment.

A nation is developed when there will be a collective effort. So all intellectuals of the society should come forward to curb the evil practices of the society and work together for women empowerment.

REFERENCES

[1] Herrick, 1995, Empowerment Practice and Social Change: The Place for New Social Movement Theory (www.interwebtech.com).

[2] Putnam, R., 1993, Making Democracy Work: Civic Traditions in Modern Italy, Princeton University Press, Princeton NJ.

[3] Sharma, K., 1992 "Grass-root Organisations and Women's Empowerment: Dome Issues and Contemporary Debates", Samya Shakti, Vol.VI.

[4] SinghaRoy, D.K., 1995, "Peasant Movements and Empowerment of Rural Women",Economic and Political Weekly, September 16.

[5] UNDP, 1996, Human Development Report, Oxford University Press, New Delhi.

[6] UNDP, 1998, Human Development Report, Oxford University Press, New Delhi.

[7] UNDP, 2001, Human Development Report, Oxford University Press, New Delhi.

[8] Democracy in India in Women's Political Participation and Good Governance, 21st Century Challenges, New Delhi, UNDP.

[9] Development in Practice, Improving Women's Health in India (1996): The World Bank, Washington, DC, USA.

[10] Kapadia, Karin (ed.) (2000):The Violence of Development: The Politics of Identity, Gender and Social Inequalities in India, New Delhi, Netherlands- Ministry of Foreign Affairs.

[11] Tambiah, Y. (2003): 'The Impact of Gender Inequality on Governance' in Essays on Gender and Governance, New Delhi, Human Development Research Centre (UNDP).

[12] Aravamudan, Gita (2000): Disappearing Daughters: The Tragedy of Female Foeticide, New Delhi, Penguin.

[13] Beteille, Andre (1999): "Empowerment", Economic and Political Weekly, Vol.34, No. 10 &11, 1999, pp.589-97.

[14] Chennai, Karuna (ed.) (1998): Socialisation, Education and Women, Explorations in Gender Identity, New Delhi, Orient Longman.

[15] Desai, Neera and Maithreyi, Krishnaraj (1987): Women and Society in India, New Delhi, Ajanta.

[16] Forbes, Geraldine (1998): Women in Modern India, New Delhi, Cambridge Univ. Press.

[17] Govt. of India (1974): "Towards Equality", A Report of the Committee on Status of Women, New Delhi.

[18] Ray, Bharati and Basu, Aparna (ed.) (1999): From Independence towards Freedom, Indian Women since 1947, New Delhi, Oxford.

[19] Seth, Mira (2000): Women and Development, New Delhi, Sage.

[20] Chaution, S.S.S. and Gaurav, Bansal (2002): "Various Dimensions of Women's Empowerment", Social Welfare, Vol.49, No. 5, Aug. 2002.

[21] Kaushik, Susheela (1995): Panchayati Raj in Actions, Challenges to Women's Role, New Delhi, Fried Rich Ebert Shifting.

[22] Government of India (1997): Women in India: A Statistical Profile, New Delhi, Department of Women and Child Development.

[23] Government of India (2001): National Policy for the Empowerment of Women 2001,New Delhi, Department of Women and Child Development, Ministry of Human Resource Development.

[24] Government of India: Policies and Programmes for the Advancement of Women in India, New Delhi.

[25] Chatopadhyay, A. (2005): "Women and Entrepreneurship", Yojana, Vol.49, p.27.

[26] Das, R. (2005): "Education and Women's Empowerment", Paper Presented in the National Seminar on Women Education in Orissa, Organised at S.B. Women's College, Cuttack from 15-16 January, 2005.

[27] Government of India (1988): National Perspective Plan for Women (NPPW), New Delhi, Department of Women and Child Development.

[28] Government of India (2001): National Policy- The Empowerment of Women (2001),New Delhi, Ministry of Human Resource Development.

[29] NCERT (2005): National Curriculum Framework for School Education, New Delhi, National Council of Education Research and Training.

[30] Anand, V.K. (2001): "Avenue for Sustainable Empowerment of Rural Women", Social Welfare, Vol.48, No.4, July.

[31] Gupta, V.S. (2001): "Nation Building and Empowerment of Women", Employment News, Vol. 26(19).

[32] Raj, D. Sunder (2004): "Women Empowerment and Self-Help Groups: A Participatory Approach", Empowerment of People, Grass-root Strategies and Issues, Ravi Reddy and Venkataraman (ed.), New Delhi, Kanishka Publishers.

[33] Rajalakshmi, T.K.(1996): "a Place in Politics: Reservation for Women in Legislatures", Parliament Frontline, Vol. 13(17), September.

[34] Ray, Sumita (2003): Women's Struggle in India, Advocacy Internet, 5:5, July-August.

[35] Vijayan, N.K. (1996): "Reservation for Women", Hindu, 28 September. (2006): "Educated Women, Empowered Women", Yojana, October, p.53.

[36] Sharma, Sheetal (2006): "Empowerment of Women and Property Rights: Key to Rural Development", Kurukshetra, June, p.14.

[37] Singh, B.N. (1997): "Educational Empowerment for Women",Politics India, December, p.8.

[38] Agrawal, N. (1993): Women Education and Population in India, Allahabad, Chugh Publications.

[39] Singh, L.P. (2002): "Empowering Women for Corporate Leadership", Employment News, 4-10 May.

[40] Palmer, N.D. (1976): Elections and Political Development in India, New Delhi, Vikas Publication, pp.59-61.

[41] Bhadauria, Mridula (1997): Women in India, Some Issues, Delhi, APH Publishing Corporation.

[42] Government of India (1988): National Perspective Plan for Women 1988-200, Delhi, Department of Women and Child Development, MHRD.

[43] Nayar, P. K. B. (1998): "Empowerment of Women: its Overall Perspective", Empowerment of Women (ed.) K.Santhi, New Delhi, Anmol Publication.

[44] Subramaniam, Anantalaxmi (1998): "Political Empowerment of Women", Empowerment of Women (ed.) K. Santhi, New Delhi, Anmol Publication.

[45] Choudhury, R.C. and Jain, S.P. (1999): Strengthening Village Democracy, Hyderabad, National Institute of Rural Development (NIRD).

[46] Sinha, Archana (2006): "Economic Empowerment and A Melioration of Tribals in India", Kurukshetra, Vol.54, No.III.

[47] Agnihotri, S.B. (2003): 'Survival of the Girl Child-Tunnelling Out of the Chakravyuha', Economic and Political Weekly, October11, pp.4351-4360.

[48] UPS (2006): Reproductive and Child Health – District Level Household Survey 200204, Mumbai, International Institute for Population Sciences, and Ministry of Health and Family Welfare, Government of India.

[49] Batliwala, S. (1995): "Educating Women for Empowerment," A Paper Presented at the Fourth World Conference on Women, Beijing, September.

[50] Thekkekara, Mari (1993): "Tribal Women: The Trauma of Transition" Social Action, Vol.43, No.1, Jan.-March, pp.23-31.

[51] Bartelson, Jens (2000): "Three Concepts of Globalisation," International Sociology, No.15/2.

[52] Giri, Mohini (1998): Emancipation and Empowerment of Women, New Delhi, Gyan Publishing House.

[53] Zenab, Banu (2001): Tribal Women Empowerment and Gender Issues, New Delhi, Kanishka

[54] Census of India (2001): Director of Census Operation & Joint Register General, Orissa.

[55] Planning Commission of India (1997): Ninth Five Year Plan (1997-2002), New Delhi, Govt. of India.

[56] Govt. of India (1974): The Report of the Committee on the Status of Women in India, Department of Social Welfare, December, p.290

[57] Manikyamba, P. (2006): "The Numbers Dilemma-Success Stories and Manipulative Mechanisms", in Biju, M.R. (ed.), Women's Empowerment, New Delhi, Mittal Publications, p.41

[58] Seth, Mira (2003): Women and Development: The Indian Experience, New Delhi, Sage Publications, p.75.

[59] Bookman, Ann and Sandra, Morycii (1988):Women and the Politics of Empowerment, Philadelphia, Temple University Press.

[60] Dilys, M.H. (1974): "Democratic Theory and Local Government", The New Local

[61] Government Series No. 12, London, George Alien and Unwin Press, p.20.