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International Journal of Multidisciplinary Studies

A Refereed and Indexed Journal

SPECIAL ISSUE
on the Occasion of
National Conference on
Gender Isonomy: A Societal Onus-2018
(GISO-2018)
19th April 2018



Organized by

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Vidya Bharati Mahavidyalaya

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Former President

Vidya Bharati Shaikshanik Mandal, Amravati



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First Mayor & Former MLA of Amravati
Founder President

Vidya Bharati Shaikshanik Mandal, Amravati



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Vidya Bharati Shaikshanik Mandal, Amravati

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Organized by

Pratibha Women's Studies Centre

Vidya Bharati Mahavidyalaya, Amrawati

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Smt. Pratibha Devisingh Patil
Former President of India



“Raigad” Bungalow,
Pashan Road,
Pune - 411 008

Dated: 17th March, 2018

MESSAGE

I am happy to learn that Vidya Bharati Mahavidyalaya , Amravati is organising a National Conference on Gender Isonomy: A Societal Onus 2018 (GISO-2018) ON 19th April, 2018.

The theme chosen for this Conference is very significant in the present scenario, where there has been a disturbing decline in th child male to female ratios in some parts of the country. With the launch of the National Mission of Empowerment of Women, we had started making significant strides in empowering our women, by addressing the social discriminations faced by them, providing them access to resources and spreading awareness amongst them of their rights. Gender related issues have assumed tremendous importance in our development process. Legislative and administrative initiatives to empower our women are necessary and important. Special efforts should be taken to make women aware of these Institutions. Education enables women to effectively participate and play an important role in focusing on issues related to gender inequality, ways to eliminate poverty and on social practices that harm women and the girl child.. But what we need is a fundamental change in our mind sets. Right from the primary education, it should be taught that boys and girls have equal status and discrimination is not correct. We need a social reform movement also, for gender equality and empowerment of our women – a movement that changes society’s attitude towards women.

I am sure, the Conference will prove to be an excellent opportunity for mutual exchange of knowledge, ideas and experience on this very important subject and suggest ways and means also to put in to practice. I convey my greetings and best wishes to organisers and all the participants and wish the event every success

Pratibha Patil
(Pratibha Devisingh Patil)



डॉ. डी. आर. शेखावत

एम. एस.सी.ए.पी. एच. डी.

माजी महापौर (म. न. पा - अमरावती)

माजी आमदार (महाराष्ट्र)



दूरध्वनी : 020 - 2565 9222 / 2563 9222

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"रायगड" बंगला, पाषाण रोड,

पुणे - ४११ ००८

Dated: 16th March, 2018

MESSAGE

I am delighted to know that Vidya Bharati Mahavidyalaya, Amravati is organising a National Conference on Gender Isonomy: A Societal Onus 2018 (GISO-2018) ON 19th April, 2018.

The emancipation and empowerment of women was one of the important guiding principles of our national freedom movement. Women are victims of subordination, violence and physical abuse. They face numerous challenges and discrimination emanating from social prejudices. The Govt. has put in place legislation to protect women against domestic violence and from harassment. Though there are legislative and administrative initiatives to empower them, what we need is a fundamental change in our mind sets. We need a social reform movement for gender equality and empowerment of women- a movement that changes society's attitude towards women. Grassroots women's movements and Self Help groups have made significant impact on the economic empowerment of rural women. The worst manifestation in our country of gender discrimination is female foeticide. Society has to be made aware that a girl child is a boon and a gift. An important step towards social, economic and political empowerment of women is to educate them.. Educated women are very important for nation building and only they can take the lead in building a compassionate society and a more tolerant world.

On this occasion I convey my greetings and best wishes to the Organisers and participants and wish the Conference every success.

(Dr.D.R.Shekhawat)



Vinod Tawde
Minister
School Education, Sports and
Youth Welfare, Higher and
Technical Education, Marathi Bhasha,
Cultural Affairs, Minorities Development and
Wakf

GOVERNMENT OF MAHARASHTRA
Mantralaya, Mumbai 400 032
www.maharashtra.gov.in



Date : 03.04.2018

MESSAGE

I was pleased to learn about the organisation of National Conference on Gender Isonomy: A Social Onus (GISO-2018) by your esteemed institution Vidya Bharati Mahavidyalaya, Amravati.

As we ascend the newer peaks of progress with our youths leading the way, it is essential to redefine traditional gender roles and expectations. Today our girls constitute over 34% of the total workforce and the number is steadily rising. In such times, it is essential to promote the values of gender equality among the youths from early on. This conference showcases the foresight of the organisers and to me, this initiative is truly applause-worthy.

I extend my regards to the speakers, participants and the organisers of this conference.

Best of luck in all future endeavours.

Thank You.

Yours,

(Vinod Tawde)



उत्तमैव जयते

डॉ. रणजीत पाटील
(एम.एस.)

राज्यमंत्री

गृह (शहरे), नगरविकास,
विधी व न्याय, संसदीय कार्य,
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MESSAGE

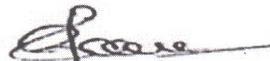
I am happy to learn that the Pratibha Women's Studies Centre of Vidya Bharati Mahavidyalaya, Amravati organizing a One Day National Conference on "Gender Isonomy - A Societal Onus" GISO -2018 on 19th April, 2018.

I hope the discussions and deliberations held during the conference on such an essential topic of "Gender Equality" will bring some positive results.® It will be useful for the betterment of an individual as well as society.

I congratulate the Principal, Vidya Bharati Mahavidyalaya, Amravati and Organizing Committee for the successful completion of National Conference on "Gender Isonomy - A Societal Onus" GISO - 2018.

I wish the Conference grand success.

Gajanan Ingle, P.A.


(Dr. Ranjit Patil)



प्रविण पोटे पाटील
राज्यमंत्री
उद्योग व खनिकर्म,
पर्यावरण व सार्वजनिक बांधकाम
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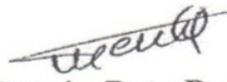
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ई-मेल : ppotepatil301@gmail.com

-: MESSAGE :-

I am happy to know that Pratibha Women's Studies Centre of Vidya Bharati Mahavidyalaya, Amravati is organizing a One Day National Conference on "**Gender Isonomy : A societal Onus**" **GISO-2018** on 19 th April-2018 and bringing out Souvenir on this occasion.

I am glad that various creative and fruitful activities are being undertaken by the centre for the upliftment of women.

It gives me pleasure to extend my heartfelt greetings and good wishes to all those associated with the conference. I wish the conference will be grand success.


(Pravin Pote Patil)



Piyush Singh, I.A.S.
Divisional Commissioner,
Amravati

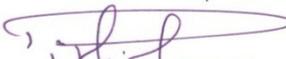
Divisional Commissioner Office,
Amravati
Date: 13/03/2018

I am very happy to know that Pratibha Women's Studies Centre of Vidya Bharati Mahavidyalaya, Amravati is organizing a One Day National Conference on "**Gender Isonomy: A societal Onus**" **GISO-2018** on 19th April-2018 and releasing a Souvenir on this occasion.

The discussion and deliberation during this conference will definitely help to share the ideas and thoughts on establishing and defending equal political, economical and social rights and equal opportunities for both genders. It will help in establishing the right to work for equal wages and the right to have on equal access to health and education to improve their status in the society.

I extend my warm greetings to the participants and the organizers and hope that the conference will be a grand success.

Yours Truly.


(Piyush Singh)



Piyush Singh, I.A.S.
Divisional Commissioner,
Amravati

Divisional Commissioner Office,
Amravati

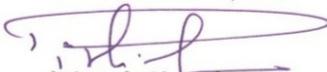
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I extend my warm greetings to the participants and the organizers and hope that the conference will be a grand success.

Yours Truly.



(Piyush Singh)



Dattatray Mandlik, IPS
COMMISSIONER OF POLICE
AMRAVATI

D.O. No. C.P.A./PA/100/2018
Office of the
Commissioner of Police Amravati.
Date :- 22.03.2018

MESSAGE

I am delighted to know that Pratibha Women's Studies Centre of Vidya Bharati Mahavidyalaya, Amravati is organizing a One Day National Conference on "Gender Isonomy: A societal Onus" GISO-2018 on 19th April-2018.

The brochure clearly shows the number of fruitful activities carried out by the centre. It is, in a way a good attempt to sensitize the people and inculcate everyone's attention towards such a serious social issue.

The theme of the conference is appreciating attempt to achieve Gender Equality which is the need of the hour.

I once again appreciate the organizers for coming with such an issue which is of everyone's concern for a brighter tomorrow.

I wish the organizers a Good Luck.

[D.Y.Mandlik]
Commissioner of Police,
Amravati City



DR. MURLIDHAR CHANDEKAR
M.COM., M.Phil., Ph.D
VICE-CHANCELLOR



**SANT GADGE BABA
AMRAVATI UNIVERSITY
AMRAVATI - 444 602
MAHARASHTRA (INDIA)**

NAAC Accredited at the 'A' level

SGBAU/P-100/ 37 /2018

Date : 5 / 4 / 2018

MESSAGE

I am very much delighted to know that Pratibha Women's Studies Centre of Vidya Bharati Mahavidyalaya, Amravati is organizing a One Day National Conference on "**Gender Isonomy: A Societal Onus-2018**" on 19th April 2018. I am also happy to note that the organizers are releasing a souvenir on this occasion.

Vidya Bharati Mahavidyalaya has always been on fore-front in initiating activities based on social interests. The projects and activities Undertaken by Pratibha Women's Studies Centre of the College are worth appreciating. The theme of the present conference clearly shows the Institution's concern towards community services and commitments. I am sure that the discussions and deliberations during the conference will definitely help to share the ideas and thoughts to establish equality among genders which is the prime need of the hour.

On this occasion, I extend my greetings and wishes to the Principals and organizing members of the Conference.

(Murlidhar Chandekar)

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From the Principal's Desk:

Pratibha Women's Studies Centre of the College is organizing a National Conference on 'Gender Isonomy: A Societal Onus—2018'. It is indeed a matter of privilege and pleasure of our institution. Vidya Bharati Mahavidyalaya being a multi-disciplinary institution has been endeavoring towards quality in Higher Education. We have an exemplary teaching staff with the provision 10 research peogrammes in various subjects. There are more than 300 students securing places in the General Merit List of SGBA University so far. We have state-of-the-art **infrastructure**, well equipped and spacious **library**, outdoor **playground** and indoor **gymnasium**, **Training and Placement Cell** strives hard to groom the students for better placements. **Vidya Niketan Study Centre** helps the students to crack the hard nuts of competitive exams. The **Social Outreach and Enabling Centre (SOEC)** inculcates the values and sense of commitment towards society.

Our institution has always been on the forefront to initiate activities of social concerns. All human beings are born equal. They have equal rights to live a healthy and fruitful life, to gain education, to experience equality at the workplace as well as on domestic fronts, to enjoy equal opportunities in all spheres of life and above all must be respected in every circumstances of life. But unfortunately, the scenario is quite different from what has been expected in the last seven decades of Independence. This Conference is an earnest attempt to come up with such a sensitive social issue and ponder over it from various perspectives in order to establish a harmony in society in terms of equality.

I am sure the discussions and deliberations during the conference will provide a platform to teachers, participants, research scholars and all those who have a sensitive heart to identify this issue and zeal to bring a positive change I n the society.

Let me take this opportunity to express my gratitude towards the delegates for their valuable contributions in the form of research papers to be published on this occasion. I wish the Conference a grand success.



Principal

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डॉ. एन. टी. शेळके

प्रस्तावना:

भारतामध्ये प्राचीन काळापासूनच स्त्रिया आणि जमीन यांचे अतिशय घनिष्ठ नाते आहे. वंदना शिवांसारख्या जगप्रसिद्ध स्त्रीवादी अभ्यासकांच्या मते “स्त्रिया या जमिनीचे संगोपन व संवर्धन करण्याच्या माध्यम आहेत. परंतु तरी देखील त्यांना जमिनीच्या मालकी हक्कापासून दूर लोटले जाते”. (शिवा: २००३) बिना अंगरवाल या स्त्रीवादी अभ्यासिकेच्या मते, “कुटुंब आणि पर्यायाने समाजामध्ये स्त्रियांना जर समानतेचा आणि स्वाभिमानाचा दर्जा द्यावयाचा असेल, तर त्यांना पिता आणि पती अशा दोन्ही ठिकाणाच्या जमीनीवर समानतेचे हक्क मिळाले पाहिजे”. कारण जमिनीवरील मालकीहक्क हा फक्त अधिकार दाखविण्यापुरता मर्यादीत नसतो, तर त्यामुळे स्त्रियांना कुटुंब, आप्तव्यवस्था आणि संपूर्ण समाजामध्ये आर्थिक व मानसिक स्थैर्य प्राप्त होत असते. (अंगरवाल: १९९९) त्यामुळे स्त्रियांना कायदयाने पित्याच्या व पतिच्या जमिनीवर मालकीहक्क मिळणे गरजेचे आहेच, परंतु त्याचबरोबर स्त्रियां कायदयाने हक्क घेण्यासाठी मान्यता दिली असली तरी तो हक्क त्यांना मिळण्यामध्ये कोणत्या अडचणी निर्माण होतात याचेही विश्लेषण करणे गरजेचे आहे. या अडचणी फक्त पुरुषसत्ताक मानसिकतेतूनच येतात, की त्या सांस्कृतिक, राजकीय व आर्थिक हितसंबंधातूनही येतात याचे संशोधन करणे गरजेचे आहे. तसेच कायदा आणि समाज यांच्यातील अंतर कमी करण्याच्या दृष्टीकोणातून व स्त्रियांमध्ये त्यांच्या मूलभूत हक्कांची जाणीवजागृती करण्याच्या दृष्टीने प्रस्तुत संशोधन महत्त्वाचे आहे.

आज कायदयाने स्त्रियांना पित्याच्या संपत्तीमध्ये हक्क मिळत असला तरी प्रत्यक्षात **अँग्रीकल्चर सेन्सस २०१०** नुसार भारतात फक्त ९ % स्त्रियांना त्यांच्या वडीलांच्या जमिनीमध्ये हक्क मिळाला आहे तर महाराष्ट्रामध्ये हे प्रमाण ७ ते ८ % पर्यंत आहे. त्यामुळे शासनव्यवस्थेतून जरी त्यांच्या हक्काला मान्यता असली, तरीदेखील सामाजिक व्यवस्थेत मात्र याचे भान नाही. त्यामुळे या प्रश्नाच्या मुळापर्यंत जाण्यासाठी प्रस्तुत संशोधन महत्त्वाचे आहे.

स्त्रियांना जमिनीवर मालकी मिळाल्याने स्त्रियां कुटुंबात, आप्तव्यवस्थेत स्वाभिमानाने वावरू शकतात. कारण भारतीय समाजरचनेमध्ये जमीन हा घटक मानसिक, राजकीय आणि सांस्कृतिक स्थैर्य देणारा महत्त्वाचा घटक आहे. स्वतःच्या हक्काची जमीन असेल तर स्त्रियांना कुटुंबातून/ घरातून बाहेर काढणे किंवा परावलंबीत्वाचे जीवन येण्यास अडथळा निर्माण होतो. त्यामुळे या प्रश्नावर संशोधन करणे महत्त्वाचे आहे. स्त्रियांचा जमिनीवरील कायदेशीर अधिकार आणि त्यांना वडिलोपार्जित जमिनीवरील अधिकार न मिळणे यातील अंतर व त्याच्या कारणांचे विश्लेषण करणे. महाराष्ट्रातील कृषक स्त्रियांच्या जमीनधारणेचा इतिहास तपासणे व आजचा संदर्भ जोडणे. स्त्रियांना त्यांच्या वारसाहक्काच्या जमिनीपासून वंचित करणारे घटक शोधणे. कृषक स्त्रियांच्या जमीनीमालकीचे महत्त्व अधोरेखित करणे व कृषक स्त्रियांच्या जमीन मालकीतून येणारी समानता व स्थैर्य अधोरेखित करणे. हे आजच्या काळातील ज्वलंत प्रश्न आहेत त्यामुळे जमीनधारणा आणि कृषक स्त्रिया यांच्यातील सांस्कृतिक राजकारण नेमके कसे चालते हे तपासणे गरजेचे आहे.

वारसाहक्क: जमीनधारणा व सांस्कृतिक राजकारण

Hindu Succession Act-1956 नुसार आणि Muslim Personal Law (Shariat) 1937 नुसार मुलीला वडिलांच्या संपत्तीमध्ये वारसाहक्क मिळणे मान्य केले. १९५६ च्या कायदानंतर ज्या मुलींना भाऊ नाही अशा मुलीबरोबर विवाह करण्याचे प्रमाण वाढले. कारण, या विवाहाने त्या मुलींच्या वडिलांची जमीन नवायामुलाता मिळणार होती. ;चैधरी: २००९. द्याचबरोबर या कायद्याचा जमीनदार कुटुंबावर खूप मोठा प्रभाव पडला. यातून हरियाणासारख्या राज्यांमध्ये जमीनदार कुटुंबात मुलींना जन्मच दिला जात नव्हता. यामुळे मुलींचे प्रमाण कमी झाले होते. (चैधरी: २००९)

जमीन हा शेतक-यांसाठी अतिशय प्रतिष्ठेचा मुद्दा बनलेला आहे. जमिनीच्या मालकीचा ऐतिहासिक संदर्भ घेताना बीना अंगरवाल यांनी मिताक्षरा आणि दायभाग या हिंदू वारसाहक्क पद्धतीचे विश्लेषण केले. त्यांच्यामते,

मिताक्षरामध्ये पुरुषाला संपत्तीच्या मालकीचा आणि विल्हेवाट करण्याचा पूर्णपणे अधिकार होता. परंतु, स्त्रियांना मात्र तो अधिकार अजिबात नव्हता. स्त्रिया फक्त जमिनीची काळजी घेणा-या आणि कष्ट करणा-याच राहतात. या दोन्ही पद्धतीमध्ये स्त्रियांना स्त्रीधनाच्या संकल्पनेमध्ये संपत्तीचा अधिकार दिलेला आहे. या संपत्तीचा पुढे प्रश्न असा येतो की, स्त्रीधन म्हणून मिळालेल्या संपत्तीवर स्त्रियांना किती प्रमाणात अधिकार आहे? या संपत्तीची विल्हेवाट लावता येते का? हे प्रश्न उपस्थित झालेले दिसतात.

(अगरवाल:१९९९)हिंदुस्थानातील स्त्रियांना पवित्र धर्मग्रंथांच्या माध्यमातून शिक्षणापासून व्यवस्थाबद्धरित्या दूर लोटलेले दिसते. (चक्रवर्ती: १९९९)याला धर्मशास्त्रीय आधार दिला जातो.

विवाहामध्ये मुलीला दिला जाणारा हुंडा व त्यानंतर देखील दिल्या जाणाऱ्या भेटवस्तू हाच मुलीचा तिच्या पित्याच्या संपत्तीतील वारसहक्क आहे, असे मानणे चुकीचे आहे. (बसू:२००५:२६५-६६६, मधु किश्वर यांच्यामते, मुलींनी विवाहामध्ये हुंडा न घेता त्यांनी त्यांच्या पित्याच्या स्थावर (जमीन, घर) मालमत्तेमध्ये अधिकार मागितला पाहिजे. कारण, मुलीला हुंड्यासारख्या सांस्कृतिक राजकारणामुळे वारसहक्कापासून दूर ठेवले जाते. यासाठी मुलींनी स्वतःच पुढाकार घेतला पाहिजे. भावाप्रमाणे त्यांनीही वडिलांच्या संपत्ती, जमिनीमध्ये, घरामध्ये समान अधिकार घेतला पाहिजे. त्यांनी जर हा अधिकार घेतला तरच मुलीवरती लादलेल्या सांस्कृतिक, सामाजिक व राजकीय क्रिया निष्क्रिय ठरतील. (बसू : २००५, किश्वर:२००५)

पॅट्रीशिया ओबेराय यांच्यामते, स्त्रियांना विवाहामध्ये जी संपत्ती स्त्रीधन म्हणून दिली जाते, ती संपत्ती स्त्रियांसाठी कुचकामी ठरत असते. कारण, स्त्रिया त्यांच्याबरोबर जी जंगम मालमा कन्यादानाच्या, स्त्रीधनाच्या नावाखाली आणतात या संपत्तीच्या त्या फक्त वाहक असतात (एका कुटुंबातून-दुसऱ्या कुटुंबात). त्यांना जर या जंगम मालमोपेक्षा जमिनीसारख्या स्थावर मालमोवर अधिकार मिळाला, तर कुटुंबामध्ये त्यांना एक प्रतिष्ठीत स्थान मिळू शकते. कुटुंबाच्या निर्णय प्रक्रियेत त्यांना महत्वाचे मानले जाऊ शकते. त्यामुळे हिंदू कायदाविरोधी भूमिका घेणे महत्वाचे आहे. (ओबेराय:२००२: ३४४-४५)

कायद्याने अधिकार दिल्यानंतरही बायाच स्त्रिया आपल्या पित्याच्या संपत्तीमधील अधिकार आनंदाने सोडून देतात. कारण, त्यांना त्यांच्या विवाहानंतर त्यांच्या भावाच्या डोळ्यामध्ये त्यांच्यासाठी प्रेम पहायचे असते. त्यांची ही कृती स्वतःच्या मजीने जरी असली, तरी त्या पाठीमागे

सांस्कृतिक दबाव असतो. बेपर्वा आणि लोभी बहीणच वडिलांच्या संपत्तीमध्ये हिस्सा मागू शकते. (मुजूमदार: २००३). त्यामुळे स्त्रिया बेपर्वा किंवा लोभीपणाचा धिक्का लागू नये, व स्वतःची समाजात एक सुसंस्कृत स्त्री म्हणून प्रतिमा रहावी यासाठी आपल्या संपत्तीमधील अधिकाराचा त्याग करतात. तसेच समाजातील गर्दीमध्ये स्त्रिया संपत्ती सांभाळण्यास असमर्थ आहेत. त्यांना संपत्तीचा सांभाळ करण्यासाठी पुरुषांची आवश्यकता आहे असाही पारंपारिक समज समाजात असतो, याचाही विचार करणे आवश्यक आहे.

स्त्रिया संपत्तीचा सांभाळ करताना असमर्थ कषा ठरतात हे अधोरेखित करण्यासाठी पुरुषांक व्यवस्थेतून रचनात्मक समस्या उभ्या केल्या जातात. त्यासाठी तिच्या लैंगिकतेचा, धारिक क्षमतेचा हत्यार म्हणून वापर केला जातो. हे हत्यार अप्रत्यक्षपणे स्त्रियांना संपत्तीच्या अधिकारापासून दूर ठेवते. यातील राजकीय अर्थकारण समजून घेणे देखील महत्वाचे आहे. विवाह मोडल्यानंतर, घटस्फोट झाल्यानंतर स्त्रियांना नवायाच्या जमिनीमध्ये किंवा स्थावर मालमोत अधिकार नाकारला जातो, या प्रश्नांवरही विचार करणे गरजेचे आहे. घटस्फोटित महिलेला तिचा हक्क नाकारण्यासाठी वेगवेगळ्या युक्त्या केल्या जातात. या युक्त्या करताना कुटुंब, आप्तव्यवस्था, जात यासारख्या तथाकथित सामाजिक व्यवस्था कषाप्रकारे कार्य करतात याकडेही लक्ष देणे गरजेचे वाटते.

स्त्रीवादी परिप्रेक्ष्यातील एक महत्वाचा विचारप्रवाह जमीन ही (विशेषतः वारसहक्काच्या माध्यमातून मिळणारी) कुटुंबातील सत्ताकारणासाठीचे महत्वाचे साधन आहे असे मानतो. स्त्रियांना वारसहक्कातून मिळणारी जमीन ही त्यांना कुटुंबात, जातीमध्ये पर्यायाने संपूर्ण समाजात प्रतिष्ठेचे व महत्वाचे स्थान मिळवून देऊ शकते. कारण, जमीन ही भारतीय समाजव्यवस्थेत सांस्कृतिक व राजकीयदृष्ट्या प्रतिष्ठेची मानली जाते. त्याचबरोबर जमीन ही अस्मितेचाही मुद्दा बनलेली दिसते. या अस्मितेमुळेही जमीन स्त्रियांच्या नावावर विशेषतः मुलीच्या नावावर केली जात नाही.ही अस्मिता पुरुषसत्ताक मानसिकतेबरोबरच संरचनात्मक पद्धतीने भारतीय समाजात घडलेली दिसते.

अनेक स्त्रीवादी अभ्यासकांचे लक्ष जमिनीच्या मालकीवर केंद्रित झालेले दिसते.जमिनीची मालकी ही स्त्रियांना कुटुंबात महत्वाचे स्थान मिळवून देऊ शकते. (ओबेराय:२००२, किश्वर:२००५)परंतु, आज अनेक कुटुंबात स्त्रियांच्या नावावरती जमिनी केल्या आहेत. हे करण्यापाठीमागे शासकीय करामध्ये ;पदबवउमजंगदसवलत मिळवण्यासाठी, सवलती मिळवण्यासाठी किंवा

घरदारातीस्त्राजगी संपत्ती तयार करणयासाठी स्त्रियांच्या नावावर जमिनी केल्या जातात. स्त्रियांच्या नावावर जमिनी करणयाच्या राजकीय अर्थकारणाचे विश्लेषण करणे गरजेचे आहे. जमीन नावावरती करणयाने स्त्रियांच्या दर्जामध्ये कोणताच बदल झालेला दिसत नाही. काही स्त्रीवाद्यांच्या मते, मुलींनी हुड्यापेक्षा वडिलांच्या स्थावर मालमत्तेमध्ये आपला अधिकार मागितला पाहिजे. (बसू:२००५, पारतीवाला:२००५) त्यामुळे मुली संपत्तीच्या फक्त वाहक न बनता त्या मालकही बनतील. ज्या कुटुंबात विशेषतः श्रमिक कुटुंबात स्थावर मालमत्ताच नसते अशा कुटुंबातील मुलींना हा अधिकार कसा घेता येईल? त्यामुळे या सर्वांचा चिकित्सात्मक विचार होणे गरजेचे आहे.

दक्षिण आशियामध्ये स्त्रियांचा जमिनीवरील हक्कासंदर्भात धोरणांच्या पातळीवर अलीकडेच विचार करण्यात येऊ लागला आहे. भारतामध्ये तर १९८०-८५ च्या सहाव्या पंचवार्षिक योजनेमध्ये स्त्रियांना जमिनीत हक्क असावा या संदर्भात शासनाकडून विचार करण्यात आला. नवरा-बायको अशी दोघे मिळून जमीन नावावर करावी अशी तरतूद करण्यात आली. १९९२-९७ च्या आठव्या पंचवार्षिक योजनेत स्थावर मालमत्ता संयुक्त नावावर असण्याने कोणताच फरक पडत नाही, हे लक्षात येऊन स्त्रियांचा दर्जा सुधारण्याच्या दृष्टीने दोन तरतूदी करण्यात आल्या. पहिल्या तरतूदीमध्ये वारसहक्कातील संपत्तीच्या कायद्यामध्ये बदल घडून आणावा, जेणेकरून स्त्रिया त्यांच्या वडिलांच्या संपत्तीत अधिकार मिळवतील, व त्यामुळे स्त्रियांच्या सामाजिक दर्जामध्ये सुधारणा घडून येईल. परंतु, हा बदल प्रत्यक्ष व्यवहारांच्या पातळीवर कार्यान्वित करण्याच्या दृष्टीने कोणतेच प्रयत्न झाले नाहीत. दुसरी तरतूद अशी होती की, एकट्या स्त्रियांना शासनाकडील अतिरिक्त ४० टक्के जमीन द्यायची. ही तरतूद तत्वाच्या पातळीवरती चांगली होती. परंतु, व्यवहाराच्या पातळीवर मात्र फक्त १.०४ टक्के जमिनीचे वाटप केले गेले (अगरवाल: १९९४). यामुळे शासनाच्या पातळीवरच स्त्रियांच्या जमिनीवरील हक्कासंदर्भात अनास्था निर्माण होताना दिसते. ही अनास्था शासनातील पुरुषसत्ताक मानसिकतेतून निर्माण होताना दिसते.

जमीन नावावर होण्याने कृषक स्त्रियांच्या आर्थिक स्वावलंबनाचा प्रश्न सुटेल. परंतु हा प्रश्न सुटणे हे त्यांना जमिनीवर मालकीहक्क मिळण्यातून साध्य होवू शकतो,

याची जाणीव मात्र त्यांना नसते. ही जाणीव मानसिक, सांस्कृतिक, राजकीय व आर्थिक घटकातून स्त्रियांना होवू दिली जात नाही. यावर प्रकाश टाकण्यासाठी प्रस्तुत संशोधन महत्वाचे आहे. तसेच प्रस्तुत संशोधन कृषक स्त्रियांच्या हक्क व विकासात्मक नियोजनासाठी महत्त्वपूर्ण ठरेल.

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कुशल प्रशासक स्त्री

डॉ. मंगल कुळकर्णी

प्राचार्य

छत्रपती शिवाजी कला महाविद्यालय, आसेगांव पूर्णा

प्रस्तावना :- विधात्याने निर्मिलेलीस्त्रीकोमल निर्मिती आहे. सृजनाच्या निर्मितीक्षमते बरोबरच क्षमा, करुणा, वात्सल्य, माया, सांशिकते सोबत त्याग, या सर्व गुण संपन्नतेने युक्त म्हणजेसौजन्यांची प्रतिमा असलेलीस्त्रीहोय.

या अदृश्य स्वरूपाचे देणे लाभूनही स्वत्वाच्या लढाईसाठी पूर्वीही व आताहीतोंड द्यावे लागतेच. समाजापासूनकोसो दूर असलेल्या स्त्रीयांमध्ये स्वत्वाची जाणीवच नव्हती.पण ११ व्या शतकाकडे लक्षकेंद्रितकेल्यास स्त्रीयांनी स्वतः बरोबर इतरांनाहीसंरक्षण दिले.मुक्ताबाईने भावंडांचा सांभाळ केला, महंदंवेने प्रेरकगीतगाऊन व रचून आद्य कवयत्रीचा मान मिळवला.प्रतिकूल परिस्थितीत शिवबाच्या मनामध्ये स्वराज्याचीसंकल्पना पेरणारी जीजाऊ, स्वामी विवेकानंद नेहमी म्हणत असत, माझ्या बौध्दिक विकासासाठी मी माझ्या आईचा ऋणी आहे. झाशीची राणी लक्ष्मीबाई अल्प जीवन जगली, पण कर्तृत्वाने अजरामर झाली.निरक्षर बहिणाबाई, जनाबाई नेतर निरंतर अर्थपूर्ण ओव्या गायल्या.अहिल्याबाई होळकरांनी पतीला व मुलाला सांभाळून राज्य कारभार केला, अनाथांची आई मदरतेरेसा, अशी कितीतरी उदा. देऊनस्त्री सामर्थ्य प्रगटकरता येईल !

पण ह्या सामर्थ्याच्या निखान्यावर राख जमली.हाहीकाळ संपला. अन् मनात विझत असलेला निखारा स्वबळानेच पुन्हा पेटला, तो सावित्रीबाई फुले यांनी प्रतिकूल परिस्थितीवर मात करून ज्योतीबांच्या पाठबळाने धुमसणाऱ्या निखान्यातून परत ज्ञानाची ज्योत पेटतीकेली. अन् ह्याच ज्योतीने घरा-घरात जाऊनस्त्री मनातील अंतर्मूखतेला प्रकाशित केले.सोबतच अंतर्मूखतेकडे लक्ष देण्यास प्रवृत्त हीकेले.अन् ह्या कारणांनीचस्त्री नेही आपलीकुस बदलली आहे.ती उंच झेप घेतेच. डॉ.आनंदीबाई जोशी पहिली महिला परदेशी डॉ.म्हणून उच्च शिक्षण घेणा-या, भारताची तडफणारी तलवार म्हणजे पंतप्रधान इंदिराजीहोत. माजी राष्ट्रपती प्रतिभाताई पाटील म्हणजे आपल्या समस्तासाठी मानाचा शिरपेच आहे.

ह्या साऱ्या वीरांगनां कडे पाहतांना पूर्वीच्या रचनेतील परिवर्तनाचा बदल लक्षात येतो.पण त्यातही मोठा वर्ग परिवर्तनाच्या विचारांपासून अलिप्त दिसतो.बांधीलकी आहे.तर निश्चित दिशा दिसत नाही.स्त्री च्या अज्ञानी मुक मनाला इच्छा व कलेचं अंग असूनही त्यांना बोलल्या करता आल्या नाहीत.कारण डॉ.बाबासाहेब आंबेडकरांच्या हिंदूकोड बिलाची कुणी दखल घेतली नसल्याचेस्पष्टहोते.

स्त्री शिक्षणाने परिवर्तन विचारांमध्ये झालं पण विचारांच्या परिवर्तनाची दिशा सर्वांनी स्विकारली नाही. महिलासंघटना, मदतकेंद्र, सुरक्षितताकक्ष, सक्रियतेने पुढे आले, पण वास्तवात पाहिल्यास महिलांनाकामाच्या ठिकाणी कितपत न्याय मिळतो. तिचे आरोग्य, शिक्षणाचीसंधी, कुटुंबातील एकसदस्य म्हणून निर्णयाचे स्वातंत्र्य मोकळ्या मनाने विचार मांडण्याचे स्वातंत्र्य कितपत देण्यात येते.हासारा दिखावा आहे.

देश प्रगत हवा असेलतर, समाज स्वास्थ्य टिकवायचे असेलतरसमाजाने आपली मानसिकता बदलायला पाहिजे.स्त्री व कुटुंबाची जवळीकता निसर्गानेच ठरवली आहे.

संवेदनक्षमता, भावूकता व निसर्गतः मिळालेल्या प्रत्येकगुणांचा वापर करून तीने सर्वत्रच आपली छाप मारली आहे.

मला घडवण्यात, माझ्या अंगिक दोषाची मला पुसटशी जाणीवही होऊ न देता, अनंत अडचणींनातोंड देत मला सक्षमपणे पाहण्यात यश मिळवणा-या माझ्या आईचा वाटा सिंहाचा आहे.त्याचं मूल्यहीकरता येणार नाही.म्हणून घरा-घरातील आई हीचकुशल प्रशासक आहे असे थॉमस एडिसिन म्हणतात.तरी पण तिच्या कडे पाहतांनासाशंकतेनेच पाहिल्या जाते.चौकसपूर्णतेचागुण तिच्या मध्ये असूनही नकारात्मकतेचा दृष्टीकोणच तिच्या वाटेला येतो. एकस्त्री असूनती आपल्या पुढे व आपण मात्र मागे-मागे, तिच्या हाताखालीकाम करावे लागेलही आपसुकपणे आलेली अपराधीत्वाची भावना, शिवाय तिच्या कार्यकौशल्यानुसार मिळालेल्या पदोन्नतीवरही वीट ठेवली जातात. अशी अनेकानेक उदा. ने आपण पाहतो पण त्यातूनही

A Strong women stand up for herself and stronger women stand up for everybody else.

ही उक्ती प्रत्यक्षात आणणा-या संरक्षण मंत्री मा.सुषमा स्वराज.तर अवनी चतुर्वेदीने खुल्या आसमंतात भरारी घेण्याचे धाडसही दाखवले.विशिष्ट वर्गामध्येचहा बदल घडून येत असल्याचे दिसते.हा आनंद आहे.पण कांही समाज घटक सद्य स्थितीतही मोठ्या प्रमाणात परिवर्तनाच्या प्रक्रियेत उपेक्षित आहे. दुर्लक्षित महिलेची विधानं ऐकून लक्षात येतंते ह्या घटकांतीलसमाजाची सामाजिक मनःस्थिती बदलून स्त्रीयांनास्थैर्य देण्याची. यांचा पुरुष वर्ग स्त्रियांना कधीसमजून घेणार !डोंगरद-यातूनकाट्याचे भारे आणून अंग मेहनततर आहेच, शिवाय घरातील देखभालीचे कामकरण्यास नकार देता येत नाही. कुणीतरीकामाला हातभार लावावा ही अपेक्षा रास्तच, पण त्याचीही पूर्तताहोत नाही.परत

तिच्या व्यथेला किंमत शून्यच. कर्तव्य पार पाडण्यासाठी ती तत्पर आहे, पण कर्तव्य व सेवा ह्या एकाच नाण्याच्या दोन बाजू आहेत.

संकुचिततेने स्त्रीयांकडे पाहण्याचा दृष्टीकोणतर नेहमीच अनुभवास येतो. स्त्री शिक्षणहक्ककायदा, स्त्रीसंरक्षणकायदा, याचा उपेक्षित वर्गास काय फायदा ! लिंग भेदावर आधारित अत्याचारतर आहेतच !

हीच स्त्री संसाराला हातभार म्हणून छोट्या-छोट्या उद्योगातून जसे बचतगट, गृहउद्योग, भी.सी योजना व तिला झेपेल त्या प्रमाणात कर्ज घेऊन सक्षमतेने आर्थिक बळ साठवते. पण ही बाजू भक्कम दिसताच निरनिराळ्या आरोपांचा वर्षावही तिच्यावर होतोच. शिवाय भरारी घेण्याआधीच पंखही छाटले जाण्याचा प्रयत्न होतोच!

श्रमाचं ओझं कमी व्हावं म्हणून जात्यावर ओवी गीत गात दळण -दळणारी श्रमीका. रस्त्यावर रेंतीचे टोपले उचलतांना रडणा-या पोराच्या हातात भाकरीचा तुकडा देऊन नवऱ्याला कामामध्ये साथ देणारी कामसुस्त्री आपल्याला दिसते. तर धावत्या काळा बरोबर अर्थार्जनासाठी वेळेचं बंधन स्विकारून स्वतःला चौकटीत सामावून कधीकंडक्टर म्हणूनतर कधी ऑटोरिक्षा चालवून कर्तव्य पार पाडतांनाहार न मानणारी वाहक स्त्री आपण पाहतो.

ह्या साऱ्या स्त्री मनाचे प्रतिनिधीत्व करणा-या स्त्रीकडे पाहिल्यास लक्षात येते संवेदना, सहानुभूती, वात्सल्य, संयम, त्यागाची मूर्तीमंत प्रतिमा म्हणजे स्त्री होय.

निष्कर्ष :-

- कर्तव्य म्हणून काम करण्यापेक्षा आपण सक्षम आहोत हे सिद्ध करण्यासाठीच आपल्यासाठी हे आव्हान आहे. अशा विचाराने प्रेरित होऊन कामकेल्यास जबाबदारीचे ओझे कमी वाटते.
- मला स्वतःला काय करावयाचे आहे, हे स्वतःच ठरवले पाहिजे. हा फार मोठा भाग स्विकारल्यास असमानता दूर होईल.
- स्वतःकडे न्युनगंडात्मक दृष्टीने न पाहता विरोधक आपल्यासाठी आव्हान आहे, असे समजून कामकेल्यास कामाचा थकवा न जानवता स्वबळावर काम पूर्णत्वास नेल्याचा आनंद होईल !
- स्त्रीयांना समजून घेतल्यास अधिक बळाने समाज पुढे जाईल. ती सक्षम होण्याकडेच सर्वांनीच लक्ष द्यावे.
- कौशल्यपूर्ण काम करण्यास शारीरिक बळ न लागता युक्तीनेच काम करण्यास ती स्वयंसिद्ध आहे. असा विश्वास तिच्या प्रति असावा.
- स्त्रीयांनीही स्वतःकडे अंतर्मुख होऊन पाहिल्यास स्वतःचा अभ्यास होईल.

संदर्भग्रंथ

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११ व्या शतक आणि महिला

डॉ.आशा मिरगे

M.B.B.S.,D.G.O.,L.L.B.,

माजी राज्य महिला आयोग सदस्य,महाराष्ट्र

महिलांसाठी महिलांच्या विषयावर Conference भरवावी लागते Centers चालवावे लागतात. ह्याचे मुख्य कारण की ह्या एकविसाव्या शतकातही महिलांवर गर्भापासून -सरणापर्यंत अत्याचार होतच आहेत.

असे नाही की बदल झाला नाही. महिला बाहेर निघाली, पुरुषांच्या खांद्याला खांदा लावून प्रत्येक क्षेत्रात आपला ठसा उमटवत आहे. परंतु त्याचे प्रमाण अजुनही पाहिजे तसे नाही. म्हणजे आपण बदलतोय पण त्याचा वेग थोडा कमी आहे. असे मला वाटते. वेग कमी असल्याचे कारण महिलांचे स्वतः बदलल्याच्या कायद्याचे अज्ञान ! तसेच तिचे अजुनही आर्थिकदृष्ट्या Comparitively Weak असणे.

आमच्यावर होणाऱ्या अत्याचाराबद्दल थोडेसे

मी फक्त गर्भापासून सरणापर्यंत होणाऱ्या अत्याचारांची यादी आपणासमोर ठेवणार आहे. तसेच त्यांचे निर्मूलन करण्यासाठी शासनाने केलेल्या कायद्यांची नांवे सुध्दा सांगेन.

अ.क्र.	अत्याचार	कायदा
१)	स्त्री-भूण-हत्या	PCPNDT कायदा १९९४
२)	लैंगिक असमानता (Gender Inequility)	सासर, माहेर, घर, बाहेर अशा सर्व ठिकाणी हे होते. पण अजुन कोणता कायदा नाही.
३)	चिडीमारी (Eye-Teasing, Taunting)	प्रत्येक जिल्ह्यात चिडीमारी पथकाची स्थापना, दामिनी पथकांची स्थापना झाली. Run by Police Dept.
४)	हुंडापध्दती/ हुंडाबळी Dowery/ Dowery Death	हुंडा प्रतिबंधक कायदा, हुंडाबळी साठी ₹ IPC ₹ ३०४ B

अ.क्र.	अत्याचार	कायदा
५)	कौटुंबिक हिंसाचार (Domestic Violence)	४९८ A - कौटुंबिक हिंसाचार प्रतिबंधक कायदा २००५ DVA ₹ २००५ - खावटी Maintenance १२५ I.P.C.
६)	ज्येष्ठ नागरिक असलेल्या महिलांवर होणारे अत्याचार त्यांचा Neglegence	Senior Citizenड्स Act - २०१३

७)	लैंगिक अत्याचार, विनयभंग	३५४, ३७६, POCSO Act
८)	कामाच्या ठिकाणी लैंगिक अत्याचार	I.C.C. Act २०१६
९)	वारसाहक्क कायदा	-

आता हे अत्याचार तरी आमच्यावरच का होतात ? पुरुषांवर का नाही ? तर त्याचेही प्रमुख कारण, खरे तर बहुतांश महिलांचे आर्थिक परावलंबन होय.

आणि म्हणूनच जगभर आपल्यावर होणाऱ्या आर्थिक अत्याचाराबद्दल मी जरा विस्ताराने बोलणार, महिलांबद्दल समाजात दोन गैरसमज आहेत. एक म्हणजे आपल्याला सोने, पैसा वगैरे मालमत्ता सुरक्षित ठेवता येत नाही आणि दुसरे म्हणजे आपल्याला आर्थिक नियोजन जमत नाही.

गंमत म्हणजे आपणा महिलांनाही असेच वाटते, उदा. नवीन लग्न झालेली मुलगी आपला नवीन नवीन संसार मांडणेसाठी स्वतःच्या, नवऱ्याच्या नोकरीच्या ठिकाणी येते तेव्हा सर्व सोने आईजवळ किंवा सासूजवळ ठेवते. सुरक्षा साठी अन मग सही-सहामाशी गावाला जाते. तेव्हाच घालते, अरे का ? तुझी आई - सासू काय सुमो पहेलवान आहेत. त्यांना जमते ते तुला का नाही जमत ? खरे तर आजकाल लॉकरची व्यवस्था प्रत्येकच ठिकाणी आहे.

हिच गोष्ट आर्थिक नियोजनाची, गुंतवणुकीची कितीतरी पुरुष गुंतवणूक करतांना फसले म्हणून, नियोजन जमले नाही म्हणून, आर्थिकरित्या सपशेल तोंडावर पडतात. पण त्यांची चर्चा होत नाही. पण एखादी महिला अशा पध्दतीने नागवल्या गेली किंवा नापास झाली तर मात्र त्याची चर्चा, महिलांना कुठे काय कळतं ? ह्या वाक्यापासूनच सुरु होते.

ह्या दोन्ही गोष्टींमुळे महिलांचा आत्मविश्वास कमी होतो. जाऊ दे बापा कुठे नांदी लागता ? आपल्याला ते जमेल कीनाही ? असे असंख्य वायफळ प्रश्न तिला पडतात. अन तिचा आत्मविश्वास कमी होतो. ती आर्थिक जबाबदारी घेऊच पाहत नाही. अन आपसूक आर्थिक गुलामगिरी सुध्दा स्वीकारते.

आर्थिक गुलामगिरी म्हणजे काय ? तर आर्थिकरित्या स्वावलंबी असलेल्या महीला सुध्दा घाम गाळून कमावलेला, स्वतःचे कष्टाचा पैसा सुध्दा, नकारात्मकतेमुळे, आत्मविश्वासाच्या कमतरतेमुळे, पिता, भ्राता, पती, पुत्र, सहकारी, मित्र अशा त्यांच्या भोवताली असणाऱ्या पुरुषांच्या हातात सोपवतात व मोकळ्या

होतात. बहुतांश वेळी तोच त्यांना फसवतो. कमावत्या स्त्रियांना स्वतःचे कमाईचा एक धेला सुध्दा स्वतःच्या मर्जीनं किंवा स्वतःवर खर्च करण्याचे स्वातंत्र्य नाही. चुकून एखादीने केल्यास कुटूंबातील वातावरण, इतके टोकाचे खराब होते की भीक नको पण कुत्रा आवर असेच तिला म्हणावेसे वाटते. ती पुन्हा गुलामगिरी पसंत करते.

ती एकदा दोन पावले मागे सरकली की, तिचे शोषण करणे अत्यंत सोपे जाते. महिलांचे असे शोषण चारही परिस्थितीत होते म्हणजे माहेरी माता, पिता असतांना, माता-पिता नसतांना, सासरी पती असतांना आणि तो गेल्यावर, मी समाजात काम करत असतांना, मुख्यता आर्थिकदृष्ट्या दुर्बल असणाऱ्या कुटूंबामध्ये मुलगी शिकून सवरून नोकरीवर लागली की तिचे लग्न होण्यास जो वेळ लागतो बरेचदा, तिच्या कमाईची कुटूंबाला, लहान बहिण-भावंडांचे भविष्य सुरक्षित करण्यासाठी गरजेची असते म्हणून होतो. असे पाहिले आहे. काही ठिकाणी तर तिचे लग्न होऊ नये, म्हणून प्रयत्न करणारे पिता, भ्राताच नव्हे तर माता सुध्दा पाहिलेल्या आहेत. वडील नसलेल्या घरांमध्ये तर अशी जबाबदारी मुली घेतांना दिसतात. पण त्यांचे भ्राता मात्र स्वतःची जबाबदारी न ओळखता तिच्या पैशांवर मजा मारतांना दिसतात. तिचा पैसा घेतल्यावर तो बुडवितांना त्यांना काहीही गैर वाटत नाही.

कमावती महिला लग्न करून सासरी गेल्यावर नवरोबाच्या काही जबाबदाऱ्या असतात. जसे, आजारी माता-पिता, बहिणीचे लग्न, भावांचे शिक्षण, कुटूंबावरील कर्ज इत्यादी ह्या सर्व जबाबदाऱ्या अर्धांगीनी बनून तिला पार पाडाव्या लागतात. आला, गेला, पै पाहूणा, अहेर तसेच अन्य सामाजिक समारंभातही आर्थिक योगदान द्यावेच लागते. वरून तुला आम्ही नोकरी करण्यास स्वातंत्र्य दिले असे उपकारचं ओझही महिलेवर टाकतात. ह्या सगळ्यांचे Out-put काय

तर स्वतः कमावलेली एक पै सुध्दा सदर महिला, स्वतःसाठी, ना स्वतःच्या मर्जीने खर्च करू शकत, बचत, गुंतवणूकीची तर गोष्टच दूर ! महिलेच्या जीवनाचे शेवटची Phase म्हणजे नवऱ्याच्या मृत्यूनंतर शेवटी येणारे आयुष्य !!!

कायदा काहीही म्हणजे पण पती निधनानंतर सर्व मालमत्ता हक्क Direct पुत्राकडे जातात. अन ज्या घरात महिला राणी म्हणून जगली, तिथेच तिला नोकराणी म्हणून जगण्याची पाळी येते. तिचे Emotions तिचे आरोग्य, तिचे पालनपोषण ह्यासाठी लागणारा वेळ अन पैसा कुणीही खर्च करायला तयार नाही. सून नोकरीवाली असेल तर घरातच अशी महिला आया बनते, तर तीची सून गृहीणी असेल तर ती घरातले फर्निचर बनून राहते. तिला कसलेही हक्क, आवाज नसतो.

आता ह्या सगळ्या परिस्थितीवर उपाय काय ? तर प्रत्येक महिलेला स्वतःचे आर्थिक हक्कांचे ज्ञान असणे, प्रत्येक महिलेला वारसा हक्काने दोन्हीकडे सासरी व माहेरी जे हक्क आहेत

त्यासाठी कायदे केलेले आहेत. परंतु त्याची अंमलबजावणी मात्र होतांना दिसत नाही. १९९४ च्या माननीय शरदचंद्रजी पवार मुख्यमंत्री असतांना केलेल्या कायदानूसार प्रत्येक मुलीचा तिच्या वडिलांचे संपत्तीत समान वाटा असतो. म्हणजे शेती, घर, प्लॉट, फॅक्टरी, ह्या सर्वांमध्ये भावा इतकाच वाटा!! परंतु भावा-भावांची हिस्सेवाटी होत असतांना बहिणींना बोलवायचे, अन साडी-चोळीचा हवाला देऊन, तिच्याकडून स्वखुशीने हिस्सा सोडल्याची सही घ्यायची. असे सर्रास होतांना दिसते. मोबदल्यात, बहिणींना काहीही द्यायचे नाही असा शिरस्ताच आहे. मुख्य म्हणजे बहुतांश वेळी, त्यानंतर तिच्याकडे दुकूनही पाहायचे नाही अशीच मानसिकता आहे. अर्थात ह्याला अपवादही आहेतच !!

लग्न झाल्यानंतर घर दोघांचे. सात-बारावर दोघांचे नांव हेही फक्त कागदोपत्रीच आहे. ह्याचा आग्रह धरणाऱ्या महिलेला किंवा तिला न सांगता विकले म्हणून खरेदी-विक्रीवर हरकत घेणाऱ्या महिलेला समाजात नावे ठेवली जातात. पती निधनानंतर त्याच्या वडिलोपार्जित इस्टेटीवरील वारसाहक्क आपोआपच महिलेकडे येतो. म्हणजेच त्याचे विधवेकडे. पण आपल्या समाजात अशा विधवा महिलांची परिस्थिती अत्यंत दयनीय असल्याचे बरेच ठिकाणी दिसून येते. तिला तिच्या मुलांसहित घराबाहेर हाकलणे, तिच्याशी संबंध तोडणे, तिच्या अज्ञान मुलांचे संगोपन, शिक्षण ह्याची जबाबदारी न घेणे हाही शिरस्ताच !! विधवा महिलेने वारसा हक्काने येणाऱ्या संपत्तीवर मालकी हक्क दाखविण्याचा प्रयत्न केलाच तर तिची बदनामी करण्यात येते. तिच्या चारित्र्यावर शिंतेडे उडविण्यासही समाज मागे-पुढे पाहत नाही.

रिता महिलांवरचे अत्याचार कमी करायचे असतील तर महिलांचे तसेच आपल्या मुला-मुलींचे Programming करणे जरूरी आहे. कारण आमच्या पिढीचे Programming च गलत झाले म्हणून सध्याची परिस्थिती ओढवलेली आहे. आता Right to spend, who earns that money असा अलिखित कायदा घरांघरांतून पाळते गेला पाहीजे. ह्या बरोबरच सामाजिक मानसिकता बदलणे आवश्यक आहे. आर्थिकदृष्ट्या सक्षम होणे जरूरी आहे. त्यासाठी आपल्या स्वतःच्या पायावर शिक्षण घेऊन अर्थाजन करणे तर गरजेचे आहेच, परंतु आपले आर्थिक हक्क समजून घेणे अत्यावश्यक आहे.

जसे वडिलांच्या इस्टेटीतील वारसाहक्क पती निधनानंतर सासऱ्यांच्या इस्टेटीतील वारसाहक्क तसेच पती जिवंत असेपर्यंत त्याची मिळकत, स्थावर, घर, शेती ह्यावरील समानहक्क नुसते असणे नाही तर उपभोगणे अत्यावश्यक आहे.

मैत्रीणींनो, मी जाता-जाता सांगेल आता रडायचे नाही. लढायचे ! बाबा आमटे म्हणतात तसे,

शुंखला असु दे पाई, मी गतीचे गीत गाई !

दुःख सोसण्यास आता, आसवांना वेळ नाही !!



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आंबेडकरी कविता म्हणजे डॉ. बाबासाहेब आंबेडकर यांच्या जीवनकार्यातून व विचारांतून निर्माण झालेली कविता होय. आंबेडकरांनी दिलेल्या मूल्यविचारावर अधिष्ठित अशी काव्यप्रतिभा त्यातून ध्वनित होते. ही कविता अन्यायाच्या सर्वकष व्यवस्थेला नाकारून सामाजिक न्यायाचा आग्रह धरणारी आहे. 'मी' चे 'आम्ही' हे रूप या कवितेचा सृजनस्त्रोत आहे. समष्टीच्या उत्थानाचा विचार प्रतिपादन करणारी आंबेडकरी विचारधारा या कवितेला जगण्याची एक दृष्टी देते. या पार्श्वभूमीवर या कवितेचा लिंगभाव दृष्टीकोनातून वेध घेण्याचा प्रयत्न केला आहे.

लिंगभाव ही अलीकडच्या काळात प्रामुख्याने चर्चितल्या जाणारी संकल्पना आहे. स्त्री-पुरुषांमधील भेद हा निसर्ग निर्मित नसून समाज आणि संस्कृतीच्या आधारे घडवल्या जातो. ज्यासतून पुढे पुरुषांचे आधिपत्य व वर्चस्व तसेच स्त्रियांचे दुय्यमत्व समाजात सर्वव्यापी रूपात व्यक्त होते.^१ अलीकडे लिंगभाव दृष्टीने साहित्याची चर्चा ही करण्यात येते. प्रस्तुत शोधनिबंधात यादृष्टीने विचार केला आहे.

१९७५ ते २००० या कालखंडात आंबेडकरी कविता मोठ्याप्रमाणात लिहिल्या गेलेली आहे. यामध्ये बाबुराव बागूल, नामदेव ढसाळ, दया पवार, केशव मेश्राम, वामन निंबाळकर, त्र्यंबक सपकाळे, यशवंत मनोहर, प्रल्हाद चेंदवणकर, ज. वि. पवार, अर्जुन डांगळे, प्रकाश जाधव, राम दुर्तोडे, भीमसेन देठे, मनोहर वाकोडे, अरुण काळे, लोकनाथ यशवंत, प्रभाकर गंभीर, सुगंधा शेंडे, हिरा बनसोडे, कुसुम गांगुर्डे, आशा थोरात, उषा अंभोरे, सुरेखा भगत, ज्योती लांजेवार, पुष्पा कांबळे, आशालता कांबळे, मलिमा अमरशेख, प्रजा लोखंडे, नंदा तायवाडे इ. कवींनी लेखन केले आहे.

डॉ. बाबासाहेब आंबेडकर यांनी Caste in India, Aannihilation of Caste यांसारख्या ग्रंथांमधून स्त्रियांच्या प्रश्नांची अतिशय मूलगामी मांडणी केली आहे. तर स्त्रियांची दुरवस्था सुधारण्यासाठी त्यांनी पुढे हिंदू कोडबीलाची मांडणी केली. संसदेत हिंदू कोड बिल पारित न होऊ शकले नाही. ही गोष्ट देशाला स्वातंत्र्य मिळाल्यानंतरही स्त्रिया स्वातंत्र्य न मिळाल्याचे सूचन देते या संदर्भात डॉ. बाबासाहेब आंबेडकर यांनी म्हटले आहे की, "No law passed by the Indian Legislature in the past or likely to be passed in the future can be compared to it (Hindu Code) in point of its significance. To leave inequality between class and class, between sex and sex which is the soul of Hindu society, untouched and to go on passing legislation relation to economic problems is to make a farce of our Constitution and to build a palace on a dung heap. This is the significance I attached to the Hindu Code."^२ हिंदू कोडबिलाच्या माध्यमातून डॉ. आंबेडकर यांची स्त्रियांच्या उत्कर्षाबाबत भूमिका स्पष्ट होण्यास मदत होते.

आंबेडकरी कवितेचे प्रेरणास्थान डॉ. आंबेडकर असल्याने त्यांचे स्त्री विषयक चिंतन देखील या कवितेच्या महत्वाचे ठरते. माणूसपणाच्या आधारावर स्त्रियांच्या अस्तित्वाची अभिव्यक्ती होऊ देण्यासाठी लिंगभेदावर आधारित भेदभाव होऊ नये, याबाबतीत बाबासाहेब आग्रही होते. पण असे असताना त्यांना स्त्री आणि पुरुष यांच्यातील सहअस्तित्त्व अपेक्षित होते कुणा एकावर कुणाचे वर्चस्व असे त्यात नव्हते.

प्रस्थापित व्यवस्थेवर आसूड ओढताना आंबेडकरी कवितेत पुरुषांनी लिहिलेली कविता स्त्रियांना मिळणाऱ्या भेदभावपूर्ण मागणीचा प्रश्नदेखील उच्चारतात. या कवींकडून आपले स्त्रीविषयक वर्तन परिवर्तनादी विचारांच्या पार्श्वभूमीवर कवितेत मांडल्या जाते. यादृष्टीने या कवितांमधील आईशी, बहिणीशी, प्रेयसीशी किंवा कुठल्याही नात्यात नसणाऱ्या पण सामाजिक बांधिलकीतून पिडीत स्त्रीशी होणारा संवाद महत्त्वपूर्ण आहे. या कवितांमधून भेदातीत जगण्याचा आपण कसा पुरस्कार करतो, हे दर्शविण्यात येते.

आंबेडकरी स्त्रीची कविता स्वानुभवाचे अनेक पदरी वास्तव मांडतात. भारतातील स्त्रीचे दुःखाची तीव्रता ही कशी बदलते, त्यामध्ये विभिन्नत्व कसे आहे, याची अनेक रूपे या कवितेतून व्यक्त होतात. स्त्रियांना पुरुषप्रधान व्यवस्थेत अन्यायाला बळी पडावे लागते. मात्र जातीनुसार त्यांच्यावरील अन्यायाचे प्रमाण बदलते. शिवाय स्त्रियांचे अग्रक्रमाचे प्रश्न देखील बदलतात. त्यातून त्यांच्या भूमिका देखील बदलतात. याचे भान आंबेडकरी कवयित्रींनी कविता प्रकर्षाने देते. भारतातील पुरुषप्रधानता ही जातीशी निगडित आहे. त्यामुळे वर्ण जसा जसा वरचा होतो. तसा तसा त्या वर्णातील पुरुषांची मक्तेदारी निम्न वर्णातील स्त्रियांवर प्रस्थापित करणाऱ्या मनुस्मृती नियमांचा अदृश्य अनुनय भारतीय समाजात सुरू आहे, याचे भीषण वास्तव या कवितांमधून पुढे येते. हिरा बनसोडे आपल्या कवितेत उच्चजातीय सखील उद्देशून जो प्रश्न करतात तो या दृष्टीने महत्त्वपूर्ण आहे.

जातीआधारित सामाजिक संरचनेने निम्न समजल्या गेलेल्या समाजातील स्त्रियांच्या वाटल्या जे घृणास्पद जीवन दिले. त्याची ब्राह्मणी पुरुषकेंद्री सत्ताकारणाला या कवितेतून दृश्यमान केल्या जाते. तसेचकुटुंबा अंतर्गत देखील येणाऱ्या पुरुषप्रधान भेदभावाचे अनुभव व्यक्त केल्या जातात. दुहेरी शोषणाचे ही रूपे या कवयित्री मांडतात. स्त्री म्हणून समाजात झालेल्या घडणीतून तिचे व्यक्तित्व जातवर्गीय संदर्भात ज्या अनुभवांना सामोरे जाते. त्याची प्रत्ययकारी रूपे त्यांच्या कवितेतून उमटतात. बाबासाहेब आंबेडकर यांनी स्त्रियांविषयी व्यक्त केलेला समतेचा अधिकार प्रत्यक्ष व्यवहार यावा. प्रस्थापित व्यवस्थेच्या विरोधात मोर्चात आंदोलनात सोबत लढताना सहाकाऱ्याकडून भेदातीत वागणूक मिळावी. निदान त्याची चिन्हे सापडावी, ही या कवितांमधील अपेक्षा आहे. त्याची पूर्ती हा प्रश्न आहे. या दृष्टीने सुगंधा शेंडे, हिरा

बनसोडे, कुसुमा गांगुर्डे, आशा थोरात, उषा अंभोरे, सुरेखा भगत, ज्योती लांजेवार, पुष्पा कांबडे, आशालता कांबळे, मालिका अमरशेख, प्रज्ञा लोखंडे, नंदा तायवाडे यांसारख्या कवयित्रींचे लेखन लक्षणीय आहे.

२१ मे १९९५ रोजी महिला जनपरिषद, महाराष्ट्र आणि जॉईंट विमेन्स प्रोग्राम, नवी दिल्ली यांच्या संयुक्त विद्यमाने महाराष्ट्रात सर्वप्रथम दलित महिला संघटना, महाराष्ट्राचे पहिले संमेलन पार पडले. या महाराष्ट्रातील आंबेडकरी कवयित्री देखील सहभागी होत्या. आयोजित केलेल्या चर्चेचा वृत्तांत व निबंध या अहवालपर लेखनात त्यांचे मनोगत आलेले आहेत. यामध्ये दलित स्त्रियांचे सुरु असणाऱ्या ब्राह्मणीकरणावर चर्चा घडली. दलित स्त्रियांविरुद्ध घडणारी हिंसा आणि त्यांचे होणारे शोषण यावर मांडणी करण्यात आली. भटक्या विमुक्त, परित्यक्ता स्त्रियांचे प्रश्नांची मांडणी करण्यात आली. 'कार्यकर्ती म्हणून वावरणाऱ्या दलित स्त्रियांकडे घरी-दारी संशयग्रस्त नजरेने पाहिले जाते. मुलांकडे, संसाराकडे दुर्लक्ष करून पैशाची व वेळेची बरबादी करते आहे असा तिच्याविषयीचा समज निर्माण होतो. पतीच्या कर्जाविरुद्ध चळवळीत काम करणे अशक्यच. पण एखाची स्त्री आवड म्हणून या क्षेत्रात वावरत असेल व चळवळीत पुरुष म्हणून कार्यकर्ते असतील तर मिच्या नवऱ्याच्या मनात संशय खदखदू लागतो. मग रोज भांडण-तंडण सुरु होते. त्यात नवरा दारूबाज असेल तर विचारूच नका. चळवळीचे कार्यही तिला नीट करता येत नाही आणि संसारातही मन रमत नाही अशा स्थितीत तिचे मानसिक शोषण सुरु राहते.'^१ आंबेडकरी कवितेतील महत्त्वाच्या कवयित्री ज्योती लांजेवार यांचे हे मत आहे.

कुठलेही तत्त्व / विचार आणि व्यक्तीचे वर्तन यात तफावत असते. तत्त्व / विचार हा जसाच तसा असतो, मात्र व्यक्ती ही सुटी असत नाही तर तिच्यावर पूर्व संस्कार आणि नेणीवेचे ओझे असते. असे असले तरी निदान चुकीचे वर्तन सोडून बदलाच्या दिशेने आपण निघाले पाहिजे. ही अपेक्षा आंबेडकरी कवयित्री आपल्या पुरुष सहकार्यांकडून करतात. वाळूचा प्रियकर ही मालिका अमरशेख यांची प्रतिमा आणि कविता जी खंत व्यक्त करते, ती यादृष्टीने बोलकी आहे.

बाबासाहेबांनी आनिष्ट चालीरीती सोडून विज्ञानवादी दृष्टीने जीवन उभे करण्याचे आव्हान आपल्या भाषणांमधून स्त्रियांना केलेले आहे. आंबेडकरी कवयित्री या दृष्टीने अंधश्रद्धा रूढी, संकेत नाकारतात. तसेच इतर समुहातील स्त्रियांशी सख्य जोडताना त्यांच्यात प्रबोधनाचे विचार देखील घेऊन जातात. दलित स्त्री म्हणून वाटचाला येणाऱ्या पुरुषांकडून येणारे अनुभव देखील त्यांच्या कवितातून येतात. ते सर्व मांडण्याचे धाडस या कवयित्रींमध्ये आंबेडकरी विचारदृष्टीमुळे निर्माण झाले. पारंपारिक स्त्रियांची कविता नवऱ्याच्या दास्यात धन्यता मानणारी होती. त्याच्या भोवती वेल बनून कुठणारी होती. पुरुष व्यवस्थेने 'स्त्री' म्हणून दिलेले चरित्र अभिव्यक्त करित होती. अशा वेळी आंबेडकरी कवयित्रींची कविता मात्र जीवनाचा माणूस अपेक्षित असणारा आशय व्यक्त करते. यातूनच हिरा बनसोडे यांची कविता संस्कृतीवर फिर्याद व्यक्त करते. त्या म्हणतात,

ही माझी फिर्याद / आमच्या कर्मठ संस्कृतीवर आहे

जिने आम्हाला बंद कोठडीत बंद केले आहे / जिथे आम्हाला बहिष्कृत आयुष्याचे दान आहे

जिथला वारा आम्हाला परक्यासारखा वागवितो / जिथला पाऊस आम्हाला दुष्काळच देतो.

जिथले पाणी आमच्याशी मृगजळाचा / जीवघेणा खेळ खेळते
क्रांतीची बिजली पेरली आहे / प्रत्येक पायाळ हदयात
ही लढाई अटळ आहे. अटळ आहे.

एक स्त्री म्हणून आणि दलित स्त्री म्हणून जीवनाचा अनुभव घेताना वाटचाला येणाऱ्या अस्तित्वाचे अवमूल्यन किती भयंकर स्वरूपाचे आहे, याची तीव्रतम जाणीव या ओळींमधून व्यक्त होते. म्हणूनच कवयित्री फिर्याद करते. तिला ही फिर्याद करण्यामागे असणारे बळ हे आंबेडकरांमुळे प्राप्त झालेल्या प्रज्ञेचे आहे.

संस्कृतीच्या नावाखाली स्त्रियांचे आयुष्य बंदिस्त करण्यासाठी विविध कृत्या करण्यात आल्या. त्यातून स्त्रियांसाठी राहणीमान, वर्तनविषयक नियम प्रचलित झाले. स्त्रियांची आभूषणे-अलंकार यात सौंदर्य म्हणूनच भाग काही अंशी असला तरी बऱ्याच आभूषणांमधून पुरुषवर्चस्वाचा भाग अधिक असतो. बांगड्या या अशाच आभूषणांपैकी एक कवयित्रीला वाटतात. बांगड्यांच्या प्रतिमेतून कवयित्री सुरेखा भगत स्त्रियांमधील होत जाणाऱ्या बदलांना मांडतात. त्या म्हणतात,

काचेरी वस्तू म्हणून की काय / काचेच्या बांगड्यांचं तिच्यावर बंधन आलं

काचघरातल्या मॉडेलसारखं राहणं आलं / पण आजच काय नाही / हे तिला कळून चुकलं

काचेच्या बाहेर पहायला लागल्यापासून

स्त्री-पुरुषांचे परस्परंतील नाते हे सहअस्तित्व आणि सन्मानावर आधारित असावे, हा बाबासाहेबांचा विचार या कवयित्रींना दिशादर्शक ठरतो. या कवयित्रींच्या कवितेतून स्त्री म्हणून गृहीत धरण्यात येणारे एकत्रित अस्तित्वाबद्दल प्रश्न विचारल्या जातो. त्यात जातीनिहाय असणाऱ्या विभिन्नत्वाला त्या उजागर करतात. शिवाय पुरुषसत्तेचा जातीआधारित रूपाला दृश्यमान करतात. त्याचवेळी कुटुंबा अंतर्गत अनुभवायला येणाऱ्या पुरुषप्रधानतेबाबतही त्या व्यक्त होतात.

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Status of Women Education in Kargil District, State Jammu and Kashmir India

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Abstract: The present study gives information about the status of women education of Kargil District. This study is based on data collected from the census reports of the national sample survey organisation. The educational status of female in Kargil District has been examined on the basis of female literacy rate in all blocks. After examination, it has been observed that the literacy rate of women in Kargil District is below the state and national literacy rate. The factors that contribute to lower the female literacy rate include lack of awareness, lack of decision making authority to women, lack of women participation in political affairs, lack of educational institution in nearest place, financial constraint, early marriage, gender disparities and parent illiteracy etc.

Key words: Status, Women Education, Kargil, Jammu and Kashmir, India.

Introduction : Education is the birth right of every human being, and hence both male and female should be given education in the same way. When women are educated that it means every family is educated and educated women can face all challenges in life. More over educating women make society healthier, wealthier and safer.

Z. Ullahet *al.*, (2011) stated that the importance of education for woman has been acknowledged comprehensively, constructing decision about their family size, delay marriage, use family planning method for small family and play an important role in society. It is education by which women are allowing to go out of their houses and work in different organization of the country. The couple mutually takes the decision about the family size if women are educated.

E. Bbaaleet *al.*, (2011). Discusses about the positive impact of women's education on their late marriage, autonomy and lower fertility. This study also shows female education making women more autonomous and giving more control about various dimensions in their life.

Acharya, (200). Said that the major instrument for empowering women is only education. Through education by which women helps to gain her rights and make her confident about her possibilities, including decisions of her family and personal affairs within the family. In case of female is educated, her family members and husband may consult her before make any big decision.

Education is regarded as an important milestone of women empowerment because it enables them to face the

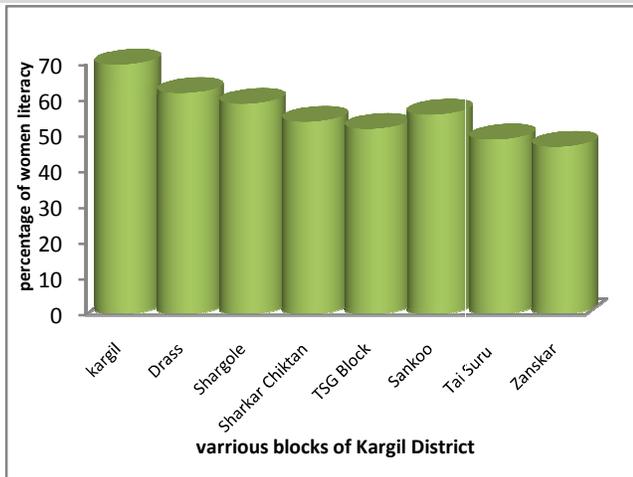
challenges, to confront their traditional role and change their life. Education of women is the most power tool of change their position in the society. Still large womenfolk of our country are illiterate. Various programmes are made to coup up the flaw of women education at different sphere, one of the programme or we can called youjna are prevailed by Indian Govt. under the patronage of Prime Minister Narendra Modi "betipadaobetibachao" this programme significantly improving the girls education of India.

Methodology: For the collection of data, this study is based on secondary data collected from the census reports of the national sample survey organisation. The educational status of female in Kargil District is examined on the basis of female education in all blocks.

Observatin And Result: It has been observed after a brief survey of Kargil districts women literacy status, the literacy rate of different blocks of Kargil district have different percentage. Among them, Kargil block has highest female literacy rate whereas Zaskar block has lowest women literacy rate. As per 2011 census 11.6% people lives in rural areas while 88.4 % lives in the urban area. The average literacy rate of women in urban area is 67 % while as in rural area it is 51 %. Although the total literacy rate of women of Kargil district was 56.3 %.

S. No.	Name of Block	Population	Male	Female	Male Literacy rate	Female Literacy rate	Block Literacy Rate
1	Kargil	41512	12723	18707	90%	70%	80%
2	Drass	21988	14731	7257	84%	62%	74%
3	Shargole	11728	6024	5704	76%	59%	63%
4	Shakar Chiktan	11233	5871	5871	74%	54%	60%
5	TSG block	12754	5853	5795	64%	52%	51%
6	Sankoo	17735	9063	8672	63%	56%	53%
7	Taisuru	10059	5170	4889	60%	49%	51%
8	Zanskar	11653	5853	5795	63%	47%	51%

Table shows the population, male and female literacy rate in different blocks of Kargil District.



Graphic representation of female literacy rate in different blocks of Kargil District.

Discussion: The present status of women in Kargil revealed that average literacy rate of Kargil in 2011 were 71.34 compared to 60.85 of 2001. If this is looked out at gender wise, male and female literacy rate were 83.15 and 56.30 respectively. The percentage gap comparatively male and female in the district may be the following reason that was usual past practiced in the said society.

Financial constraint: Majority of student living in the rural area of district Kargil are compelled to work after 4 pm and before 10 am at home or in agricultural field etc. these girls student remain devoid from education temperament in most time. This makes female student not interest in study. More over the government run school are not efficient to give proper education due to lack of subject specific teacher. if the parent have to give their wards in private schools, they preference to only boys student due to Financial problem.(Maini, 2009)

Parent illiteracy: Kargil is a back ward area and here more than 50 % of parents are illiterate. They do not understand the importance of girls education. Illiteracy of parents and traditional thinking directly contributes the low level of girl's education. (Suri,2014)

Early Marriage: Many girls in many blocks of Kargil are still get married at an early age, which effect their overall development to a greater extent. (Sameena and Jameel Ahmad, 2015)

Other factors that contribute to lower the female literacy rate include lack of awareness, lack of decision making authority to women, lack of women participation in political affairs, lack of educational institution in nearest place etc. (Ghulam Sarver, 2017)

Conclusion: Concluded on the basis of present studies, the present scenario of women education in Kargil is not sophisticated as compared to the percentage of women literacy rate at state as well as national level. This may be anticipated that the area is somewhat economically,

socially and culturally not well. This could be right up by keeping enormous work shop and counselling regarding the women education and also improve the awareness in parental level, lower the drop out girl student from school and college and lower the gender disparities.

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Gender inequality in water rights

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Abstract—Women are marginalized, excluded and oppressed in patriarchal society. Social marginalization of women is responsible for their economical marginalization. Women are deprived from basic material needs such as health, education and work opportunities. Marginalization denies women to enjoy rights, privileges, opportunities and resources. Rural women are struggling in meeting simple needs of life. Women are always involved in productive activities but they are denied ownership and equitable access to natural resources such as water and land. This paper is an attempt to analyze how women are suffering from inequalities of water rights.

Women are primary users and managers of water for drinking and household purposes but they do not have equal rights on water resources. Water resources are controlled by men, dominant elites and private owners. This issue of equity and equitable sharing of water is completely ignored by the state. This paper emphasizes on gender use of water and examines how men controlled water rights. Privatization of water denies women's water rights. This paper analyzes how privatization of water affects on women's life. Access to natural resources is a fundamental indicator to understand social and economical disparities. Hence it is an urgent need to rectify this imbalance.

Introduction : Access to water has been recognized as a basic human right. The United Nations has declared that the right to safe and clean drinking water is a human right. Universal Declaration on Human Rights and International Covenant on Economic, Social and Cultural Rights recognized a right to water. On July 26, 2010, the 64th General Assembly of United Nations declared the, 'Right to safe and clean drinking water and sanitation as a human right that is essential for the full enjoyment of life and all human rights.' Access to safe drinking water and sanitation facilities were included in the Millennium Development Goals. Right to water includes freedoms and entitlement to drinking water, for household needs, agricultural purpose and sanitation. The water supply to each person must be sufficient and continuous for personal and domestic use. Water facilities and services have to be accessible to everyone without any discrimination. Right to water is not only about availability of water but also about the quality of water which required for each personal or domestic use.

Since independence the central and State government have taken primary responsibility of providing water for drinking and other purposes. State becomes water supplier and communities became water receiver. India receives good rainfall every year but people from many parts of India are facing the problem of water crisis. Poor management of water resources is responsible for this critical situation. Many people do not have water supply connection to have access to water. They have to collect water either from private owners or common water resources. When water sources are not available or far away from homes or they are unclean and in short supplies, women are the first who suffer from these problems. Women suffer more than men from the water problems due to her greater responsibility in water management for domestic use. The burden of water collection for drinking and domestic use is on women.

Women have greater responsibilities in water management for domestic use. Women are the main user, managers and collectors of water for domestic purpose. Women need water for drinking, cooking, washing, personal and family hygiene and home cleanliness, sanitation etc. But men also need water for same purposes their needs fulfilled by their women in family. According to patriarchal norms it is women's responsibility to provide it. Traditionally women provide water to the family members. It means women's role in the use of water and natural resources is socially constructed. Women's daily lives are affected by water problems and automatically it effect on her family members. Women are responsible for family health and they have to supply adequate, pure and safe water to family members. If there is no adequate water supply they have to walk long distances from their homes in search of water sources every day. Women have to carry pots of water on their head which creates health problems like backache and headaches. Girls often miss their schools because of spending hours and hours in search of water. Women suffer a lot from the water scarcity but their work is always ignored and undervalued.

Women and water use: Women decide where, when and how to collect water and how to store, use and manage collected water at household level. Since women spend her time and put energy for household water management every day they could not give time and energy for other activities. They could not engage themselves in other productive activities such as education, economy and

politics which help them for their development. Women are the primary users and managers of water for household activities but they do not have control on water resources. Women are regular users of natural resources and they are depending on these resources like common land, forests and water but they do not have rights over these resources.

Men and community elites are focusing on their private property rights, cash cropping, land rights, so it discriminating women's need of water for livelihood. Water for domestic use and livelihoods which is traditionally women's responsibility is considered as non-productive use of water. Men's use of water is considered as productive use so they get priority of access to water. Women are always engaged with water but their water use is considered as non-productive use. Women are regular users of natural resources but their use of water is undervalued. 'The distinction between productive water use and domestic water use is the fallacy division. It is erroneous because there are many activities that occur at household level which generate income.' (Roy, J. et al. 2004: 6) Women's water needs are not only related with domestic use but they have different preferences for water uses. Women make use of water for productive purpose. Women need water not only for agricultural products, homestead gardens with vegetables and fruits but also to rear livestock, micro enterprises, and small scale activities. (Kulkarni, S. 2007) It can be seen as productive use of water by women. There is increasing contribution of women in agriculture due to several reasons like out migration of male partners in search of better income sources. As per the feminization of agriculture more and more women are working as agricultural labour in village and contributing in productive use of water. Women are involved in these productive activities but they are denied equitable access to water and irrigated land.

Women are always involved in productive activities but they are denied equitable access to water and irrigated land. Traditionally women were denied ownership and access to resources but women need equal rights in the increased water for productive use. Women's water needs were related not only with domestic use but women have different preferences for water uses. Women contribute in agriculture and many income generating activities such as livestock rearing, home based entrepreneurs, small scale industries. Rural poor women are struggling to get water for daily life sustaining activities. Social hierarchies exist among women so water scarcity does not affect all women in a similar way. Women's life experiences related to water uses are very different but all rural women have very close connection with water.

Women and Water conservation: Water resource management is considered as an effective step to increase availability of water. But again question arises here is can increased water level secure accessibility of water? In the recent years, environmental issues have emerged as a

major concern for the welfare and development of society. In spite of having sufficient water sources India is facing water stress, so India took up the responsibility of conserving natural resources to manage and protect available resources. Environment sustainability became important agenda of development policies and programmes. Majority of population in India is directly depend on agriculture so the natural resources such as land, water and forests are the main focus of development. Indian government took initiatives for water conservation programmes in rural areas. Women as being primary users and managers of water involved in the programme. Participatory approach was used for betterment of these programmes. People participated equally in the planning, managing, decision making and implementation of the project. Indo-German watershed development project tried to give equal priority to women's development. It tried to strengthen women's participation in decision making, and financial security by wages and forming Self help groups. (D'souza, M. 1998) These projects established village watershed committees which has 30% representation by women. Women actively participated in all the activities of the programme. Men and women contributed by *shramadan* [voluntary labour]. Water conservation programmes in Maharashtra brought tangible benefits in many villages by increasing agriculture productivity. But these Water conservation programmes could not address the issue of equity and empowerment.

Participatory approach is as a voice for efficiency and equity. But it gets operationalised in local resources management programme (Puri, E. 2004) 'Gender perspective within watershed projects could be viewed as providing a platform for gender mainstreaming rather than bringing gender equality at the center stage.' (Shah, A. et al. 2007: 23) Men benefited by the more production in farm with the irrigation. These programmes are land based activities so primary beneficiaries were the landowners and as per the patriarchal norms men are the owners of land property. 'Traditionally only men can own the land and hold water rights.' (Rao, B. 1999: 62) Women benefited comparatively less than the land owners and dominant elites. Women were guaranteed equal wages, equal participation in the water conservation programme but it does not guaranteed them equal share in the benefits. Women invested their time, energy equally in the project but they do not have equal benefits. Women do not enjoy long term benefits like landowners by increased water. According to a report by Society for Promoting Participative Ecosystem Management (SOPPECOM), 'participation is operationalized in an instrumental way, which creates problem for real empowerment and democratization.' (SOPPECOM: pp 9) Women's participation in the water conservation programme helped dominant elites to be more powerful and strong by increasing farm production, income level

and living standard. Women are struggling for issue of water availability and rights of water.

Conclusion: Water resources were always controlled by the powerful people in society. Now rising demands of water for human needs such as industrial, agricultural and household purposes lead to water scarcity. Water becomes scarce and people have to pay money for pure and safe drinking water. People are buying water and it becomes a big business which threatens the value of water. Dominant elite groups like big land lords, corporate sector, private water companies, industries have turned water for themselves for their interests. Water became private access and private business for dominant elite's benefits. Marginal people especially women are suffering from this inequality of water rights because of her greater responsibility in water management for domestic use. Lack of access to safe and adequate water is a major cause of disparity and poverty. Women need equal rights over the natural resources for domestic and productive use.

Water should be permitted for basic needs of human being which is generally handled by women. Women's water related tasks at home are numerous. Poor rural women are regular users of natural resources and they are depending on these resources like common land, forests and water. Men and community elites are focusing on their economic interests which discriminate women's need of water for livelihood. Privatization of natural resources is not only under globalization but it was there before globalization. Earlier few dominant upper caste men decided allocation of water and now privatization of water denies local communities their water rights. Water became a commodity and considered as an economic good. It focuses only on the water's productive uses. It marginalizing domestic and other non-market, non-productive uses of water which is most important for human being. It is assumed that women's water use is not as productive as industrial and agricultural use because it is not income generating use. But it is a basic human need which is generally provided by women. This basic human need gives energy to men or all family members for making use of water for income generating activities. Women's water use is directly related to survival needs and indirectly related to the productive activities. Women's water uses are not as exploitative as dominant elite's water use. Water should be provided for basic needs of human being which is generally fulfilled by women in society. Women's water needs for domestic and drinking purpose is neglected by market oriented policies. Water belongs to all and no one is allowed to make it private property. Water becomes a commodity for commercial business and it denies women's water rights. Denial of women's water rights means denial of right to life of the family. Water rights cannot be secure only by sufficient availability of water. It requires equal distribution of water.

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Women's Discrimination in Politics

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Introduction: Gender is a socio-cultural term referring socially defined roles and behaviour assigned to 'males' and 'female' in a given society; whereas the term 'sex' is a biological and psychological phenomenon which defines man and women. In its social and historical and cultural, aspects, gender is a function of power relationship between men and women where men are considered superior to women. Therefore, gender may be understood as a man-made concept, while 'sex' is natural or biological characteristics of human beings. Gender inequality, in simple words may be defined as discrimination against women based on their sex. In this research paper the researcher has tried to explain the women's Discrimination in Indian Politics. This research paper is based on secondary data.

The term 'political participation' has a very wide meaning. It is not only related to 'Right to Vote', but simultaneously relates to participation in : decision making, political activism, political consciousness etc. Women in India participate in voting, run for public offices and political parties at lower levels more than men. Political activism and voting are the strongest areas of women's political participation. To combat gender discrimination in politics, the Indian Government has instituted reservations for seats in local governments.

Female Participation in voting: In 1950, universal suffrage granted voting rights to all women. This is enshrined in Article 326 in our constitution. India is a parliamentary system with two houses: Lok Sabha and Rajya Sabha. Rates of participation among women in 1962 were 46.63% for Lok Sabha elections and rose to a high in 1984 of 58.60% . Male turnout during that same period was 63.31% in 1962 and 68.18% in 1984. The gap between male and female voters narrowed over time with a difference of 16.7% in 1962 to 4.4% in 2009. This shows us a glorious picture of participation of women in voting but most of the time they have to follow the orders of the male in the house. So that, the researcher feels that the though the voting pattern was slowly but surely changing and the difference in the percentage of voting by male and female voters was decreasing. The women voters are discriminated by taking their view to vote to whom.

Running for public office: India has a federal form of government, with developed power. The electorate votes to elect a national parliament as well as assemblies. In 2012, India had a minimal percentage of 10.9% women elected representatives in the national parliament As per the UN's report 2008 survey of women in politics, South Africa (44.5%), Mozambique (34.8%) has more percentage of female in politics. which is relatively higher than Hungary,

Brazil, China and Malaysia. In the 15th Lok Sabha elections, out of total just 59 were the women candidates as the members of Parliament. It rose the percentage to 10.7% Even the state of Kerala with the highest female (1079) is to male (1000) ratio show astonishingly low number of females in politics. Kerala contributes 20 candidates in Lok Sabha. In 2014 Lok Sabha elections both Congress and CPI-M are going two field two women candidates each making the number four. Not only the number but it has also been seen that women reaching at the top of any political party and taking part in decision making process is very less. Even if they are given chance to tackle the issues related to women in the society such as rape and dowry but never inflation and economy etc. This shows the picture of women's discrimination in India.

Table 1: Women's Participation in the Lok Sabha and Rajya Sabha

Year	Lok Sabha No of seats	No. of Women MPS	% of women	Rajya Sabha no. of seats	No. of Women MPS	% of women
1952	499	22	4.41	219	16	7.31
1957	500	27	5.4	237	18	7.59
1962	503	34	6.76	238	18	7.56
1967	523	31	5.93	240	20	8.33
1971	521	22	4.22	243	17	7
1977	544	19	3.49	244	25	10.25
1980	544	28	5.15	244	24	9.84
1984	544	44	8.9	244	28	11.48
1989	517	27	5.22	245	24	9.8
1991	544	39	7.17	245	38	15.51
1996	543	39	7.18	223	19	8.52
1998	543	43	7.92	245	15	6.12
1999	543	49	9.02	245	19	7.76
2004	543	45	8.28	245	DNA	DNA
2009	543	59	10.86	245	22	8.98
2014	543	61	11.23	241	28	11.62
Average	530	35	6.59	240.00	219	9

Above table explains the real picture of women's discrimination in politics of India.

Causes of women discrimination: Above table shows that the participation in Parliament is very low that is average 9% of women participate in parliament. Here I am going to explain some of the major challenges before women participation in Politics

- 1) **Sexual violence:** Maratha Nussbaum highlighted a significant barrier to women's discrimination in politics is her capability of participating in politics to be the threat of violence. Sexual violence in India is exacerbated by issues of education and marriage. Women are sexually abused. Child marriage, domestic violence and low literacy rates have lowered Indian women's economic opportunities and contributed to sexual violence in India. A 2011 study found "24% Indian men have committed sexual violence at the some point of their lives, 20% have forced their partners to have sex with them ...38% of men admitting they had physically abused their partners. Widespread sexual violence is attributed to the fact that violence within marriage is not against the law, and sexual violence goes largely unpunished. Maratha C. Nussbaum states that "In the large society, violence and threat of violence affects many women's ability to participate actively in many forms of social and political relationship, to speak in public, to be recognized as dignified beings whose worth is equal to that of others. Self confidence is likely to increase participation among Indian women, specifically in running for election.
- 2) **Discrimination:** Although the Constitution of India removed gender inequalities among caste and gender, discrimination continues to be wide spread barrier to women's political participation. A 2012 study of 3,000 Indian women found the barriers in participation, specifically in running to political office, in the form of illiteracy, work burdens within the households, and discriminatory attitudes towards women as leaders. Discriminatory attitudes manifest in the laminations presented the Indian women including low access to access to information and resources. Women rely on receiving information from family or village members, typically men. Women also lack leadership experience due to the fact they are burdened with household duties. The burden of household duties is a significant reason why many Indian women do not participate. Unlike men, there are fewer opportunities for women to get involved in organizations to gain leadership skills. There is little public space for women as men have dominated the political arena for many years in India. Discrimination is further perpetuated by class, Dalit women, of the lowest caste in India are continually discriminated against in running for public office. The Government of India requires reservation of seats for Dalit and Scheduled Castes but women suffer from abuse and discrimination when serving as elected officials. Dalit women experience harassment by being denied information, ignored or silenced in meetings, and in some cases petitioned to be removed from their elected positions. This shows the discrimination of women elected for the local bodies. It is seen that in many places women do not attend the meetings and

instead of them their husband is attends these meetings. In one of the well known village the servant of the Grampanchat went to the house of women for her signature. This shows the picture of women discrimination in politics.

- 3) **Illiteracy:** India has one of the largest illiterate populations. In January 2014, the United Nations reported 287 million adults in India are illiterate. Literacy among Indian women is 53.7%, which is much lower than literacy among men reported at 75.3%. Illiteracy limits the ability of women to understand the political system and issues. Problems with exploitation, such as women being left off of voters lists, have been reported as illiteracy limits the ability of women to ensure their political rights are exercised. Maratha C. Nussbaum concerning political discrimination stated, "Because literacy is connected in general with the ability to move outside the home and to stand on one's own outside of it, it is also connected to the ability of women to meet and collaborate with other women." Studies conducted by Niraja and NirmalaBuch found women are "persistently mocked and devalued in the panchayats if they are illiterate. Nussbaum also found literacy can play a key role in the signification and independence of women in politics by giving them access to communications, such as memos and newspapers, they can become better informed on political issues.

Conclusion : It is the duty of male dominated society to provide time and space to the women to learn about political affairs. And instead of discriminate them in political life. We are seeing our nation as Mahashta in 2020 for this it becomes necessary. For this it becomes more important for us to eliminate the much higher illiteracy rate among women and It is also the duty of all our political Parties to give more and more reservation to women as about 50% of our population is women. If they give a chance to lead take lead in politics the discrimination of women is eliminated. And they are also become more and more important role in taking political decisions which will be helpful for the future generation and also for our country.

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Role of Government in Empowerment of Women in India

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In the words of Mahatma Gandhi, "If you educate a man, you educate a person but if you educate a woman, you educate the nation." Empowerment means moving from a weak position to execute a power. Education is an essential means of empowering women with the knowledge, skills and self-confidence necessary to fully participate in the development process. This paper discusses the schemes available for Empowerment of women in India.

Keywords: Empowerment, education and women.

Introduction: Knowledge is life of every Indian woman. Women education in India plays a very important role in the overall development of the country. The concept of women empowerment was introduced at the international women conference at NAROIBI in 1985. Women education not only helps in the development of half of the human resources, but in improving the quality of life at home and outside.

Empowerment means moving from enforced powerlessness to a position of power. Education is an essential means of empowering women with knowledge, skills and self-confidence necessary to fully participate in the development process.

History: Mahatma Jyotiba Phule, Periyar and Dr. Babasaheb Ambedkar were the leaders, the leaders of lower castes in India who took various initiatives to make education available to the women of India.

Education is important for everyone, but it is a critical area of empowerment for girls and women. Education is much more than reading and writing. It is an essential investment countries make for their future. In Indian families especially rural areas, girl children play the role of second mother by shouldering the responsibilities of household work such as looking after the sibling, fetching water, collecting wood, cleaning and cooking, etc. and discourage girl child to go school. According to the survey, every ten girls in the age group of 6-11 are still not enrolled in schools. Education of a woman leads to a better family and ultimately an ideal society to a progressive nation. A progressive nation is one where all the people of the country irrespective of

sex, religion, caste, creed and color are economically, socially, culturally, politically and through all thoughts are independent.

Barriers to woman's empowerment: Recent studies show that women face more barriers in the workplace than do men. Gender-related barriers involve sexual harassment, unfair hiring practices and career progression and unequal pay where women are paid less than men are for performing the same job.

Now-a-days research shows that the increasing access to the internet can also result in an exploitation of women.

Releasing personal information on websites has put some women's personal safety at risk. 73% of women were victimized through online in 2010. Types of victimization include cyber stalking, harassment, online pornography and flaming. Women are having barriers in industry also. Now struggle for getting executive position in industry are started. Such number of barriers makes it difficult for women empowerment.

Role of Indian Government in Promoting Empowerment of Women: Out of total population near about 48% of population is of women. Indian government continues to encourage higher education for women. Department of women and child development, Maharashtra is implementing various schemes, health and nutrition scholarship for women empowerment, the women living in rural and tribal areas, ex-servicemen, and physically handicapped nursing women.

Also special assistance is given to women and child belonging to SC, ST, OBC, Socially and Educationally Backward Class (SEBC), minority category and below poverty line (BPL). For OBC/minorities the UGC has assisted institutions to establish "Equal opportunity cells" to overseas the effective implementation of policies.

The central and state governments have started several schemes for the empowerment and welfare of women in India. There are 147 schemes running by the central government and 195 by the state government. These schemes have been started to empower women in every field such as education, healthcare, self employment etc. These are the schemes being implemented to make

women educated, self employable and to make them financially strong. Some of the schemes are mentioned below-

1. Mahila Shakti Kendra through which medical assistance, police assistance, legal aid counseling, shelter etc services are provided.
2. Financial assistance for vocational training of widows of ex-servicemen.
3. Sukanyasamruddhiyojana
4. Working women hostel
5. Agriculture mechanization for women farmers.
6. Prime Minister AwaajYojana
7. Technology Development and utilization program for women.
8. Pragati scholarship for girl students.
9. Post Doctoral fellowships for women.
10. Capacity building of women managers in higher education.
11. Women studies in Universities and colleges.
12. Women's hostel for colleges.
13. Post Graduate Indira Gandhi Scholarships for Single girl child.
14. Relaxation in M Phil/PhD program for women.
15. Day care centres in Universities and colleges.
16. BetiBachaoBetiPadhao and

Many more schemes of central government are available in central government web portal.

Similarly some schemes of state government are

1. SavitribaiFule Scholarship.
2. Welfare Scheme for Devdesis.
3. Financial assistance for community marriage (ShubhMangalSamuhikVivah Scheme)
4. Shelter for destitute women
5. Multipurpose women centre etc.

The other schemes are available on Maharashtra government state portal. Besides these schemes as per the need of different states in country the respective state government has started. So in total more than 342 schemes are now running in the country for welfare of the women, through which women empowerment can be done. The women in remote areas and villages can be benefited by this schemes. The proper implementation of these schemes is important for which different government agencies, NGOs, GOs are consistently working. The proper implementation of the welfare schemes is in the land of medium.

Data Analysis: There is continuous inequality and vulnerability of women in all sectors they need to be empowered in all walks of life. In order to fight against the socially constructed gender bases woman have to swim against the system that requires more strength.

According to Google data, literacy rate is at 71% in rural India and 86% in urban.

Today India has been improved a lot the most literate state is Kerala with 93.91% whereas the less literate state is Bihar with 63.82%. Maharashtra's literacy rate was 82.34% as per census 2011. The male literacy rate was 88.38% however the female literacy rate was 69.87%.

Conclusion : There is a relationship between education and women empowerment. An educated woman has skills, self-confidence and the power to be a better citizen. Women have all the power and capacity as that of men and they are manifesting themselves amongst different opportunities provided through education. Recently the Government has launched "BetiBachao, BetiPadhao" scheme which aims at making girls independent both socially as well as financially.

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Root Causes of Women Discrimination in India.

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Introduction: Gender is a socio-cultural term referring socially defined roles and behaviour assigned to 'males' and 'female' in a given society; whereas the term 'sex' is a biological and psychological phenomenon which defines man and women. In its social and historical and cultural, aspects, gender is a function of power relationship between men and women where men are considered superior to women. Therefore, gender may be understood as a man-made concept, while 'sex' is natural or biological characteristics of human beings. Gender inequality, is in simple words' may be defined as discrimination against women based on their sex. According to Cambridge Business English Dictionary, the discrimination means "the act of treating a person, usually a woman, unfairly because of their sex." Secondly we define, "Discrimination is a situation in which someone is treated less well because of their sex, usually when a woman is treated less well than man." Women are traditionally considered by the society as weaker sex. She has been accorded a subordinate position to men. She is exploited, degraded, violated and discriminated both in our homes and in outside world. This peculiar type of discrimination against women is prevalent everywhere in the world and more so in Indian society.

We Indians till in 21th century rejoice in celebrations in the norm. Love for male child is so much so that from the times immemorial we are killing our daughters at birth or before birth, and if, fortunately, she is not killed we find various ways to discriminate against her throughout her life. Though our religious beliefs make women a goddess but we fail to recognize her as a human being first; we worship goddess but we exploit girls. We are a society of people with double standards as far as our attitude towards women is concerned; our thoughts and preaching are different than our actions. Discrimination faced by women through Ancient Times Till Today includes: i) Sati Pratha, ii) Widow marriage, iii) Early Marriage, iv) Dowry, v) Domestic violence, vi) female infanticide, vii) Female foeticide, viii) Denial of education, ix) Discrimination in food and clothing x) Social injustice especially towards women. etc.

In this research paper the researcher has tried to explain the root causes of women discrimination with the help of secondary data.

Patriarchy system: The root cause of women discrimination in Indian society lies in its patriarchy system. According to the famous sociologists Sylvia Walby, patriarchy is "a system of social structure and practices in which men dominate, oppress and exploit women". Women's exploitation is an age old cultural phenomenon of Indian society." The system of patriarchy finds its validity and sanction in our religious beliefs, whether it is Hindu, Muslim and any other religion.

Religious beliefs: For instant, as per ancient law giver Manu: "Women are supposed to be in the custody of their father when they are children, they must be under custody of their husband when married and under the custody of her son in old age or as widows. In no circumstances she should be allowed to assert herself independently. In no circumstances she should be allowed to assert her independently." So, by these words of Manu we can imagine the condition of women at that time, how critical it was. Even today after so many centuries ago, things are changed, we have developed new technology, we talked about changes, globalization, we had seen many changes but one thing that remains constant that is the status of women in Indian society. Still they are considered a girl not a person. They are not safe in this society and not seen with respect. This described position of women as per Manu is still present in modern day social structure. Barring few expectations here and there, women have no power to take independent decisions inside their homes or in outside world. In Muslims also the situation is same and there too sanction for discrimination is provided by religious texts and Islamic traditions. Similarly in other religious beliefs also women are discriminated against in one way or another.

The unfortunate part of gender discrimination in our society is that the women too, through, continued socio-cultural conditioning, have accepted their sub ordinate position to men. And they are also part and parcel of same patriarchal system.

Extreme poverty: In India the total 30% people who are below poverty line, 70% are women. Women's poverty in India is directly to the absence of economic opportunities and autonomy, lack of access to economic resources including credit, land ownership and inheritance, lack of education and support services and their minimal participation in the decision making process. The situation

of women on economic front is no better and men still enjoy a larger share of the cake. Thus poverty stands at the gender discrimination in our society and this economic dependence on the male counterpart is itself a cause of gender disparity.

Illiteracy: Despite the notable efforts by the countries around globe that have expanded for the basic education, there are approximately 960 million illiterate adults of whom two thirds are women. Educational backwardness of girl has been the result cause of gender discrimination. This disparities become more visible between male and female literacy rate, during 2001. The literacy rates for males increased from 56% in 1981 to nearly 76% in 2001. The corresponding change in family rate are from 30% to 54%. On the whole the decline on gender gap peaked in 1981 at 26.6% and was 21.7% is less impressive. The interstate variation in literacy rate for males was much lower in comparison to females. At the state level female literacy rate varies from 35% in Bihar to 88% in Kerala. In states like Arunachal Pradesh, Assam, Jammu Kashmir and Rajasthan, the female literacy rate is below 50%.

The progress towards education by girls is very slow and gender disparities persist at primary, upper primary and secondary stage of education. Girl's account for only 43.7% of enrolment at primary level, 40.9% at upper primary level, 38.6% at secondary level and 36.9% at degree and above level. More over girl's participation in education still below 50%. Gender differences in enrolment are prevalent all the state at all levels. They are not able to realize full identity and power in all spheres of life only due to illiteracy. Parents often think that teaching a girl child to manage the kitchen is more important than sending her to school. Many feel that it is an unnecessary financial burden to send a girl child to school as subsequently she will be married off and shifted to some other family. This orthodox belief of parents is responsible for gender discrimination.

Lack of Employment Facilities: Women are not able to resolve the conflict between new economic and old domestic roles. In both rural and urban India, women spend a large proportion of time on unpaid home sustaining work. Women are not able to respond to new opportunities and shift new occupation because their mobile tends to be low due to intra-house hold allocation of responsibilities. Rights and obligations within a house hold are not distributed evenly. Male ownership of assetsand conventional division of labour reduce incentives for women to undertake new activities. In addition child bearing has clear implications for labour force participation by women. Time spent in bearing and rearing of children often results in de-skilling, termination of long term labour contacts. Thus women are not being able to be economically self sufficient due to unemployment and their economic dependence on the male counterpart is itself a cause of gender disparity.

Social: Customs, Beliefs and Practices: Women are not free from social customs, beliefs and practices. The traditional patrilineal joint family system confines women's role mostly to the domestic sphere, allocating them to a subordinate status, authority and power compared to men. Men are perceived as the major providers and protectors of a family while women are perceived as playing only supportive role attending to the hearth. Boys and girls are accordingly drained for different adult roles, status and authority. In Indian culture since every periods, men have dominated women as a group and their status has been low in the family and society.

Social Attitude: Though many social reformers and activists carried their crusade against all social odds to restore honour and dignity to women, attitudinal disparities still hunt our rural masses. Despite pronounced social development and technological advancement, women in our society still continue to be victims of exploitation, superstition, illiteracy and social atrocities. The social stigma that women are housekeepers and should be confined to the four walls of the house is perhaps a viable cause of women discrimination. They should not raise their voice regarding their fortune for the sake of the prestige of the family. In the health and nutritional field, male members of family are supposed to take fresh and nutritious food in comparison to women because either they are earning members or the head of the family or they are supposed to be more important than female members. This type of social attitude is conducive to create the problem of women discrimination.

Lack of Awareness among Women: Most of the women are unaware of their basic rights and capabilities. They even do not have the understanding as to how the socio-economic and political forces affect them. They accept all types of discriminatory practices that persist in our family and society largely due to their ignorance and unawareness.

Article 15 of the Indian Constitution states that the state shall not discriminate any citizen on the grounds of only sex. The irony is that there still is widespread discrimination which is a form of injustice to women. Hence at the onset of the new millennium let this generation be a historic example by putting an end to the gender –biased discrimination by unfurling the flag of gender justice in all our action and dealings.

Conclusion: Denial of equality, rights and opportunity and suppression of any type on the basis of gender is also gender discrimination. This women discrimination has adverse impact on development goals as reduce economic growth. Practicing Gender discrimination is not the solution of anything. It creates hindrances in the participation of women in social, political and economic activities. It can affect badly our society. In fact, even today at this stage where we talk about equality, lot of gender discrimination is still going on. Gender

discrimination has its many faces in different forms. Even today educated people had their wrong thinking about women that women had to do nothing in their life except from cooking, cleanliness and serving whole family including husband, children etc. If a male person will not have respect towards the women then how we can stop gender discrimination. But it is the right time to think about this discrimination in of women in our society. As Desai has stated, if women get equal opportunities like men, they can work in every field like men. Today if she lags behind a little, it is not her fault but the fault of traditions which have suppressed them for centuries, owing to this, her own thoughts like also hang around familial life and her nearest environment also does not provide favourable conditions for her devotion in the outside work. In order to change the situation along with economic growth social progress is also required. Hence the need of hour is to effectively combat gender discrimination as to promote gender equality by sufficiently empowerment of women.

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Women Discrimination in Family

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Introduction: Gender is a common term generally refers to the socially constructed roles behaviour, attributes, which a particular society considers appropriate for men and women. Gender refers two sexes men and women which are two wheels of a cart. Females of our country have faced the discrimination in every field of life like, education, politics, work place, etc. throughout the ages now and still to be continued till today and still exists. This discrimination is usually influenced by cultural norms tradition, religion and region etc. Biologically and Sociologically, both are assigned different roles. Physically a female role is to look after house, children, family and relatives and on the other hand men are made for bread earner, for hardship and for struggle for earning. Though in the recent time due to the educational facilities women were slowly but surely coming out of their family and also earning money for the better family life, but the main role of women regarding family is not changed. Thus though they are equal in human rights. Women are discriminated in this male dominated society. As of this the women are unable to understand their own rights and freedom. They are not free in this so called society.

The process of gender discrimination starts from before the birth of female baby, by aborting the female fetus by making pre delivery sex determination test, for this hundreds of illegal centers all over the country are working, one of such centers flashed in the newspaper in Sangli district Mhishal village were by employing agents one fake doctor is doing pre delivery sex determination test. The agents took the family members to the doctor's clinic. The news explained that a female fetus was aborted. That is why the sex ratio of Shirol and Hathkanangle has wide gap. This shows the discrimination of women before the birth of a female baby. When a son was born in a family it was celebrated with lot of fun just like a festival, and on the other hand when a birth of a daughter takes place in a family, then on the very first day of her birth she was considered as a burden, which they had to carry till her marriage. According to the 2001 Indian census, overall male-female ratio was 927 female per 1000 males which was increased in the 2010 census which shows that there are 914 female per 1000 males. This shows the discrimination of women in family.

From birth males and females are raised differently and experience different environments throughout their lives. In the eyes of society, gender has a huge role to play in many major milestones or characteristics in life; like personality. Males and females are led on different paths before they are able to choose their own. The colour

blue is most commonly associated with boys and they get toys like monster trucks or more sport related to play with from the time that they are babies. Girls are more commonly introduced to the colour pink, dolls, dresses, and playing house where they are taking care of the dolls as if they were children. The norm of blue is for boys and pink is for girls is cultural and has not always historically been around. These paths set by parents or other adult figures in the child's life set them on certain paths. There is not any compulsion on the male child regarding coming back at home, but the female has come to house before 7th pm. Some other examples regarding discrimination of female: Don't wear short and revealing clothes. What will the people when they were to see you in this state. Wear a jacket or scarf while traveling. If any one comments or whistles at you, just ignore after all you are a girl. Always carry pepper spray and a small knife. Never take any drink which is not made in front of you etc. This leads to a difference in personality, career paths, or relationships. Throughout life males and females are seen as two different species that have very different personalities and should stay on separate paths. Discrimination faced by women through Ancient Times Till Today includes: i) Sati Pratha, ii) Widow marriage, iii) Early Marriage, iv) Dowry, v) Domestic violence, vi) female infanticide, vii) Female feticide, viii) Denial of education, ix) Discrimination in food and clothing.

Gender inequality in relationship: The discrimination is highlighted when a couple starts to decide who is in charge of family issues and who is primarily responsible for earning income. For example, in Lonad Schiebinger's book "Has Feminism Changed Science?", she claims that "Married men with families on average earn more money, live longer and happier, and progress faster in their careers," while "For a working woman, a family is a liability, extra baggage threatening to drag down her career." Furthermore statistics had shown that "only 17% of the women who are full professors of engineering have children, while 82% of the men do. As far as the situation in India is concerned the situation is very dark as due to the parents attitude regarding the education of female child the female is not given very much education and they were treated as extra burden as after the marriage she is going to other home. So they have not provided higher education and very easily not given opportunity to take higher education. So the picture is changed and they have given the education of doing mostly home work. So that we find women discrimination in the field of gender relationship.

- i. Sati Pratha: In ancient times this tradition was followed by the widow for her dead husband. She throws herself in the fire of the dead body of her husband and get reward of death with her dead husband. It shows that she have no her own identity with ought her husband. This shows an example of women discrimination in ancient times. But the straight following of the abolition Sati Prath this tradition had been eradicated in India.
- ii. Widow marriage: After the death of the husband she becomes widow and pull on her life without any respect to her in family. She becomes a burden on the family. She has not given freedom to remarriage and so that her life becomes lonely. No one from the family look at her with sympathy. In such situation she had given to choose another person and remarry with him. It shows that she has not given any respect after the death of her husband and live alone in house. But with the efforts of social reformers this tradition has lost its place. But still today the widow in villages were not ready for their remarriage. This is an indication of women discrimination in Indian family.
- iii. Early Marriage: As every in every family the female was looked as the burden on family. The family members arrange her marriage with someone as early as possible. As of which her childhood has been destroyed by the family members. This shows us the discrimination of women in her family. But to the straight legislation today the marriage is arranged when she becomes 18 years old. But still in some states the tradition of child marriage is followed. In the age of playing the burden of family work was fallen on her which hampers her education. In this way the discrimination of women on the basis of sex is seen in Indian society.
- iv. Dowry: In the marriage of girl her father had to give some wealth in the form of gold or money to the husband's father for glorious life after marriage. This tradition was prevalent in India still today though the law against dowry has been passed and implemented by the court and government. Without dowry the marriage ceremony could not completed in the past. But still today this discrimination practice is still going on.
- v. Domestic violence: After marriage the discrimination of women was not end. She has to face domestic violence. On the basis on not getting full dowry or not coking well not giving respect to the father or mother in law or not fulfilling the requirements of husband she has to face domestic violence. This violence some times the life of the female. Which shows the unique example of women discrimination in Indian society.
- vi. female infanticide: The female baby which is given birth by the married women has to face various types of discrimination right from the birth. Noone in the family gives proper treatment to the female baby. She had not given proper food and looked after her for proper medical treatment. The family members do not want to live the girl baby to get longer life and forced the mother not to feed her properly so that she will lost her life and the family members get freedom from the infant baby as early as possible.
- vii. Denial of education: The family members did not give full opportunities for the girl child to get education. Their attitude towards education was such that if she has to get married and go to the other family after marriage what is the importance to provide her education and lost money. At the same time they try to teach her about maintain the household work. On the other hand the boy gets each and every opportunity to take higher education. In the last some years the girls who get the opportunity to take education has topper in the 10th and 12th standard results but the family members not give permission to the girls to take higher education. Instead they provide various opportunities to boy to get higher education and get good government service or work which will be benefited the family.
- viii. Discrimination in food and clothing : We also see that the discrimination among women and men which was exist till today regarding food and clothing. The boys get freedom to wear various types of stylish clothes and get what they want to wear freely. But the girl has not given this freedom of choosing the clothes of her choice. In providing food there was we also see discrimination between men and women in family. All the notorious and fresh food was given to the boy and the girl had to take leftover food for herself in the family. It also explains the discrimination of women in the family.

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Gender Disparity in Education and Work Place: Present status and Future Goals

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Abstract: Education is thought to be the pathway to success. The issue of gender inequality is one which has been publicly reverberating through society for decades. Young women now match or surpass men's educational achievements on many measures, how do they fare in terms of equal earnings? Would further educational changes matter for closing any existing gap? This paper reviews a literature on gender and higher education. Gender inequality is more pronounced in some aspects of the educational systems than in others. The analysis distinguishes 1) disparity in education and 2) disparity in workplace. Explanations of gender inequality in education should distinguish between different aspects of education and should explain those contexts in which women have attained parity as well as those in which they continue to lag behind men.

Although women's gains in education may have been central to narrowing the gender gap in income historically, gender differences in fields of study continue to disadvantage women. Moreover, gender differences in work-related factors are more important than are educational differences for understanding contemporary income inequality among young workers.

Introduction: Gender is the social construction of masculine and feminine attitudes and behaviors, identifying and understanding gender inequalities. It's a battle of the sexes!

Women have made great strides in the workplace, but inequality persists. The issue of equal pay is still a hot-button topic. When one gender receives unfair treatment compared to another gender in education and in workplace.

Gender Inequality, in simple words, may be defined as discrimination against women based on their sex. Women are traditionally considered by the society as weaker sex. She has been accorded a subordinate position to men. She is exploited, degraded, violated and discriminated both in our homes and in outside world. This peculiar type of discrimination against women is prevalent everywhere in the world and more so in Indian society.

The problem of inequality in employment being one of the most pressing issues today. In order to examine this situation one must try to get to the root of the problem and must understand the sociological factors that cause women to have a much more difficult time getting the same benefits, wages, and job opportunities as their male counterparts. The society in which we live has been shaped historically by males. The policy-makers have consistently been male and therefore it is not surprising

that our society reflects those biases which exist as a result of this male-domination. It is important to examine all facets of this problem, but in order to fully tackle the issue one must recognize that this inequality in the workforce is rooted in what shapes future employees and employers—education

Extreme poverty and lack of education are also some of the reasons for women's low status in society. Poverty and lack of education derives countless women to work in low paying domestic service, organized prostitution or as migrant laborers. Women are not only getting unequal pay for equal or more work but also they are being offered only low skill jobs for which lower wages are paid. This has become a major form of inequality on the basis of gender.

Educating girl child is still seen as a bad investment because she is bound to get married and leave her paternal home one day. Thus, without having good education women are found lacking in present day's demanding job skills; whereas, each year's High School and 10+2 standard results show that girls are always doing better than boys. This shows that parents are not spending much after 10+2 standard on girl child and that's why they lack in job market. So the inequality or discrimination against women is at various levels in the society, either in home or outside home.

Gender Inequality In India: Important Data

Global Indices: Gender Inequality is also reflected in India's poor ranking in various global gender indices.

- **UNDP's Gender Inequality Index- 2014:** India's ranking is 127 out of 152 countries in the List. This ranking is only above Afghanistan as far as SAARC countries are concerned.
- **World Economic Forum's Global Gender Gap Index- 2014:** India's ranks at 114 in the list of 142 countries of the world. This Index examines gender gap in four major areas:
 - Economic participation and opportunity.
 - Educational achievements.
 - Health and life expectancy.
 - Political empowerment.

India's position on these indicators was as follows:

- Economic participation and opportunity: **134th**
- Educational achievements: **126th**
- Health and Life expectancy: **141st**
- Political empowerment: **15th**

These two important Global Indices show the sorry state of affairs in India as far as gender equality is concerned. Only in case of 'Political Empowerment' India

is doing fine which is a welcome sign. But other indices are very poor and a lot need to be done to improve the same.

Gender Inequality Statistics: Gender inequality manifests in varied ways. And as far as India is concerned the major indicators are as follows:

- **Female Foeticide**
- **Female Infanticide**
- **Child (0 to 6 age group) Sex Ratio: 919**
- **Sex Ratio: 943**
- **Female literacy:46%**
- **Maternal Mortality Rate: 178 deaths per 100000 live births.**

Advantage of Female Education : The primary education enrolment rates of girls have a positive impact on economic well-being of women, their families and society in the long run. Since the mother carries the main burden of looking after the health of her child, how well she does this task depends on the knowledge and confidence that she gains from education. Higher levels of schooling for girls increase children's chances of getting immunized and are therefore increase their chances of survival. Female literacy rate correlates with lower fertility and infant mortality rates. The mother's education appears to reduce the negative effects of poor community sanitation and hygiene. Educated women generally marry late and likely to practice family planning and have smaller families. Education empowers women; it increases women's status in the community and leads to greater input into family and community decision-making. Perhaps more importantly, education provides girls with a basic knowledge of their rights as individuals and citizens. Having knowledge and decision-making power can place women on a more equal footing with their male counterparts. Education also provides people with knowledge and skill especially in the areas of health, nutrition, water and sanitation, and the environment. Girl's education is a necessary condition to ensure that development efforts will be sustained.

- **Reasons for Gender disparity**
 - Uneducated parents- It is seen that education is one of the important factors. Educated parents generally do not ignore the girl child.
 - Irrelevant education- Education offered in schools and colleges is not at all relevant for rural and urban children. Parents think that after school or college education children will not work in villages
 - <https://image.slidesharecdn.com/reasonsforgenderdisparityineducation-160402103831/95/reasons-for-gender-disparity-in-education-3-638.jpg?cb=1459593612> A need for child labour and apprenticeship with in family farms/business.
 - In agriculture, handicraft, business parents need helping hands. For this they ask their children to

share or help in their work so that they may earn some extra income for the family.

- Direct costs of fees, books, and uniforms.
- General resistance to change: A desire to retain a separate ethnic identity.
- Limited employment opportunities.
- Low economic returns to those who attended schools.
- Lack of accessible and acceptance schools.
- Concern for safety especially adolescent girls
- Girls are married away and join their husband's family.
- More dropout due to discrimination and mistreatment.
- Educated girls find it difficult to get match for marriage.
- For these reasons parents discriminate on the basis of gender

Example of how females are prone to gender inequality in the classroom is during class discussion and also what the teacher decides to talk about in the class. Classroom behaviour is a major focal point for those who identify examples of inequality. There are many differences in the way that females and males present themselves at school. It is apparent that in classroom situations males talk more, interrupt more, they define the topic, and women tend to support them. It is generally believed in our society that this is the proper way to act in classroom situations, that males have it "right" and females don't, they are just "pushovers" and don't have enough confidence. This however is a big assumption to make. Some research has been done in this field that could, however, begin to refute this stereotype. It is frequently assumed that males use language which is forceful confident and masterful (all values which are regarded as positive). Females on the other hand, it is assumed, use language that is more hesitant, qualified, and tentative. One can look at the example of the use of tag questions, which are statements with questions tagged onto the end such as "I'm going to the store, all right?" It is obvious that if the above assumptions about the use of language were true, this hesitant, asking for approval type of question would be more frequently used by women. "Studies were carried out to determine whether women used more tag questions than men. It was found that they did not.

In the Asian continent developing country such as Syria, the Syrian government's goal to eliminate illiteracy by 1991, primary and preparatory schools were built in many areas, and mobile schools travelled into remote desert areas. With parents legally compelled to send both sons and daughters to school and no tuition fees charged, education levels had been consistently good ever since. If daughters did not attend school, their [parents risked facing punishment](#). Thus gross primary and secondary school enrolment ratios (females as % of males) were approximately equal, at 99% for primary education, and 100% for secondary.

Years of brutal conflict have reversed more than a decade of progress in children's education. Schools have been destroyed, damaged, used for military purposes or turned into shelters for displaced people. Where the buildings still stand, education staff has been lost with [50,000 teachers having fled or been killed](#).

Often, refugee boys are pushed by financial pressure to return to Syria to join armed groups in exchange of sustenance, shelter and a salary. Girls who get married are more likely to stop going to school. Consequently, [enrolment rates](#) have decreased substantially, yet on a similar rate for both boys and girls. The net enrolment rate for primary education dropped from 92% in 2004 to 61% by 2013 (61.1% for female and 62.4% for male) and, for secondary education, from around 72% in 2009 to 44% in 2013 (43.8% for female and 44.3% for male).

In a conflict that has been distinguished by a brutal targeting of women, this is particularly concerning. The United Nations has gathered evidence of systematic sexual assault of women and girls by combatants in Syria and describes this as rape as "a weapon of war". Indeed, the Islamic State (ISIL) has only escalated the brutal treatment and [sexual enslavement of women and girls](#) in the zone. Although cases of sexual violence of boys in detention have also been reported, security concerns make parents more reluctant to allow their daughters to travel long distances to attend school.

So it is that, exacerbated by traditional gender roles and inequalities that cause parental prejudice against girls' education, Syrian girls have ended up a high risk of dropping out of school as one of the devastating consequences of conflict on civilian population.

Action needed to remove disparities

- (i) Universal provision of adequate educational facilities within easy reach of the girl child should be ensured.
- (ii) Primary education should be made cost-free through universal coverage of programme of mid-day meals, books, uniform etc.
- (iii) Opening of primary schools in every village and making women elected representatives of Panchayats responsible for ensuring enrollment and attendance of girls should be attempted.
- (iv) Dropout rate is higher amongst girls, still higher among rural girls and highest among tribal girls. Therefore special efforts may be made by the community and people's institutions to check the problems of dropouts.
- (v) Community and rural people's institutions should be mobilized to create a positive climate for girl's education among rural people.
- (vi) Support facilities should be provided to parents to enable girls to continue schooling.
- (vii) Efforts should be made to sensitize the education structure and innovative projects with region culture specific issues should be developed.
- (viii) Facilities like drinking water, urinals and laboratories should be provided in schools.

- (ix) Mass media should be utilized for projecting positive image of girl child and gender sensitization campaign for community should be initiated. The school teacher should also be oriented towards gender issues.

Gender Inequality in The Workplace: Gender inequality is a type of sex discrimination which results in a particular individual being treated disadvantageously because of their gender. This is something which has plagued women in the workplace for a long time now, and still persists despite all the leaps and bounds women's rights movements have made. It must also be noted that while gender inequality is something that mainly women have to deal with, there are some men who have had to deal with this issue too.

There is not a problem with female achievement. Women have caught up with men in terms of education. In fact, in India and a number of other countries, women now actually surpass men in educational achievement.

The problem arises when young adults try to balance work and family, and women end up carrying nearly all of the care giving responsibilities.

If women put many more hours into these household activities than men, this greatly disadvantages women in the workplace. It is unrealistic to expect gender equality if workplaces demand that women be available all the time.

In today's day and age, it seems anachronistic for men to consistently earn more than women across a variety of different professions. The mere fact that this trend still exists is indicative of the fact that there are still miles to go before gender inequality is completely eliminated from today's workplace.

Gender Inequality: a Persisting Problem

Gender inequality is defined as a phenomenon where an individual is discriminated against or receives unequal treatment based on their gender. It is something which has emerged out of skewed perceptions and socially constructed roles for each gender.

In the workplace, it is common for most women to encounter some form of gender bias. This problem persists despite the fact that women have made numerous strides towards greater equality in the last fifty years. In addition, many companies also make pointed efforts to encourage diversity and equality. But none of that changes a simple fact that women still occupy lower paying positions and consistently earn less than their male counterparts.

Women continue to push through gender barriers and more and more of them are choosing careers in traditionally male dominated fields such as technology and engineering. And yet, for all of their efforts, women still get recognized and rewarded less than men. This gender bias is not only unfair; it's ultimately detrimental to overall corporate performance as well.

What exactly is gender inequality?

When trying to identify gender inequality, it's important to remember that a person must be treated unequally and

unfairly based on their sex. This is as opposed to merely being treated differently.

Here's an example to illustrate the difference: providing separate bathrooms in an office for males and females is an example of the two sexes being treated differently. When hiring decisions, or decisions related to promotion or continued employment are based on an employee's gender, then they are being treated unequally and unfairly.

Some Reasons for the Disparity: Why it is that gender inequality is still a problem that many women have to deal with in today's day and age? Here are a few reasons why gender bias's still persist.

Gender roles: In order to advance in most businesses or careers, an employee is expected to put in long hours to demonstrate just how committed they are. The amount they're willing to put in paints a picture of how ambitious they are. In some jobs, travelling is necessary and employees may even have to relocate to different locations either in the country or internationally.

For women, some of these things can be problematic. For instance, relocating might not be possible due to their spouse's work. In addition, there is necessarily a limit to how much time some women can put in at work, especially if they have families which they need to take care of. Since women are still the primary caregivers in most families, the amount of time they can devote to their job may not be considered enough for them to get the same benefits as men.

Persisting gender bias: While it is true that outright discrimination against women in the workplace is no longer the norm, there are certain 'second generation biases' that still exist with respect to gender roles. First generation biases are those which result in intentional discrimination. On the other hand, second generation discrimination is defined as "powerful yet often invisible barriers to women's advancement that arise from cultural beliefs about gender, as well as workplace structures, practices, and patterns of interactions that inadvertently favor men."

Why strive for equality in the workplace?

For people who have never experienced gender inequality in the workplace, it might be challenging to understand why having equal rights in the workplace is important.

Having gender equality isn't just an important issue for women; workplace gender equality is also directly related to the overall economic performance of corporations and in general, the whole country. Studies show that where there is greater workplace equality there is:

- Better national economic growth
- Increased national productivity
- Stronger reputations for companies built upon fairness and equal rights
- Increased inflow of highly qualified candidates for jobs
- Better overall organizational performance in corporations

What gender equality in the workplace should look like:

Ideally, in order to achieve gender equality in the workplace, companies should strive to provide broadly the same outcomes and privileges to both men and women.

Some of the features of this would include:

- Equal pay for the jobs or roles which are the same

- No barriers for women to participate fully in the workplace
- No discrimination against women with regards to their family and care giving responsibilities
- Equal access to leadership positions

How to achieve gender equality in the workplace

For companies serious about improving gender equality in the workplace, here are a few things that can be done:

1. Diversify the training process

Training is essential at all levels of an organization for employees to become educated about the advantages of gender equality. This helps to reduce gender biases and stereotypes.

2. Foster all-inclusive work environments

Encourage women to enter fields which may have traditionally been male dominated and eliminate hostility in the workplace.

3. Encourage mentorships

Women in leadership roles can play a huge role in inspiring and recruiting other talented and driven women.

Gender inequality is a problem that many women still face in the workplace. The best way to eradicate this problem is to increase awareness about its existence in order to dispel any lingering gender biases which may exist. Once that is done, strides can be made towards offering women the same opportunities, salaries, and positions as their male counterparts.

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Abstract: Ramabai Ranade (25 January 1863 – 1924) was an Indian social worker and one of the first women's rights activists in the 19th century. She was born in Kurlekar family in 1863. At the age of 11, she was married to Justice [Mahadev Govind Ranade](#), who was a distinguished Indian scholar and social reformer. In that era of social inequality, women were not allowed to go to school and become literate, Ramabai, soon after her marriage, started to learn reading and writing with strong support and encouragement from [Mahadev Govind Ranade](#). Starting with her native language [Marathi](#), Ramabai strove hard to master English and [Bengali](#). Inspired by her husband, Ramabai started 'Hindu Ladies Social Club' in [Mumbai](#) to develop public speaking among women. Ramabai was also a founder and President of 'Seva Sadan Society' in [Pune](#). Ramabai devoted her life to the improvement of women's lives. Ramabai Ranade with her husband and other colleagues established in 1886 the first girls' high school in Pune, the renowned

Key words : Ramabai Ranade, women's movement, women's rights.

Introduction: Ramabai Ranade was a pioneer of the modern women's movement in India and outside. She was the founder and president of the "Seva Sadan", which is the most successful of all Indian women's institution and is attended by thousands of women. The immense popularity of the institution was due to the fact that it was under Ramabai's close personal supervision.

She was born on 25 January 1863 in Kurlekar family, living in a small village, Devrashtre of Sangli District, Maharashtra. As educating girls was a taboo in those days, her father did not educate her. In 1873, she was married to Justice Mahadev Govind Ranade, a pioneer of India's social reform movement. He devoted his time to educate her in face of opposition of the women in the house and helped her to become an ideal wife and a worthy helpmate in social and educational reform. With his strong support and sharing his visionary path, Ramabai spent all her life making women self-reliant and economically independent.[1]

She was barely 11 years old when she was married to Mahadev Govind Ranade, who was a scholar, idealist and a revolutionary social activist. Ramabai was illiterate when she was married as she lived in a time when

considered a sin for a girl to read or write. On the contrary, her husband, addressed as the "Prince of Graduates", was a graduate of Bombay University with first class honours. He not only worked as the Professor of English and Economics at the Elphinstone College in Bombay, but was also as an oriental translator and a social reformer. He worked rigorously against evils that existed in the society. He was against untouchability, child marriage and Sati. He took over the Sarvajanic Sabha and led a number of movements for social development. He had won the praise of the whole of Maharashtra by the time he was in his early thirties. His overarching thinking, dynamic vision, passionate and devoted social commitment strongly inspired Ramabai and illuminated her path for future social work

Education : Ramabai made it a mission to educate herself, so that she could be an equal partner in the active life led by her husband. In her efforts she faced obstruction and hostility from other women in her extended family.[2] Justice Ranade gave regular lessons to young Ramabai in writing and reading Marathi, History, Geography, Mathematics and English. He used to make her read all newspapers and discuss current affairs with him. She became his devoted disciple and slowly became his Secretary and his trusted friend. Ramabai's important literary contribution is her autobiography *Amachya Ayushyatil Athavani* in Marathi [3] in which she gives a detailed account of her married life. She also published a collection of Justice Ranade's lectures on Religion. She was very fond of English literature.

Ramabai made her first public appearance at [Nasik](#) High School as the Chief Guest. Justice Ranade wrote her maiden speech. She soon mastered the art of public speaking, both in English and Marathi. Her speeches were always simple and heart-touching. She began working for Prarthana Samaj in [Bombay](#). She established a branch of [Arya Mahila Samaj](#) in the city. From 1893 to 1901 Ramabai was at the peak of her popularity in her social activities. She established the [Hindu](#) Ladies Social and Literary Club in Bombay and started a number of classes to train women in languages, general knowledge, tailoring and handwork.[1]

At the age of thirty-eight, Upon the death of Justice Ranade in 1901, she left Bombay and came to Pune and stayed at their old ancestral house near Phule Market. For

one year, she led an isolated life. Finally, she came out of her self-imposed isolation to organise the first [Bharat Mahila Parishad](#) in Bombay. Ramabai lived 24 years after her husband's death – a life full of activity for social awakening, redressal of grievances and established social institutions like Seva Sadan for rehabilitation of distressed women. Ramabai vigorously worked for the next 25 years for women's education, legal rights, equal status, and general awakening. She encouraged them to enter the nursing profession. At that time, this profession was not looked up on as service-oriented and was so considered forbidden for women. To encourage women to come forward, she always asserted, "Don't we nurse our father or brother when they fall ill? All male patients are our brothers and nursing them is our sacred duty. Thus more and more women came forward to learn nursing." Ramabai's pioneering work in the field of nursing through Seva Sadan deserves special praise. The first Indian nurse was the product of Seva Sadan and Ramabai took great pain to win orthodox opinion in favour of nursing as a career for women and to encourage young girls and widows to join the nursing course in Seva Sadan.[2]

Work for Society: Ramabai made her entry into public in the 1870s, but it was after Justice Ranade's death in 1901 that she wholly identified herself with the cause of women in [India](#). She became a regular visitor to the Central Prison, especially the women's wing, to kindle self-esteem amongst prison inmates. She paid her visit to boys in the reformatory school, spoke to them and distributed sweets to them on festive occasions. She regularly visited patients in local hospitals, distributing fruits, flowers and books. She also went out to [Gujarat](#) and [Kathiawar](#) in 1913 to organise relief for famine-stricken people. Even in the final years of her life, she went to [Alandi](#) at the time of Ashadhi and Kartiki fairs, with volunteers from the Seva Sadan, to render help to women pilgrims visiting the shrine of Sant [Dnyaneshwar](#). [3] In taking up this activity, she laid foundations for a new type of social service for women. At the urging of [Ramakrishna Gopal Bhandarkar](#), and Mr. Bhajekar, Ramabai chaired the first session of India Women Conference held in Bombay in 1904.

In 1908 parsee social reformer, [B. M. Malbari](#) and [Dayaram Gidumal](#), came up with the idea of founding home for women and training Indian women to be Nurses. They then turned to Ramabai, for her guidance and help for starting a Society and thus [Seva Sadan](#) (Bombay) came into being. In 1915 the Pune Seva Sadan was registered as a society under her guidance. The society expanded its old educational departments and also started new ones. It developed a Women's Training College, three hostels, one of them for Medical students and other for probationer nurses.

In 1924, when Smt. Ranade died, the Pune [Seva Sadan](#) was training more than one thousand women in different departments. It was largely owing to Smt.

Ranade's initiatives, guidance and exertions that Seva Sadan found a footing and grew so rapidly in spite of prevailing prejudices. The last two outstanding contribution which Smt. Ranade made were – the organisation of agitation for extending compulsory and pre-primary education to girls; and secondly organisation of Women's Suffrage Movement in Bombay presidency in 1921–22. The singular position, which Smt. Ranade assumed at the end of her life deserved [Mahatma Gandhi's](#) tribute to her as quoted: "The death of Ramabai Ranade is a great national loss. She was the embodiment of all that a [Hindu](#) widow could be. She was a true friend and helpmate of her illustrious husband in his lifetime".

"After his death she chose her husband's reform activities as her life's aim. Justice Ranade was a reformer and deeply concerned about the uplifting of Indian womanhood. Ramabai put her heart and soul into Seva Sadan. She devoted her whole energy to it. The result is that Seva Sadan has become an institution with no second of its kind throughout India [4]."

In those days mostly widows took the nursing course sponsored by [Seva Sadan](#). Once there was an occasion of the annual social gathering of Seva Sadan. One of the highlights of the function was the prize distribution ceremony. Among the prize winners was a widow. She was dressed in the traditional dress of the widows of those days, a simple dark red sari with the Pallu tightly drawn over her clean-shaven head. As the widow stepped on the stage, the student crowding the galleries started hooting and shout-ing. This outburst of misbehavior hurt Ramabai's feelings deeply. As she stood upon the stage towards the end of the function to give a brief thanksgiving speech, she was so provoked that she could not help chastising the student crowd with all the severity at her command: "You are college students and yet how can you be regarded as educated? How can those be considered as educated who not only do not extend sympathy to their unfortunate sisters who have fallen victims to cruel fate and merciless social customs, but find it fit to heap ridicule on them. Every one of you probably has some unfortunate widow sheltered under your roof, may be your sister, cousin or aunt or even your own mother. If you had kept this in mind you would not have misbehaved the way you did". These were sharp, stinging words striking the students like a whiplash. There was pin drop silence. It was a triumph of Ramabai's powerful and spellbinding personality. She worked relentlessly against the system of child marriage. All these efforts took shape in establishing the Seva Sadan Society in [Bombay](#), which substituted as a home for a number of distressed women. She started Pune Seva Sadan Society in her own ancestral house. This later developed into an institution offering a number of facilities like hostels, training colleges, vocational centres, selling centres etc. Ramabai's name became synonymous with [Seva Sadan](#). This was her greatest contribution to the welfare of middle class women. Ramabai participated in the War

Conference and spoke to the Governor on behalf of Indian women. She also fought for the cause of Indian labour in [Fiji](#) and [Kenya](#). She even worked for women's right to franchise. Everyone adored her, but she was modest to call herself a shadow of her husband [5]https://en.wikipedia.org/wiki/Ramabai_Ranade_-_cite_note-9

In conclusion, Ramabai Ranade was an Indian social worker and one of the first women's rights activists in the 19th century. Starting with her native language [Marathi](#), Ramabai strove hard to master English and [Bengali](#). Inspired by her husband, Ramabai started 'Hindu Ladies Social Club' in [Mumbai](#) to develop public speaking among women. Ramabai was also a founder and President of 'Seva Sadan Society' in [Pune](#). Ramabai devoted her life to the improvement of women's lives. Ramabai Ranade with her husband and other colleagues established in 1886 the first girls' high school in Pune, the renowned

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Female Victimization a Social Crime

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Introduction: Man and woman are two wheels of nature to run family, society and nation. Man and woman are two poles of nature. However after establishment of society secondary treatment was given to women and there was male dominancy and gender bias in the society. The male female discrimination is present even today in modern sophisticated society. This gender discrimination can be demolished but it will take some time. It cannot be demolished by doing only laws. For this, social awareness is very necessary. In India the women population is 50% in average of total population. 'Human Right' means the right to life, liberty, equality and the dignity of an individual irrespective of caste, creed and sex. The protection and presentation of these human rights is a great challenge for every country (Nomita Agrawal). As per the view of human rights men women equality must be granted in our country. No ideal country cannot ignore the rights of women as no society can progress without the male- female equality. Despite of all this, the incidents of women torture are increasing day by day. Even today, in this modernized and westernized society the women-class is not sufficiently secured. In this modern 21st century women is the toy in the hands of male dominant patriarchal society.

In the pre independence days female birth was consider as the curse but even, in today's scientific world the condition is not changed. In contemporary society, with the help of medical science, the rate of female foeticide is increasing day by day. Female foetus is often aborted by the parents due to the expectation of the male child as they are reluctant about having female child. In this way the custom of female murder or Sati custom is not out of the society but female foeticide is the modified form of this age old dangerous tradition.

According to the government report of 2009, in every minute there is one rape case in the country and in every 102 minute a dowry death. In modern society the women are economically, politically, socially, mentally and physically exploited. Women's are living laborious life all over the world. They have to do double labor compare to male. Males are working generally for eight hours while females working for whole day even she finds useless. Women's equal rights to land, housing and property are human rights, recognized in various international human right instruments. Globally an estimated % of Women headed households live below the locally defined poverty line and close to one third of the world's women is

homeless or lives in adequate housing. Exclusion of women from access to land pushes them towards the cities in slum areas.

In India husband can divorce their wives easily but women herself does not dare to divorced due to family and cultural pressure. Alarming numbers of cases are reported where in-laws evicted widows upon the death of their husband. A widow is not considered to be part of the claim and is expected by them to return to her parents (Brown et al, 2006). The HIV/AIDS pandemic has contributed to an increase in such eviction. In many Asian countries, married women also face eviction from marital home, when their husband takes a second (or third) wife and cannot afford to support both his wives. Very rarely woman in such cases get return to her parent's land. When a man sells the family land and leaves for the city, women and children are often also became landless. All these cases show that the household relationship is not equal to start with. The commercialized tradition of dowry is contributing to this inequality. About co-ownership of land between him and his wife, a farmer compared his wife with tractor that he had paid for. How could she (Co) owe property if she was (seen as) his property. (Annual Report 2005, Indian Land Alliance). In addition to increasing vulnerability to eviction, exclusion of women from decisions on the use, control and transfer of land has also led to a decrease in food security and sustainable development (Bina Agrawal, 2002). While too many women face forced eviction by their in-laws and domestic violence within the marital home, they are also affected disproportionately by forced evictions, resettlement Schemes, slum clearance and development projects carried out by or through state actors. (Fitzpatrick, Daniel, 2005). Women headed households and single woman have little access to credit and other recourses, often because of lack of collateral and/or the assumption that they will be meet financial obligations in the absence of a male partners (Inter Agency Standing Committee, 2007).

Laws and Policies, even if recognizing women's equal rights to land and property, are still very difficult to implement. Regulations and guidelines for implementations of laws and policies are often very technical and in many cases have not yet been written from a gender perspective. As a result, forms for registration of land for example, often simply lack the space to indicate joint registration of both spouses. And the land officials having to work with these forms often

lack any gender awareness. Persistent cultural and customary attitudes also work against implementation of women's rights. Without gender awareness officials on the bodies dealing with land allocation, inheritance and dispute settlement, a male bias among these officials will continue to stand in the way to women's enjoyment of their rights. Moreover, inclusion of women in decision-making and policy formulation process, especially among vulnerable groups such as slum dwellers, ethnic minorities etc. are crucial. Among men and women alike, there still is a lack of gender and human rights awareness.

Conclusions: In modern period though much has been done for the liberation and betterment of women yet it cannot be said that they are fully free from clutches of male domination. However gender discrimination is universal phenomenon. The equal rights of women like that of men are recognized and accepted by all on paper only. In practice there is no equality between man and woman. It is true that our constitution provides equal opportunities for women in all sphere with men, but these provisions reflect only de jure equality to the women and not reflect de-facto equality to the extent as Constitution intended. Indian judiciary always tried to make women free from male dominancy through its various judicial pronouncements. The process of discrimination of man with woman begins in human minds, which is reflected from the behavior of male dominated society. Therefore, it is necessary to developed consciousness in favor of women so that there will not be any discrimination between men and women on the basis of gender.

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Gender Inequality in Research Landscape

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Introduction: The importance of mainstreaming gender in all walks of life cannot be over-emphasized. It is not only just to give women a chance for their expression of creativity and abilities, but also for the balanced development and growth of a society. The development of Science, Innovation and discovery is only obtained through Diversity, gender being just one component. Diversity in creative ideas, thought-process, and methodologies can be ensuring through the involvement of both genders, especially women. As a fact women are 50% of humanity, their intellectual potential is something which cannot be ignored. Also the difference in perspective of a subject given by both the genders can also be potent for the research.

Male society has been dominating their roots in research field, since long time. But what lacking is that creativity and discovery comes out from one's brain and not on the basis of gender. Du Chat let unknown to many, was an 18th century French women who played a crucial role in development of Science through the study of Mathematics and Physics (Bodanis). Many are familiar with the famous scientist such as Galileo or Newton but little known about the scientific contribution of women like Emilie Du Chatelet.

Despite the struggle and isolation that women scientist often felt during Scientific Revolution, it was the first time women began to engage in these disciplines and science. Sophie German and Maria Sbylla Merian were two women managed to obtain the greatness in the field of Mathematics and Biological Science. Prior to the scientific revolution, during 16th, 17th, 18th century women were expected to conform to the traditional view of the society that is to marry and have children. There had been certain conception like women has to obey their husbands or women were considered as only good for conceiving children's. However some women were privileged with an education similar to young men. This change comes across in 16th century when the idea of Humanity introduced. Also women during the time believed that, too much exposure towards education can lead to endangered their social life and morality. Women being barred from entering science, initially by restrictive regulations, then by cultural pressure that reinforces their exclusion. Women should not be intimidated in entering a field that is considered male dominant, for centuries before them women not too different from themselves

were doing just that, ultimately making great discoveries for which they are remembered today.

Factors Affecting the growth of women in Research Field

Lack of Education : Education is considered as momentous in developing and enhancing the knowledge, creative Ideas, and thought process which are the integral part of discovery and innovation in research area. However women being caged by traditional beliefs and cultural practices leads to less number of women literacy ratio compared to male. To eradicate that new rules and policies were implemented by the government to impart education, many of them pursue their education up to Higher Secondary class only because of financial crisis, Family issues, Marriage, Lack of interest. These significantly reduce the growth of women in research area as there is complete stoppage to pursue for graduate degree or further higher level education. In order to developed new technologies and discoveries it is necessary that, there should be equally contribution of both genders in research field for the growth and development of the country.

Bound by Family burden and Responsibility: Even though having great interest and creative ideas in particular subject, their interest gets crumpled under the family burden and responsibility. If the issues and responsibility regarding family is not equally shared amongst them or made solely the responsibility of women only, then it very arduous to manage between family and research work. Thus it becomes a factor in hampering not only the growth of women to pursue their interest but also the development and progress of the society. In order to uplift the growth in research area ,men needs to be more considerate and should take over some of the responsibilities so as to give a chance for a women to balanced her personal and professional life equally.

Caste System and Racism: Caste system is considered to be a major barrier in the growth of women's who belongs to lower caste .Such women often faced biased and partisan reviews about their research work or even complete rejection for the approval of the subject of interest. In India caste system is considered as the major barrier for the progress and growth of the nation, it should bring to halt in order to change our nation from developing to developed one.

Racism is another major factor which can cause deleterious effects in the progress of women's growth. In foreign countries, racism has caused major damaged in the growth of women's career. Considering Black colour as impure blood line, many women received putrid and constricted reviews of the society towards their work. These leads to decrease in growth and confidence in women, thereby reducing the number of women contribution in research field.

Conclusion: The Growth and Development of the nation is solely depends upon the contribution of both the genders equally. Human Rights which conclude that women should be given equal rights and opportunity. Also embracing women knowledge can simply leads us to new innovations, which can helps us in growth of the society. Women from all caste, tribe and race should be given equally opportunities, guidance and help. Women should be given equal say as that of Male, their views, opinions, and suggestions should be considered and implemented .In order to evolve in the fields of Research and Development, there should be equality amongst Men and Women.

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Kamaladevi Chattopadhyay: An Indian Social Reformer And Freedom Fighter

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Abstract : Kamaladevi Chattopadhyay (3 April 1903 – 29 October 1988) was an Indian social reformer, freedom fighter and writer. She was most remembered for her contribution to the Indian independence movement; for being the driving force behind the renaissance of Indian handicrafts, hand looms, and theater in independent India; and for upliftment of the socio-economic standard of Indian women by pioneering the co-operation. Several cultural institutions in India today exist because of her vision, including the National School of Drama, Sangeet Natak Akademi, Central Cottage Industries Emporium, and the Crafts Council of India. She stressed the significant role which handicrafts and cooperative grassroot movements play in the social and economic upliftment of the Indian people. To this end she withstood great opposition both before and after independence from the power centres. In 1974, she was awarded the Sangeet Natak Akademi Fellowship, the highest honour conferred by the Sangeet Natak Akademi, India's National Academy of Music, Dance & Drama. She was conferred with Padma Bhushan and Padma Vibhushan by Government of India in 1955 and 1987 respectively.

Key words: Kamaladevi Chattopadhyay (3 April 1903 – 29 October 1988), social reformer, freedom fighter

Born on 3 April 1903 in Mangalore, Kamaladevi was the fourth and youngest daughter. Her father, Ananthaya Dhareshwar, was the District Collector of Mangalore, and her mother Girijabai, from whom she inherited an independent streak, belonged to an aristocratic family from Karnataka. Kamaladevi's grandmother was herself a scholar of ancient Indian texts, and her mother was also well-educated though mostly hometutored. Together, their presence in the household gave Kamaladevi a firm grounding and provided benchmarks to respect for her intellect as well as her voice, something that she came to be known for in the coming years when she stood as the voice of the downtrodden as well as the unheard.

Kamaladevi was an exceptional student and also exhibited qualities of determination and courage from an early age. Her parents befriended many prominent freedom fighters and intellectuals such as Mahadev Govind Ranade, Gopal Krishna Gokhale, and women leaders like Ramabai Ranade, and Annie Besant, this made young Kamaladevi an early enthusiast of the swadeshi nationalist movement. She studied about ancient Sanskrit drama tradition of Kerala-Kutiyattam, from its greatest Guru and authority of *Abhinaya*, Nātyāchārya Padma Shri Māni Mādhava Chākyār by staying at Guru's home at Killikkurussimangalam [1].

Tragedy struck early in life when her elder sister and best friend Saguna, whom she considered a role model, died in her teens, soon after her early marriage, and when she was just seven years old her father died as well. To add to her

mother Girijabai's trouble, he died without leaving a will for his vast property, so according to property laws of the times, the entire property went to her stepson, and they only got a monthly allowance. Girijabai defiantly refused the allowance and decided to raise her daughters on her dowry property. Her rebellious streak was visible even as a child when young Kamaladevi questioned the aristocratic division of her mother's household, and preferred to mingle with her servants and their children wanting to understand their life as well. She was a great freedom fighter.

She got married in 1917 at the age of 14, but was widowed two years later. Meanwhile 1920s, studying in Queen Mary's College in Chennai, she came to know Suhasini Chattopadhyay, a fellow student and the younger sister of Sarojini Naidu, who later introduced Kamaladevi to their talented brother, Harin, by then a wellknown poet-playwright-actor. It was their mutual interest in the arts, which brought them together. Finally, when she was twenty years old,

Kamaladevi married Harindranath Chattopadhyay, much to the opposition of the orthodox society of the times, which was still heavily against widow marriage. Their only son Rama was born in the following year. Harin and Kamaladevi stayed together to pursue common dreams, which wouldn't have been possible otherwise, and in spite of many difficulties, they were able to work together, to produce plays and skits. Later she also acted in a few films, in an era when acting was considered unsuitable for women from respectable families. In her first stint, she acted in two silent films, including the first silent film of Kannada film industry,

'Mricchakatika'(Vasantsena) (1931), based on the famous play by Shudraka, also starring Yenakshi Rama Rao, and directed by pioneering Kannada director, Mohan Dayaram Bhavnani. In her second stint in films she acted in a 1943 Hindi film, Tansen, also starring K. L. Saigal and Khursheed, followed by Shankar Parvati (1943), and Dhanna Bhagat (1945). Eventually, after many years of marriage, they parted ways amicably. Here again, Kamaladevi broke a tradition by filing for divorce.

Shortly after their marriage, Harin left for London, on his first trip abroad, and a few months later Kamaladevi joined him, where she joined Bedford College, University of London, and later she received a diploma in Sociology.[2] While still in London, Kamaladevi came to know of Mahatma Gandhi's Non-Cooperation Movement in 1923, and she promptly returned to India, to join the Seva Dal, a Gandhian organisation set up to promote social upliftment. Soon she was placed in charge of the women's section of the Dal, where she got involved in recruiting, training and organising girls and women of all ages women across India, to become voluntary workers, 'sevikas'. In 1926, she met the

suffragette Margaret E. Cousins, the founder of All India Women's Conference (AIWC), who inspired her to run for the Madras Provincial Legislative Assembly. Thus she became the first woman to run for a legislative seat in India. Though she could campaign for only a few days, she lost by a small margin of 55 votes.

In the following year, she founded the All- India Women's Conference (AIWC) and became its first Organizing Secretary. In the following years, AIWC, grew up to become a national organisation of repute, with branches and voluntary programs run throughout the nation, and work steadfastly for legislative reforms. During her tenure, she travelled extensively to many European nations and was inspired to initiate several social reform and community welfare programs, and set up educational institutions, run for the woman, and by women. Another shining example in this series was the formation of Lady Irwin College for Home Sciences, one of its kind college for women of its times, in New Delhi.

Later she was a part of the seven member lead team, announced by Mahatma Gandhi, in the famous Salt Satyagraha (1930), to prepare Salt at the Bombay beachfront, the only other woman volunteer of the team was Avantikabai Gokhale. Later in a startling move, Kamaladevi went up to a nearby High Court, and asked a magistrate present there whether he would be interested in buying the 'Freedom Salt' she had just prepared. On 26 January 1930 she captured the imagination of the entire nation when in a scuffle, she clung to the Indian tricolour to protect it. During 1940s, when World War II broke out Kamaladevi was in England, and she immediately began a world tour to represent India's situation to other countries and drum up support for Independence after the war.

Independence of India, brought Partition in its wake, and she plunged into rehabilitation of the refugees. Her first task was to set up the Indian Cooperative Union to help with rehabilitation, and through the Union she made plans for a township on cooperative lines. At length Jawahar Lal Nehru reluctantly gave her permission on the condition that she did not ask for state assistance, and so after much struggle, the township of Faridabad was set up, on the outskirts of Delhi, rehabilitating over 50,000 refugees from the Northwest Frontier. She worked tirelessly in helping the refugees to establish new homes and new professions; for this they were trained in new skills. She also helped set up health facilities in the new town. Thus began the second phase of her life's work in rehabilitation of people as well as their lost crafts. She was considered singlehandedly responsible for the great revival of Indian handicrafts and handloom, in the post-independence era, and is considered her greatest legacy to modern India.

Around 1950s, she became concerned at the possibility that the introduction of Western methods of factory-based mass production in India as part of Nehru's vision for India's development would affect traditional artisans, especially women in the unorganised sectors. She set up a series of crafts museums to hold and archive India's indigenous arts and crafts that served as a storehouse for indigenous know how. This included the Theater Crafts Museum in Delhi. She equally promoted arts and crafts, and instituted the National Awards for Master Craftsmen, and the culmination of her

enterprising spirit led to the setting up of Central Cottage Industries Emporia throughout the nation to cater to the tastes of a nation, rising to its ancient glory.

In 1964 she started the Natya Institute of Kathak and Choreography (NIKC), Bangalore, under the aegis of Bharatiya Natya Sangh, affiliated to the UNESCO. Its present director is famous danseuse Maya Rao. Chattopadhyay was a woman ahead of her times, she was instrumental in setting up the All India Handicrafts Board, she was also its first chairperson. The Crafts Council of India was also the first president of the World Crafts Council, Asia Pacific Region. Chattopadhyay also set up the National School of Drama and later headed the Sangeet Natak Akademi, and also a member of UNESCO. Her acclaimed autobiography, *Inner Recesses and Outer Spaces: Memoir* was published in 1986. She died on 29 October 1988 in Bombay, aged 85.

The Government of India conferred on her the Padma Bhushan in 1955, and the Padma Vibhushan in 1987, which are among the most revered civilian awards of the Republic of India.[12] She was awarded the Ramon Magsaysay Award in 1966 for Community Leadership. In 1974, she was awarded the Sangeet Natak Akademi Fellowship, Ratna Sadsya, in recognition of her lifetime's work. The Fellowship is the highest award of Sangeet Natak Akademi, India's National Academy of Music, Dance and Drama. UNESCO honoured her with an award in 1977 for her contribution towards the promotion of handicrafts. Shantiniketan honoured her with the *Desikottama*, its highest award [3].

In conclusion, Kamaladevi Chattopadhyay was most remembered for her contribution to the Indian independence movement; for being the driving force behind the renaissance of Indian handicrafts, hand looms, and theater in independent India; and for upliftment of the socio-economic standard of Indian women by pioneering the co-operation.

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Gender Inequality In Family

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Abstract: Gender inequality refers to unequal treatment or perception of individuals based on their sex. It reflects and manifests in numerous dimensions of our life. Gender inequality and resultant discrimination in varying degrees on the grounds of sex are commonly witnessed, admitted and even justified in India. Despite the policy measures to overcome gender discrimination, gender inequalities within the family still exist. Most of the forms of discrimination against women have their roots in patriarchal system and its values. Women are dominated over by their male members in their own family. They have little power in making decisions.

An attempt has been made to find out those factors which are responsible for this problem in India. The present study have tried to suggest some relevant strategies and implication for reducing this gender inequality and to promote the dignified position for Indian women.

Keywords : gender inequality ,social and cultural issues

Introduction: 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 (Dijkstra & Hammer, 2000 ; Tisdell et al. 2001).

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. In India, discriminatory attitudes towards either sex have existed for generations and affect the lives of both sexes. Although the constitution of India has granted men and women equal rights, gender disparity still remains.. The systematic inequality and dis-empowerment of women is at the heart of many of the problems plaguing India.

The present paper proposes to examine the factors of gender inequality within the family . The main objectives of the study are to analyse the factors which are responsible for gender inequality of women in family and to give suggestions to reduce gender inequality. The

findings of the study proved that, women are discriminated by the male members in their own family, they are marginalised on the bases of gender. It is suggested that progress towards Gender equality requires empowerment of women which will lead to notable changes in gender relations.

Objectives Of The Study

1. To identify the factors which are responsible for gender inequality.
2. To address gender inequality at home
3. To give suggestions to reduce gender inequality.

Factors Responsible For Gender Inequality “: Gender inequality manifests in varied ways. And as far as India is concerned the major indicators are as follows:

- **Female Foeticide**
- **Female Infanticide**
- **Child (0 to 6 age group) Sex Ratio:** 919
- **Sex Ratio:** 943
- **Female literacy:**46%
- **Maternal Mortality Rate:** 178 deaths per 100000 live births.

These above mentioned indicators are some of the important indices which show the status of women in our country.

Female foeticide and female infanticide are most in human of acts and it is a shame that in India these practices are prevailing at large scale. Gender inequality has been prevalent in all societies for centuries and continues to exist even today. An example of gender prejudice is female foeticide. The wide spread practice of aborting female foeticide happens every day: the reality of gender inequality in India, origin of gender inequality and how to deactivate it.

The data shows that despite the law in place viz., Prenatal Diagnostic Techniques (Regulation and Prevention of misuse) Act,1994 sex selective abortion is still on the rise (Sharma 2008). One estimate done by Mac Pherson shows that more than 100000 illegal abortions are being performed every year in India mainly for there a son that the foetus is of girl child. Due to this, there is an alarming trend which has come to the notice in 2011 census report; the report shows Child Sex-Ratio (i.e. sex ratio of children between the age group 0 to 6) at 919 which is 8 points lesser than the 2001 data of 927.The data indicates that sex-selective abortion is increasing in

our country. As far as overall sex-ratio is concerned, it is 943 in 2011 report as compared to 933 of 2001 which is 10 points increase. Though, it is a good sign that overall sex ratio is increasing but, it is still tilted against females (Census 2011).

- **Female literacy :** Female literacy is at 65.46% in 2011 as against 82.14% of male literacy. This gap indicates a wide gender disparity in India that Indians do not give enough importance to the education of girls. Illiteracy is one of the factor responsible for gender inequality.
- **Child marriage :** Children specially the girls are married at a very young age. This proves fatal for their overall development and have a negative impact on their health too.
- **Social evils :** Social evils like dowry system, sati system, are also responsible for the low status of women. One of the most evil forms of discrimination faced by a girl after marriage is the practice of dowry.
- **Discrimination against the girl child :** The girl child is not treated properly in the family. People still prefer the birth of a boy rather than a girl. The girl child is basically trained for household work only. Female infanticide is a common social evil (Sekher and Hatti, 2007).
- **Health:-** On health issue, the gender inequality between women's and men's life expectancy and women live compared to men in good health because of lots of violence, disease, or other relevant factors.
- **Patriarchal Society:** - Most of India has strong patriarchal custom, where men hold authority over female family members and inherit property & title. It is the custom where inheritance passes from father to son, women move in with the husband & his family upon marriage & marriages include a bride price or dowry (Larsan & Mattias 2006 & 2011).
- **Dowry:** - The dowry system in India contributes to gender inequalities by influencing the perception that girls are a burden on families. Such belief limits the resources invested by parents in their girls and limit her bargaining power within the family (Babu & Babu 2011).
- **Gender-based violence:** - Gender-based violence such as rape, sexual assault, insult to modesty, kidnapping, abduction, cruelty by intimate partner or relatives, importation or trafficking of girls, persecution for dowry, indecency and all other crimes are practiced on women. These crimes show the high degree of inequality in India (National Family health Survey).
- **Women's inequality in decision making:** In India, Women have less authority than men to legal recognition and protection, as well as lower access to public knowledge and information, and less decision-making power both within and outside the home. This is also one of the reasons for inequality in gender.

CULTURAL FACTORS

- **Old age support from sons:** - A key factor driving gender inequality is the preference for sons, as they are deemed more useful than girls. They are supposed to support the old age security of their parents.
- **Patrilineality system:** - It is a common kinship system in which an individual's family membership derives from and is traced through his or her father's lineage. It generally involves the inheritance of property, names, or titles by persons related through one's male kin.
- **Role of sons in religious rituals:** - Another factor is that of religious practices, which can only be performed by males for their parents' afterlife. Sons are often the only person entitled to performing funeral rights for their parents.
- **Son Preference:** - Boys are given the exclusive rights to inherit the family name and properties and they are viewed as additional status for their family. Moreover, the prospect of parents „losing □ daughters to the husband □s family and expensive dowry of daughters further discourages parents from having daughters. There is a strong belief that daughter is a liability (Rangamuthia Mutharayappa, M. K. 1997.)

All these indicators points towards the sorry state of affairs in India regarding gender justice and women's human right. Though, every year government starts various schemes and programs apart from existing ones for the benefit and empowerment of women but, on the ground there are not enough visible changes. The change will appear only when the mind set of Indian society would change; when the society would start treating male and female on equal footing and when a girl would not be considered as a burden.

Household Inequality: There are often enough, basic inequalities in gender relations within the family or the household, which can take many different forms. Even in cases in which there are no overt signs of anti-female bias in, say, survival or son preference or education, or even in promotion to higher executive positions, the family arrangements can be quite unequal in terms of sharing the burden of housework and childcare. It is for example, quite common in many societies to take it for granted that while men will naturally work outside the home, women could do it if and only if they could combine it with various inescapable and unequally shared household duties. This is sometimes called "division of labour" though women could be forgiven for seeing it as "accumulation of labour". The reach of this inequality includes not only unequal relations within the family, but also derivative inequalities in employment and recognition in the outside world. Also, the established fixity of this type of "division" or "accumulation" of labour can also have far-reaching effects on the knowledge and understanding of different types of work in professional circles.

Addressing Gender Inequality At Home: The people of India like to look to the government of the day to solve many of the issues they face (and debate endlessly whether the Congress, or the BJP or any other party will solve their problems). The government of the day can frame policies and laws, which are important. Yet, many of the issues that concern women, whether it is economic participation and opportunity, educational attainment or health and survival, are things that need to be addressed at the individual, household, family, and social levels.

The problem is, gender inequality is at the very heart of the Indian cultural and value system. You start considering man and woman equal, and much of India's centuries-and-millenia-old cultural pride needs to be rethought and reconfigured, and that's no mean task. For most Indian families practising gender inequality, any suggestion to reform or address the inequality is seen as a strike at the very root of its cultural, community or ethnic ethos.

On deeper analysis, one will find that gender inequality is largely linked to two issues: 1) passing on of surname and lineage, and 2) social security. While many Indians would care about the first issue (where your son carries forth your surname, but your daughter does not), it is the second issue which is of more practical concern. Most Indians don't plan well for their old age. With the societal expectation of a daughter getting married and moving to another house, a son is seen as economic security as one ages. The daughter-in-law is tied to food security. Thus, living together with the son and his family assures sharing of resources in a country with growing population and limited land. It assures economic, physical, food and emotional security as one gets older.

Suggestions For Bringing Gender Equality In India:

- Pray for a healthy child, not a boy or a girl.
- Give the best education you can afford to both the son and the daughter.
- Do not limit the choices of the daughter when growing up, or force her to adhere to gender stereotypes; allow the creative potential of each child to flourish.
- Make sure that the daughter gets professional college education.
- Insist on 'right to work' when you marry your daughter off. An earning woman will be empowered [many families know this, and systematically prevent the daughters/daughter-in-laws from studying/working/earning]. In turn, she will provide economic security to her children, her family, and also contribute to the economy of the country.
- Insist on simpler weddings. Instead, spend the wedding/dowry cost on property for the daughter, or bank balance in the daughter's account.
- As a husband, insist that both the husband and wife earn, and that both husband and wife share in the

house work [a recent OECD survey ranked Indian men very low on contributing to housework]. Apart from giving birth, there is no other task that a man cannot contribute to. This would also empower both the man and the woman in many ways. **Solution in the longer term (one that will require a change in mindset and a major overhaul in cultural and value-system).**

- If you are a woman, know your rights, and most importantly, voice them! As a member of the workforce in the United States, you are entitled to the same rights as your male counterparts. Be sure to encourage other women to do the same.
- There are many facts and issues that the public at large is unaware of, especially the state of women in developing countries, including the realities of female child abuse and sexual violence. Talk about what you know. Increase public consciousness of the reasons for, extent of, and consequences of rape and sexual assault, sexual harassment, and pornography.
- There are many young girls in the world who are in need of a sponsor, a role model – someone to look up to and to gain wisdom from. This is especially true in the MENA area (Middle East and African area). Look into programs that reap significant benefits on behalf of the girls sponsored and then make a difference!
- There are many social and political reforms across the globe promoting women's rights that are in need of support. Find some and pick one to become involved in, and then petition, petition, petition until you see change...and you will!
- You can form your own activist committee! Work as a team to raise funds to spread awareness and build educational institutions across the world. You can be a part of it!

Conclusion: The list of legislations as well as types of discriminations or inequalities may go on but the real change will only come when the mentality of men will change; when the male species of human beings would start treating women as equal and not subordinate or weaker to them. In fact not only men but women also need to change their mindset as through cultural conditioning they have also become part of the same exploitative system of patriarchy and are playing a supportive role in furthering men's agenda of dominating women.

Therefore, what is needed is the movement for Women's empowerment where women can become economically independent and self-reliant; where they can fight their own fears and go out in the world fearless; where they can snatch their rights from the clutches of men and they don't have to ask for them; where women have good education, good career, ownership of property and above all where they have freedom of choice and also the freedom to make their own decisions without the bondages of age old saying of **Manu**.

Let's hope and wish that our participative democracy, in times to come, and with the efforts of both women and men, would be able to found solutions to the problem of gender inequality and would take us all towards our cherished dream of a truly modern society in both thought and action.

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Gender Inequality in Indian Culture

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Abstract- India struggle with problem of gender inequality. Gender inequality is the idea and situation that men and women are not equal. It refers to unequal treatment or perception of individual wholly or partly due to their gender. It arises from differences in gender role, signifying the unequal value of the roles of women and men. Today gender equality persists everywhere and stagnates social progress, and cultural activity. The cultural construct Indian society which in India gender statistics; reinforces gender bias against men and women with varying and variable context against the opposite.

Introduction- India struggle with gender inequality issue beyond just equal economic growth and access to education resources opportunities. Gender inequality exist in the form of socially constructed predefined gender role firmly anchored in India socioculture fabric that has deep cultural and historical roots socioculture influence have spillover effect across all domains including organization workforce and social and political context. This unquestionable influence is still accepted as the norm within the social and familial periphery.

It will assists researches in their understanding of how social, cultural and historical context must be considered where studying gender inequality in India.

Natural differences exist between the sexes base on biological and anatomical factor most notably deferring reproductive role-

Parental hormone exposure influences to what extent are exhibit traditional masculine or feminine behavior. Gender system are often dichotomous and hierchial. Gender inequality stems from distinction where empirically grounded or socially constructed women lag behind men in many domain including education, labour market opportunities and political representation-

1. Natural gender difference
2. In the work place
3. At home
4. In the criminal justice system
5. In the television and films
6. Impact and counteractions

Gender roles in parenting and marriages. Gender roots are heavily influence by biology with male and female play style correlating with sex, hormones, sexual orientation, aggressive traits and pain. Further more

females with congenital adrenal hyperplasia demonstrate increased masculinity and it has been shown that rhesus macaque children exhibit preferences for stereotypically male and female toys.

The sick mentality of Indian is the main reason for it where the women are considered as a liability and are also considered as commodity to use; where women are raped, killed for dowry or killed before birth and no one give a fuck, you should not be surprised with gender inequality in Indian refers to health and survival inequalities that is sex, selective abortion and gender based violence, educational inequalities that is schooly, literacy and reservation for female students, economic inequalities like labour participation and wages, access to credit occupational inequality that is military service, property right, political inequalities between men and women in India.

The unfortunate part of gender inequality in our society is the women too through continued sociocultural conditioning have accepted their subordinate position to men and they are also part and parcel of same patriarchal system, where man are considered superior to women. Therefore gender may be understood as a man made concept, while sex is a natural or biological characteristics of human being. Gender inequality in simple words may be as discrimination agent. Women based on their sex, women are traditionally considered the society as weaker sex, she has accorded a subordinate position to men. She is exploited, degraded, violated and discriminated both in our home and in outside world. This peculiar type of discrimination against women is prevalent everywhere in the world and more so in Indian society.

Causes and types of Gender Inequality-

The root causes of gender inequality in Indian society lies in it patriarchal system. According to the famous sociologist "Sylvia Walby" patriarchy is a system of social structure and practices in which men dominate and exploit women. Women exploitation is an old cultural phenomenon of Indian society.

The system of patriarchy find its validity and sanction in an religious beliefs, where it is Hindu, Muslim or any other religion.

For instance as per ancient Hindu law giver manusmati women are supposed to be the custody of their parents, when they are children. They must be under the custody of their husband, when married and under the custody of her son and old ages and as windows in no

circumstances she should be allowed to assert herself independently.

Gender inequality in India arises from social construction of unequal power with a relationship, creating distinct convention of male domination and female subordination is most sphere of life including the workplace (Esteve-Volart 2004). In India finds its beginning in Indian homes with the conception of or work firmly rooted in the median psyche. Work performed by Indian women, such as taking care of the family and house hold chores fails to gain favorable recognition both within the family and Indian. India's historical patriarchal values endorse the current status of women in society where equality for women is hardly a priority. India is a collectivist society where individual needs are sacrificed for the benefits of the group and their sacrifice is primarily made by Indian women for their families. Traditionally and importantly although the Indian patriarchal culture views a woman as a member of the family or group. She is not viewed as an individual with an identity of her own (Alavi-2013). The inequality has resulted in a steadily declining rate of women participating in the workforce in India.

Extreme poverty and lack of education are also some of the reasons for women, low status in society poverty and lack of education derives countless women to work in low paying domestic service organized prostitution or as migrant laborers. Women are not only unequal pay for equal or more work but also they are being offered only low skill jobs for which lower wages are paid. This has become a major form of inequality of basis of gender.

Educating girl child is still seen as bad treatment because she is bound to get married and leave her parental home one day. Thus without having good education women are found lacking in present days demanding job skills; whereas each year's high school and 10+2 standard results shows that girls are always doing better than boys. This shows that parents are not spending much after 10+2 standard on girl child and that's why they lack in job market. Not only education in case of family food habits it is the male child who gets all the nutritious food while the girl child gets what ever is left being after the male member has taken their meals (except well qualified families). Thus becomes a major health issue in her later years one of the main reasons for high incidences of difficult birth and anemia in women is the poor quantity of food which a girl always gets either in her parental home and in her laws as also is the excessive workload that they are made to bear their early childhood so the inequality or discrimination against women is at various levels in the society either in home or outside home.

Conclusion- Gender inequality is an important issue worldwide. We focus on India because research suggested that this issue is specially pronounced there important role that HRD could play in reducing its likelihood in the workplace is profound are identify a number of social

and cultural causes that cannot be separated from historical context. Thus we propose a decidedly sociocultural perspective in this article. Gender inequality exists in India because of historical in a patriarchalistic society. It has been socially and culturally acceptable to undervalue women's contributions to society and in the workplace.

Remedy- One of the most important factors to initiate gender equality in India apart from women's safety is equal access to educational opportunities for females.

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Gender Equality and Women Empowerment of India in Current Scenario

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Abstract: Gender is seen closely related to the roles and behaviour assigned to women and men based on their sexual differences. As soon as a child is born, families and society begin the process of gendering. The birth of the son is celebrated, the birth of a daughter filled with pain; sons are showered with love, respect, better food and proper health care.

Female foeticide is heinous and a process opposed to Natural Laws. Every alive being has a right to survive. So how do us neglect girls. They are equal in status in society. None has authority to distinguish between girl and boy child. In overall comparison, women are at par with men in all arenas. There are numerous examples which also show that they have excelled at work when compared to men.

Today's age is an age of globalization. With respect to age there is need to change us and our mentality about gender inequality. Women reflected the expression of her work in every field.

(Key Words-Culture, religion, progress, unity, efforts etc)

Introduction- Women are the backbone of society. Society never complete without women. Men and women are the two wheels of the life. There should be uniformity in both parties. But when we see the structure of Indian society, it always gives the secondary status to the women. As per the development of education, the changes have been taking place in the position of women.

India is predominately a patriarchal society has a child sex ratio of 914, according to the census of 2011, which is even lower than all over female sex ratio it decreased 1.40% during last decade. In 2001 child sex ratio was 927. The women were treated as the deity and the one, who gives birth to the men, now is struggling for survival.

Gender inequality can further be understood through the mechanisms of sexism and discrimination which is takes place in this manner as men and women are subject to prejudicial treatment on the basis of gender. Sexism

occurs when men and women are framed within two dimensions of social cognition. Objective rules applied rigidly to women but leniently to men. Economical, social, psychological and cultural differences between men and women is the part of Indian society. Literacy for females stands at 65.46%, compared to 82.14% for males. Behind 1000 men there are 933 women. Means in comparison both factors are unequal. Job profile is shown the effect of gender bias. Women do not own property under their own names and usually do not have any inheritance rights to obtain a share of parental property. Carry forward of race is the name of sons only.

The bias against female in India is related to the facts that sons are called upon to provide the income. They are the ones who do most of the work in field. In this way sons are looked to as a type of insurance .This problem is also intimately tied to the institution of dowry, in which the family of a prospective bride must pay enormous sum of money to the family in which the women would live after marriage. After independence, the gender inequality in India had not been emphasized so much. The current scenario reports many cases at various parts of India. For eradication and sorting out the problems, there is need to do collective efforts and work at all the levels of society. Collective efforts, role of intellectual class and education can eradicate the gender inequality related issues in India.



Women Problems in current scenario-

Un-attraction of Female Education: Since ancient time we have been seen that generally women ignored from the education. 'Ladki to paraya dhan hoti hai' is common tendency observe among the Indians. Accordingly, much attention is paid to the education of women after

independence. The female literacy level is also increasing steadily. It has increased from 18.7% in 1971 to 39.42% in 1991 and to 64% in 2001. In spite of this change in the trend towards literacy, some problem has cropped up.

Dowry a curse: At the time of marriage ceremony, the gift or amount given by the parents of girl is general trend in India. In later stage it became problem called dowry. Every year so many cases of dowry exposed in India. It is a very serious problem faced by Indian women and their parents.

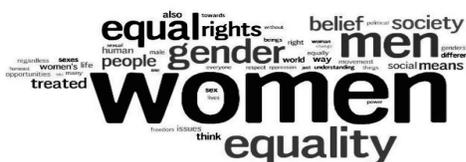
Violence against women: Sexual exploitation, female foeticide, dowry, domestic violence etc are the common practices can see in Indian society. The rate of such problems is high in rural society. Main cause of it is that spoil mentality with old customs and traditions.

Sexual Harassment: Now days so many cases are exposing related to sexual harassment of women. Delhi gang rape and so many incidents' taking place in India. Child abuse, sexual exploitation, human trafficking, child labour etc are the various problems are present in Indian society.

Organizational problems: In working place, women face a lot of problems regarding various matters. May be some times sexual harassment and other conflicts can creates at working place. Excessive bossing, unequal shifts, unwanted demands by high authority etc are the factors responsible for women exploitation in organization.

Familiar and Social Problems: Family and society quickly takes the cognizance about women issues. The intensity and proportion of works is always more than men. In religious and cultural activities women generally ignore and put secondary place. Whatever the situation is there the women assume a responsible for that act. Also there is a tendency that women are the factories of child creation.

Marginalization and women in India



Marginalization is a individual level as well as group wise process. Marginalization of aboriginal communities is a product of colonization. In marginal groups, aboriginal communities lost their land, were forced into destitute areas, lost their sources of income, and were excluded from the labor market. This situation can see in

India everywhere in society.

The full development of personality and fundamental freedoms and equal participation by women in political, social, economic and cultural life are concomitants for national development, social and family stability and growth culturally, socially and economically is important.

Suggestions-

1. Strict action and provision of punishment-Affected persons should be booked with full proof charge sheets and exemplary actions be executed on them. This strict action can be the lesion to others in society.
2. Provision of awards and incentives-The special schemes and plans should be executed and spread the awareness in society those family are having only daughters. Maharashtra government already started and that can be model for other states.
3. Government record maintaining -institutions operating USG machines should be made more accountable towards record keeping and reporting towards higher authority.Government, semi government and private hospital should be under observation.
4. Overall observation and cognizance regarding sex discrimination and gender bias various groups in society.
5. All births should be registered under the relevant Act.
6. Health staff to be made accountable for tracking all pregnancies and their outcomes.
7. Self motivated pregnant women should not be entertained for sex selective procedures, and any influence of family pressure and relatives.
8. The positive role of family education and planning with women empowerment
9. Change the structure and framework of society regarding gender inequality.
- 10.Emphasis on the role of NGOs, social thinkers, sociologists and social workers.

Recommendations-

1. Strict application of legal provisions.
2. Women empowerment and development.
3. Proper education for awareness and spread the message in society.
4. Dowry prohibition act should be implemented effectively.
5. Reaching the masses through religious/spiritual leaders
6. Role of media and entertainment.
7. Social awareness for changing public mind-set

8. Strict implementation of PNDT and MTP Acts
9. Curbing quackery, sensitization of doctors, NGOS, govt. machinery, panchayat leaders.
10. Protect unborn girl child.
11. Educating/sensitizing male members of family.
12. Equal treatment, dignity and respect for girl child
13. Fight against social evils.
14. Women empowerment: to make it a reality.
15. Role of NGO's administration and Government.

Some of the plans for women implemented by Government of India-

1. Mahila cosh yojana-
2. Training and employment programme for women (TEPW)
3. Rashtriya Mahila Kosh (RMK)
4. Rajiv Gandhi Scheme for Empowerment of Adolescent Girls (RGSEAG)
5. Central Social Welfare Board (CSWB)
6. Indira Gandhi Matritva Sahyog Yojana (IGMSY)
7. Swayam Siddha yojana
8. Short Stay Home for Women and Girls (SSH)
9. Swadhar

Conclusion: Community awareness on the benefits of empowering women should be carried out in order that the empowerment may be supported by the community as whole. For the proper construction of society there is needed to give special attention on women empowerment in India. Also traditional attitude has to change regarding women. Awareness programme, education and positive role of every indivisible will help to development in women empowerment in India. Indian government is always fewer rebel and conscious about women development. Time to time different schemes and planning have been implemented for the success of women. Behind this problem, many root causes are responsible and affect on social system. Suitable social structure can be maintain with following suggestions and recommendations-

For adequate social change, development and social control, there is a need of time to eradicate this problem as early as possible and maintain the developmental tract in society.

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Status Of Indian Women And Need Of Women Empowerment For National Development

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Abstract : This paper Focus on empowerment of women, status of women in society & how they work for family; social as well as on political ground, this paper shows necessity of women empowerment if they empowered they become source of infinite power.

Introduction: The subject of empowerment of women has becoming a burning issue all over the world including India since last few decades. Many agencies of United Nations in their reports have emphasized that gender issue is to be given utmost priority. It is held that women now cannot be asked to wait for any more for equality We all know that girls are now doing better at school than boys. The annual results of Secondary and Higher Secondary Board examinations reveal this fact. More women are getting degrees than men, and are filling most new jobs in every field.

We can now see women in almost every field: architecture, lawyers, financial services, engineering, medical and IT jobs. They have also entered service occupations such as a nurse, a beautician, a sales worker, a waitress, etc.

Status of women in society: Women's were considered a weaker sex they were given a subordinate status in the Hindu society she is protected by the father in her childhood, by the husband in her adult hood & by the son in her old age' The male dominated paternal system allows her to survive as secondary member of the family & lower citizen society.

A woman expected to daughter in her father-in-law household to which she goes after her marriage she is placed under severe restrictions and has little or no say in decision making and is directly subordinate to her mother-in-law. Her status in the family depend greatly on her husband's contribution to the family economy, and in the middle & upper-class, on the amount of dowry brought by herself.

They learn early in the life need for flexibility, adjustment & submissiveness and hesitate to develop strong opinion and commitment which they, may not be allowed to pursue after marriage. These constrictions & inhibitions affected most women in their later over, particularly when they have to compete with men in their careers.

Women today are trying to understand their position in the society, women have become increasingly aware of

sexual inequalities in every sphere of life and are seeking ways to fight.

No decision is now made in matters of education between boys & girls, their voice is now more forceful & important as that of men. They are becoming equal partners in making or dismissing of government.

Women Empowerment still an illusion of reality: Notwithstanding the remarkable changes in the position of women in free India there is still a great divergence between constitutional position and stark reality of deprivation & degradation.

Whatever whiff of emancipation has blown in Indian society, has been inhaled and enjoyed by the urban women, their population belonging to the rural rear are still totally untouched by the wind of changes. They still have been living in miserable conditions, steeped in poverty, ignorance, superstition and starvation.

There still exists a wide gulf between the goals enshrined in the constitution, legislation, policies, plans, programmes and related mechanisms on the one hand and the situational reality on the status of women in India, on the other.

“You can tell the status of nation by looking at the status of its women” Pandit Nehru.

Equality & empowerment of women are the most critical points and gender equality is not an agenda of women versus men rather men should be partners in the empowerment of women.

Empowerment of women in any society is an important factor to enable women to participate in the economic & political development of society.

What is Empowerment?

Women empowerment is a new phase in the vocabulary of gender literature; The phrase is used in two broad senses i.e. general & specific. In general sense it refers to empowering women to see self dependent by providing them access to all the freedoms and opportunities which they were denied in the past only because of their being 'Women' In specific sense 'women empowerment refers to enhancing their position in the power structure of society.

Kessler Harris, 1981: “Women empowerment allows be appreciating & acknowledging for who they are and what they do”. The empowerment essentially means that they women have the power or capacity to regular their day-to-day lives in the social political & economic terms a power which enable them to move from the periphery to the center state.

What are issues for this sorry state of affairs?

Some basic issues

- Lack of awareness
- Lack of social & economic empowerment
- Lack of political will
- Freeness of accountability Mechanism
- Lack of enforcement by the police force.
- Lack of gender culture.

Today women change from Feeling weak to feeling strong.

Ways to Empowered Women

1. **Create a safe space:** Women in to gather with other women and Talk about issues like gender equity, women’s rights, or health.
2. **Support independence and mobility:** Most women in rural India have to ask their husbands for permission to leave home.
3. **Teach women to read:** If you are illiterate, simple things like reading signs on a road, numbers on a phone, or directions on a medicine bottle make daily life a struggle
4. **Increase savings and income:** Savings cooperatives allow women to invest money and then take turns receiving micro-loans to start micro-businesses or invest in education for their children.
5. **Teach job skills and seed businesses:** Women learn beekeeping, mushroom farming, sewing, and other income-generating skills through training programs.
6. **Build self-esteem and confidence:** helping them to become more comfortable speaking in front of groups and sharing opinions.
7. **Boost decision-making power:** . they have greater decision-making power in their homes and communities.

“They were mostly busy doing household activities before... but now they can travel outside of the village alone, [earn an income] in our family, and participate in decisions related to their children’s education.”

8. **Impact health:** Increased influence in their families and communities on health care, family planning, domestic violence and reproductive rights. .
9. **Build networks:** By building social networks, women have more support and greater opportunities to effect change in their communities alone.

10. **Create public leaders:** provide leadership training for women to increase their presence in the public sphere. 61-65% of women report that they are now able to express their opinions in public or in their home. Women report joining committees, facilitating meetings, participating in protests, raising their voices against violence, and organizing community programs.

The Principles for women empowerment

1. Establish high-level corporate leadership for gender equality
2. Treat all women and men fairly at work - respect and support human rights and non discrimination
3. Ensure the health, safety and well-being of all women and men workers
4. Promote education, training and professional development for women
5. Implement enterprise development, supply chain and marketing practices that empower women
6. Promote equality through community initiatives and advocacy
7. Measure and publicly report on progress to achieve gender equality

Women is the source of Infinite Power: Maharshi karve worked ceaselessly with a missionary zeal for the upliftment of women. Maharishi Karve used to say “as for as the question of status and right of women are concerned, I will never accept defeat as I do not believe that women have a lesser capacity to learn.”

Education enables women to effectively participate in the affair of the country and, indeed in their own family.

“The roots of Education are bitter, but the fruits are sweet Educate the Girl and change the Generation” Kiran Bedi

Female Education: Female Education is a process of Educating Females in order to make them efficient and effective members of society both at home and outside. It should enable them to look after and take care of their daily life duties and responsibilities as well as their legitimate rights. Thousand of girls otherwise intelligent and capable enough to get Education , but are deprived of because of multifarious social cultural and economical reasons and Gender prejudice. Due to this reason they are unable to play active role in the development of society.

“If you Educate a boy ,you Educate an individual, but if you Educate a girl you Educate a community” African proverb

Different Role Of Women:

Family Role- A women Role extend from being an important member of family daughter-wife, and mother to being a determinant of social development and building Nation.

The capacity of contribute increases immensely when the family environment is stable.

A women has been endowed with a special gift from nature to give tender love to her children's and family and to keep the cord of love strong amongst relations which binds the family into loving, healthy and cultured family there fore the English saying, **“Good Created Mother because he could not be present every where.”**

Many of the approached & values in the life are learned by a child from the mother.

Women therefore are after described an transmitters of knowledge and architects of the future. Educated women tend to provide better guidance to their children and also promote education of their Girl children. Women contribute to the development of good family, compassionate society, a progressive nation and a more tolerant world. This role is very important in society, which women should never forget.

Social Role:- Educated women can be an effective voice for articulating women related causes. They can be the voice in the fight against social evils like female filicide, childe marriage, dower & addictions, as well as against the discrimination and biases that exists in society against women.

They can be the advances for improved working condition for women. Educated women can help other women self-reliant and self-confidant. They can counsel other women as well as share experiences about career choice, employment opportunities and business enterprises and also in maker like nutrition and childcare. If the women of India work in this collective and collaborative spirit, change would be inevitable and change would be that which recognize, in full measure, the talent and potential women.

Political Role- Women participation in the political and economic activities of a society enriches the fabric of a nation. Many women in India have reached high position and many others are doing well in different sphere and even in professions once unthinkable for women, I am hove ever conscious about the contracts and difficulties that they face in realizing their full potential but women still do not have the same opportunities of men.

Conclusion: Women in the modern hi-tech society, which is morning very fast under the shadow of population explosion, conflicts, chops and cooption can mould the personality of the adolescent & and youth in a proper direction and perspective, provided the women are themselves empowered.

Women are in integral part of our society. The idea of human race can't be conceived without the existence of a women. Women in the holy books have been bestowed with a very high status and have been adored with various objectives, she is called as mother of the nation and it is

said that education of the mother means education of entire family. Hence Empowered women for development of nation

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Gender Inequality In Family

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According to Indian thought the man is a social animal. In Sociology the word gender refers to the socio-cultural characterization of man and woman, the society make a difference between men and women and confirm their social roles. The difference between sex and gender was introduced to deal with the general tendency to attribute women's subordination to their anatomy. For ages it was believed that the different characteristics, roles and status accorded to women and men in society are determined by sex, that they are natural and therefore not changeable.

Gender is seen closely related to the roles and behavior assigned to women and men based on their sexual differences. As soon as a child is born families and society begin the process of gendering. In India the birth of the son is celebrated, the birth of a daughter filled with pain; sons are showered with love, respect, better food, better education and proper health care. Boys are encouraged to be tough and outgoing; girls are encouraged to be homebound and shy. All these differences are gender differences and they are created by society.

Gender inequality is therefore a form of inequality which is distinct from other forms of economic and social inequalities. It dwells not only outside the household but also centrally within it. It stems not only from pre-existing differences in economic endowments between women and men but also from pre-existing gendered social norms and social perceptions.

Gender inequality has adverse impact on development goals as reduces economic growth. It hampers the overall well being because blocking women from participation in social, political and economic activities can adversely affect the whole society. Many developing countries including India have displayed gender inequality in education, employment and health. It is common to find girls and women suffering from high mortality rates. There are vast differences in education level of two sexes. India has witnessed gender inequality from its early history due to its socio-economic and religious practices that resulted in a wide gap between the position of men and women in the society

The origin of the Indian idea of appropriate female behavior can be traced to the rules laid down by Manu in 200 B.C in his book Manusmriti : "by a young girl, by a young woman, or even by an aged one, nothing must be done independently, even in her own house". "In childhood a female must be subject to her father, in youth to her husband, when her lord is dead to her sons; a

woman must never be independent."It means that women should obey the orders of men in all steps of life otherwise she should not survive in the society.

Women's lives are shaped by customs that are centuries old. "May you be the mother of a hundred sons" is a common Hindu wedding blessing. Statistics reveal

that in India males significantly outnumber females and this imbalance has increased over time. The sex ratio according to 2001 census report stands at 933 per 1000 males. Out of the total population, 120 million are women who live in abject poverty. The maternal mortality rate in rural areas is among the world's highest.

From a global perspective India accounts for 19% of all live births and 27% of all maternal deaths. The deaths of young girls in India exceed those of young boys by over 300,000 each year and every 6th infant death is specifically due to gender discrimination. Women face discrimination right from the childhood. Gender disparities in nutrition are evident from infancy to adulthood. In fact, gender has been the most statistically significant determinant of malnutrition among young children and malnutrition is a frequent, direct or underlying, cause of death among girls below age 5. Girls are breast-fed less frequently and for a shorter duration in infancy.

In childhood and adulthood, males are fed first and better. Adult women consume approximately 1,000 fewer calories per day than men according to one estimate. Nutritional deprivation has two major consequences for women they never reach their full growth potential, and suffer from anemia, which are risk factors in pregnancy.

This condition complicates childbearing and results in women and infant deaths, and low birth weight infants. The tradition also 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. Women receive less healthcare facilities than men. A primary way that parents discriminate against their girl children is through neglect during illness. As an adult they tend to be less likely to admit that they are sick and may wait until their sickness has progressed far before they seek help or help is sought for them. Many women in rural areas die in childbirth due to easily preventable complications.

Women's social training to put up with suffering and their unwillingness to be examined by male personnel are additional constraints in their getting sufficient health care. The Constitution of India ensures gender equality in

its preamble as a fundamental right but also empowers the state to adopt measures of positive discrimination in favor of women by ways of legislation and policies.

India has also ratified various international conventions and human rights forums to secure equal rights of women," such as ratification of Convention on elimination of all forms of discrimination against women in 1993. Women have been finding place in local governance structures, overcoming gender biases. Over one million women have been elected to local panchayats as a result of 1993 amendment to the Indian Constitution requiring that 1/3 rd of the elected seats to the local governing bodies be reserved for women. The passing of Pre-natal Diagnostic Tech Act in 1994 also is a step in removing gender discrimination.

This Act seeks to end sex- determination tests and female foeticide and prohibits doctors from conducting such procedures for the specific purpose of determining the sex of the fetus. The Government also announced the National policy for empowerment of women in 2001 to bring out advancement, development and empowerment of women. The Government has also drawn up a draft National policy for the empowerment of women which is a policy statement outlining the state's response to problems of gender discrimination. As persistent gender inequalities continue we need to rethink concepts and strategies for promoting women's dignity and rights. UN Secretary General Kofi Annan has stated, "Gender equality is more than a goal in itself.

It is a precondition for meeting the challenge of reducing poverty, promoting sustainable development and building good governance." There is a need for new kinds of institutions, incorporating new norms and rules that support equal and just relations between women and men. These days' women are organizing themselves to meet the challenges that are hampering their progress.



Gender Inequality At Workplace: Causes And Solution

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Abstract: Gender inequality or discrimination occurs when men and women are treated unequally. In other words, Gender inequality is the condition where men receive preferential treatment over women. Many times, men are given preferences over women employee by the employer in order to achieve promotion and higher position. Also, gender inequality is being an issue of concern at home and other places also. Such gender inequality or discrimination, is an illegal activity and also a barrier for the development of community and the whole nation. To eliminate this kind of gender inequality at workplace and anywhere, there are some laws in Indian Constitution. Also, certain preventive measures can be taken to abolish such practices.

Key words: Gender inequality, Discrimination, employee, Workplace.

Introduction : Gender inequality or discrimination at workplace is the practice of giving unnecessary importance to the gender at the time of recruitment, promotion, demotions, transfer, payment of wages and other employment benefits. Way back before 1950s women were not much educated and they were looked down socially, economically and politically. So they were not engaged much in employment and therefore there was no question of gender inequality at workplace but today women are there in almost all fields and so the question of gender discrimination arises at every corner of the organization. Number of women find different kinds of discrimination in their day to day life and at workplace. This ultimately resulted in decreased female participation in various industries / organizations. The report of Global employment Trends 2013 of the ILO (International Labour Organisation) states that the labour force participation rate for women employees in the Indian labour force was 29 percent in the year 2009-10 as compared to 37.3 percent in 2004-05. Also, Sunita Sanghi and others note in "Decline in Rural Female Labour Force Participation in India: A relook into the causes" that the urban female labour participation force in India reduced from 246/1000 in year 2004-05 to 205/1000 in year 2011-12. Also the rural female participation has reduced from 497/1000 in year 2004-05 to 358/1000 in 2011-12. The female participation rate continues to decline reflecting male dominance at the work area. Definitely, there are some preventive measures, government policies and laws against gender discrimination but still its actual

application in real life position seems to be very much complicated.

Need For The Study: Gender discrimination at workplace is a matter of concern for any democratic and developing country. Equal opportunities and advancement to female workers is a requirement of time, therefore there are campaigns across the globe which emphasizes on women empowerment and women rights in all aspects including education, employment and advancement.

Objectives Of The Study:

1. To understand the concept of gender discrimination with female workers at workplace.
2. To study the reasons of gender discrimination with female workers at workplace.
3. To suggest the solutions for eliminating gender based discrimination with female employee at workplace.

Forms Of Gender Inequality Or Discrimination: Gender inequality or discrimination at workplace may prevail in different forms. Some of them are as under:

Gender Pay Gap: Discrimination in payment is done on the basis of gender. Male are provided higher wages than female. Ex: Bollywood where actors are paid more than the actresses.

Gender Entry Gap: Discrimination at the time of recruitment on the basis of gender. Males are given preference over female for higher or top level position in the organization or at workplace.

Gender Advancement Gap: Taking into consideration gender, discrimination is done in career advancement. In spite of talent, qualification and experience, women may not be allowed to progress in terms of career advancement.

Sexual Harassment: Demand is made of sexual activities and favors in terms of giving promotion or employment.

Glass Ceiling Practice: The term "GLASS CEILING" refers to the invisible barriers that limit women from achieving higher position at the workplace. Glass ceiling practice is nothing but to prevent or block women from achieving higher positions irrespective of their qualification and experience. For example, if principal in a college or school is to be appointed/ recruited, men will be considered stronger, faster and smarter to lead in comparison to women and so the HR Management recruiting a principal will give preference to male

employee only regardless to their education, experience and qualification. Females have limitation to offer bribe. For this reason also employer prefers male employee rather than female at higher position in the company.

Reasons Of Gender Inequality Or Discrimination: Factors responsible for Gender Discrimination at workplace are as under:

- ✓ There prevails favoritism for men in some organization while on the other hand unfair treatment is given to women.
- ✓ Gender discrimination at workplace may be to prevent women from becoming financially independent.
- ✓ There is uncertainty which also remains with women employee. For example, women's 99999999ability to get pregnant. Employer may consider this factor in giving advancement opportunities.
- ✓ Sometimes, employer may feel insecurity that women employee may prove better than men in almost all aspects of operations.
- ✓ The other reason for gender discrimination is that men are not used to see women in more powerful position.
- ✓ Education gap may be considered as another main reason for gender discrimination. This was true before 80's. Now-a-days scenario is totally different. Women are also getting higher education and thereby this education gap is becoming narrow day by day.
- ✓ After acquiring adequate educational qualification, the other hindrance is of marriage – the Indian custom in which bride leave father's home from groom. No employer is ready to offer permanent job to unmarried female in this regard.

Solution Of Gender Inequality Or Discrimination: The phenomenon "Gender Discrimination at workplace has become a global issue. If preventive measures are not taken against Gender Discrimination, in a long run it may result in to:

1. Increased employee turnover
2. Decreased productivity of the employees
3. Higher Absenteeism
4. Lower employee morale
5. Hostile work atmosphere

Looking the above points, it is very important for any employer to take proactive measure to control Gender Inequality or Discrimination at workplace. It is a combined responsibility of Human Resource Department (HR) and the personnel recruiting employees to figure out the way in which they can manage gender equality in the organizations. Organizations have proper understanding about gender discrimination and HR Personnel should always be alert regarding gender discrimination in the organization as it not only damages the prestige of the company but also it is an illegal activity.

Following are some solutions which can be applied in the organization and gender discrimination at workplace can be minimized accordingly:

- ✓ At the time of appointment, clear criteria for evaluation should be established and HR Personnel should look into it irrespective of gender of employee. Transparency must be maintained while hiring, promoting or demoting employees in the organisation.
- ✓ Gender based payment disparities should not be entertained in the organization, rather real payment system must be based on the quality and quantity of production or actual hours of work.
- ✓ Women who are victim of gender discrimination must come forward and report it to the concerned authority. Women themselves should try to know and to be aware about gender inequality. In this way there should be awareness among other women employees also.
- ✓ One antidiscrimination cell should be created and it should investigate about the complaints as soon as possible without any delay. Not only this, but necessary actions must be taken wherever necessary.
- ✓ Employer should obtain complete information about discrimination laws which are applicable to their firm/ organization. A committee should be established to implement anti-discrimination policy. Committee should clearly rectify each class of discrimination like color, gender, seniority, productivity and religion.
- ✓ There should be continuous assessment of employee needs in the organization. Feedback should be obtained from employees in informal ways about their day to day activities. If employees are satisfied, they considered that the management takes care of them. Their morale will boost, productivity will increase and company will be benefited. For example, sexual harassment is also a form of gender discrimination. Management must be concern to know if any men employee working in the company is making a women employee feel uncomfortable.
- ✓ Syllabus at primary school level should include life lessons and success stories of women like Kiran Bedi, Kalpna Chavala, Pratibhatai Patil etc. In this way, new generation can be inspired and gender discrimination can be eliminated accordingly.

Legal Protection: The Constitution of India has several provisions which provides certain fundamental rights to its citizen, which includes right to equality.

- Article 14 guarantees Equality before Law.
- Article 15 prohibits state from discrimination on the grounds of religion, race, caste, sex and place of birth.
- Article 16 empowers the state to make reservations with respect to appointment for posts in favor of

backward classes of citizens if in the opinion of state such classes are under- privileged.

Also, Several state and federal laws can also prohibit gender discrimination. The civil Right Act prohibits discrimination based on gender. The Equal Pay Act can also promote equality between men and women. (Scottie Sherrie). However, these protections can only be opted when the discrimination has been made by the State or any Governmental bodies, including Government offices of both Central and State Governments. In case of discrimination on any of the grounds mentioned in Article 15, ie, religion, race, caste, sex and place of birth by the Government through its policies, or regulations, or otherwise, including recruitment, promotions, transfers, demotions and removals, the affected person can file a writ before the concerned High Court of the State or the Supreme Court. (<http://blog.iplayers.in/types-of-discrimination-in-workplace-and-their-legal-protection-in-india/>)

Conclusion: Though the gender gap has reduced, it is not that significant. Government should strive to increase and promote the inclusion of women into labour force of this country. There are number of specific actions that can be carried out at global, national and institutional level to eliminate gender inequality or discrimination especially at workplace. Since the position of women and their status in any society is usually considered to be an index of its civilization, the betterment of the womenfolk of the country by eliminating gender discrimination may be one of the way to achieve growth of whole community as well as the nation.

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“It’s 8pm Go Home”

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Abstract: This paper deals with Feminism focusing on gender inequality shown towards women through the statement is used by Gurgaon Deputy Commissioner P.C. Meena. Female herself that beyond 8 pm woman workers will have to take permission to work from Labour Department. If such statement is issued against woman in contemporary time then it is really a big problem that we have to discuss and that’s what this paper trying to deal with. Mainly it focuses on the reactions of different celebrities after the order was issued and from those reactions findings are drawn.

Introduction : Feminism has been focusing right from the beginning on gender because a thorough remission of gender roles seemed that most effective way of changing the power relations between men and women. Since no one in their right mind will want to give serious power to a person who must be limed , dependent, irrational and self-pitying because she is a woman, the effort to purge the culture of such gender stereotyping is absolutely crucial Feminism has politicized gender by showing its constructed nature and put it firmly on the agenda of the later twentieth century.

It is therefore very significant to present the topic which I have selected in the light of feminism that when the Gurgaon Deputy Commissioner P C Meena gave order that “ permission from the Labour Department would be required for a woman employee to work beyond 8 pm in malls, pubs and commercial establishments. For staffers permitted to work after 8pm, the employer would have to provide transportation for them to go home.” After a 23 year old woman was abducted and gang raped in Gurgaon, this is the statement that is issued welcome to 21st century India !

Problem: After being told how to dress, what to drink and how to behave, this is the latest salvo fired at women or the statement issued by Gurgaon Deputy Commissioner P C Meena that “it is 8pm-to go home” after the rape incident. This problem has given rise to discussions, reactions and ultimately leading towards finding out some definite solution.

Reaction from celebrities: Reacting to this order with disbelief, Pooja Bedi says, “ Sending women home early is running away from the problem. A progressive society looks to clean up crime and to restrict its women. Our

greatest problem is that sentencing is not swift and punishments are not stringent enough to prove as deterrents. Today they say go home by 8pm, tomorrow they will say just sit at home and don’t go out at all. Its ridiculous.”

Ad Filmmaker Prahlad Kakar is stupefied. He says, “This order only goes to show that Talibanisation doesn’t exist only in Muslims, and the North Indian male comes from this same stock. This sensitization of the men towards such issues must begin with Mr. Meena. The police force should be re-oriented to look at cases of women abuse with empathy and a draconian punishment should be given to abusers. After all, it is the police force, which is the face of protection. Women should form vigilante groups to beat such men.

Raghu Ram who is known for his feisty remarks on an adventure reality show and he minces no words when he says, “These statements by grown up people in responsible position help in absolving the culprit . What’s needed is to lock the offender in jail and throw the keys! Unless we begin to assign blame where it’s due, these incidents will keep rearing their ugly head again.”

Sradha Sharma who herself was victim of abuse says, “When there’s a rape, the rapist should not be forgiven. When he is out on bail that’s what we are doing indirectly”. What she wants to say that women, not just the victim, take a case to its conclusion by rallying around victims. Justice should not be delayed and laws that should be made stringent and strictly imposed.

Not impressed a bit with this order, author Advaita Kala says, “Well, I live in Gurgaon and I work in hotels, which are known for irregular timings. Rather than issue warnings that absolve them of all responsibility, a government that has been voted in by the people and is answerable to them for the law and order situation should present an action plan. That will be the first step in curbing this crime.”

Marathi Filmmaker and director Sanjay Surkar who was made movie ‘Saatchya Aat Gharat’ feels that,” our road to progress is external. This statement shows that internally India has regressed in the name of progress.”

Findings: The reaction to statement issued by Gurgaon Deputy Commissioner Mr. Meena has open up floodgates

of reaction and also it looks for some solutions though they may not appeared at prime facie a definite solution. Here the researcher's findings leads towards the need to rebuild our moral fabric. Laws need to be feared. We need to realize that power does not come with money, rocking careers and driving swanky cars but it comes with being responsible. Right now, we are happy including in excesses and not worrying about consequences. This needs to change and fast.

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Gender Discrimination: *From Subjugation to Self- Realization*

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Abstract: Women traditionally had been regarded as inferior to men physically and intellectually. Both the law and theology had ordered their subjection. According to the traditional values, women were expected to be good wives and mothers and have pride in the accomplishments of duties towards their husbands and children. With the rise in feminism, the Indian woman also became aware of the fact that her inferiority is not ordained in heaven, and that gender bias is neither natural nor immutable, but it is a creation of patriarchy. The women had realized that the system of the patriarchy which existed since long time, no longer served the needs of the rapidly changing society where women were trying to emancipate themselves and define their potential. They have started revolting against their marginalization and have started questioning the politics and gender arrangement. They also came to know that, women are portrayed from male point of view not only in literature, but in every form of art. The emergence of women novelists has considerably influenced the change in the attitude. Their writing reflects a shift in the sensibility of the writer as well as reader. Over the years, the age-old image of the Indian woman seems to be slowly blurring and gradually shading off into the new image. Now when a swift change is going on all over the country, it has become necessary for a woman to redefine her new role and determine its parameters to herself and to the society, in every walk of life and perhaps revolutionize the concept of womanhood itself, to project: her desires, her anguish, her subjugation and her self-realisation. The realization in women of their capacity to go beyond the confines allotted to them by the society and the indifferent response of the patriarchal set up to the extraordinary abilities makes women recognize their 'self'. Focusing on the interrelationship between Gender, feminism and fiction, the paper aims to unfold the strategic engagement with gendered self from its subjugation to self- realisation.

Introduction: The question of a gendered subject has always been a part of women writers. Keeping in mind the normative definition of cultural tradition, the women writers seek to foreground a shared and unacknowledged history of transitional and ambiguous identity. Hence the defining sense of being an absence presence in the cultural place demands a strategic understanding of the performative dimension of writing. Focusing on the interrelationship between Gender, feminism and fiction, the paper aims to unfold the strategic engagement with gendered self from its subjugation to self- realisation.

The women writers explore how women are denied psychological, physiological and ideological nourishment thereby creating a female fraternity marked by the desire to inscribe meaning. Exploring the varied notion of the gendered subject, they highlight how gender and culture are deeply implicated in each other.

Female awareness may be traced in Indian feminist writing much earlier. The emergence of women writers during this period is of great significance in the sense that it marks the birth of an era. The gender inequities are not associated with any particular race; this evil has travelled in space and time from the primordial period to the present day. Human civilization itself has evolved incessantly ignoring the vital half of its race, i.e. women. The concerns voiced in the modern feminist writings are as relevant and momentous as the question of man's existence itself. This fact has prompted Helen Cixous to say: 'If women were to set themselves to transform History, it can safely be said that every aspect of History would be completely altered.' (Cixous Helene, *Castration or Decapitation?* trans. Annette Kuhn. Contemporary Literary Criticism: Literary and Cultural Studies, ed. Robert, p. 487). It remains a fact that the feminine consciousness is one of alienation, and loss of identity. Though the root of the feminist claim for equality lay embedded in the principle of humanism as propounded by the Renaissance writers like Thomas More and Erasmus, the feminist introspection in terms of seeking a real and adequate identity for the woman began with the eighteenth century European enlightenment, with writers like Mary Wollstonecraft. Her Book, *A Vindication of the Rights of Women*, published in 1792, is a milestone in this direction. Then, the pioneers of nineteenth century feminism, who were considered radical for their belief in the equality of the sexes, included Emmeline Pankhurst in the UK; and Susan B. Anthony and Elizabeth Cady Stanton in the USA. With the advent of the Western women's liberation movement, the women progressively started pleading for equal dignity and equal rights for them, particularly in the familial context. Since these women revolutionaries considered femininity as equally dignified, they started making a vociferous point against men on behalf of all women.

Thus dawned the era of man-woman strife and struggle. Equality and equal dignity of being- in- the world was the original exacting ground for women. In course of time, women gradually understood their naturalistic superiorities and supremacies as the prime creative agents in the progressive evolution of Homo

Sapiens. This gave her an additional edge over man, and gradually she started vociferously asserting for her superiority and domination even in the domestic and familial environments. Though Feminism grew as an ideology alongside the concept of Humanism, feminist writings evolved as a literary genre at a later stage. Many women writers have contributed to this genre of literature, and through their articulations of feminist unrest, it has evolved as a congenial medium of expression of the modern feminine psyche with its fears and anxieties. Susheela Singh rightly says, 'Through the long line of Women Writers who protested against the inequities from Christine de Pisan to Mary Wollstonecraft, and through Simon De Beauvoir to present day feminist thinkers, an outlook, a 'theory', a feminist thought system evolves' (Singh Sushila, *Feminism: Theory, Criticism, Analysis*, 1997, p. 33)

In fact it is the twentieth century writers like Simon de Beauvoir of France and Virginia Woolf of England who made conscious analysis of the patriarchal traditions and conventions that go to defeat. It is obvious that the enlightenment begotten by these Western writers' hints at the fundamental idea that women can no more tolerate the chauvinist exploitations by men as executors of the familial strategy. However, with the advent of phenomenal personalities like Woolf and Beauvoir in the feminist literary scene, laying the very bricks for the foundations of modern feminist literature, the inhibitions that had hung over the feminine experiences like a veil have cleared themselves off. Women's cause that was hitherto a movement has now been elevated to aesthetic heights in their hands; here is unravelled a new world of feminine experiences both at physical and psychological counters. The basic metaphysics of the feminine psyche has started becoming outspoken and vibrant in this act of de-caging of women. In India women's interest had been crushed by the multicultural conflicts and polarities for which the country had become a swell-ground for the last eight hundred years. Neither during the six hundred years of Mughal rule nor during the two hundred years of British Raj, there was any programme or intention to empower women with their due credentials. To uplift women from the rock bottom of her socially deprived condition, emergence of a vibrant thought was a timely necessity. The revolutionary upheavals in the Western world notwithstanding, the Indian women still had little opportunity to board the train of the modern feminist thinkers. In a rigid social structure like India's, revolting against any accepted values would mean risking an existential conflict with the society as a whole. Thus, with the awareness of the comparatively freer existence of women on the other side of the globe, Indian women felt themselves to be like caged animals. The partly emancipated women of the West functioned as teasers for these 'caged animals'. To break the stronger social bars around themselves than those around their Western

counterparts, women needed extra energy and intrepidity in the Indian context.

After the independence in 1947 in India, there emerged a prominent cultural awakening demanding the recognition of the feminine identity, both in the social and naturalistic parameters. In this new awakening of woman towards her proud privileges and rights, even the male novelists started taking interest, particularly in the local dialects and languages. In this context the advent of Rabindra Nath Tagore and that of Sarat Chandra Chatterjee are the prime – most examples in Bengali literature. Even in the Southern languages, there were innumerable writers who pleaded for a radical attitudinal change towards woman as a necessary counterpart in the familial context.

It is in the post Independence era, particularly in the late fifties and the sixties, that Indian women's writings in English abundantly revealed a hitherto unravelled feminine psyche, thanks to the spread of learning and awareness in the country. More and more women writers began expressing their anger articulately against the vile social situation they lived in. The tone and tenor of Indian women's writing in English, particularly fiction and poetry, gradually revealed a consciousness of alienation, deprivation, and a quest for a new identity for women. These writings, with their vibrant pressure in the Indian literary scenario, are living evidences of the Indian woman's modern temperament, a rapid growth in their awareness, and the resultant urgency revealed in re-writing the man – woman interpersonal relationships in their typical Indian political ethical and socio – cultural background. Feminism refers to the socio – cultural movement for the assertion of female identity and implies radical reorientation of life, culture and literature. It is a concept whose focus is a woman and the future of women in society. Earlier women had no individual identity of their own. They had only sexual identity, and that too was not allowed to them if it was independent of male desire. Throughout their lives, they were dominated by a male figure: as a daughter by father, as a wife by husband and as a mother by son. Apart from being a daughter, a wife or a mother, she had no identity of her own. But the modern women writers assert their identity by giving frank and uninhibited expression to their feelings on subjects which were earlier regarded taboo. This in itself is an element of protest. They 'protest against the de-sexing of women'. They discard the conventional notion of Indian womanhood. 'They take the reader into the labyrinths of body / sexual experiences and depict feminine psyche.' (Mehta.K.)

It is matter of great pride that Indian women's fiction has come of age and is recognized as literature with a substance. Over the past few decades women have contributed significantly to life and literature by interrogating and exploring their own lives and that of other women. Today Indian women's fiction is dealing with multiple issues concerning the self and society.

Women had for long been denied access to education, equal rights, right to work and the freedom to live. So much of Indian women's writing is primarily a critique of social justice and equality in a patriarchal society. It may be pointed out that Feminism in Indian literature is a by product of the Western feminist movement. However, we cannot totally negate the contribution made by our freedom struggle, Independence, spread of education, employment opportunities which have brought a new awareness amongst our women. The women today have become conscious of their rights. They have risen in revolt and are raising their voice against their exploitation. The history of women novelists begins with Toru Dutt who died at the early age of 21, younger than John Keats of the Romantic school of poetry. Her literary output is amazing. Both her novels – *Bianca* (1876) and *Le Journal de Mademoiselle d'Arvers* deal with the autobiographical projections of the novelist – the experience, sweet and sour, she gathered in her very short life. The agony and catharsis arising out of sisterly love and bereavement in these two novels are beautifully projected. Though the characters are Spanish and French yet the delineation is entirely Indian, full of love and affection, sincerity and purity which characterize the core of an ideal Indian woman.

Feminism has echoed in the Indian English fiction too. The existential struggle to establish one's identity, to assert one's individuality and fight to exist as a separate identity appears in the novels of Indian women novelists. We find the fullest expression of women problems in the novels of Kamala Markandaya, Anita Desai, Ruth Pravar Jhabvala, Nayantara Sahgal and Shashi Deshpande; and also in the novels of younger generation of women novelists namely, Gita Mehta, Shobha De, Jai Nimbkar, Githa Hariharan and others.

The first noticeable writing of this kind is Kamala Markandaya's *Nectar in a Sieve* which brings forth the lifelong struggle of its woman protagonist Rukhmini to settle in life. She faces all odds single handedly. Her husband and sons also become burden on her lonely existence. She does not grumble against her misfortunes. She does not have complaints against anybody as such. She resembles tolerant and submissive traditional Indian woman.

Women's problems find an important place in Ruth Pravar Jhabvala's novels. She deals chiefly with the problems faced by the Indian women who are under the influence of western culture. These educated women try to assert their individuality and identity. They attempt to lead a liberal life. However, they succumb to their traditional family set up. Jhabvala, no doubt, presents a Sati Savitri archetype image of Indian woman who is devoted to her husband. She has also described women who have guts to go against the will of their husbands and live on their own terms.

Anita Desai novels give expression to the long smothered wail of Indian woman's hurt psyche. Desai has

delineated the intimate human relationships. She raises pertinent questions regarding the status and role of women in Indian society. She finds lack of freedom for women as they lead a life in confinement. That is why she raises the question of their freedom in her novels. Women are not treated equally with men and discriminatory attitude is adopted towards them. Male controls and determines a female's destiny and freedom. Hence, her young women long for freedom. Desai's female characters are not traditional rather they come alive in their dynamic process, always probing and changing, viable and mutable. They are engrossed with the present, look backward in time and visualize future as well. Thus Desai by probing into the women's psyche has opened up avenues for the study into the various social, cultural, political, economic, feminist and sexual issues. Anita Desai has several books to her credit which include *Cry, the Peacock* (1963), *Voices in the City* (1965), *Bye, Bye Blackbird* (1971), *Where Shall We Go This Summer* (1975), *Fire on the Mountain* (1977), *Clear Light of Day* (1980), *A Village By the Sea* (1982), *In Custody* (1984), *Baugmarten's Bombay* (1988) and *Journey to Ithaca*.

Another prominent Indian women novelist who has dealt with women's problems in her novels is Nayantara Sahgal. Her women question the validity of accepted set of values. They refuse to remain victims of male dominance. They strive to change the conventional values and existing order which hinder their individual fulfillment. They want to establish a new order with new values where full expression and self – fulfillment are possible. Her famous, two novels are: *Storm in Chandigarh* and *The Day of Shadow* (1974).

Shashi Deshpande is also a notable Indian woman novelist who has dealt with female problems in her novels. All her novels are explorations of the female psyche. Her protagonist Indu, Saru and Jaya in the novels *Roots and Shadows* (1983), *The Dark Holds no Terrors* (1980), *That Long Silence* (1988) respectively are free from all kinds of restrictions of society, culture and nature. They are also free from fear and guilt. Due to the growing enlightenment and the women's emancipation, the man – woman relationship has been deeply affected. In India too, the family has been deeply affected, it has been under social change during the last few decades. The new relationship between husband and wife has emerged. A new woman has come out who refuses to submit to her husband in a servile manner. This new woman is portrayed in the contemporary fiction. It is also revealed in Shashi Deshpande's third novel *That Long Silence*.

Literature reflects not only the social reality but also shapes the complex ways in which men and women organize themselves, their personal relationships and their perception of the socio – cultural reality. Over the past few decades women have contributed significantly to life and literature by interrogating and exploring their own lives and that of other women. Indian women novelists have dealt with family relationships with high seriousness

because the tradition of India gives great importance to the family unit. They have extensively dealt with the theme of man – woman relationship which has a great historical, sociological and cultural significance. Today Indian women's fiction is dealing with multiple issues concerning self and society. Much of women's writing is primarily a critique of social justice and equality in a patriarchal society. A common belief is that woman is incapable of making choices. Her inferior state is the result of her distance from culture. Much of Indian women's fiction probes the ideology of gender, by placing it within a historical social reality and links it up with the issue of writing and sexual difference. Trapped in a socio – cultural milieu women suffer inwardly.

Kamala Das has focused on the psyche of women located in the cramped environs of traditional Indian society. The modernism and feminism of Indian women poets begin with Kamala Das who broke away with the romantic –idealist tradition of the pre-Independence women poets and rendered a realistic and concrete portrayal of life- experience, particularly in the ambit of man-woman relationship. Kamala Das' poetry is an expression of the bitter experiences which she had in search of the true love and companionship. In Kamala Das poetry, we find feminist overtones in the form of her rejection of the social impositions on woman's social behaviour, dress, relationships, in short the whole way of life. She had openly voiced her contempt and criticism of the dual standards of her male counterparts. She complains about the lack of understanding of her feelings and emotions; yearning for a companion with dignity and tenderness; and relying more on the continuance of love. Her major works are *My Story* (1974), *Alphabet of Lust* (1976).

Arundhati Roy's novel *The God of Small Things* is the truthful portrayal of the plight of the women in society and their marathon struggle for seeking the sense of 'identity' in a male – dominated conservative framework. The social structure of an Indian woman is full of many up and downs.

But times are changing. Though women writers have managed a spectacular absorption of these domestic situations to ignite their literary fire, their writings often go beyond 'hearth and home'. Many modern – day women authors are now expressing themselves freely and boldly on variety of themes. Sporadic cases of envy may be, these new writers are not holding back in expressing the point of view from a feminine eye without adopting feminist postures.

In a way Shobha De personifies the dilemma that has dogged Indian women writers. Traditionally if they stepped out of the boundaries drawn by men they were ignored, sidelined or silenced. They were merely the minority subculture in a male domain. But authors like Arundhati Roy, Shobha De, Jhumpa Lahiri, Manju Kapur, Anita Nair, Sudha Murty and more, are fast destroying

this traditional image. For them the age of women writers has finally arrived.

Shobha De heralds a new wave in the realm of traditional thinking. Her work exposes a positive sense of feminine identity. Her concentration is on women's issues with new perspective outlook. She shatters patriarchal hegemony and raises a voice of protest against male dominance. For this, she explores the world of urban-women in India. As a feminist writer she is gifted with an extraordinary ability to explore intimately the women's psyche and her problems. She presents her heroines as transgressors and threatening to the social order. Her heroines are not subject to male ostracism. They adapt themselves to all kinds of situation in order to better respond to daily needs and liberate themselves from all constraints even if they have to pay the price of their actions. They debunk and defy the male hypocrisy and their supposed authority. Casting aside their submissiveness, they run to the extreme of being violently radical, defiantly uncompromising, overly promiscuous and even openly malicious. They revel in an uninhibited universe where the male is pushed into a corner and forced to live in secluded and subdued existence, De's women decline to respond to gender appropriate behaviour. They are women with intelligence, perception, potential and acumen.

Jhumpa Lahiri deals greatly in generalizations in *Interpreter of Maladies*. Many of her characters depicted in diasporic situations hold onto role definitions that American readers find stereotypical of Indian culture. Such generalizations act as literary tool that add to her characters and her most poignant storylines. Lahiri often toys with the reversal of gender roles, especially as they relate to husband and wife roles within marriages. Whereas in India a strict set of guidelines dictates how husbands and wives should act both publicly and privately.

A feminist to the core, Manju Kapur is known for challenging the traditional family values in her writings. In 1998, she published her debut novel *Difficult Daughters*. This was followed by *A Married Woman* (2002). The novel has a social purpose even as it examines history and ideologies against the backdrop of Babri demolition. The message to women to be strong was certainly expected. Recently, Manju published her third novel *Home* (2006), thus completing the trilogy. *Home* is the story of an extended family based in a suburb of Delhi. She covers a wide canvas and goes into the details of parents and grandparents of the protagonist. To her, these relationships are important in that they shape the choices of the characters. The silent woman is also seen raising her voice in the end, much like the cry of the underdog towards the fag end.

Anita Nair through her two novels *Ladies Coupe* and *Mistress* focuses on women's inner and private world that normally remains concealed. Anita Nair's engagement with women related issues have been the predominant

theme of most of her novels. In *Ladies Coupe* the protagonist Akhilandeswari is trying to find an answer to a simple question whether it is possible for a woman to live alone. She reaches to the conclusion that irrespective of the gender it is the mental grit that helps an individual to survive in this world. Anita Nair's protagonists fight not against the male but they strive for a peaceful coexistence in the society. Their struggle is for an identity and to gain respect for themselves as an individual rather than get discriminated for their gender.

Sudha Murty is deeply concerned with the traumas suffered by woman in a middle class family in India. The protagonists in Sudha Murty's novels *Gently Falls the Bakula*, *Dollar Bahu* and in *Mahashweta* are mostly modern educated women, who have developed their own independent outlook towards life and their own place in family. Education has not only made them economically independent, but has also produced in them an awakening about their own status and identity.

Sudha Murty is one who is always adored as one of the greatest representatives of Indian women. She has made a living example out of herself and taught the greatest teaching to women of India in this age of cultural transformation. It is more of women's role in the society which represents the rise or downfall of it. And Sudha is the best example of women's role in society.

Sudha Murty, dropped the 'h' from her surname so to carve an identity distinct from her illustrious husband's, Mr. Narayana Murthy, chairman of Infosys foundation. She was the first woman to enter the Tata firm, Telco, as a development engineer. This happened as a result of her dashing off a letter to no less a luminary than J.R.D. Tata, challenging their policy of not employing women engineers.

Sudha Murty quotes: When I had to choose between Murty's career and mine, I opted for what I thought was the right choice. If the two of us had to give 100 per cent to Infosys, what would happen to our home and our children? I opted to be a homemaker; after all, Infosys was Murty's dream. It was a big sacrifice, but it was one that had to be made. Even today, Murty says, Sudha, I stepped on your career to make mine. You are responsible for my success. Many think that I have been made the sacrificial lamb at Narayan Murty's altar of success. A few women journalists have even accused me of setting a wrong example by giving up my dreams to make my husbands a reality. I might have given up my career for my husband's sake, but that does not make me a doormat... Isn't freedom about living your life the way you want it? What is right for one person might be wrong for another. It is up to the individual to make a choice that is effective in her life. I believe that when a woman gives up her right to choose for herself, that is when she crosses over from being an individual to a doormat. Have I lost my identity as a woman, in Murty's shadow? No, I might be Mrs Narayana Murty. I might be Akshata and Rohan's mother. I might be the trustee of Infosys Foundation. But

I am still Sudha. Like all women, I play different roles. That doesn't mean we don't have our own identity. Women have that extra quality of adaptability and learn to fit into different shoes. But we are our own selves still. And we have to exact our freedom by making the right choices in our lives, dictated by us and not by the world. Writing though is a passion with Sudha Murty. 'I have been writing since my college days,' she elaborates, 'but I started writing more after marriage, especially because my husband used to travel a lot and I used to be lonely. He has read some of my initial work.

(padmininatarajan.sulekha.com, April 16, 2004)

Conclusion: In order to live as dignified human beings and liberated women, women have to fight against many powerful agencies of patriarchal society. Therefore feminist writers consider it their main duty and responsibility to provide women readers in particular and to the world at large with ideological weapons to fight against the orthodox customs and enable them to lead a life of dignity and equality. Although these women are at odds with the environment, they also realize the fact that the same has been a source of strength and courage to tide over their dilemmas even though to a limited, but none the less, real victory. They face formidable challenges to gain their rightful place in the society. The tendency of self realization springs from within and overcomes the commotion arising from the confrontation with the existing world.

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Gender Equality in Education and Work Places

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Abstract: The gender equality is one of the major issues talked about in the modern times. Gender inequality is prevalent in many situations and has been prevalent since ancient times. It is a subject which has been discussed meticulously since the beginning of recorded interactions between men and women. Though at first sight it appears to be a sociological issue, there are many researches and works that support for this subject to contain a socio-biological and psychological background. The study of gender equality has a very broad spectrum in the various areas and domains like arts and aesthetics, gender equality amongst children and younger generation, family dynamics, literature and media, politics and many more. This paper focuses on the issues of gender equality in the fields of education and the work cultures.

Introduction: In general gender equality refers to providing equal values of the various roles performed by men and women at home, in the society and in the work environments. The subject of gender equality emphasizes to overcome stereotype barriers and prejudices so that both men and women enjoy equal benefits and jointly contribute to the social, cultural, political and economic developments in the society. When men and women enjoy equality, the direct outcome is a stable growth in economy and leads to a progressive and healthy society. Educated and healthy women in the society are more supportive and accommodating towards their families and the nations.

Although men and women are physically dissimilar, it is not their physical dissimilarity that leads to inequality. It is the economic, political, social and legal interpretation of such differences that ultimately lead to create inequality amongst them. Different responsibilities and roles laid down on men and women in their daily lives as well as work make them unequal. It is a general understanding that men can do more riskier and heavier work than women and that the work places are located away from their home. Another assumption is that the work done by men have much higher status as compared to the women who are commonly engaged in house hold responsibilities like child care, elderly care, preparing and managing food for their families and other household activities.

Gender equality signifies a society in which men and women both have the similar responsibilities, opportunities, outcomes, obligations and rights in every walk of life. Equality between women and men exist only when both sexes are capable of mutually sharing the distribution of influence and power, have equal opportunities for financial freedom by the way of business

or work and enjoy equal access to education and the prospects to achieve personal goals.

Gender equality in Education: Education is an essential instrument for escalating the ability to exercise social rights and thus leading to women's empowerment. Education enables women and men to participate in social, economic, political and financial life. Education is most important for development of a democratic and healthy society. The social and economic benefits of education are well-known since long and the advantages of education that girls and women can draw upon. Gender inequalities also concern the structure and management of the education system, the practices and attitudes of teachers, learning materials like the textbooks and the contents of the curriculum. Interventions in the education sector cannot solve the problems of gender inequality in society, yet education can have a foremost impact on the lives of women and men. Education can be very crucial to change the attitudes into accepting gender equality as a primary social value.

Numerous researchers showed that the society often treats boys and girls differently. Many women are largely illiterate as results of family obstacles and disapprovals, poverty, sex discrimination, incomplete schooling, and inadequate education or denied education [1]. The girls perform roles at home as idle creatures, housekeepers, victims of patriarchy, or as servants helping their mother. on the other hand boys enjoy fully of privileges offered by traditional norms of society. The boys are looked up as the future bread earners, and consequently every effort is made to suit them for an honorable career in life [2].

The typical images of men and women as inherited from centuries are still among the most important problems of our age. According to the traditional views claimed the ideal of education that demands the same culture for the sexes is wrong, the girl must be trained for wifehood and motherhood first of all [3]. In general, women are depicted as mothers and housewives, nevertheless men are not only leaders of the family, fathers and bread winner but also owner and protector of women.

A greater change has been observed in gender inequalities in education in the recent decades. It is because of various social groups which demand equal rights to the women. Thanks to the fight for women's rights, inequity between the sexes continues to flourish presently. Opportunities presented to men and women are far from equality.

Gender equality at work places: It is also observed that in this century women actively participate in workplaces and get employed at various jobs. Many women desire to get a successful career and a place in this society. They want to earn independently and stand on their own feet to become self independent person. One thing that is clear is that women in all careers are striving to gain equality in work force today. With their determination and desire to achieve a sound status, women now have the ability to break out of the gender roles that were created for them by society.

One of the main issues that have affected women in the workplace is that of stereotyping of women. Throughout history women have taken the role of housewife, mother, and nurturer. Women are stereotyped to stay at home and take care of the house and children. It has been their job to cook the meals, do the laundry, and manage the children's school activities. Even today, motherhood is still considered to be the primary role for women. Women who do not take on this role are still thought of as selfish.

Women that look to establish careers outside the home, for years, were thought of as being selfish and self-centered. Because women were viewed as homemakers they were often given jobs that were meaningless, and they were never thought of as managers or professionals. Even today, women are not treated the same as men. One area that clearly shows this oppression is the area of equal pay for equal jobs. Another area in which women are at a disadvantage in the workplace is through discrimination. Discrimination can be an uncomfortable situation for the women involved.

Direct discrimination may be a case when woman is discharged from her employment because she is pregnant, or being excluded from after work group events. Another major area where women have been affected in the workplace is sexual harassment which is closely linked to sex discrimination. Sexual discrimination forces women into lower paying jobs, and sexual harassment helps keep them there [4]. One thing is clear, whether the issue is of sexual harassment or sexual discrimination the problem continues to exist in the workplace, creating tension that make their jobs more difficult. In the last decade, companies have turned their attention to some of these issues.

Women in the modern age need to conquer over the image that they are sensitive people, which make their emotions control their mind. They need to prove that they can think with their minds and not their hearts when it comes to business or work. Most people always want to correct the unequal treatment of women in the workplace.

Conclusion : Because of insufficient interests, gender equity in education runs to failure for millions of girls and women under the large circumstances throughout the

world and need supporters to take more active roles as early as possible in breaking down the traditional fight against the education of girls.

Although there have been many improvements for women in the workplace but there are still many inequalities for women when compared to men. Remedies are needed to secure a fair and equal role in the workplace. This change can only fully occur when we change the attitudes of every individual toward women. When we accomplish that then we can finally achieve gender equality in the workplace.

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Psychological Perspective on Gender Equality

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Abstract : Gender difference is a prominent feature not only in human beings but also in every species. Personality is one of the most important psychological dimensions that contribute to what make an individual unique as well as classify him / her under a common class.

Objective : To find out :-

- (a) Gender difference in the dimensions of personality as explained by the Big Five personality theory.
- (b) The dimension that is dominant in each gender.

Methods : The participants consist of **150 adults (75 males and 75 females)** selected randomly from Amravati district, who had no diagnosed physical or psychological illness. The participants belonged to the age group ranging from **20 to 60 years**. The tool Five Factor Personality Inventory was developed and standardized in the Maharashtra population and consists of five sections measuring five dimensions of personality viz., Extraversion, Agreeableness, Conscientiousness, Neuroticism and Openness to experience.

Results : Analysis done using t- test showed significant difference between males and females ($p < .01$) on extraversion, agreeableness, conscientiousness and openness to experience. On Neuroticism no gender difference was observed. While males were dominant over females on Extraversion, Agreeableness and Openness to experience, females were dominant on Conscientiousness.

Keywords : Agreeableness, Conscientiousness, Extraversion, Gender, Equality, Neuroticism, Openness to experience, personality.

Introduction :- Gender may be the most important factor in mammalian development. Belief in sex- related differences required sheltering women to protect their reproductive capacity (Christian, 2011). This belief has created a status for women in the society that sets her apart from her counterpart. With the rising tide that set a revolution in the status of women a lot of development has taken place. With women becoming educated empowerment of women has become the focus of the society and the issues related to gender equality has been the focus of debate for decades.

Review Of Literature :- Review a literature shows that inequality in gender exists globally (Halperin-Kaddari&Yadgar). A good example for this is the study conducted in Sweden as it was the first nation to be identified as gender equal country in the world by the United Nations in 1995 (Evertsson, 2006). The results of the study indicated that girls and boys in two- parent families are more prone to engage in gender atypical work the more their parent of the same sex engages in that kind of work. The study also reported that girls did more housework than boys in all families. The study concluded that housework to some extent signifies gender to children also. Inequalities between the genders are seen in almost every spheres of life, in education, employment, wages, health, social status etc. A study done in Israel has brought out the finding that issues such as gender equality and women's right are considered secondary and hence set aside, thus allowing for the perpetuation of discriminatory, sometimes rather repressive treatment of women in Israel (Halperin- Kaddari&Yadagar)

Women's recommendation towards a radical movement for promoting gender equality in free India lie unanswered. In spheres such as employment, education, population, health, family laws, environment, and criminal justice, the response of the state has often been either detrimental to women or merely helped maintain the status quo. In many spheres, while women's interventions have been substantial, these were like a finger in the dyke, unable to reverse major policy directions (Krishnaraj, 2000).

There have been many attempts to develop competence for the promotion of gender equality (Hannan- andersson, 1997). Engaging men in work towards gender equality is a critical aspect of gender and development (Jobson). Programs to promote gender equality are effectively conducted in India as well (Jacob et al., 2006). However, despite five decades of work with a clear bias in favour of women, the improvement in health and the empowerment of women has lagged behind that achieved by men.

Need And Significance Of The Study :- Literature from all around the globe has given evidence to the fact that inequalities between the genders exist in all spheres of life despite effective promotion programs. In this context an attempt is made in this study to focus on psychological

dimension and to find out the extent of differences existing between the two genders. Studies have shown that males and females differ in the way the psychological dimensions are expressed in their behavior (Abra& Valentine-French, 1991; Amr, Hady El Gilany, & El-Hawary, 2008). The present study aims to focus on the personality of the two genders and view gender (in) equality along the psychological perspective.

Personality is one of the psychological dimensions that is possessed by every individual and hence help him/her to be under a common group and yet make him / her unique with a specific disposition of traits or qualities. In the present study personality is studied based on the Big Five theory of personality proposed by Costa and Me Crae (1997).

Objectives :-

To find out :-

- (a) Gender difference in the dimension of personality as explained by the Big Five personality theory.
- (b) The dimension that is dominant in each gender.

Methodology :-

Sample :-The participants consist of **150 adults (75 males and 75 females)** selected randomly from Amravati district of Maharashtra. its importance as the capital district, the participants would make the representation of the Maharashtra state. All the participants had no diagnosed physical or psychological illness. The participants belonged to the age group ranging from **20 to 60 years**.

Tool And Administration :- The tool used was Five Factor Personality Inventory (2005) developed based on the Big Five theory and standardized in the Maharashtra population by the investigator. The tool consists of 74 statements divided into five sections measuring five dimensions of personality viz., Extraversion, Agreeableness, Conscientiousness, Neuroticism and Openness to experience. To each statement the respondents are required to select any one option from the five alternatives provided viz., strongly agree, agree, neutral and disagree and strongly disagree. The tool also consist a lie scale and filled in data with a lie score of **4** and above (maximum possible score is **7**) were discarded as the responses could not be considered valid. Verbal consent was obtained from the participants. The test was administered individually after ensuring the confidentiality of the responses. Independent sample ‘t’ test was done to analyze the data.

Results And Discussion :- Results are indicated in Table 1. Table shows significant difference between males and females ($p < .01$) on Extraversion, Agreeableness, Conscientiousness and Openness to experience. On Neuroticism no gender difference was observed.

Table No. 1

Gender difference on the five dimensions of personality :

Personality dimensions	Gender	N	Mean	Std. Deviation	‘t’ value	Significant
Extraversion	Male	75	51.85	8.93	2.89	**
	Female	75	48.19	6.39		
Agreeableness	Male	75	66.84	5.51	8.33	**
	Female	75	58.65	6.49		
Conscientiousness	Male	75	48.09	5.66	4.40	**
	Female	75	52.48	6.52		
Neuroticism	Male	75	37.28	4.81	.070	
	Female	75	37.23	4.47		
Openness to experience	Male	75	52.08	5.66	5.64	**
	Female	75	46.69	6.03		

From the graphical representation indicated above it can be seen that while males were dominant over females on Extraversion, Agreeableness and Openness to experience, females were dominant on Conscientiousness.

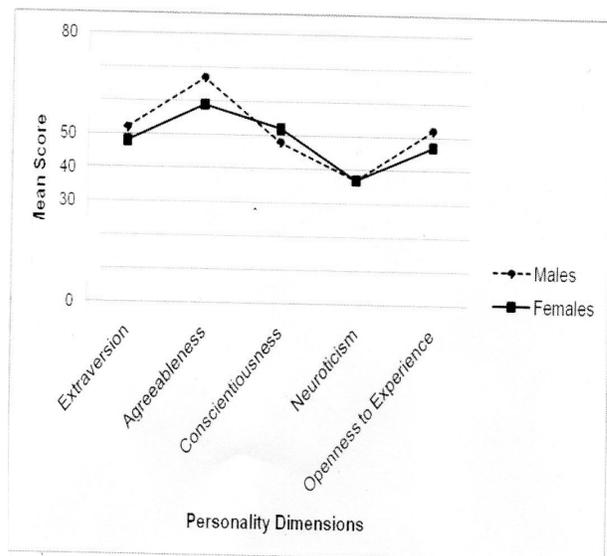
**** .01 Significant**

*** .05 Significant**

df = 73

Graph No. 1

Graphical representation of personality profile :-



Extraversion is a dimension that reflects the talkative, energetic, active, friendly, bold, spontaneous and assertive nature of an individual. Agreeableness shows the sympathetic, kind, appreciative, affectionate, good natured, trusting and lenient characteristics. Openness to experience is a measure of an individual's wide interest, imaginative, independent, original and artistic characteristics. All these characteristics were expressed

significantly more by males than females. The culture that exists in the society may be the reason for such a finding. Our society gives more freedom to men than women to be bold, assertive, engage in outdoor activities etc. Conscientiousness characterizes organized, planful, efficient, self reliant, scrupulous and knowledgeable nature of individuals. From the profile it can be seen that females possess these characteristics significantly more than that of males. Females in our society are seen to be more conscientious in nature. The reflection of it can be seen even in school children with females showing better academic performances.

Neuroticism is a dimension that reflects tense, anxious, moody and nervous characteristics. In the study both males and females are seen to exhibit these tendencies as they are not seen to differ among themselves in the mean score. Studies have shown that anxiety is more in women compared to men (Scheibe, Preuschhof, Cristi, & Bagby, 2003). The fast and hasty present day life might be the contributing factor for high levels of neuroticism among both the genders.

Conclusion :- The present study clearly shows that gender inequality exist at the psychological level. It is a reality that males and females are different in the physiological makeup and in the psychological aspects. The question that arises is how can there be equality between the two genders? It is in the perception regarding the importance of the roles of these genders in building a society. Males and females are counter parts and both of them have to share the responsibilities together to build a healthy family and society and hence both genders must be treated with equal dignity and respect. Only an awareness of this kind can bring about 'Gender Equality' making it a reality rather than a myth.

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Gender Discrimination at Workplace and Remedies

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Abstract: Discrimination at workplaces against women is prevalent everywhere in the world and in Indian society as well. In culture, religion, and customs woman has been accorded as someone less important than man. Gender discrimination at workplace may be to prevent women from becoming financially independent. Education gap may be considered as another main reason for gender discrimination. It is a responsibility of Human Resource Department and the personnel recruiting employees to figure out the way in which they can manage gender equality in the organizations. Organizations must have proper understanding about gender discrimination and HR Personnel should always be alert regarding gender discrimination in the organization as it not only harms the prestige of the company but also it is illegal activity. Management must be concerned to know if any male employee working in the company is making a female employee feel uncomfortable.

Keywords: gender, subordinate, discrimination, workplace.

Introduction: Gender discrimination may be defined as a discrimination against women based on their sex. Women are traditionally considered by the society as weaker ones. She has been given a subordinate position to men. Men consider themselves superior to women. She has always been considered as lower and inferior. She is exploited, degraded, violated and discriminated on the basis of gender both in our homes and in outside world. This peculiar type of discrimination against women is prevalent everywhere in the world and in Indian society as well. One finds this gender inequality in educational fields, at work places, and in every walk of life. Economic and political inequality between men and women is a burning issue. From times immemorial, woman has always been treated as secondary and subaltern in homes at various occasions. Her status in society is also an inferior one. In culture, religion, and customs she has been accorded as someone less important than man. In the present paper the researcher proposes to highlight the issue of gender discrimination at workplaces.

What is a Workplace?

A workplace is defined as “any place visited by the employee arising out of or during the course of employment, including transportation provided by the employer for undertaking such a journey.” As per this definition, a workplace covers both the organised and unorganised sectors. It also includes all workplaces whether

owned by Indian or foreign company having a place of work in India. As per the Act, workplace includes: - Government organizations, including Government company, corporations and cooperative societies; - Private sector organisations, venture, society, trust, NGO or service providers etc.¹

Reasons of Gender Discrimination at Workplace: Prime reasons responsible for Gender Discrimination at workplace are as under:

1. There prevails favouritism for men in some organization while on the other hand unfair treatment is given to women.
2. Gender discrimination at workplace may be to prevent women from becoming financially independent.
3. There is uncertainty which also remains with women employee. For example, women's ability to get pregnant.
4. Some women are very active in the organization and they are on higher position also. In the view of this, other organization's employer may feel insecurity that women employee may prove better than men in almost all aspects of operations.
5. Many working women perform majority of household duties including taking care of in-laws, cleaning and childcare. In male dominant society, it is assumed that the income of women is supplementary income and not a prime income and that's why women should not be given promotion and high salary as basically they do not require.
6. The other reason for gender discrimination is that men are not used to see women in more powerful position.
7. Education gap may be considered as another main reason for gender discrimination.
8. After acquiring adequate educational qualification, the other hindrance is of marriage. In the Indian custom bride leave father's home for groom. A very few employers in private sector are ready to offer permanent job to unmarried female in this regard.

A 2007 report found that companies with women in senior roles are far more successful than those who do not. They have a 10 percent higher Return on Equity, a 48 percent higher operating result and an astonishing 70 percent greater stock price growth. Having at least one woman on the Board of Directors decreases the chance of bankruptcy by a full 20 percent. In addition, women leaders have a positive effect on corporate culture. Companies with more women on their Boards see better corporate

governance and have a reputation for ethical behaviour.²

Remedial measures for Gender Discrimination at workplace: The phenomenon Gender Discrimination at workplace is no longer in Indian context only rather it has become global issue. It is very important for any employer to take proactive measure to control Gender Discrimination at workplace. It is a responsibility of Human Resource Department and the personnel recruiting employees to figure out the way in which they can manage gender equality in the organizations. Organizations must have proper understanding about gender discrimination and HR Personnel should always be alert regarding gender discrimination in the organization as it not only harms the prestige of the company but also it is illegal activity. Below are some solutions which can be applied in the organization and gender discrimination at workplace can be minimized.

1. At the time of appointment, clear criteria for evaluation should be established and HR Personnel should stick to it irrespective of gender of employee. Transparency must be maintained while hiring, promoting or demoting employees in the firm.
2. Gender based payment disparities should not be entertained in the organization, rather real payment system must be based on the quality and quantity of production or actual hours of work.
3. Those women who are victims of gender discrimination must come forward and report it to the concerned authority. Women themselves should try to know and to be aware about gender discrimination. In this way there should be awareness among women employees.
4. Anti-discrimination training program should be made compulsory and training should be given and worker should be motivated to inform their bosses about gender discrimination either against themselves or against others.
5. Employer should obtain complete information about discrimination laws which are applicable to their firm/company. A board/committee should be established to implement anti-discrimination policy. Committee should clearly rectify each class of discrimination like colour, gender, seniority, productivity and religion.
6. One anti-discrimination cell and Grievances Redress Mechanism should be set up and they should investigate about the complaints as soon as possible without any delay. Not only this, but necessary actions must be taken wherever necessary. Effective implementation of this mechanism may play a vital role in eradication of gender discrimination at workplaces.
7. There should be continuous assessment of employee needs in the organization. Feedback should be obtained from employees in informal ways about their day to day activities. If employees are satisfied,

they consider that the management takes care of them. Their morale will boost, productivity will increase and company will be benefited. Foreexample, sexual harassment is also a form of gender discrimination. Management must be concerned to know if any men employee working in the company is making a women employee feel uncomfortable.

8. Several state and central laws can also prohibit gender discrimination.
9. Attitude towards women has to be changed. We need a new social reform for gender equality and empowerment of our women- a movement that changes society's attitude towards women.³
10. Various errors in education system of India points out towards gender discrimination. It should be redesigned.
11. Syllabus at primary school level should include life lessons and success stories of women like Kiran Bedi, Kalpna Chavala and Pratibha Patil. In this way, new generation can be inspired and gender discrimination can be eliminated.

Constitutional Provision against Gender

Discrimination: Our constitution is inspired by the principle of equality. It provides equal rights to both men and women. Hence even after Independence, there have been important changes in legislation which have facilitated the increased participation of women in political activities as well as in the socio-economic development activities and the increase appear to be more likely at the lower level than at the highest centres of decision making. Here are basic provisions included in the constitution to cope with the issue of gender discrimination.

1. Article 14 of Indian Constitution says that the state shall not deny to any person equality before or equal protection of the law.
2. Article 15 says that no women can be discriminated against on the ground of sex.
3. Article 15 (3) emphasis that the state shall make special provisions for women and children.
4. Article 16 provides equality of opportunity in matters relating to employment by the state.
5. Article 39(a) emphasis that the citizens- men and women equally, have the right to an adequate means of livelihood.
6. Article 39(d) it says that the state should secure equal pay for equal work for both men and women.⁴

Conclusion: This paper has sought to provide an introduction and summary of the issue of workplace discrimination based on gender especially women. We have seen that this is an extremely broad and complicated topic. Discrimination against women is still a serious issue that seeks attention in the society in general. Women should follow the provisions laid down in the constitution. They can secure their honourable status in homes, in society and at workplaces by strict adherence to the

implementation of the laws which provide them security at workplaces.

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Gender Discrimination in Education: An Analysis

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Introduction: In India, Women are considered as ‘Sub Class’, Subordinate, Second Sex which is resulted into discrimination and serious violation of human rights. A woman usually faces discrimination in family, politics, education, workplaces, process of decision making, property, land holding and ownership etc. Such discrimination is not a present phenomenon but it has been continue since long ago. The main reason behind this is a patriarchical structure and its power politics. Because of such wide discrimination and inequality in every field half of the populations in India i.e. ‘Women’ are out of mainstream, deprived and unnoticed. I thought, Education is only way to enhance capacity of women, bring them back to mainstream of society, to provide them equal opportunity and status, to raised their voices against violations and fight for their rights and for ensuring the rights of women, their upliftment which include right to education too. We have comprehensive constitutional mechanism, central and state Laws, various schemes, policies but despite of these all initiatives the illiteracy rate of women is high compare to Men which mean the legislations, schemes and policies alone can’t eradicate the problem of gender discrimination in education, and hence we have to work together to impart some human rights values into the society which replaces the inequalities and discrimination and establish a gender equal society. This paper emphasizing and analyzing issue of gender discrimination in education and factors responsible for it.

Objectives of Study:

- 1) To critically analyze the problem of Gender Discrimination.
- 2) To examine the literacy gap among the male and female.

Methodology: The primary purpose of this study to highlight issue of gender discrimination in education. Paper adopts both descriptive and exploratory designs. Paper will also consist and covers recent and relevant references to the topic of the study.

To analyze the above stated objectives, the data has been mainly collected from various secondary sources such as books, reviewed journals, articles, newspaper, reports and through relevant sources.

Education and Women: Education is define as “Act or process of imparting or acquiring knowledge as well as the developing powers of reasoning and judgment, and

usually of preparing oneself or others, intellectually for quality and well mature life” (Malik, 2012) According to the United Nations, education is a right to which all human beings are entitled. Since 2000, the UN has been promoting the Millennium Development Goal to achieve free universal primary education for all, regardless of gender, by 2015. (Lee, 2013) In 2015 United Nation along with 193 countries adopted "Transforming our world: the 2030 Agenda for Sustainable Development" in which Goal no. 4 is about Quality Education i.e. "Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all" and Goal no.5 is about Gender equality i.e. "Achieve gender equality and empower all women and girls." (UNDP, 2015) Indian Constitution ensure in its article 21 (A) Right to Education which describe that, The State shall provide free and compulsory education to all children of the age of six to fourteen years its clarify that education is a basic human right.

Any kind of reformation, positive change is not possible without Education; it is a key tool in bringing socio – economic empowerment among women, which brings citizenry consciousness among women on their rights and duties. It promotes social, political, economic and cultural advancement of women. Educated women have proved to be no less than men in all fields. (Vinay, 2017) Now let’s look on status of women in education in India, Deobhanj (2014) states that gender equality is missing in India in various sectors like education, health and economy. In 2011, male literacy rate was 82.14 per cent while female literacy rate lags behind at 65.46 per cent. Table No.01 provides more explanation about gender discrimination in education.

Table No.01

Literacy Rates in India, 2011

Sr.No.	Geographical Location	Total Literacy	Male Literacy	Female Literacy	Gender Gap
1	Total	74.04	82.14	65.46	16.68
2	Rural	67.8	78.57	58.75	19.82
3	Urban	84.1	89.67	79.92	9.75

(Source: Author’s calculation based on data from the 2011 Census of India.)

Table no. 1 shows that the total literacy rate at the national level is 74.04 per cent. While male literacy is at 82.14 percent, female literacy is only 65.46 per cent.

Thus, there is a 16.68 per cent gender gap in the literacy rates of males and females. Looking closely, in rural areas gender gap in Literacy Rate has narrowed down considerably over the Censuses but continue to be high 19.82 per cent. From Table 2, three major facts are evident: (i) female rural literacy rate is the lowest when compared with urban female rate, the national average and the literacy rate of males; (ii) the gender gap in the literacy rate is highest in rural areas and (iii) finally, the most important fact is that literacy among females is unfavorable in all the cases.

Ministry of Human Resource Development Department of Higher Education, New Delhi conducted a survey on Higher Education in India in 2016 which keep some facts of Gender Discrimination in Higher education i.e. as follows;

- Total enrolment in higher education has been estimated to be 34.6 million with 18.6 million boys and 16 million girls. Girls constitute 46.2% of the total enrolment and boys constitute 53.8%.
- Gross Enrolment Ratio (GER) in Higher education in India is 24.5%, which is calculated for 18-23 years of age group. GER for male population is 25.4% and for females, it is 23.5%.
- Student enrolment at Under Graduate level has 53.3% male and 46.7% female. Diploma has skewed distribution with 70.4% males and 29.6% females. Ph.D. level has 59% male and 41% female. An integrated level has 59.6% male and 40.4% female. PG Diploma student enrolment also projects lopsided picture with 53.8% male students and 46.2% female students. (MHRD, 2016)

This statistical analysis explain that still there is huge gender gap in education which adversely impacting the half of the population of country, this issue not only related or limited to women but it's issue of nations development.

Factors responsible for Gender discrimination in Education:

- 1) **Secondary Status of Women in Society:** Women has secondary status in society, hence people don't value the efforts and physical work done by women. Women don't get paid equal pay for equal work; the thought generalized is what women will do? by getting educated, her primary role is to serve family and feed the children, and there is no need to get education for performing gender roles.
- 2) **Religious belief and Social values:** Religious fundamentalist always against to provide education opportunities to women. They believe, if women get education then there is treat to religion. These fundamentalist are right here because if women get educated then she will think rationally, she will opposed to exploitation and harassment which forced

on her through religion hence there is always one group of people who against the women education.

- 3) **Patriarchy and Gender Roles:** Walby defines "patriarchy a system of social structures and practices in which men dominate, oppress and exploit women" (Walby, 1990). In this power structure women are not allowed to enjoy her basic rights fully, her life is controlled alongwith this a specific gender roles also a big obstacles between women and education.
- 4) **Sexual harassment and violence:** Sexual harassment and violence also continue to be major constraining factors preventing parents from freely sending their girls to school. Public spaces in India continue to be relatively hostile to the presence of women, and rarely function in a way to make women feel secure and confident. Transporting girls to school and back safely, especially where secondary schools and universities are far away from their homes is major concern for parents. (Bandyopadhyay, 2008)
- 5) **Son preference and Dowry:** In India parents of girls has to save money for dowry, which may limit the amount of funds that parents have to spend on girls education or create a fear that having educated daughters may result in having to pay higher marriage costs and dowry. In addition, differences in educational investment may result from parents' dependence upon a son's support in old age, leading to a differential investment in the child who would be responsible for the parents' financial security as they grow older. (White, Ruther, & Kahn, 2016)

Role of Education to eradicate Gender Discrimination:

Education has the potential to contribute to alternative socialization, challenge negative gender roles based on stereotypes and ideologies, balance the platform for males and females in relation to skills, qualification, job opportunities, and allowing women use of knowledge to empower themselves in diverse ways, ex. education enhanceability of women to resist and resolve situations of domestic violence, provide her voice to raise against exploitation and harassment, Education provide her opportunity to live with dignity and honor in society and lastly women can demand for social justice and equality because of education.

Conclusion: Education is fundamental right of all; hence both male and female should equally enjoy the full spirit of this right. There should not be gender discrimination, because women consist half of the population of country and someone says "You can tell the condition of a Nation by looking at the status of its Women". Therefore we should take progressive step to reconstruct our unequal societal structure, to reform bias process of socialization, to change gender roles based on stereotypes, and then only there will be equality which resulted into social and economic development of a nation.

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Gender equality and Sustainable Development

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Today the world moves to achieve goals for the sustainable development. The plans and actions are in the way of implementation by Government and Reseachers, while Feminists and others working about strategy of the Goal 5 of the sustainable development policy formed by United Nations. It states that "achieve gender equality and empower all women and girls.

According to world survey on the role of women in economic development, United Nation's report argues, gender equality must be integrated to the sustainable development. There are many aspects of sustainability such as industrial production, population and reproduction, food and agriculture, water, sanitation and energy which are to be implemented by achieving the gender equality by working properly.

The report shows that the effect of unsustainable pattern of development intensify gender inequalities as womens are disproportionately affected by economic ,social and environmental stresses that may produce environmental problems as overexploitation of natural resources, pollution of climate, land, oceans and threat to biodiversity . The social problems arises due to gender inequality as sexual, mental, and financial harassment, illiteracy, poverty ,crime, abuse. All these cause unhealthy atmosphere and responsible for lagging behind the sustainable development.

In most of the field, gender inequality is dominant. Womens are still underrepresented at all levels of decision making whether at work or at home. It is linked to higher level of poverty of women specially in rural areas where food production , fuel and energy provision are major work of them but they have little access over natural assets. The exploitation of female workers is very common along with traditional gender stereotypes which are the main barriers in making progress towards gender equality. Everywhere the women do more unpaid work than men such as household work and caring work whether they may be educated or illiterate. They are without the power of decision making and continuously having injustice with them at home as well as in workplaces. With all these reasons women have less time and energy for paid work and to develop their carrier.

For changing this picture, the efforts by women for women are not sufficient but the men have to support for breaking the gender stereotypes. Men have to contribute equally in unpaid household work with women without disturbing their paid work and career. The women must

get freedom of choosing their carrier and earning of them will help to reduce some pressure on men as breadwinner in society. So men will be able to spend more time with family with taking care of children, making them happier as parents are available to them. That also prepare the mindset of children about father take part in household work equally with mother and mother equally spend more time at work . This picture will be common and provide the financial security to women in society and better life for family, better education to children with healthy atmosphere. This will be the true achievement of gender equality.

The new policy under SDG 5 which call upon Government to recognize and value unpaid care and domestic work through provision of public services, infrastructure and social protection policies and promotion of shared responsibilities within household and families as nationally appropriate.

Women are multitasking manager by birth. As they get vast field for work without any household tensions, definitely they will contribute to the developmental work of the nation and in true sense achieve the sustainable development through community groups, women's organizations and other forms of actions along with support of Government services

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Decline Sex Ratio, Gender Inequality and Role of Women Empowerment in Current Scenario

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Abstract- Discrimination is the intentionally or distinguishing treatment of an individual based on their actual or perceived membership in a certain group or category, such as their race, gender sex or cast. Gender discrimination and sexism refers to beliefs and thoughts in relation to the gender of a person, such beliefs and attitudes are of a social nature and do not, normally, carry any legal consequences. Sex discrimination, on the other hand, may have legal consequences. A sex difference is a distinction of biological and physiological characteristics associated with either males or females of a species. This situation in society has been existing since an ancient time.

Gender inequality can further be understood through the mechanisms of sexism and discrimination which is takes place in this manner as men and women are subject to prejudicial treatment on the basis of gender. Sexism occurs when men and women are framed within two dimensions of social cognition. Objective rules applied rigidly to women but leniently to men. Economical, social, psychological and cultural differences between men and women is the part of Indian society.

(Key words-Inequality, role, strategy, efforts, implementation etc)

Introduction- For the preparation of this article society is a main platform where all the issues are gathered. This is a very serious problem facing in Indian society. Exploitation of girls and women is common in society. Domestic violence, dowry system, parda system, cast related issues ignorance of the statues of women etc are the various crucial problems have created by gender bias and discrimination.

The various news and discussion by media, Intellectual orientation, awareness by social workers and NGO, s etc are the main primary resources of data collection. In secondary data collection various sites, books and internet links have been referred by researchers. With the help of statics and numerical published in gazettes, newspapers, TV channels are main sources of information and availability of data, data tabulation, classification, interpretation and conclusion have been drawn by researcher.

Discrimination is the intentionally or distinguishing treatment of an individual based on their actual or perceived membership in a certain group or category,

such as their race, gender sex or cast. Gender discrimination and sexism refers to beliefs and thoughts in relation to the gender of a person, such beliefs and attitudes are of a social nature and do not, normally, carry any legal consequences. Sex discrimination, on the other hand, may have legal consequences. A sex difference is a distinction of biological and physiological characteristics associated with either males or females of a species.



Gender inequality refers to unequal treatment or perceptions of individuals based on their gender. There are natural differences between the sexes based on biological and anatomic factors, most notably differing reproductive roles. While doing the study of evolution of man, it is noticed that from starting to till in each and every step of life there is gender discrimination. Social, economical, cultural religious and political discrimination are the various examples of gender bias and discrimination.

Gender inequality can further be understood through the mechanisms of sexism and discrimination which is takes place in this manner as men and women are subject to prejudicial treatment on the basis of gender. Sexism occurs when men and women are framed within two dimensions of social cognition. Objective rules applied rigidly to women but leniently to men.

In society we can observe that girls should be in home for every time. This is a one type of well-known example of gender discrimination. Subcritical atmosphere the existence of men easily is acceptable but women are always on secondary place.

The tendency of sex bias start from early stage means childhood. This situation effects and creates very serious problems in society. Unequal sex ratio is a symbol of this product. Women are important for reproduction. Sex is very important between a male and a female so as to continue the species on earth. The cultural construct of Indian society which reinforces gender bias against women, has led to the continuation of India's strong preference for male children.

There is a strong need emerging out of the study that the pregnant women and the family needs to be counseled for not going for sex detection and accepting the girl child.

Doctors and medical persons in general and those who are operating the USG centers be it in private or public sector are in knowledge of the statutory requirements to operate such a center. Strict observation is necessary for curbing this problem. All hospitals and USG centers have to display the notices indicating "sex determination is illegal".

Recommendations:

1. Role of district administration-
2. Control on USG machineries and instruments-
3. Compulsion of registration-
4. Role of NGOs and social workers –
5. Strict action and provision of punishment-
6. Provision of awards and incentives-
7. Government record maintaining
8. Overall observation and cognizance regarding sex discrimination and gender bias.
9. All births should be registered under the relevant Act.
10. Health staff to be made accountable for tracking all pregnancies and their outcomes.
11. Self motivated pregnant women should not be entertained for sex selective procedures, and any influence of family pressure and relatives.
12. The positive role of family education and planning with women empowerment.

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Effects of Gender Inequality in the Workplace

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Introduction: Gender inequality is one of the most talked about issues in the globe. In fact, it is an issue that has been affects many people regardless of whether they are male or female. Inequality in the workplace is a vice that has attracted many debates and individuals from all works of life have raised their views on the issue positively or negatively. In essence, there are extensive effects of gender inequality in the workplace and understanding them all is a great way to kick this issue away from the society and the world in general.

Many times, in workplaces, people build castles on being able to give equal rights and prestige to both men and women, but this only applied in terms of advice or inspirations. Many people in the world do not follow what the advocate for practically. If an individual, institution or country considered fighting for the rights of those affected in the society, it is wise to give all at 100% regardless of the consequences. Up to now, women have been fighting for their equality rights. Many are educated, respected wives and mothers, but when it comes to daily duties and especially in their work places, inequality is the only missing ingredient.

Gender Inequality: 'Gender' is a socio-cultural term referring socially defined roles and behaviors assigned to 'males' and 'females' in a given society; whereas, the term 'sex' is a biological and physiological phenomenon which defines man and woman. In its social, historical and cultural aspects, gender is a function of power relationship between men and women where men are considered superior to women. Therefore, gender may be understood as a man-made concept, while 'sex' is natural or biological characteristics of human beings.

Gender Inequality, in simple words, may be defined as discrimination against women based on their sex. Women are traditionally considered by the society as weaker sex. She has been accorded a subordinate position to men. She is exploited, degraded, violated and discriminated both in our homes and in outside world. This peculiar type of discrimination against women is prevalent everywhere in the world and more so in Indian society.

Gender Inequality in the Workplace : Taking care of family - Wage inequality women losing seniority and missing out on wage increases from maternity leave, or working less hours taking care of their families.

Stereotypes- More women are hired in the healthcare field (nurses) as they are considered more nurturing than

men, or working in childcare, office work. There is also less unionization, so less protection.

Education- In the past women had lower levels of education so were unable to get better jobs, this is changing and more women now are getting post-secondary education.

Glass Ceiling- The invisible barrier that keeps minorities and women from rising upwards on the corporate ladder, regardless of their qualifications or achievements.

Sexual Harassment- Many women are sexually harassed and belittled at work, and some too afraid to come forward in case it jeopardizes their job.

Discrimination- Some girls/women are only hired if they look a certain way

In many offices or any other working place, the old ideology that women are weak and cannot be equal to men has been making the rules. Gender inequality or discrimination in the working place may take place during the hiring process, whereby men are hired first or hired instead of women. It may also vary in the context of income disparity whereby men are paid more money than women. In some offices women are harassed and subjected to some brutality or the fail to get promotion regardless of their qualification in favor of men. Workplace politics also instigate gender discrimination. Women are responsible to maintain their families, save and still get an opportunity to lead even conglomerates regardless of their location. For many people who are still in the primitive and uncaring epoch, here are the effects of gender inequality in workplace;

Lost productivity- any moment that an individual is discriminated whether a man or woman desolation and lack of morale are the possible outcomes. The same happens when one is discriminated at workplace whether a man or woman. Loss of motivation and self-esteem will make it hard for the affect individual to give it all at the tasks at hand. Hence, the company will instantly start experiencing losses.

Promotion- Some individuals in an organization may feel that it is not right for a woman to lead men and most of the promotions awarded to women are discarded for them to stay at the same rank. This kills one morale to perform task effectively. This may affect the victim personally and professionally.

Daily family chores- Women who have young ones to look after now and then may experience push-back in case of an interview or job invitation. Although law bars asking about family errands outright, but these question always comes up during interviews. A qualified female candidate may be passed over if she comes out clean on family responsibilities.

Leads to destruction- Victims of gender inequality may experience a feeling of loss of self and resentment and they react inappropriately to get to the employer or destruction of property especially for those who are hot tempered.

To achieve gender equality, companies need to equal remuneration for both men and women, get rid of any barrier to full participation of the employees and families should also learn to care for both men and women; charity begins at home. Equality in workplace is fair and the most apt thing to do all day long.

Conclusion : Gender inequality in organizations is a complex phenomenon that can be seen in HR practices (i.e., policies, decision-making, and their enactment) that affects the hiring, training, pay, and promotion of women. Girls and women struggling for equal pay, positions, title, respect, and still fighting certain communities for the rights over their own bodies. Solutions would be fostering healthy attitudes and ending discrimination for a better social view on women. Teaching our children at a young age to value girls and women and treat them with respect. Abuse in any form for being female is not acceptable and against the moral code and law. Education – Literacy. Every girl and woman has a right to read and write and be an active member of society. Equal Pay - Women can do most work equally the same, if not better (depending on the job) as men, so wages should reflect the job and performance, not if you are male or female. Basic Healthcare, especially in under developed countries. Education in the workplace about sexual harassment so women know they can come forward to report safely. According to Mooney et al (2013) solutions are fostering literacy, leadership skills, social development, better healthcare, and giving women rights to make decisions.

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Gender Inequalities in the Indian Families

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Abstract: Women are the pioneers of nations. Indian culture attaches great role of females in family. The women's question today is no longer an issue confined to the position of women within the family or their rights to equality with men in different aspects of social life. Hence the following paper has been undertaken to know the present status of women in family as a women.

Introduction: The evidence of gender discrimination is rooted in history, tradition and culture of Indian society. Gender equality is the first step to bring women gender empowerment in India. Men should not understand that women are made to handle household chores to take place responsibility of home and family. Instead both are responsible for everything of daily routine. Men too need to understand their responsibilities at home and family and all other works women do so, the women can get sometime about themselves and their career. In spite of so much awareness woman's contribution to life, society, family and work; she is still considered only second to men and treated like a second rate citizen.

Status of Women in Family: Gender inequality refers to unequal treatment of individuals wholly or partly due to their gender. Equality and status are closely associated with power changing status involves the sharing of power and household responsibilities on equal footing with men. It involves the distribution and redistribution of power. The women throughout the world have been considered the second sex – the inferior sex. Majority or reformers saw women as custodians of the family and responsible for well being of children inculcating in them the cultured values and very few of them thought in terms of women's right to participate in social functions outside the family framework.

“Every man needs a woman when his life is a mess because just like the game of chess, the Queen Protects the King”.

During past decade, women were treated as machineries for production of heirs to the throne. They were kept as slaves in the four walls of house for minting sons. But then position of women in family life was altered by legislation and judiciary decisions which improve their rights in the matters of relating to properly and income.

In most of the Indian communities birth of a female child is still treated as a curse and financial liability. No

long back practice of female infanticide was prevalent in many parts of the country. Currently also demographic results of Amniocentesis tests on sex ratio of population are yet to be studied. Now women themselves have adjusted as subordinate groups in family as well as in society.

Awareness Programs for Gender Sensitivity

The women's question is now no longer an issue. Indian women are developing a new sensitivity, consciousness which will no longer tolerate the suffocating, familial, cultural, political, institutional norms which place them in a humiliating status. This sensitivity may not be able to express itself in a clearly articulated, intellectual, logical form, but it is manifesting itself as a deep undercurrent of ferment which is slowly acquiring a higher voltage and is acting as powerful force in the innermost depths of society.

Well said by Madam Hillary Clinton- “Women are the largest untapped reservoir of talent in the world”. Half of the world's population known as Better Half is women. But Better Halves are Great Sufferers in man dominated society under man made laws.

There is a need now to change people's conception of individuality of women, purpose of her life and the role expectations of two genders. Gender roles are heavily influenced by biology. There is evidence that supports women have retained primary role within familial life despite contributions economically.

Conclusion: Gender inequality is the biggest issue, an economic issue, a moral issue and also a human issue hence it is necessary to empower women in India is the only solution to gender discrimination.

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Discrimination at work place

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Abstract- Women are enjoying more freedom today and have joined the work as doctors, lawyers, teachers, designers, truck drivers and in many other professions. But discrimination against women still exists in various forms, particularly at the workplace. Women should know their rights as a worker and take responsibility to stop rights violations at the workplace.

Keywords- Discrimination, Legislation, Sexual harassment

According to Hindu mythology, the Manusmriti is the word of Brahma. In Manu's set of laws, women were treated on par with slaves or Shudras. It means from the ancient time, our society is male dominating or supremacy of the men over the women. Another sign of the lower status of women was the practice of monogamy for the wife while the husband was free to have several wives. They were targeted of various types of violence and discriminatory practices done by men.

Now the time is changing. From the last five decades, the women are actively participating at the workplace with the role of housewife, mother, and care taker. Many women are making her career in the field of interest. They want to become self-independent. She shows aptness and assiduity in her work whether she may at home or at workplace. One thing is cleared that women are striving to gain equality in the work.

But even today, women are not treated the same as men. One area where this oppression shows is the 'equal pay for equal jobs'. Another area in which women are inconvenient at the workplace is through discrimination. Discrimination can be an uncomfortable situation for the women concerned. There are two types of discrimination-indirect and direct. Indirect discrimination may contain a woman being neglected for the promotion or an employee displaying improper sexual matter or allotment of more work at the workplace. On the other hand, direct discrimination may include a women being took out from

her employment during pregnancy, or being excluded from after work group events.

Another major area where being the women have been suffered at the workplace is sexual harassment. Sexual harassment is the direct sign of sex discrimination and mostly the sexual discrimination is occurred where the women having lower paying jobs. The sexual harassment or sexual discrimination at workplace creates tensions that make the women doing job more difficult. Thus the condition of working women is particularly vulnerable. They need equal treatment and special protection under the laws. To protect the working women, many legislative provisions have been provided in almost all labour statutes which address the problems of women labour in their employment situation. The Second National Commission on labour, 2002 has also justified the protective discriminatory legislation by recommending that all such legislations are necessary for women workers.

There are a provision for protection of women under labour laws such as- The Factories Act- 1948, The Employees' State Insurance Act- 1948, The Maternity Benefit Act-1961, The Equal Remuneration Act- 1976, The Workmen Compensation Act- 1923, The Minimum Wages Act- 1948, National Rural Employment Guarantee Act- 2005, The Contract Labour (Regulation and Abolition) Act-1970 and Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013.

These legislations in the Indian labour laws regulates the employment in dangerous occupations, prohibition of night work, restriction on carriage of heavy loads, wages, health, gratuity, maternity relief, equal pay for equal work, social security, provision of creches and other welfare facilities etc. These labour laws for women have been classified into three categories such as (1) Measures in regard to health, safety and welfare (2) Social security measures (3) Wage protection. Everyone should know

about these laws. Our constitution provides all women workers health, safety and welfare.

Conclusion- India presents an inimitable set of challenges that are deep-rooted in diverse cultural, religious and social. Thus collective action must be taken towards establishing the equality in gender roles and women in the workplace. By the way, gender inequality is a genuine issue that limits the progress of modern India and our mission is to establish spontaneous and natural workplace for members of all genders. Women's in India has the potential to be powerful community leaders and the responsibility of change lies on every one of us.

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Upbringing Children: Child Care Leave (CCL) for Working Women is the Need of Hour

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Introduction: Women's empowerment is a very commonly and fondly exploited idiom in today's modernity driven world. It is very easy to quote several instances of its mention. However, when it comes to decision making or implementation many hurdles crop up in its way. Numerous examples make this evident. The foremost that has been kept aside is the provision of Child Care Leave (CCL) for working women in the State of Maharashtra, is something not writing home about. Despite of provisions of CCL for Central Government women employees, many states have not adopted and implemented the facility of CCL. Specifically if we talk about education sector even though the provision of CCL is there in the composite scheme of UGC Regulations 2010, the Government of Maharashtra while issuing Government Resolution on 6th pay for university and college teachers, the provision of CCL has been dropped. Further it is noticed that despite the fact having provision of CCL in Central Government rules of which the benefits have been extended to women employees, it is observed that CCL was denied by the controlling officer of the women employees against which the aggrieved women employees had to knock the court's door. It is also observed that in most of the cases the Honorable Court has upheld the demands of women employees as far as granting the benefit of CCL is concerned. Various initiatives have been taken by Central Government, some State Governments, Corporate Sector firms, private Sector bodies etc. to facilitate working women's for their child care. Some welcoming initiatives are discussed in the subsequent sections-

Initiatives of Government of India: Government of India Ministry of Personnel, Public Grievances & Pensions [Department of Personnel & Training] on Recommendations of the Sixth Central Pay Commission relating to enhancement of the quantum of Maternity Leave and introduction of Child Care Leave in respect of Central Government employees has decided to grant Child Care Leave with effect from 1st September, 2008 of which the provision is as "(c) Women employees having

minor children may be granted Child Care Leave by an authority competent to grant leave, for a maximum period of two years (i.e. 730 days) during their entire service for taking care of up to two children whether for rearing or to look after any of their needs like examination, sickness etc." with the following specific provisions.

1. "Child Care Leave shall not be admissible if the child is eighteen years of age or older. During the period of such leave, the women employees shall be paid leave salary equal to the pay drawn immediately before proceeding on leave."
2. "It may be availed of in more than one spell. Child Care Leave shall not be debited against the leave account."
3. "Child Care Leave may also be allowed for the third year as leave not due (without production of medical certificate). It may be combined with leave of the kind due and admissible."

Government of India's this decision definitely has given relief to working women's in Central Government departments at great level. It is also observed that in due course of time Central Government has noticed several difficulties during implementation of the CCL and had issued several clarifications in regard to sanction of CCL. Few are mentioned in subsequent paragraphs.

1. Care Leave (CCL) in respect of Central Government women employees. Subsequently, clarifications have been issued dated 29.9.2008, 18.11.2008, 02.12.2008, 07.09.2010, 30.12.2010, 03.03.2010 & 05.06.2014. Child Care Leave at present is allowed for women employees to facilitate them to take care of their children at the time of need. This Department is considering issuing the following instructions:- In cases where a female Government servant applies for Child Care Leave for at least five working days, she should normally not be refused leave citing exigencies of work unless there are grave and extraordinarily compelling circumstances that warrant refusal.

2. **Child Care Leave at present is allowed for women employees to facilitate them to take care of their children at the time of need. This Department is considering issuing the following instructions:-**

“In case where a female Government servant applies for Child Care Leave for at least five working days, she should normally not be refused leave citing exigencies of work unless there are grave and extraordinarily compelling circumstances that warrant refusal”

Initiatives of UGC: Following the Central Government, University Grants Commission while issuing UGC's Regulation on sixth pay has made applicable to Central Universities the provision of CCL for women teachers under LEAVE PACKAGE and expected to adopt the same for women teachers coming under preview of State Universities and it's conducted and affiliated Colleges. It is seen that only few States has responded to this. Unfortunately this has not been accepted in the Maharashtra State and thus depriving the entire class of women teachers from getting the benefit of CCL for bringing up their children's as expected by the Government of India.

It may be noted that while announcing the scheme of seventh pay by UGC, the provision of Child Care Leave is retained as it was in sixth pay LEAVE PACKAGE.

Initiatives of State Governments: Though it was expected by Central Government to extend benefit of CCL to State Government women employees, only few states have responded. Here the example of Government of West Bengal is mentioned. Government of West Bengal has implemented the benefit of CCL vide it's notification Dated, the 17th July, 2015. Details of MEMORANDUM issued by Government of West Bengal are as under-

“The matter regarding extension of benefit of the Child Care Leave for a maximum period of 2 (two) years i.e. 730 days to the regular female teaching and non-teaching employees of Government sponsored/ Non-Govt. aided Schools, Boards, District Primary School Councils, School Service Commission as well as to the regular female employees of Panchayat Raj and other Local Bodies, Undertakings, Corporations, Statutory Bodies was under active consideration of the State Government.

Now after careful consideration, the Governor is hereby pleased to decide to extend the said benefit to the regular female employees of the educational institutions, establishments, organizations, entities etc. as mentioned above subject to the following conditions –

1. The same will be admissible during the entire period of service for taking care of upto 2 (two) children up to 18 years of their age whether for rearing or to look after any of their needs like examination, sickness etc.

2. During the period of such leave, the female employees shall be paid leave salary equal to the pay drawn immediately before proceeding on leave.
3. It may not be granted in more than 3 (three) spells in a calendar year.
4. It may not be granted for less than 15 days in a spell.
5. Child Care Leave shall not be debited against the leave account.
6. It may be combined with leave of the kind due and admissible.
7. Child Care Leave should not ordinarily be granted during the probation period except in case of certain extreme situations where the leave sanctioning authority is fully satisfied about the need of Child Care Leave to the probationer. It may also be ensured that the period for which such leave is sanctioned during probation is minimal.
8. Other terms and conditions as applicable to sanctioning Earned Leave shall be applicable in the matter of sanctioning Child Care Leave.
9. An account for the purpose shall have to be maintained under proper attestation by the leave sanctioning authority.
10. This order shall take effect from 1st August, 2015.
11. Necessary amendments in the relevant rules or regulations or bye-laws as applicable may be made by the concerned administrative department in due course.”

Initiatives of Corporate Sector: If women, especially new mothers, have to be retained in the workforce, companies will have to look beyond paid maternity leaves and create an infrastructure to help raise children.

Goes Beyond Maternity Leave: A 2013 study by Grant Thornton found that about 48 per cent of women employees below 30 quit their jobs because of social and familiar roles. According to a 2012 report by Booz and Company, India's gross domestic product (GDP) could grow by 27 per cent if women worked as much as men.

Recently NASSCOM released a report saying IT companies were trying to make it easy for returning mothers by extending maternity leave, providing onsite crèches and flexible timings. It was based on discussions with over 100 companies. Startups are also sensitive to new moms. Flipkart, a unicorn startup, was among the first few companies to introduce fully paid 24 weeks of maternity leave with four months of flexible work in June 2015.

The various other initiatives which have been taken for new mothers such as flexible working hours, maternity expense claims, mothers' room in office for lactation and rest have created an inclusive workforce which is more resilient," said a Flipkart spokesperson. The Bangalore-based company said all of its expectant employees returned to work after childbirth in 2015-16. Day Care Centers have also been started by some companies

Legal Battles : It may be noted from preceding para's that the Government of India has taken immediate actions and implemented CCL for working women's. However, despite of having provisions of CCL in Central Rules CCL was denied to women employee by their controlling Officers against which the deprived persons has to knock Court's doors. As an example few legal battles are reported here.

Case Study-I: Central Administrative Tribunal (CAT) has ruled that child care leave (CCL) was the right of every working woman, while directing the Post Graduate Institute of Medical Education and Research (PGIMER), Chandigarh, to reinstate an employee who was sacked for proceeding on CCL.

Anu Sharma, a mother of two, who worked as senior laboratory technician, department of advanced paediatric centre, PGIMER, was sacked for failing to join the institute after her plea for extension of CCL was turned down by the institute.

Directing PGIMER to reinstate Anu, the tribunal had held that every woman had the natural right to take care of her children and keeping in view this, child care leave was introduced as a matter of right for the working women.

The tribunal in its order said, "CCL of two years has been allowed to women employees as a welfare measure. Staff shortage can always be addressed through short-term appointments and the institute such as the PGIMER has the autonomy/authority to make such arrangements."

Providing relief to Anu, the tribunal observed, "The PGIMER has not stated that the grounds on which the applicant was applying for CCL were not genuine. Apparently, the leave was refused only on account of perceived shortage of staff. The PGIMER authorities appear to have taken an unduly harsh view in the matter."

What was the complaint: Anu had served the PGIMER from May 1997 to November 2012 in the capacity of junior/senior lab technician. On her request, child care leave for six months from July 12, 2010 to January 7, 2011 was sanctioned. Before her leave came to an end, she applied for extension of the leave from January 10, 2011 to July 8, 2012 to complete two years' of child care leave as originally applied for, but it was refused.

At the time of applying for the leave, Anu had said that she had a daughter aged 8 and a 13-year-old son, who was medically unfit.

The request of the applicant for extension of child care leave as well as for leave without pay was rejected. Since the applicant did not join duty, the PGIMER issued memo of charges on September 21, 2011, for lack of devotion to her duty.

After issuance of memo she resumed duty and worked till May 14, 2012. Thereafter, she remained on sanctioned leave from May 2012 to August 2012 and

further applied for CCL from September 17, 2012. Finally, her services were terminated through an order on April 24, 2014.

Penalty on her does not merit reconsideration: PGIMER

Contesting the claims of Anu, the PGIMER said since Anu had remained willfully absent from duty, thus penalty imposed upon her does not merit reconsideration.

They said that the head, department of paediatrics, forwarded the application with the remarks that further leave cannot be granted due to shortage of staff or a replacement may be provided. They said that the competent authority considered and declined the request of the applicant seeking extension of CCL and she was categorically told that CCL had been rejected and she was being treated as 'willfully absent from duty' since January 8, 2011.

She was directed to resume duty immediately, failing which disciplinary action would be initiated.

Case Study-II:

CHANDIGARH: Punjab and [Haryana](#) high court has held that a woman employee can't be denied leave if shortage of staff in the department is due to government's fault. The order is significant for cases related to the entitlement of child care leave (CCL) to women employees.

The HC passed these orders on a plea filed by a government doctor in Haryana who was denied CCL on the grounds of insufficient number of medical specialists in the health department. Court found that the government was at fault in failing to fill up vacancies of medical specialists and the employees cannot suffer for it. Justice Amol Rattan Singh passed these orders while allowing a petition filed by Dr Kanchan Bala -a medical specialist posted at Jagadhari in Yamunanagar district. In her plea, the petitioner had stated that she was not granted CCL at a time her daughter was in Class XII, a crucial period, and below 18 years of age. Contesting her petition, the state government submitted that CCL shall only be granted if it does not disrupt the functioning of the department concerned. It was further argued that she was denied CCL on the ground that there was only one other medical specialist available at the [ESI](#) hospital at Jagadhari, other than her. On examination of record, the HC asked the government about delay in recruitment of doctors. The state informed the court that a requisition was sent for recruitment of medical officers to

Haryana Public Service Commission (HPSC) in 2016 and another on September 29 after filing of the present petition.

The HC then observed, "Even though rules provide that CCL would not be granted if it disrupts the functioning of offices institutions schools etc, the

government, in my opinion, cannot be allowed to take advantage of its own fault, to deny a right which has been statutorily recognized by it, and correctly recognized, seeing the future of children who would make future doctors,engineers, bureaucrats etc of the country ."

In its order, passed last week, the Judge also asked the Government to engage a medical specialist on contract basis to meet the requirements during the CCL period of the petitioner.

Observations:

It may be seen from preceding paragraphs that the Central Government has already taken initiatives to make applicable CCL to Central Sector women employees. Further, University Grants Commission has also accepted and made it applicable to University and College Female Teachers by issuing UGC Regulation 2010. However, only few State Governments have accepted and made applicable the CCL to their State Government women employees and female teachers. Specifically, Government of Maharashtra has not made applicable CCL to State Government women employees and female teachers. This shows lack of Maharashtra Government towards women empowerment. This should be overcome immediately at least on implementation of seventh pay

Conclusion:

Modern context of socio-economic dimensions place women in equally compelling situation to seek jobs in various sectors. However, it has been observed that after few years many women had to live jobs as it was difficult for them to take leaves and address the priority of their child care. This situation was correctly noticed by Government of India and on implementation of sixth pay the Central Government has made Child Care Leave applicable to women employees. Even though provision of Child Care Leave was there in Central Rules, it was denied in few cases against this one has to move to the Court and finally the relief was given and Court has upheld the women employees' plea. Despite of this till no initiatives has taken by many State Governments specifically, Government of Maharashtra to extend benefit of Child Care Leave to its women employees and female teachers. It is concluded that, for Upbringing of Children Child Care Leave is must and it is the need of hour. Hence it is suggested that the Government of Maharashtra should take serious note of this and take immediate steps to implement benefit of Child Care Leave to working women.

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Government policies in relation to Ableism

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Introduction: Throughout centuries, the disabled persons have been suppressed, discriminated and stigmatized in almost all societies. They comprise a section of the population, which is most backward least served and disgustingly neglected. Person with disability are the poorest of the poor and weakest of the weak, who have been socially, educationally and economically disadvantaged; thus having customarily denied their right to self-assertion, identity and development (Srivastava and Kumar, 2015). As per 2001 census, 21.9 million or 21,906,769 people are disabled in India, who constitutes 2.13 per cent of the total population. Out of the 21,906,769 people with disabilities, 12,605,635 are males and 9,301,134 are females (Hasanuzzaman and Khan, 2011).

What prevents disabled peoples from living a life like anyone else, going to school, participating in family celebrations and working in fields is not individual's impairment, but how society interpreted and reacts to it. Life is made complicated not so much by the individual's medical condition, but mainly by an unfriendly physical and social environment which excludes disabled people from all spheres of social life. It is not the medical impairment, but the way in which society responds to it, that keep out disabled from taking part in celebration, political decision-making or religious worship (Srivastava and Kumar, 2015).

Constitutional Framework in India: The Constitution of India applies uniformly to every legal citizen of India, whether they are healthy or disabled in any way (physically or mentally) and guarantees a right of justice, right of thought, expression, belief, faith and worship and equality of status and of opportunity and for the promotion of society. To safeguard the interests of this discriminated section of the Society, the Constitution of India guarantees that no person will be denied 'equality' before the law (Article 14 of the Indian Constitution). Relevant Articles in Indian Constitution providing constitutional guarantees to all including disabled are: Article 15(1): It enjoins on the Government not to discriminate against any citizen of India (Including disabled) on the ground of religion, race, caste, sex or place of birth. Article 15(2): It states that no citizen (including the disabled) shall be subjected to any disability, liability, restriction or condition on any of the above grounds in the matter of their access to shops, public restaurants, hotels and places of public entertainment or in the use of wells, tanks, bathing places (ghats), roads and places of public resort maintained

wholly or partly out of government funds or dedicated to the use of the general public. Article 21: Every person including the disabled has his life and liberty guaranteed.

Article 23: There can be no traffic in human beings (including the disabled), and beggar and other forms of forced labour is prohibited and the same is made punishable in accordance with law. Article 29(2): The right to education is available to all citizens including the disabled. No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds. Article 32: Every disabled person can move the Supreme Court of India to enforce his fundamental rights and the rights to move the Supreme Court (Constitution of India 1950).

Acts for disability: The legislative framework for the protection of the rights of disabled people is covered by given acts: The Rehabilitation Council of India Act 1992 sets out to regulate the training of professionals in rehabilitation and sets out a framework for a Central Rehabilitation Register. The Persons with Disabilities (Equal Opportunities, protection of Rights and full Participation) Act 1995 provides 3% reservations for disabled people. The specific objectives of the Act are Prevention and Early Detection of Disabilities, more than 3% reservation in Educational institute, 3% reservations in employment sector, and if the disability vacancies not filled up then the vacancy is to be carried forward for next three years and after that the vacancy will be filled by a non-disabled person. Persons with Disabilities Act (PWD), 1995 have been landmark legislation for the disabled in India. This Act that is related to mental illness (MI) and provides suggestions aimed at making it an official tool for equal opportunities, participation and fortification of rights, Acts in its true sense.

The National Trust for Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities Act 1999 provides constitution of a national body for the wellbeing and benefit of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities. The main objectives are to enable and empower persons with disability to live as independently and as fully as possible within and as close to the community to which they belong, to strengthen facilities to provide support to persons with disability to live within their own families. To extend support to registered organization to provide need based services during the period of crises in the family of persons with disability

and to deal with problems of persons with disability who do not have family support.

National Policy for Persons with Disabilities Act 2005 released in February 2006 recognizes that Persons with Disabilities are valuable human resource for the country and seeks to create an environment that provides them equal opportunities, protection of their rights and full contribution in society.

Conclusion: In India, the numbers of differently abled are so large, their problems are multifaceted, available resources also limited, social stigma still attached and people attitudes are so negative. It is only legislation and constitution which can eventually bring about a considerable change in a standardized manner.

Even though legislation alone is not enough to completely change the basics of a society in a short duration of time, it can nevertheless, increase accessibility of the disabled to education and employment, to public buildings and shopping centres, to means of transport and communication. Though it is a challenging task to remove discrimination towards this group of society and sharing the development benefits, there by integrating this group into society's mainstream. For achieving this task it's necessary to change public attitudes, remove social stigma, provide barrier free environment, needs reformation in the area of policy and institutional level.

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First Women has to take lead for Gender Equality

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Abstract: Women are the new paradigms of today's culture beginning from home to working sector. Women work in three criteria. Women are taking active participation in management, local governance and political fields. Women trend in working sector has changed with globalization. Women are involved in SNA activities. A survey has also been conducted about the nature of women work behavior. A significant part of women are unpaid because they are socially unrecognized. Women work is rendered invisible because of social perceptions. Women are the resource of our country in every field. Women have shifted traditional assumptions about their roles and capabilities. Women have basic rights about decision making. There are facts and figures about women participating in different roles. In this era women have made comprehensive steps in educational attainment and workforce participation. Women participation in work is one of the proxy indicators of women in overall status in society and gender empowerment. Women are managing complex interfaces between domestic and work culture. This is the very power of women in this 21st century. Women's empowerment is not a new word in today's gender literature. Women are becoming more and more self-dependent by accessing to all opportunities which women were denied in the past. Women have possessed the power to utilize power in every field. The role of women is rooted into eternity. A woman goes under many transitions. It takes time for women to unfold her into self-established person. There are two types of struggling women in the community. One who has highly established and the other in a struggling society to confine herself into proper designation. Gone are the days when men overruled women in each sphere and gone are the days when women were denied of freedom and opportunities. Now women are setting up enterprises and taking up income generated activities maintaining family.

Introduction: For creating effective public policy, states need to spend a significant amount of time extracting empirical data on the social and economic status of its people. India's growth performance in recent years suffers from a peculiar socio-economic problem that defies the conventional wisdom addressing distributive benefits of higher economic growth. As the rate of aggregate growth over the last decade has significantly risen across the country, relational inequalities surfacing from traditionally-established social hierarchies have further

proliferated. The charts below highlight the magnitude of gender inequality in India, based on various indicators. In terms of the overall working age population ratio, there is a higher percentage of women than men. This presents a greater opportunity for growth-related benefits, by creating more jobs for women (aged 15-64) across all sectors. However, relational inequalities in facilitating access to opportunities, including basic economic facilities and protective social security, make it extremely difficult for women to gain access to higher-income opportunities. Over the last few decades, with multiple state-led child education programs targeting school enrolment levels, the enrolment rate for females have gone up in the primary schooling system, supplemented with a drop in the child dropout ratio for girls. This has been seen as the effect of efforts made by both state and non-state actors. However, the challenge over the last decade has been to substantially increase the female enrolment rate in secondary and tertiary education, where one can observe a significant gender divide, affecting the overall female literacy rates. The low enrolment of females in secondary and tertiary education culminates in low bachelor-level undergraduate education attainment (aged 25+) for females, significantly affecting their ability to [find employment in the organized sector](#). If we observe trends in healthcare indicators like mortality rates, adolescent fertility rate, life expectancy for females and so on, the overall situation for females continues to get worse across India. A poorly-financed healthcare system accompanied by a limited social security coverage system makes it extremely difficult to finance rising [out-of-pocket expenditure](#), particularly for women. The lag in women's access to basic social opportunities presents an enormous challenges for women when it comes to being absorbed by a [highly-fragmented](#) organized sector, thereby forcing most women to work in the unorganized, informal sector. In addition, youth unemployment rate for females (ages 12-24) too has considerably gone up over the last decade. The continuous drop in the overall female labor force participation rate reflects a [macro employment policy failure](#). It is important to mention here that most women working in the self-employed or unpaid household employment category are inadequately captured by indicators measuring labor productivity. This raises fundamental questions on a gendered understanding of what we define as "work", which in

traditional economic measurement indices include only the monetized aspects of work as employment. Another interesting observation one can find in the World Bank data on gender-wise access to financial and mobile accounts in India is a low female-male ratio in accessing basic financial services. The relational inequality seems to be the case in spite of a higher rate of growth seen across these services (like in banking and telecommunication) after the 1990s, warranting a deeper research into the causal factors. In accounting for gender-based violence or crimes against women, a number of recent [studies document](#) the increasing violence (or increasing reporting of such violence) faced by women across India. The indicator above attempts to account for cross-country sampled responses of married women across India to gauge the extent to which married women find physical violence from their husband justifiable, and under what circumstance. More than 45% of the women believe that a husband is “justified in beating his wife for either a) neglecting the children, b) refusal to sex with him, c) going out without his permission, d) burning the food, e) as a result of verbal argument with him”. Tackling a deep, socially-embedded problem like gender inequality requires coordinated social policy and long-term measures from any developing state. Apart from the need to closely study the patterns emerging from the data highlighted here, there is an urgent need for the Indian state and non-state actors (via greater awareness and education) to address intra and extra-household gender inequality, measurable here through the distributional patterns of economic and social resources between women and men. Prioritizing the need to address gender inequality remains a critical developmental issue for the state and its citizens.

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.^[8] 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 (GGI).^[7]

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.^[9] Since then, India has improved its

rankings on the World Economic Forum's Gender Gap Index (GGI) to 105/136 in 2013.^[8] 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).^[7] 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.^[1] Similarly, UNDP has published Gender Inequality Index and ranked India at 132 out of 148 countries.

Scholars^{[3][1]} have questioned the accuracy, relevance and validity of these indices and global rankings. For example, Dijkstra and Hanmer^[2] acknowledge that global index rankings on gender inequality have brought media attention, but suffer from major limitations. The underlying data used to calculate the index are dated, unreliable and questionable. Further, a nation can be and are being ranked high when both men and women suffer from equal deprivation and lack of empowerment.^[2] In other words, nations in Africa and the Middle East where women have lower economic participation, lower educational attainment, and poorer health and high infant mortalities, rank high if both men and women suffer from these issues equally. If one's goal is to measure progress, prosperity and empowerment of women with equal gender rights, then these indices are not appropriate for ranking or comparing nations. They have limited validity.^[2] Instead of rankings, the focus should be on measuring women's development, empowerment and gender parity, particularly by relevant age groups such as children and youth. Nevertheless, it is widely accepted that India along with other developing countries have high gender inequality and low women's empowerment than developed nations.

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. Female infanticide and sex-selective abortion is adopted and strongly reflects the societally low status of Indian women. Census 2011 shows decline of girl population (as a percentage to total population) under the age of seven, with activists estimating that eight million female fetuses may have been aborted in the past decade. 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. A decline in the child

sex ratio (0–6 years) was observed with India's 2011 census reporting that it stands at 914 females against 1,000 males, dropping from 927 in 2001 – the lowest since India's independence. The demand for sons among wealthy parents is being satisfied by the medical community through the provision of illegal service of fetal sex-determination and sex-selective abortion. The financial incentive for physicians to undertake this illegal activity seems to be far greater than the penalties associated with breaking the law.

Reasons for Gender inequalities: Lorber states that gender inequality has been a historic worldwide phenomena, a human invention and based on gender assumptions. It is linked to kinship rules rooted in cultures and gender norms that organizes 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 favor 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 honor killings where families kill daughters or daughters-in-law 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.

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.

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 labor 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.

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 phenomenon in poor nations, a 2005 UN study found that social norms-based gender discrimination leads to gender inequality in India. 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.

Men and women have equal rights within marriage under Indian law, with the exception of all 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.

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 petition that there is no evidence to prove that the domestic violence faced by men is less than that faced by women.

Conclusion: Women have shifted traditional assumptions about their roles and capabilities. There has been a marked change and it has been for the better. Many of its benefits have yet to touch the majority and all of us continue to experience various forms of gender discrimination. If laws designed to address the concerns of women are to have a dramatic and positive impact on women's lives, they must be sensitive to the social, economic, and political disempowerment of women throughout the world. The most important measure of their success should be the extent to which they enable women to interpret, apply and enforce laws of their own making, incorporating their own voices, values and concerns. This is also an important time for successful women to come forward and make a contribution for providing cross industry mentoring for successor generations of women that will guide them through their challenges at the workplace. Although most women in India work and contribute to the economy in one form or another. The role of Indian women has undergone dramatic and drastic changes from era to era, while within the eras themselves there have existed simultaneous contradictions. This in itself has created problems for contemporary women in experiencing a

continuity of their identity within the society. What a woman growing up in Indian society interjects is perhaps a collage and a flux of attitudes, perceptions, roles and locations of their identity. It seems to be difficult to take a logical look at all this. A new form and a new structure emerged. This took thousands of years and tears of millions of women who with courage moved the mountain of debris of beliefs and freed themselves from the chains and shackles of centuries. In the next millennium Indian women would have to cross a major threshold and enter an unknown land. They will have to walk a path where none existed with a sense to discover. They will have to encounter and live with excitement and enthusiasm as well as threat, fears, anxieties and terror. It is the trust in the self of the resource to be generated of the courage to journey forth in a new land, to live through the terrains of uncharted land that the women of today will shape the new identity. They will discover the voice which has been silenced for centuries to sing the songs of life and living and to discover the joys of experiencing the beauty around. However, the women of today will touch the magic of enlivening themselves. The past, present and future will emerge to create that space where movement and stability where noise and silence, light and darkness and chaos and tranquility lose their absolutism to create a new rhythm and unfolding.

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Gender Inequality and its effect on different sectors of society

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Abstract: Gender inequality arises in society due to unequal treatment with perceptions of difference in gender roles. The roots of gender inequality were initiated not only in Indian culture but worldwide since the history available to us we can see in European, African, Asian, Muslim, Hindu, and Christian countries. The right of voting, right to hold posts and general civics was started in 18th century. But the situation is changing fast in India and Muslim countries. We can see the gender inequality everywhere right from the beginning to end, as well as one place to another.

The present paper deals with gender disparity in Education and working place of Amolokchand Mahavidyalaya, Yavatmal.

Key Words: - *Amolokchand Mahavidyalaya, Gender inequality, General Civics.*

Introduction: Gender is a socio-cultural term and sex is a biological and physiological phenomenon. Both the terms assigned to Males and Females. While gender inequality is the discrimination against women based on their sex which is very prevalent everywhere in the world and more in Indian society. It can be the idea and situation that men and women are not equal. We are the part of society having double standard towards presentation, attitude, thoughts, preaching, respect, justice etc. ⁽¹⁾

Gender Inequality in Family: Everywhere, even though Government is reducing this discrimination by making enactments, acts, rules etc such as Hindu Succession Act, Indian Succession Act, and Guardians of Wards Act. We can see in ordinary Indian family, parent's always encouraging male child not female child as she is presumed to be the member of another family after marriage.

In Work Place: Higher authorities always think that certain works cannot be made by female. Although it is a wrong presumption as there is no sector in which woman is not performing properly i.e. Pilot of Jet Fighter to Driver of Railway Loco Engines. Even the women are driving the heavy commercial vehicle having 20 + wheels on road and that too for long distance even more than 1000kms. This can be the very fast changing mentality in India.

We should also see that there must be gender equality in upbringing of child. But that is not so in our society as the society is presuming that this duty is to be performed by females only. There is another wrong presumption, if any child is performing best of his skill, the more credit goes to father and less to mother and if he or she is doing something wrong then mother is always held responsible.

In Politics: The Government is making amendment from time to time and thereby increasing women reservation in Politics. In Parliament, there is a handsome reservation for women but that reservation is only on paper, as very few women MPs are working in the highest democratic authority of India. As of 2013 reports, ⁽³⁾ acting, sitting and working members of Parliament is 11% women in Lok Sabha and 10.6% in Rajya Sabha. The numbers of women representatives in Indian parliament are 61, out of which 6 belongs to Maharashtra. India ranked 88 in the world so far as number of women ministers in Politics is concerned.

In Education: India is ranked 105 amongst 128 countries in its education for all development indexes. ⁽⁴⁾ Our Government and various voluntary organizations are engaged in several attempts to sensitize or bring awareness towards need of girl's education instead they prefer to use her help in household domestic activities or agricultural purpose. We need to encourage women by entrepreneurs and socialist or leaders. In a country where 21.9% of population is below its poverty limit, same can be the obstacle for girl's education. The girl's education is also seen to be affected by a very common belief that girls should stop schooling after reaching puberty and India has the highest number of child brides too affecting their education. In our society out of every 100 girls in rural India only a single girl reaches lass 12th and 40% of girls leave school even before reaching fifth standard. The differences in society between the positions of men and women will last as long as there is difference between the education levels of men and women. In all it is very truly said "If you educate a man you educate an individual but if you educate a woman you educate an entire nation with family".

Observation:- Nowadays, girls are given proper education along with boys. They even receive higher education from colleges, universities and choose from

several career options. On the contrary girls are competing boys in education as well as placement by completing their studies. My survey report from admission list of AmolakchandMahavidyalayaYavatmal proves the same.

Table: - 1 Represents increasing percentage of girls in Successive years.

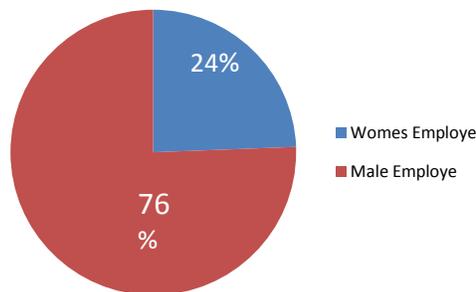
S.N.	Academic Year	Boys	Girls	Total
2016-17				
1	UG	1092	1082	2174
2	PG	160	209	369
3	NG-UG	326	184	510
4	NG-PG	255	413	668
5	Total	1833	1888	3721
% of Girls in Total Admission				50.73%
2017-18				
6	UG	1132	1095	2227
7	PG	77	107	184
8	NG-UG	304	163	467
9	NG-PG	290	513	803
10	Total	1803	1878	3681
% of Girls in Total Admission				51.01%

The data available from college admission list gives increasing percentage of girl's admission as well as more percentage of girls in higher PG level than boys maybe grantable or non-grant.

Conclusion:- Presently, the girls take active part in peer group discussion in academic context in terms of some linguistic features such as topic choice, minimal responses, attentive expression, questions and so on as well as some non-linguistic features like eye contact and gaze-attention.⁽²⁾ My survey report from college shows same education level between boys and girls, hence if found gender discrimination may be the other factors affecting gender equality.

Similarly women's low education level as well as not completing higher studies is one of the factors affecting gender inequality in women's placement in various sectors. Government of India is promoting women employment and initially to take woman employability at the level of men. Every sector must recruit at least 33% of women relaxed with some physical criteria. My study area includes 10 women staff from 41 working staff showing 25% placement which is supposed to be fulfilled as per government norms in future.

Comparative Percentile of Male and Female Employee in Amolakchand Mahavidyalaya, Yavatmal



It is true that jobs must be given on the basis of individual capabilities and not on gender basis, but after looking less involvement of woman in government jobs, I favor with conclusion woman reservation for at least 5-7 years.

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Gender Inequality

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We proud Indians of 21st century rejoice in celebrations when a boy is born, and if it is a girl, a muted or no celebrations is the norm. Love for a male child is so much so that from the times immemorial we are killing our daughters at birth or before birth, and if, fortunately, she is not killed we find various ways to discriminate against her throughout her life. Though our religious beliefs make women a goddess but we fail to recognize her as a human being first; we worship goddesses but we exploit girls. We are a society of people with double-standards as far as our attitude towards women is concerned; our thoughts and preaching are different than our actions. Let's try to understand the phenomenon of gender inequality and search for some solutions.

Definition And Concept Of Gender Inequality:

'Gender' is a socio-cultural term referring socially defined roles and behaviours assigned to 'males' and 'females' in a given society; whereas, the term 'sex' is a biological and physiological phenomenon which defines man and woman. In its social, historical and cultural aspects, gender is a function of power relationship between men and women where men are considered superior to women. Therefore, gender may be understood as a man-made concept, while 'sex' is natural or biological characteristics of human beings.

Gender Inequality, in simple words, may be defined as discrimination against women based on their sex. Women are traditionally considered by the society as weaker sex. She has been accorded a subordinate position to men. She is exploited, degraded, violated and discriminated both in our homes and in outside world. This peculiar type of discrimination against women is prevalent everywhere in the world and more so in Indian society.

Causes And Types Of Gender Inequality In India:

The root cause of gender inequality in Indian society lies in its patriarchy system. According to the famous sociologists Sylvia Walby, patriarchy is "a system of social structure and practices in which men dominate, oppress and exploit women". Women's exploitation is an age old cultural phenomenon of Indian society. The system of patriarchy finds its validity and sanction in our religious beliefs, whether it is Hindu, Muslim or any other religion.

For instance, as per ancient Hindu law giver Manu: "Women are supposed to be in the custody of their father when they are children, they must be under the custody of their husband when married and under the custody of her

son in old age or as widows. In no circumstances she should be allowed to assert herself independently".

The above described position of women as per Manu is still the case in present modern day social structure. Barring few exceptions here and there, women have no power to take independent decisions either inside their homes or in outside world.

In Muslims also the situation is same and there too sanction for discrimination or subordination is provided by religious texts and Islamic traditions. Similarly in other religious beliefs also women are being discriminated against in one way or other.

The unfortunate part of gender inequality in our society is that the women too, through, continued socio-cultural conditioning, have accepted their subordinate position to men. And they are also part and parcel of same patriarchal system.

Extreme poverty and lack of education are also some of the reasons for women's low status in society. Poverty and lack of education derives countless women to work in low paying domestic service, organized prostitution or as migrant labourers. Women are not only getting unequal pay for equal or more work but also they are being offered only low skill jobs for which lower wages are paid. This has become a major form of inequality on the basis of gender.

Educating girl child is still seen as a bad investment because she is bound to get married and leave her paternal home one day. Thus, without having good education women are found lacking in present day's demanding job skills; whereas, each year's High School and 10+2 standard results show that girls are always doing better than boys. This shows that parents are not spending much after 10+2 standard on girl child and that's why they lack in job market.

Not only in education, in case of family food habits, it is the male child who gets all the nutritious and choicest foods while the girl child gets whatever is left behind after the male members have taken their meals or the food which is low in both quality and nutrition. And this becomes a major health issue in her later years. One of the main reasons for the high incidences of difficult births and anaemia in women is the poor quality of food which a girl always gets either in her paternal home or in her in-laws as also is the excessive workload that they are made to bear from their early childhood.

So the inequality or discrimination against women is at various levels in the society, either in home or outside home.

Gender Inequality In India: Important Data

Global Indices: Gender Inequality is also reflected in India's poor ranking in various global gender indices.

- **UNDP's Gender Inequality Index- 2014:** India's ranking is 127 out of 152 countries in the List. This ranking is only above Afghanistan as far as SAARC countries are concerned.
- **World Economic Forum's Global Gender Gap Index- 2014:** India's ranks at 114 in the list of 142 countries of the world. This Index examines gender gap in four major areas:
 - Economic participation and opportunity.
 - Educational achievements.
 - Health and life expectancy.
 - Political empowerment.

India's position on these indicators was as follows:

- Economic participation and opportunity: **134th**
- Educational achievements: **126th**
- Health and Life expectancy: **141st**
- Political empowerment: **15th**

These two important Global Indices show the sorry state of affairs in India as far as gender equality is concerned. Only in case of 'Political Empowerment' India is doing fine which is a welcome sign. But other indices are very poor and a lot need to be done to improve the same.

Gender Inequality Statistics: Gender inequality manifests in varied ways. And as far as India is concerned the major indicators are as follows:

- **Female Foeticide**
- **Female Infanticide**
- **Child (0 to 6 age group) Sex Ratio:** 919
- **Sex Ratio:** 943
- **Female literacy:**46%
- **Maternal Mortality Rate:** 178 deaths per 100000 live births.

These above mentioned indicators are some of the important indices which show the status of women in our country.

Female foeticide and *female infanticide* are most inhuman of acts. And it is a shame that in India these practices are prevailing at large scale.

The data shows that despite the law in place viz *Prenatal Diagnostic Techniques (Regulation and Prevention of Misuse) Act, 1994* sex selective abortion is still on the rise. One estimate done by *MacPherson* shows that more than 100000 illegal abortions are being

performed every year in India mainly for the reason that the fetus is of girl child.

Due to this, there is an alarming trend which has come to the notice in 2011 census report; the report shows *Child Sex-Ratio* (i.e sex-ratio of children between the age group 0 to 6) at 919 which is 8 points lesser than the 2001 data of 927. The data indicates that sex-selective abortion is increasing in our country.

As far as overall *sex-ratio* is concerned, it's 943 in 2011 report as compared to 933 of 2001 which is 10 points increase. Though it is a good sign that overall sex ratio is increasing but it's still tilted against females.

Female literacy is at 65.46% in 2011 as against 82.14% of male literacy. This gap indicates a wide gender disparity in India that Indians do not give enough importance to the education of girls.

All these indicators points towards the sorry state of affairs in India regarding gender justice and women's human right. Though every year government starts various schemes and programs apart from existing ones for the benefit and empowerment of women but on the ground there are not enough visible changes. The change will appear only when the mind set of Indian society would change; when the society would start treating male and female on equal footing and when a girl would not be considered as a burden.

Legal And Constitutional Safeguards Against Gender Inequality : Indian Constitution provides for positive efforts to eliminate gender inequality; the Preamble to the Constitution talks about goals of achieving social, economic and political justice to everyone and to provide equality of status and of opportunity to all its citizens. Further, women have equal right to vote in our political system. Article 15 of the Constitution provides for prohibition of discrimination on grounds of sex also apart from other grounds such as religion, race, caste or place of birth. Article 15(3) authorizes the State to make any special provision for women and children. Moreover, the Directive Principles of State Policy also provides various provisions which are for the benefit of women and provides safeguards against discrimination.

Other than these Constitutional safeguards, various protective Legislations have also been passed by the Parliament to eliminate exploitation of women and to give them equal status in society. For instance, the Sati (Prevention) Act, 1987 was enacted to abolish and make punishable the inhuman custom of Sati; the Dowry Prohibition Act, 1961 to eliminate the practice of dowry; the Special Marriage Act, 1954 to give rightful status to married couples who marry inter-caste or inter-religion; Pre-Natal Diagnostic Techniques (Regulation and Prevention of Misuse) Bill (introduced in Parliament in 1991, passed in 1994 to stop female infanticide and many more such Acts. Furthermore, the Parliament time to time

brings out amendments to existing laws in order to give protection to women according to the changing needs of the society, for instance, Section 304-B was added to the Indian Penal Code, 1860 to make dowry-death or bride-burning a specific offence punishable with maximum punishment of life imprisonment.

So there are varied legislative safeguards and protection mechanisms for women but the ground reality is very different. Despite all these provisions women are still being treated as second rate citizens in our country; men are treating them as an object to fulfil their carnal desires; crimes against women are at alarming stage; the practice of dowry is still widely prevalent; female infanticide is a norm in our homes.

How We Can Eliminate Gender Inequality: The list of legislations as well as types of discriminations or inequalities may go on but the real change will only come when the mentality of men will change; when the male species of human beings would start treating women as equal and not subordinate or weaker to them. In fact not only men but women also need to change their mind set as through cultural conditioning they have also become part of the same exploitative system of patriarchy and are playing a supportive role in furthering men's agenda of dominating women.

Therefore, what is needed is the movement for Women's empowerment where women can become economically independent and self-reliant; where they can fight their own fears and go out in the world fearless; where they can snatch their rights from the clutches of men and they don't have to ask for them; where women have good education, good career, ownership of property and above all where they have freedom of choice and also the freedom to make their own decisions without the bondages of age old saying of Manu.

Let's hope and wish that our participative democracy, in times to come, and with the efforts of both women and men, would be able to found solutions to the problem of gender inequality and would take us all towards our cherished dream of a truly modern society in both thought and action.

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Women's Political Participation in India

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The term 'political participation' has a very wide meaning. It is not only related to 'Right to Vote', but simultaneously relates to participation in: decision making process, political activism, political consciousness, etc. Women in India participate in voting, run for public offices and political parties at lower levels more than men. Political activism and voting are the strongest areas of women's political participation. To combat gender inequality in politics, the Indian Government has instituted reservations for seats in local governments.

Women turnout during India's 2014 parliamentary general elections was 65.63%, compared to 67.09% turnout for men. India ranks 20th from the bottom in terms of representation of women in Parliament. The Constitution of India attempts to remove gender inequalities by banning discrimination based on sex and class, prohibiting human trafficking and forced labor, and reserving elected positions for women.

The Government of India directed state and local governments to promote equality by class and gender including equal pay and free legal aid, humane working conditions and maternity relief, rights to work and education, and raising the standard of living. Women were substantially involved in the Indian independence movement in the early 20th century and advocated for independence from Britain. Independence brought gender equality in the form of constitutional rights, but historically women's political participation has remained low.

Female Participation:

Voting: The movement for women's suffrage began in the early 1900s in response to a national movement for suffrage, even though vast majority of neither men nor women had a right to vote the British colonial rule before 1947. After Indian independence from Britain, the Indian Constitution in 1950 officially granted women and men suffrage. Prior to universal suffrage, provincial legislatures had granted women the right to vote

Madras was the first to grant women's suffrage in 1921, but only to those men and women who owned land property according to British administration's records. The rights granted in response to the movement towards suffrage were limited to qualifications of literacy and property ownership, including property ownership of husbands. This excluded vast majority of Indian women and men from voting, because they were poor. This changed in 1950 when universal suffrage was granted to all adult Indian citizens.

In 1950, universal suffrage granted voting rights to all women. This is enshrined in Article 326 in our constitution. India is a parliamentary system with two houses: Lok Sabha (lower house) and Rajya Sabha (upper house). Rates of participation among women in 1962 were 46.63% for Lok Sabha elections and rose to a high in 1984 of 58.60%. Male turnout during that same period was 63.31% in 1962 and 68.18% in 1984. The gap between men and women voters has narrowed over time with a difference of 16.7% in 1962 to 4.4% in 2009.

Voter turnout for national elections in the past 50 years has remained stagnant with turnout ranging between 50 and 60%. State elections have seen a growing trend in women's participation, and in some cases women's turnout is exceeding male turnout. Increased turnout of women was reported for the 2012 Vidhan Sabha elections (legislative/state assemblies) with states such as Uttar Pradesh reporting 58.82% to 60.29% turnout. In the 2013 assembly elections, women's overall turnout was reported to be 47.4%, and male turnout was 52.5%. Indian states of Arunachal Pradesh, Goa, Kerala, Manipur, Meghalaya, Mizoram, Dadar and Diu, and Pondicherry all reported higher turnouts among women than men in 2013.

Increased participation is occurring in both rich and poor states in India. The sex ratio of voters has improved from 715 female voters for every 1,000 male voters in the 1960s to 883 female voters in the 2000s. The Election Commission of India (ECI) has sought to increase voter turnout by cleaning up electoral rolls and removing missing or deceased members. Voter outreach has included door-to-door voter registration, and in 2014 elections, voters will be issued a photo id with polling station information to increase voter turnout. Increased voter turnout in India is also partially due to the women voters. ECI has sought to encourage voter registration among women and participation through education and outreach on college and university campuses. Growing participation has also been attributed to increased security at polling stations.

2014 Elections: Women turnout during India's 2014 parliamentary general elections was 65.63%, compared to 67.09% turnout for men. In 16 out of 29 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.

Running for Public Office: India has a federal form of government, with devolved powers. The electorate votes to elect a national parliament as well as state assemblies.

In 2012, India had a minimal percentage of 10.9% women elected representatives in the national parliament, which is, but relatively higher than Hungary (8.8%), Brazil (9.6%), China (9.1%), and Malaysia (9.8%).

A broader measure of political participation includes number of women candidates who compete for elections and women in state assemblies. According to World Economic Forum's annual global gender gap index studies, which considers such a broader scale, India has ranked in top 20 countries worldwide for many years, with 9th best in 2013 - a score reflecting more women's participation in India's political process than Denmark, Switzerland, Germany, France and United Kingdom.

To remedy low participation of women electors, India in 1994 established quotas (reservations) in constitutional amendments (73rd and 74th) to reserve 33% of seats in local governments for women. The Women's Reservation Bill (108th amendment) has been introduced in the national parliament to reserve 33% of Lok Sabha and Vidhan Sabha seats for women. The bill has yet to be passed by Lok Sabha and signed into law. The discussion of women's reservations began in the 1920s and continued into the 1930s until a compromise was reached with Britain to allow women in urban areas to vote. Discussion of women's reservations were again introduced in 1974 by the United Nations Commission on the Status of Women in India, but India did not fully establish quotas in local government until 1994. Local governing bodies in India are called Panchayati Raj Institutions (PRI) and one-third of seats and leadership positions must be reserved for women. States such as Andhra Pradesh, Bihar, Chhattisgarh, Jharkhand, Kerala, Maharashtra, Orissa, Rajasthan, Tripura, and Uttarakhand have increased reservations to 50%. The national government has also proposed to raise the level of reservations in PRIs to 50%. Seats reserved for women are rotated for assurance that each seat has an equal chance of being reserved. After the establishment of women's reservations, political participation went from 4-5% to 25-40% among women, and gave millions of women the opportunity to serve as leaders in local government. Odisha, an Indian state, established reservations prior to the 73rd amendment and they had 28,069 women elected in 1992 and 28,595 women in 1997. Class differences have manifested with poorer women gaining presence in panchayats, but women of a higher class being elected as chairpersons (sarpanch).

Concerns remain in reserving seats for women in elected positions. The issue of training has become an increasing concern with preparing women for the role of leadership. It was found in Tamil Nadu that women lack the education and training to understand procedures in panchayats. Family also plays a significant role in women's participation in government. Familial influence

can be a barrier or a support system for female elected officials in terms of connections. Family connections can help women seek elected positions at both the national and local government level. There has been concern over the role of women as proxies for male family members, but women may still have important effects on policy decisions. The effect of reservation for women has been increased in the number of public goods, including water and roads. Drinking water and road improvements are issues that are most frequently raised by female elected officials. The most significant issues for men are roads, irrigation, education, and water. Women are also likely to bring welfare issues such as violence against women, childcare, and maternal health to consideration.

Political Parties: India has a multi-party system with the 7 registered parties at the national level. The three largest parties in India are the Indian National Congress (INC), the Bharatiya Janata Party (BJP), and the Communist Party of India (CPI). Political parties have increased outreach among women voters as India's party system has become more competitive. This has included the creation of women's wings in the largest parties. The BJP's wing is the BJP Mahila Morcha, the INC's wing is All India Mahila Congress, and the CPI's wing is the National Federation of Indian Women.

Women's involvement in political parties is tied to the increasing demand for equal rights. The INC held power until the 1990s. As the INC moved away from welfare politics, other parties arose to challenge the INC using poverty as the center of their agenda. The INC regained power in 2004 with the help of women's participation. The INC has increased women's participation by instituting a 33% quota for women in all levels of the party. In June 2009, the INC nominated a woman to become first speaker of Lok Sabha, and also supported the election of Pratibha Patil, India's first female president. Women were involved in the early establishment of the BJP. The BJP has encouraged greater representation of women by developing women's leadership programs, financial assistance for women candidates, and implementing a 33% reservation for women in party leadership positions. BJP has received women's support by focusing on issues such as the Uniform Civil Code to extend equal rights to women and men regardless of religion. They have also spoken out against violence against Indian women. The CPI has also supported gender inequality issues including addressing issues of violence through the National Federation of Indian Women. Women's participation in political parties remained low in the 1990s with 10-12% membership consisting of women. Indian women have also taken the initiative to form their own political parties, and in 2007, the United Women Front party was created, and has advocated for increasing the reservation of seats for women in parliament to 50%. Women only govern four of India's political parties. From 1980-1970, 4.3% of candidates and 70% of electoral races had no women

candidates at all. As of 2013, it has been reported of the members of parliament 11% were women in Lok Sabha and 10.6% in Rajya Sabha.

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How to Raise Kids who will Believe in Gender Equality

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Introduction: As we all are aware of a well known quote by Simone de Beauvoir from her book 'The Second Sex' is "One is not born but becomes a woman". With this famous phrase Beauvoir first articulated what has come to be known as the sex-gender distinction, that is, the distinction between biological sex and the social and historical construction of gender and its attendant stereotypes. The fundamental source of woman's oppression, Beauvoir notes its historical and social construction as the quintessential Other. De Beauvoir defines women as the "second sex" because women are defined in relation to men. In other words sex is determined by nature but gender is determined by society. Thus in modern time awareness for gender equality in society is going to start in various ways. Among them there is a stream of thought that achieving gender equality through art of parenting i.e. to raise kids who believe in gender equality. We all want our children to grow up to be caring, thoughtful and socially conscious people. Part of this means raising them to believe in and stand up for gender equality.

There are number of stages of upbringing of kids in natural way and as a parent these stages can be used for the kids to become more humane socially. A gist of the present paper is that how parents can give their children both girls and boys- the solid foundation they need to become the feminists of tomorrow.

Learning through observation: Social learning science teaches us that children's development happens through observation and imitation. Modeling parents own feminism can mean anything from showing love for their body to filing a complaint with a local retailer for running a sexist ad campaign. No matter where parents are on the activist spectrum. Let your kids see your feminism in action.

Find everyday opportunities to walk your talk. A parent can raise their kids in a household where there always use gender neutral pronouns. For example in Marathi language "aag tikde ja" instead of using "aag" we as a parent can use "tu tikde ja". Instead of buying doll as a toy for girls and plane or helicopter for boys as a parent we must buy any toys whatever girls like rather we should promote them to buy plane, car, etc.

Acknowledge the parenting power of fathers: Break the biological determinism that says women means parenting and men means working out. Today's dads come in many forms: they can be single or married;

externally employed or stay at home gay or straight; adoptive or step-parents. What do we know is that dad's affection and increased family involvement help promote children's social and emotional development.

Start early: It is never too early to start talking about equality with your children. Find opportunities in everyday life for teachable moments.

Teach them that gender is fluid: Gender is one of the first social categories children become aware of. By the time they are 3 years old, they have formed their gender identity. So much of what limits boys and girls is rooted in socially constructed ideas about what one is or isn't permitted to do within their gender. Let your children take the lead and experience their gender with as much fluidity as they wish.

Teach them about healthy sexuality: Teaching your kids about healthy sexuality is as important as teaching them about safety, nutrition and acceptable social behaviour. It's important to be both helpful and approachable as a parent.

*Start conversations about sexuality rather than waiting to be asked.

*Give them real names for their body parts.

*Give honest answers about sex and sexuality.

*Assure them that you will answer any question about sex no matter how awkward or uncomfortable the topic might be.

Teach them about body autonomy and how to exercise their own consent.

Body autonomy is the right control over own body and to decide what happens to it. Allowing your kids to exercise their own consent (in ways that are age appropriate) ensures that they grant the same body autonomy to others. Some ways to empower your kids to practice body autonomy include:

*Giving them a say when it comes to when they eat or sleep (within reason)

*Telling them they have right to say stop when they feel uncomfortable, regardless of who the person is.

*Giving them real names for body parts.

*Never forcing them to hug or kiss people (including grown-up and family members)

*Teach them to respect others when they say no or stop .

*Trusting their abilities in age-appropriate ways.

Teach them emotional intelligence: According to psychology today emotional intelligence is the ability to be aware of, control and express one's emotions. Children with high EQ become empathetic, engaged and nurturing adults who respect and value others.

Parent can teach their son empathy by making gender equality issues personal to them by asking such type of questions " How would you feel if that happened to him\ his mom \ dad and their family members".

Encourage them to celebrate diversity: " kids don't come with instructions but they do come with open minds " said Dr. Christopher Metzler. As parents, we are positioned to guide our children to appreciate the differences that make each of us unique. Explaining diversity in a way that is understandable to kids can be challenging, but is integral to raising kids who treats others fairly.

Conclusion: Here are a few tips to get started:

- Recognize that you may hold your own conscious or unconscious biased and work on addressing them.
- Talk to your kids about stereotypes : how they can be divisive and don't always tell the whole story.
- Find age appropriate ways to bring diversity into your children's lives. And not just of thought, experience, socio-economic status, sexual orientation and identity- etc.

Thus through above mentioned ways, we, as parents can raise our children with the basic ideals of gender equality. Welcoming, adopting and practicing such patterns of behaviour has become must today. In the globalized world, things are changing in a fast rate. The age old norms, definitions and codes of behaviour are changing with a fast rate. In order to keep a pace with the changing time, we need to nurture these ideologies for the betterment of future generation. After all it is well said, "Charity Begins at Home".

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Attitude Of Pre-Service Student Teachers Towards Role Of Gender Equality In Upbringing Of Children.

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Abstract: The present paper aims to study the pre service student teacher's attitude towards gender roles on the basis of beliefs, values and equality. The final sample of the study comprised of 80 subjects, randomly selected from the B.Ed. course of Shri Shivaji college of education Amravati. Subjects were 20 males & 60 females pre service student teachers and all were graduates with the age group of above 21 years. A questionnaire was developed that measured attitudes toward gender equality of males and females (12 questions on equality), beliefs in various roles of males and females (8 questions of beliefs). The obtained data was analyzed by using t- test. Results revealed that there was significant difference in the attitudes of males and females pre service student teacher towards gender equality as females favored equality and did not believed in beliefs with which they have been born & brought up with as compared to males.

Keywords: Attitude, Gender Equality, Pre-service Student teacher, Gender, Gender Role

Introduction: Gender can be a key determinant of who does what, who has what, who decides, who has power, and even who gets an education or not. In many societies, boys are seen as the ones who should be educated, while girls are not. Traditionally, the man was the main breadwinner of the family whilst it was usually the woman's responsibility to look after the home. Looking after the home incorporated activities such as raising children, cleaning, cooking, looking after sick or elderly relatives. Before compulsory schooling was introduced education and religious upbringing also largely fell into the responsibility of the female head of the family, usually the mother.

Gender Inequality, in simple words, may be defined as discrimination against women based on their sex. Women are traditionally considered by the society as weaker sex. She has been accorded a subordinate position to men. She is exploited, degraded, violated, discriminated and expected to look after both home and work in outside world. This peculiar type of discrimination against women is prevalent everywhere in the world and more so in Indian society.

The term "gender inequality" refers to the perceived or actual unequal treatment of individuals based on their gender. Gender inequality arises out of cultural

differences in gender roles, which are socially constructed systems. While there are inherent biological sex-based differences between men and women, gender inequality is a form of social discriminations. Gender inequality is thought to show in a hierarchical view of genders, where the men are above the women, who are considered inferior and less valued by their gender. This involves a hierarchy of power. Gender equality in turn shows in equal value and opportunities for both genders. Gender inequality is present in most circumstances, and has been since ancient times. It is a theme that has been discussed thoroughly since the beginning of recorded interactions between men and women. Though at first sight it appears a sociological input, there are works that advocate for this matter to contain a sociobiological and evolutionary psychological background. Pragmatically, any idea is a product of education, so we shall consider how parenthood can contribute as a catalyst to this gender bias.

Objectives Of The Study: The objectives of the present are as follows:

1. To study attitude towards gender equality of pre service student teachers.
2. To study attitude of pre service student teacher towards upbringing of children.
3. To study views of pre service student teacher on impact of upbringing styles of children on gender role

Null Hypothesis : There is no significant difference between attitude of pre service student teacher towards gender equality and upbringing of children.

Review Of Related Literature : A child's earliest exposure to what it means to be male or female comes from parents (Lauer & Lauer, 1994; Santrock, 1994; Kaplan, 1991). From the time their children are babies, parents treat sons and daughters differently, dressing infants in gender specific colors, giving gender differentiated toys, and expecting different behavior from boys and girls (Thorne, 1993). One study indicates that parents have differential expectations of sons and daughters as early as 24 hours after birth (Rubin, Provenzano, & Luria, 1974).

Parents encourage their sons and daughters to participate in sex-typed activities, including doll playing and engaging in housekeeping activities for girls and

playing with trucks and engaging in sports activities for boys (Eccles, Jacobs, & Harold, 1990). Children's toy preferences have been found to be significantly related to parental sex-typing (Etaugh & Liss, 1992; Henshaw, Kelly, & Gratton, 1992; Paretto & Sydney, 1984), with parents providing gender-differentiated toys and rewarding play behavior that is gender stereotyped (Carter, 1987). While both mothers and fathers contribute to the gender stereotyping of their children, fathers have been found to reinforce gender stereotypes more often than mothers (Ruble, 1988).

Sanders (1997) highlights the role of teacher education and states that 'those learning how to teach today will be responsible for teaching the next two generations. If we want an environment in which girls and boys are treated, and treat each other, with respect and kindness, and in which girls as well as boys are urged and expected to fulfil their potential without restriction, then we must begin teaching about gender equity in our teacher education programs as a matter of course' (Sanders, 1997). Sanders emphasizes the social responsibility teachers have in their classrooms and towards their pupils and students.

Gender roles are considered by scholars to be social constructs that start at birth (Eagly, Wood, & Diekmann, 2000; Epstein, 1988). Children grow up and assimilate into a normalized feminine or masculine gender, influenced by family, mass-media, and teachers. Feminine and masculine gender roles are then reproduced throughout an individuals' life. Furthermore, masculine characteristics are globally more valued, favored, and preferred over feminine characteristics, which leads to sexism (Koenig, Eagly, Mitchell, & Ristikari, 2011). However, the degree of female undervaluation appears to change depending on the country. Accordingly, some societies may not give similar rights and opportunities to girls. Accordingly, some societies may not give similar rights and opportunities to girls and women - such as education, health care, nutrition or employment - that they give to boys and men.

Research Methodology:

Sample: Sample for the study comprised of 80 graduate pre service student teachers (B.Ed. students) with distribution of 20 boys and 60 girls from Shri Shivaji College of Education, Amravati using simple random purposive sampling technique.

Statistical Techniques Used: 't' test was applied to know the significant difference between the scores of attitude towards gender equality of pre service student teachers towards children upbringing.

Analysis and Interpretation of Data: The difference in the attitude towards gender equality of graduate females and males was calculated using t-test. The values obtained are mentioned below.

The t-value for difference in attitude towards gender equality of graduate boys and girls came out to be 2.98 which is significant at 0.01 level. The mean value for attitude towards gender equality of pre service female pre service student teachers (77.5) is more than the mean value for attitude towards gender equality of male pre service student teachers (49) and this difference is statistically significant.

Therefore, our null hypothesis stating, "There exists no significant difference in the attitude towards gender equality of pre service student teachers" stands rejected. It means pre service student teacher differ significantly in their attitude towards gender equality.

Conclusions:

- 1) In 21st-century Indian States culture, gender roles continue to be in a state of flux to some extent, although traditional gender roles still apply in many quarters. For example, boys are often encouraged to become strong, fast, aggressive, dominant, and achieving, while traditional roles for girls are to be sensitive, intuitive, passive, emotional, and interested in the things of home and family. However, these gender roles are culturally bound. Therefore, it must be assumed that culture and socialization also play a part in gender role acquisition.
- 2) Socialization is the process by which individuals learn to differentiate between what society regards as acceptable and unacceptable behavior and act in a manner that is appropriate for the needs of the society. The socialization process for teaching gender roles begins almost immediately after birth, when infant girls are typically held more gently and treated more tenderly than are infant boys, and continues as the child grows, with both mothers and fathers usually playing more roughly with their male children than with their female children. As the child continues to grow and mature, little boys are typically allowed to roam a wider territory without permission than are little girls. Similarly, boys are typically expected to run errands earlier than are girls. Whereas sons are told that "real boys don't cry" and are encouraged to control their softer emotions, girls are taught not to fight and not to show anger or aggression. In general, girls are taught to engage in expressive, or emotion-oriented, behaviors, while boys are taught to engage in instrumental, or goal-oriented, behaviors. When the disparity between the way they teach and treat their daughters and sons is pointed out to many parents, they often respond that the sexes are naturally different not only biologically but behaviorally as well.
- 3) The teaching of gender roles does not only come through obvious verbal teaching from parents and other elders in society; it also occurs in more subtle ways as well. Many people have observed that children's toys are strongly gender-typed. Girls are

often given "girl" toys such as dolls, play kitchens, and similar toys that teach them traditional, socially approved gender roles for when they grow up. Boys, on the other hand, are often given sports equipment, tools, and toy trucks, all of which help prepare them to act within traditional male gender roles. Even if nothing is ever said to children about the gender-appropriateness of these toys, research has shown that by the time they reach school age, many children have already come to believe that professions such as physician, pilot, and athlete are the domain of men, while women are supposed to have careers as teachers, nurses, secretaries, or mothers

- 4) Insensitivity to discriminatory behaviour towards girls may result from training them for obedience, excessive politeness at the expense of assertiveness, which is still widespread in the dominant model of social education. It's worth examining the awareness of students of both genders as to what they consider signs of cross-gender discrimination, and which behaviours that in fact are discriminatory, are justified by social approval.

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Gender Inequality in the work place

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Tokenism : Tokenism is an extremely common practice in the workplace environment of today; it can essentially be defined as the act of going out of one's way to include members of minority groups. According to Rosabeth Kanter's 1977 publication *Men and Women of the Corporation*, the inability to achieve equality within the workplace can be largely attributed to the placement of "token status" on certain groups of individuals. Oftentimes tokens possess marginal status as members who are allowed entrance but do not get to experience full participation due to their status as an "outsider" who may be fully qualified for the position but does not possess the necessary characteristics, i.e. sex or race, that are usually expected of persons in said position. The term token can also be used to describe people who are hired due to the difference from other members of the company or other employees: oftentimes this is done as an attempt to prove that the group does not discriminate against said group of people. This variety of tokenism is thought to have originated in the Southern United States, where schools and businesses would admit token African Americans in order to meet the desegregation orders of the federal government. In many instances, the number of tokens accepted into a group or company is less than the number of people from the token group who are qualified for acceptance. However, in some cases, tokens are people who do not possess the necessary qualifications to hold a position but are admitted because of their token status.

An individual who possesses token status can have a very affected career experience. Kanter hypothesizes that oftentimes, the token's experience is less related to whatever attribute makes them a token and more so influenced by the structural restraints that are intrinsic to the positions they fill. To elaborate, the positions held by tokens are generally lacking in power and the opportunity for advancement. Additionally, tokens operating within workplaces with skewed ratios that result in them being extremely outnumbered are "often treated as representations of their category, as symbols rather than individuals". Tokens are also extremely visible and subject to scrutiny due to their evident contrast from the majority. This can create large amounts of pressure to perform well; tokens will often either respond to this with overachievement or underachievement, both of which make further advancement difficult. More often than not, token status often leads to "demotivation, lower levels of performance, and diminished aspirations for the future".

Many solutions to the problem of tokenism have been suggested; though a balanced work force will not

eliminate all of the issues faced by tokens in the workplace, movement towards balance will help open the doors to some improvement. However, balancing the numbers and ratios is not necessarily the biggest issue at hand: many researchers suggest that power, privilege, and prestige are more important factors in the relationship between dominant and secondary groups in the workplace. Many believe that as the proportions of minority and majority workers balance out, tension within the workplace is actually more likely to increase rather than decrease. Though this may be true, the theory that increasing the proportions of the token groups would alleviate the issue should not be in any way discounted. This solution could possibly "reduce the isolation and effects of tokenism, improve token's position in the power structure of the department, and also increase their opportunities". Another solution could be to increase the number of tokens in managerial positions and to apply new policies of hiring and promotion; this affirmative action could work to give tokens the confidence they need to become full participants in the workplace rather than just representations of their category or token attributed.

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Roots Of Gender Inequality And Their Expression In Society Today

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Abstract: This study considers the gender inequality that exists among every region, social class and prevents the growth of Indian economy from improving the lives of Indian people. The reality of gender inequality in India is very complex and diversified, because it exists in every field like education, employment opportunities, income, health, cultural issues, social issues, economic issues etc. An attempt has been made to find out those factors which are responsible for this problem in India. So, this paper highlights the multi-dimensional context of gender inequalities prevalent in India. Overall, the study indicates the inequality in economic, social, cultural and legal biasness which are of a great challenge for policy-makers and social scientists to establish proper equality in the entire social field. The researchers have tried to suggest some relevant strategies and policies implication for reducing this gender inequality and to promote the dignified position for Indian women.

Gender issues mean the discussion on both men and women, though women who suffer from gender inequality. From all gender issues, gender inequality is most prevalent in India. Consideration of gender inequality is now common in Government, Non-Government organizations, and in the politics in India. The policy makers are strongly believed that a positive commitment to gender equality and equity will strengthen every area of action to reduce poverty because women can bring new energy and new sights. A lot of debates are going on women and their development since last few decades. Thus, several national and international organizations are trying to promote the advancement of women & their full participation in developmental process & trying to eliminate all forms of inequality against women. The importance of feminism has been steadily growing and gaining intellectual legitimacy.

Introduction: - Gender Inequality means disparity between men and women in different social, economical & political, cultural and legal aspects.

This problem is simply known as gender biasness, which in simple term means the gender stratification or making difference a male or a female. According to the United Nations Development Program's Human

Development Report (2013), India ranks 132 out of 187 countries on the gender inequality index- lower than Pakistan (123). The report states that all countries in South Asia, with the exception of Afghanistan, were a better place for women than India, with Sri Lanka (75) topping them all.

Types Of Gender Inequality: - According to Nobel Laureate Prof. Amartya Sen (2001), there are seven types of gender inequalities at present in India. Here is a brief explanation of all the types of gender inequality.

- 1) **Mortality Inequality:** - In this, Inequality between women and men directly involves matters of life and death, and takes the brutal form of unusually high mortality rates for women and a consequent preponderance of men in the total population, as opposed to the preponderance of women found in societies with little or no gender bias in health care and nutrition.
- 2) **Natality Inequality:** - In this kind of inequality a preference is given to boys over girls. It is ardent in many of the male dominated societies and these manifests in the form of parents wanting their newborn to be a boy rather than a girl. With the availability of modern techniques to determine the gender of foetus, sex selective abortions has become common in India.
- 3) **Employment Inequality:** - In terms of employment as well as promotion at work women often face greater handicap than men. This is clearly exemplified as men getting priorities in getting better work opportunities and pay scale than their female counterparts.
- 4) **Ownership Inequality:** - In many societies ownership of property can also be very unequal. Since ages the traditional property rights have favored men in the most parts of India. The absence of claims to property can not only reduce the voice of women, but also make it harder for women to enter and flourish in commercial, economic and even some social activities.
- 5) **Special Opportunity Inequality:** - Even when there is little difference in basic facilities including schooling, the opportunities of higher education may be far fewer for young women than young men.

Indeed, gender biasness in higher education and professional training can be observed in India.

- 6) **Basic-Facility Inequality:** - Even when demographic characteristics do not show much or any anti-female bias, there are other ways in which women can have less than a square deal.
- 7) **Household inequality:** - There are often enough, basic inequalities in gender relations within the family or the household, which can take many different forms. Even in cases in which there are no overt signs of anti-female bias in, say, survival or son-preference or education, or even in promotion to higher executive positions, the family arrangements can be quite unequal in terms of sharing the burden of housework and child care.

History Of Gender Inequality: If we highlight ancient India, an Indian woman was in the position of high esteem and was pronounced by the word of maata (mother) or Devi (goddess) in the Vedas and Upanishads. Same as Manu Smriti, woman was considered as a precious being and in the early Vedic age, girls were looked after with care. Then practice of polygamy deteriorated the position of woman and in the medieval period, the practices of purdha system, dowry system, and sati system came into being. But with the passage of time, the status of woman was lowered.

After the development of science and technology, female feticides is being practiced by large number of people. This has also led to a drop in the female ratio. The Indian census 2011 state wise shows that Kerala represent the highest sex ratio with 1084 females per 1000 males while Haryana represents the lowest sex ratio with just 877 women per 1000 males. Then the dowry became popular and it was the starting period of female infanticide practices in few areas.

In India, a sex-selection phenomenon has been in place since the 1980s, with men born during this period now at marriageable age. Then the urbanization since the 1990s where a lot of families and men have moved to cities to look for work. People are much wealthier but at the same time there's pressure to produce sons as an heir, so educated, wealthy families are now more likely to have sex selection. These entire factors are coming to play and creating this toxic mixture, which has turned violence against women into a bigger issue today.

The origin of the gender inequality has been always the male dominance. At least in India, a woman still needs the anchor of a husband and a family. Their dominating nature has led women to walk with their head down. It was all practiced from the beginning and is followed till date. In the case of a woman's reservation in parliament, the opposing parties believe that women are born to do household tasks and manage children and family.

In many parts of India, women are viewed as an economic and financial liability despite contribution in

several was to our society, economy and by their families. The crime against women is increasing day by day. Domestic Violence, Rape, Sexual harassment, molestation, eve-teasing, forced prostitution, sexual-exploitation, at work places are a common affair today. So, it's an alarming issue for our country.

The major reasons for the gender inequality are identified as the need of a male heir for the family, huge dowry, continuous physical and financial support to girl child, poverty, domestic – violence, farming as major job for poor and the caste system.

Methodology Of The Paper: To achieve the objectives of paper, secondary data is used. The reports of NSSO and UNDP have been reviewed to examine the status of various states in India on the path of gender inequality. The study throws light on various dimensions of gender inequality in India. It will be helpful for decision makers in formulating new policies/amending the existing policies.

Composition Of Gender Inequality In India:

Table 1: Population Composition of India:

Current Population of India in 2016	1.35 billion as of Jan, 2018
Total Male Population in India	667 million
Total Female Population in India	625 million
Sex Ratio	943 females per 1,000 males

Source: Govt. of India

India, with 1.29 billion people is the second most populous country in the world, while China is on the top with over 1.40 billion people. Table 1 shows total male population and female population. Table 2 shows the highest and lowest composition of sex ration. The data of five highest and five lowest states is depicted.

Table 2: Composition of Sex ratio of Indian States- Highest and Lowest

Top Five states	Sex Ratio	Bottom States	Sex Ratio
Kerla	1084	Haryana	877
Chhattisgarh	991	Sikkim	889
Odisha	978	Punjab	893
Karnataka	968	Uttar Pradesh	908
Uttrakhand	963	Bihar	918

Source: Economic Survey

Review Of Literature: Jayachandran, S. (2014), has presented the roots of gender inequality in developing

countries. This paper also discussed the several mechanisms through which the economic development could improve the relative outcomes of women & gender gaps can be reduced as country grows.

Dunn, D. (1998), has focused on the situation of women in scheduled castes and tribes groups which are considered to as „weaker sections of people“ and granted special safeguards and concessions under the Indian Constituents. This paper represented a descriptive picture of scheduled caste and tribe women’s status in Indian society and also suggested that socio-economic development plays an important role to reduce the disadvantage of scheduled group women.

Thomas, R.E. (2013), has highlighted his paper with the state of gender based inequality in the modern India. It has presented gender inequality with the help of some facts & figures and representing the inequality practiced in India & its comparison with other Asian & Western countries.

Chaudhary, & Sarkar, D. (2012), has tried to find out some factors i.e. educational status, work participation, level of gender inequality, of the Cooch Behar, a district of West-Bengal, India and suggested some relevant strategies implication for reducing this gender inequality to promote the deprived women of this district.

Raju, E. (2014), has examined the gender discrimination in India on the basis of demographic, social, economic and political context. The paper has broadly discussed the issue of gender inequality, women empowerment & reproductive health among women of India. Some measures under taken b the International and national organizations were also discussed in this paper.

Rustagi, P. (2005), has concluded the weal potential of economic growth & increasing women’s economic participation towards eliminating gender inequalities in income & wages, unless supported by concerted efforts at altering attitudes towards women’s role & contribution that are harbored by different agents within the labor market.

Objectives Of The Study

- 1) To identify the factors which are responsible for gender inequality.
- 2) To give suggestions to reduce gender inequality.

Factors Behind Growing Gender Inequality: There are so many factors which are fully responsible for gender inequality in India. These factors are as follows:-

Economic Factors:

Labor participation: - There is wage inequality between man and woman in India. A substantial number of women enter the labor market after thirties, generally after completion of their reproductive roles of child bearing and rearing.

- **Access to credit:** - There are large disparities between men and women in terms of access to banking services. Women often lack collateral for bank loans due to low levels of property ownership and micro-credit schemes have come under scrutiny for coercive lending practices.
- **Occupational inequality:** - Women are not allowed to have combat roles in military services. Permanent commission could not be granted to female officers because they have neither been trained for command nor have been given the responsibility in India.
- **Property Rights:** - Although women have equal rights under the law to own property and receive equal inheritance rights, yet in practice, women are at a disadvantage. The Hindu Succession Act of 2005 provides equal inheritance rights to ancestral and jointly owned property, the law is weakly enforced.
- **Women’s inequality in proper inheritance:-** Women are insignificantly deprived of their proper inheritance culturally and religiously as well. The religious constitution doesn’t give women equal inheritance; there is a segregation of giving the property to women as they will not be given the property as men can have. Though Islamic constitution permits women having at least half of the property as man, society is reluctant to give the desired property to women let alone giving the equal share.
- **Employment inequality:** - Some common inequalities that take place in the workplace are the gender-based imbalances of individuals in power and command over the management of the organization. Women are not able to move up into higher paid positions quickly as compared to men. Some organizations have more inequality than others, and the extent to which it occurs can differ greatly. In the workplace the men usually hold the higher positions and the women often hold lower paid positions such as secretaries.

Social Factors

- **Education:** - The female literacy rate in India is lower than the male literacy rate. According to census of India 2011, literacy rate of female is 65.46% compared to males which are 82.14%.
- **Health:-** On health issue, the gender inequality between women’s and men’s life expectancy and women live compared to men in good health because of lots of violence, disease, or other relevant factors.
- **Patriarchal Society:** - Most of India has strong patriarchal custom, where men hold authority over female family members and inherit property & title. It is the custom where inheritance passes from father

to son, women move in with the husband & his family upon marriage & marriages include a bride price or dowry.

- **Dowry:** - The dowry system in India contributes to gender inequalities by influencing the perception that girls are a burden on families. Such belief limits the resources invested by parents in their girls and limit her bargaining power within the family.
- **Gender-based violence:** - Gender-based violence such as rape, sexual assault, insult to modesty, kidnapping, abduction, cruelty by intimate partner or relatives, importation or trafficking of girls, persecution for dowry, indecency and all other crimes are practiced on women. These crimes show the high degree of inequality in India.
- **Women's inequality in decision making:** In India, Women have less authority than men to legal recognition and protection, as well as lower access to public knowledge and information, and less decision-making power both within and outside the home. This is also one of the reasons for inequality in gender.

Cultural Factors

- **Old age support from sons:** - A key factor driving gender inequality is the preference for sons, as they are deemed more useful than girls. They are supposed to support the old age security of their parents.
- **Patrilineality system:** - It is a common kinship system in which an individual's family membership derives from and is traced through his or her father's lineage. It generally involves the inheritance of property, names, or titles by persons related through one's male kin.
- **Role of sons in religious rituals:** - Another factor is that of religious practices, which can only be performed by males for their parents' afterlife. Sons are often the only person entitled to performing funeral rights for their parents.
- **Son Preference:** - Boys are given the exclusive rights to inherit the family name and properties and they are viewed as additional status for their family. Moreover, the prospect of parents „losing□ daughters to the husband□s family and expensive dowry of daughters further discourages parents from having daughters. There is a strong belief that daughter is a liability.

Legal & Political Factors: According to the Constitution of India, both men and women are equal in the eyes of the laws and hence they have equal rights. But, unfortunately, legal & political bias has prevented the law to attain the success of equality in gender. This is another reason for inequality in gender.

Analysis & Interpretation: - From the above factors, we can interpret that economic, social, cultural, legal and political factors are responsible for gender inequality in India. India needs to deactivate the gender Inequality. The

needs of the day are trends where girls are able not only to break out of the culturally determined patterns of employment but also to offer advice about career possibilities that looks beyond the traditional list of jobs. It is surprising that in spite of so many laws, women still continue to live under stress and strain. To ensure equality of status for our women we still have miles to go. Man and Woman are like two wheels of a carriage. The life of one without the other is incomplete.

Suggestions: - There is a solution of every problem. For reducing gender inequality in India, we should offer high level of education to girls and increase women empowerment. We should also give them opportunity in active politics & social activities so that social integration in Indian society can be made. Government should make policies & strategies regarding stopping the sex identification & abortions. In context of above NGOs can also play an important role to eradicate Gender Inequality. Politicians should frame out policies for increasing social welfare development regarding this issue. The Campaign of our Prime Minister Mr. Narendra Modi “Beti Bachao Beti Padhao” can be successful, when the mindset of Indian society will be changed towards women.

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Discrimination Against Disabilities (Ableism)

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Ableism is discrimination against people with disabilities, including the expression of hate for people with disabilities, denial of accessibility, rejection of disabled applicants for housing and jobs, institutionalized discrimination in the form of benefits systems designed to keep people with disabilities in poverty, etc.

It doesn't matter what you look like on the outside, it's what's on the inside that counts, but our society today lacks to understand that. In today's time different is not accepted, people that are different are discriminated, looked down upon and usually picked on. People with disabilities are seen as different creatures by most people, the disabled don't choose to be the way they are, but still our society alienates them. There are different types of disabilities, some type of disabilities are; mental disability, physical disability, learning disability and socializing disability. These disabilities are seen as weakness in our society that hence contributes to the stereotype that leads to the discrimination against the disabled.

A major barrier to employment of people with disability is negative employer attitudes, For example, in Australia; many of the respondents to the National Disability Strategy consultation process (Deane 2009) reported that few employers were willing to employ a person with disability, even to the point of direct discrimination. The respondents attributed this reluctance to negative attitudes and misconceptions about disability. Overseas, the UK Prime Minister's Strategy Unit report (2005) cited research by the UK Department for Work and Pensions in 2002, which found that 17 per cent of respondents with disability said they had experienced actual discrimination in the workplace because of their disability.

According to Christopher Reeve (An American actor), "A hero is an ordinary individual who finds the strength to preserve and endure in spite of overwhelming obstacles."

Christy Brown (June 5, 1932 – September 7, 1981) is the best example. He was an Irish author, painter and poet who have severe cerebral palsy. Born in, Dublin to parents Bridget and Paddy, in a Catholic family. He was disabled by cerebral palsy and was incapable for years of deliberate movement or speech. Doctors considered him to be intellectually disabled as well. However, his mother continued to speak to him, work with him, and try to teach

him. At about five years old, only his left foot responded to his will. Using his foot he was able to communicate for the first time. He is most famous for his autobiography My Left Foot, which was later made into an Academy Award-winning film of the same name.

Thus there is need to change our attitude towards people with Disabilities. Give them chance to prove themselves.. Make them fill as equal as other normal human being and are also the important part of this world.

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Revealing Gender Isonomy with Respect to Capacity, Domestic Chores and Domestic Violence.

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Abstract : Gender isonomy is one of the most studied and discussed phenomena. The issue is multidimensional in nature and widely affected by socio-cultural norms. Present work aimed to search the extent of gender isonomy in the form competency, interest, domestic chores and domestic violence among collegians. Sixteen itemscale was used. Total sample was comprised of 110 students (58 female & 52 Male). Their age range was 18-20 years. Mean, SD and item wise percentage was computed. A Chi square test was used to test the significance of difference in the responses of boys and girls.

Results revealed that in capacity and interest domain there are strong belief. 73.52% boys and only 20.63% girls have accepted that 'boys are naturally better at maths and science than girls' whereas 35.29% boys and 84.48% girls agreed that 'girls are naturally better at social studies and language than boys'. Data supported the hypothesis.

Second domain was related to domestic chores. In case of 'changing diapers, giving a bath, and feeding kids is the mother's responsibility', 44.11% boys and 56.89% girls answered affirmatively. However, the difference was non significant. The hypothesis was partially accepted.

Last domain was related to domestic violence. Interestingly in case of all six items the percentage to 'yes' response was at lower end. This shows that still there is a trend that domestic violence should not be discussed openly. The hypothesis was not accepted.

Key words: Capacity domain, domestic chores, domestic violence.

Introduction: In ancient times, Indian women were in the position of high esteem and were treated in the form of 'Mata' or 'Devi'. However, the practice of polygamy deteriorated the position of women and in the medieval period, certain practices came into force like purdha, dowry and sati system. With the passage of time the status of women has lowered. The situation became more pathetic in two decades. In 1980s sex selection phenomenon and in 1990s due to urbanization lot of families have moved to cities to look for work. People became much wealthier but at the same time there is

pressure to produce sons as an heir. This has worsened the women's position in our society (Jha & Nagar, 2015).

Gender is a common term generally refers to the socially constructed roles, activities and attributes that a particular society considers appropriate for men and women (Shastri, 2014). Traditionally in every society, a female role is to look after house, children, family relatives and on the other hand men are made to earn a bread and hardship. Such type of societal outlook makes women weaker and deprived from basic things. The distinct role and behavior may give rise to gender discrimination which is a prejudicial treatment of an individual or group due to gender.

The process of gendering and gender discrimination starts right from the birth of a child. Birth of a male child is celebrated with fun just like a festival; whereas birth of a female child is considered as a burden, which they have to carry till her marriage. In a nation-wide study Anandlakshmy (1994) has noted, "the birth of a girl child tends to be greeted with devilish joy, if not grief and that she continues to be treated within the family and outside as a second-class citizen" (p. 43). In Maharashtra, especially the in villages in Western Maharashtra, there are some girls named as 'Nakusa' (unwanted), 'Dagadi' and 'Dhondi', which means 'stone' (Times of India, 4th Sept, 2011). Such nomenclature shows how girl is treated as an unwanted child.

Gender discrimination is observed in various forms like competency, interest, domestic chores etc. In every society there are certain gender based beliefs and stereotypes. It is believed that girls are weak in mathematics and in some cognitive as well as physical abilities. Boys have higher competence beliefs than girls for Maths and sport and girls have higher competence beliefs for language, reading and social activities. These differences increase after puberty (Eccles et al. 1993). Even domestic responsibilities and roles are also fixed as per gender.

Gender-based violence (GBV) is one of the burning issues discussed and studied throughout the world. In our constitution there are several legal provisions for men and women (eg. article 14, article 15(3), article 16, and article 39(d)). In 2005, for the protection of women from

different types of violence, Domestic Violence Act, 2005 passed by parliament. However, only making laws and enforcing them is not enough but there is a need of social awakening and change in the attitude of masses. According to United Nations Development Program Human Development Report-2013 (cf. Jha & Nagar, 2015), India ranks 132 out of 187 countries on gender inequality index, lower than Pakistan. Report states that all countries in South Asia, with the exception of Afghanistan, were a better place for women than India. Considering these realities this study was aimed to search the extent of gender isonomy in the form competency, interest, domestic chores and domestic violence among collegians.

Aim: Main aim of the study was to search the extent of gender isonomy with respect to competency, interest, domestic chores and domestic violence among collegians.

Objectives: Major objectives of the study are...

- To study gender differences in capacity and interest domain of the collegians.
- To study the attitude of collegians towards domestic chores and daily life responsibilities.
- To study the attitude of the collegians towards domestic violence.

Hypotheses: Assuming other factors as constant, it is hypothesized that...

- There will be a significant difference in the attitude of boys and girls towards capacity and interest belief.
- There will be a significant difference among boys and girls regarding attitude towards domestic responsibilities.
- There will be a significant gender difference in the attitude towards domestic violence.

Methodology:

Sample: Initially, the sample was comprised of 135 under graduate students from Social Science and Science streams. After scrutiny it was found fifteen respondents have not attempted the scale properly. Hence, effective sample was comprised of 110 students (58 female & 52 Male). Their age range was 18-20 years. The scale was administered in group form, containing 25-30 students in each.

Variables: Gender is treated as independent variable. Belief towards capacity, domestic chores and violence were considered as dependent variables.

Operational definitions: Capacity and interest domain: In every society there are certain gender specific stereotypes. Girls are assumed to be better in language and arts; whereas boys are good in mathematics and sports. In the present work the respondent's belief towards maths, science, sports and computer were treated as capacity and interest domain.

Domestic chores and daily life domain: It involves attitudes towards gender specific domestic responsibilities assigned to a mother and a father.

Violence domain: It involves certain beliefs towards domestic violence like violence against wife is a private matter and it should be tolerated by her to keep family together.

Tool used for data collection: Gender Equitable Men (GEM) Scale by Geeta Nanda (2011) was used. Items related to Domestic chores and daily life and violence were incorporated. Capacity and interest related items were added separately.

Statistical Treatment: First Mean, Standard Deviation and item wise percentage were computed. Then the data were treated by Chi Square Test of significance.

Delimitations: The study is based on Under Graduate students only. The tool used for data collection was English version. Only single independent factor, i.e. gender was incorporated.

Findings, Interpretation and Discussion: Throughout the world, the culture what so ever it may be, society is dominated by the males. Activities or duties outside the home are performed by males while household activities are to be carried out by females. Males have better opportunities of receiving different types of experiential interactions through which they could develop their potentialities. Experiential field of the females is limited; their interactions with different kinds of environments are also restricted. Obviously, they could not get more opportunities to develop different kinds of cognitive abilities. Even though the scenario in India had changed radically, yet the functions and duties of males and females are gender specific. This has led to develop specific beliefs and stereotypes towards capacity, domestic responsibilities and domestic violence.

Table 1: Mean, SD and Chi Square values obtained on three domains

Domain	Male			Domain	Female		
	D1	D2	D3		D1	D2	D3
Mean	3.64	2.67	2.64	Mean	2.58	2.29	2.96
SD	0.93	1.04	1.3	SD	0.94	1.14	1.35
Chi Square Value	.02, df = 2, p>.05			Chi Square Value	.35df = 2, p>.05		

Chi Square Value.001df = 1, p<.05

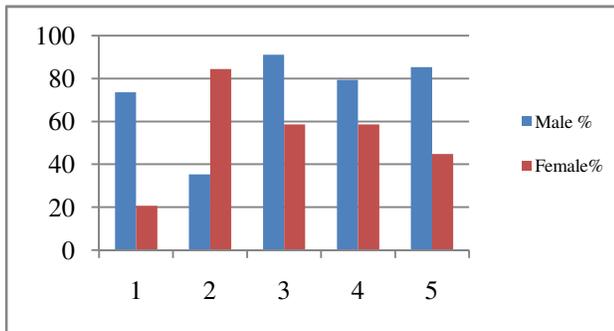
Figures depicted in table no. 1 are Mean, SD and Chi square values obtained by male and female students on three domains, namely capacity and interest (D1), domestic chores and daily life (D2) and domestic violence (D3). Careful observation of the above table shows that male respondents have obtained highest Mean score on capacity and interest domain, whereas in remaining areas male and female have obtained more or less similar

scores. It means that on the basis of sub scale scores views of the respondents are almost similar. For further treatment the data were treated by Chi square test of significance. Domain wise obtained values are .02 and .35 for boys and girls, respectively. These values are non significant (df = 2, p> .05). Even male female difference is also non significant(df = 1 .001, p> .05). It means that the responses of boys and girls are almost similar. And whatever the differences in opinion occurred, they are attributed to the factor of chance only.

For more interpretation the data were treated by domain-item wise percentage and Chi square test of significance. This is the major concern of this study. These values are depicted in table no. 2, 3, and 4.

Table 2: Item wise percentage and Chi square values obtained on Capacity and Interest Domain.

Item No.	1	2	3	4	5
Male %	73.52	35.29	91.17	79.41	85.29
Female%	20.68	84.48	58.62	58.62	44.82
Chi Square Values	29.63**	20.19**	7.07**	3.13	12.58**



In capacity and interest domain, item no. 1 stands for ‘boys are naturally better at maths and science than girls’. It was found that 73.52% boys and only 20.63% girls have answered this statement affirmatively and the difference is significant (29.63**, df = 1, p<.01). This shows that there is a firm belief that maths and science are meant for boys.

Second statement was ‘girls are naturally better at english, social studies and language than boys’. In this case 35.29% boys and 84.48% girls have answered affirmatively. The difference between these two groups is significant (20.19**, df = 1, p<.01).

Third statement was ‘boys are naturally better at most sports’. Here 91.17% boys and 58.62% girls have answered ‘yes’. The difference is significant (7.07**,df = 1, p<.01).

Fourth item was ‘boys need sports activities for their psychological development more than girls do’. Here 79.41% boys and 58.62% girls have answered ‘yes’.

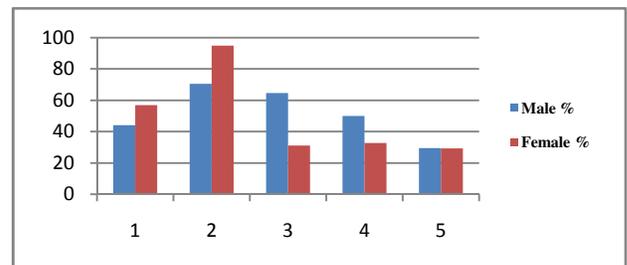
Though there is a difference in the opinion, but it is non significant (3.13,df = 1, p>.05).

Last statement in this domain was ‘boys are naturally better at learning to use computers’. In this case 85.29% boys and 44.82% girls have replied positively. The difference is significant (12.58**, df = 1, p<.01).

The first hypothesis was related to capacity and interest domain. It was hypothesized that ‘there will be a significant difference in the attitude of boys and girls towards capacity and interest belief’. The hypothesis was strongly supported by the data. Referring to item no. 1, 2, 3 and 5 the difference is significant. Subject related beliefs are highly favorable to boys. Even with respect to item no. 4 the responses are more favorable to boys but the difference is non significant. This is mainly because in our society since childhood boys are prepared and educated to have a good profession which is believed to be possible by offering maths, science and computer. Whereas girls are trained for domestic responsibilities and low capacity jobs hence they are forced to offer social science and language. Secondly, masculinity meant for boys and therefore, they are inspired to have games and sports. This distinction is caused due to the parents, teachers and social attitude. Parents and teachers give boys more attention and instructions than girls (yet boys get lower grades than girls, Board and University examinations show the same trend). This results in lower self-esteem of girls (Santrock, J. W., 2007). All these findings and trends show that there are several gender specific differences in cognitive abilities and academic achievement. However, socio-cultural variables along with personality dispositions decide the extent and severity of such differences.

Table 3: Item wise percentage and Chi square values obtained on Domestic chores and daily life domain.

	1	2	3	4	5
Male %	44.11	70.58	64.7	50	29.41
Female %	56.89	94.82	31.03	32.75	29.31
Chi Square Values	0.65	3.55	11.85**	3.6	0.00001



Second dependent variable in this study was belief related domestic chores and daily life domain. Item no. 1 was ‘changing diapers, giving a bath, and feeding kids is

the mother's responsibility.' In this case 44.11% boys agreed that it is mother's responsibility whereas more number of girls (56.89) girls answered positively. Nevertheless, boys are also accepting that it is their responsibility, though % of response is rather low. The Chi Square value is non significant (.65,df = 1, p>.05). It means that though there is a difference in the opinion of boys and girls, but it is not very large, it is occurred by the factor of chance only. In other words regarding baby care boys and girls have accepted that baby care is a combine responsibility. It is a changing outlook of the youngster.

Next item was 'a woman's role is taking care of her home and family.' 70.58% boys and 94.82 % girls are agreed with this statement. Percentage of boys and girls is at higher end. This shows the traditional outlook of our society that a women's role is bound to household activities. Even girls are accepting this reality. However, obtained Chi square value is non significant (3.55,df = 1, p>.05) which indicates that the difference in opinion can be attributed to chance factor, otherwise regarding women's role the views of boys and girls are similar.

Third statement was 'the husband should decide to buy the major household items.' Here 64.70% boys and 31.03% have answered positively. Chi square value was found significant (11.85**, df = 1, p<.01). It means that regarding financial decisions still male are dominant and women has to accept it.

Fourth item in this domain was 'a man should have the final word about decisions in his home.' 50% boys and 32.75% girls answered affirmatively. Higher percentage of boys shows male domination in decision making at home. However, Chi square value is nonsignificant (3.6, df = 1, p>.05). The difference has occurred due to chance otherwise, the opinions of boys and girls are similar.

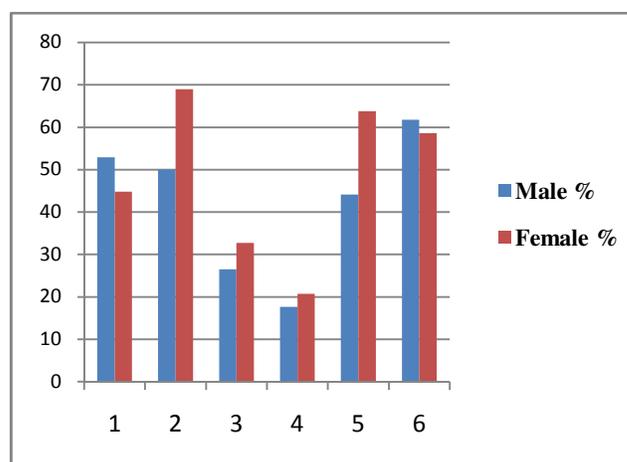
Last item in this domain was 'a woman should obey her husband in all things.' Referring to this statement it was observed that gender wise percentage is almost similar (Boys= 29.41% and girls = 29.31%). This lower percentage shows changing attitude of the youngsters. The Chi square value is also non significant (.00001, df = 1, p>.05).

Second hypothesis in this study was related to domestic responsibilities. It was hypothesized that 'there will be a significant difference among boys and girls regarding attitude towards domestic responsibilities'. This hypothesis was partially supported by the data. Only in terms of item no. 3 supportive evidences were observed; whereas in remaining items (1, 2, 4 and 5) the differences were non significant. This shows changing outlook of the youngsters. But careful observation indicates that still there is a difference in the attitude of boys and girls. It is assumed that baby care is the mother's responsibility whereas financial and major domestic decisions are rest on male member of the family. This is mainly due to

patriarchal nature of our society. In India, when women's role is discussed emphasis is given on reproduction, family planning and childbearing, while women's independent personality has been relatively neglected. And this is imprinted on her mind since childhood.

Table No. 4 Item wise percentage and Chi square values obtained on Domestic violence domain.

	1	2	3	4	5	6
Male %	52.94	50	26.47	17.64	44.11	61.76
Female %	44.82	68.96	32.75	20.68	63.79	58.62
Chi Square Values	0.67	3.02	0.66	0.24	3.58	0.08



Domain no. three was related to domestic violence. It was assessed with the help of six items. Item no. 1 was 'there are times when a woman deserves to be beaten.' With respect to this item,percentage of boys and girls is rather moderate (boys = 52.94%, girls = 44.82%). The Chi square value is non significant (0.67, df = 1, p>.05). Higher percentage of boys indicates that to beat a woman is natural a thing.

Item no. 2 was 'a woman should tolerate violence to keep her family together.' 50% and 68.96 % girls agreed affirmatively. The Chi square value is non significant (3.02, df = 1, p>.05). Higher percentage of girls shows that they are accepting violence as natural thing in domestic life.

Item no. 3 was 'it is alright for a man to beat his wife if she is unfaithful.' Here 26.47% boys and 32.75% girls answered 'yes'. The Chi square value is non significant (.66,df = 1, p>.05). This lower percentage shows that the issue of 'unfaithfulness' is not openly discussed.

Item no. 4 was 'a man can hit his wife if she won't have sex with him'. In accordance to this statement 17.64% boys and 20.68% girls answered positively. Chi square value is non significant (.24, df = 1, p>.05). This

lower percentage shows a mental set that private issues like 'sex' are not openly discussed.

Item no 5 was 'if someone insults a man, he should defend his reputation with force if he has to'. Here 44.11% boys and 63.79% girls answered positively. Chi square value is non significant (3.58, $df = 1$, $p > .05$). This higher percentage of girls shows typical Indian feminine psychology that in case of insult a woman takes an initiative to protect the reputation of her husband.

Last item was 'man using violence against his wife is a private matter that shouldn't be discussed outside'. For this statement 61.76% boys and 58.62% girls answered 'yes'. Obtained Chi square value is non significant (0.08, $df = 1$, $p > .05$). Higher percentage shows that boys and girls are accepting domestic violence but they do not want to discuss this issue openly, hence the difference is non significant.

Third hypothesis in this study was related to domestic violence. It was hypothesized that 'there will a significant gender difference in the attitude towards domestic violence'. The data did not support this hypothesis. In case of all six items obtained Chi square values were non significant. This shows that whatever the differences in the opinion towards domestic violence they are attributed to chance factor, otherwise the opinions of boys and girls are more or less similar. Another interesting thing observed in this domain was that percentage of boys and girls with respect to all six items were rather low as compared to first two domain. This shows that the issue of domestic violence still is not openly accepted. The reasons are deep rooted in socialization process because we treat boys as masculine and prepare him for outside world. On the contrary, girls are prepared for domestic responsibilities and taught to develop tolerance. Generally psychological consequences of gender based violence (GBV) on women and children living in poverty are openly discussed. However, in affluent families, due to social prestige, the incidents of GBV are repressed easily. The problems of women who face domestic violence from husband and in-laws have not been openly reported and discussed in society because the system considers these acts of violence as acceptable. Due to religious, cultural and social bindings they are forced to remain in the vicious circle of religious and cultural bindings (Shubha Kumar, et al. 2005).

Conclusions: On the basis of statistical findings and test of significance it is concluded that...

1. In case of capacity and interest there are firm beliefs. Boys are considered as superior in maths, science, computer and sports, whereas social studies and language are considered as suitable subjects for girls.
2. In domestic chores still male-female roles are fixed, however, the difference was not significant. But regarding financial decisions still male are dominant and his words are final, there is no gender isonomy.

3. Percentage regarding all six items of domestic violence is at lower end which indicate that domestic problems and violence should not be discussed openly.

Limitations: There are several limitations imposed on the study. Firstly, the sample size was small, though statistically, it was large. Secondly, the respondents were from a single college only. Therefore, findings cannot be generalized. Thirdly, only single independent variable, i.e. gender was incorporated in the study. Finally, the tool used for data collection was in English version. In spite of utmost care, there is some possibility of misinterpretation on the part of the respondents.

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Gender Inequality In Education

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Introduction: We proud Indians of 21st century rejoice in celebrations when a boy is born, and if it is a girl, a muted or no celebrations is the norm. Love for a male child is so much so that from the times immemorial we are killing our daughters at birth or before birth, and if, fortunately, she is not killed we find various ways to discriminate against her throughout her life. Though our religious beliefs make women a goddess but we fail to recognize her as a human being first; we worship goddesses but we exploit girls. We are a society of people with double-standards as far as our attitude towards women is concerned; our thoughts and preaching are different than our actions.

Definition And Concept Of Gender Inequality:

'Gender' is a socio-cultural term referring socially defined roles and behaviors assigned to 'males' and 'females' in a given society; whereas, the term 'sex' is a biological and physiological phenomenon which defines man and woman. In its social, historical and cultural aspects, gender is a function of power relationship between men and women where men are considered superior to women. Therefore, gender may be understood as a man-made concept, while 'sex' is natural or biological characteristics of human beings.

Gender Inequality, in simple words, may be defined as discrimination against women based on their sex. Women are traditionally considered by the society as weaker sex. She has been accorded a subordinate position to men. She is exploited, degraded, violated and discriminated both in our homes and in outside world. This peculiar type of discrimination against women is prevalent everywhere in the world and more so in Indian society.

Journey from Ancient to Present : In the ancient India women were held in high esteem and the the position of a woman in the Vedas and the Upanishads was that of a mother (maata) or goddess (Devi). In the Manusmriti, woman was considered as a precious being and in the early Vedic age, girls were looked after with care. Then practice of polygamy deteriorated the status of woman and in the medieval period, the practices of purdha system, dowry and sati came into being. With the passage of time, the status of woman was lowered. After the development of science and technology, female foeticide is being practiced on a large scale. This has led to a drop in the female ratio. And then dowry have become

common and started female infanticide practices in few areas.

In many parts of India, women are viewed as an economic liability despite contribution in several ways to our society and economy. The crime graph against women is increasing at an alarming rate. The condition of an Indian widow is quite deplorable. At home, the woman's contribution towards home as a housewife is not recognized. Domestic Violence, Rape, Sexual Exploitation, molestation, eve-teasing, forced prostitution, sexual harassment at work places etc are a common affair today and in some cases its too tragic that it gets the global attention. The major reasons for this inequality are identified as the need of a male heir for the family, huge dowry, continued financial support to girl child, poverty, domestic violence, farming as major job for poor and the caste system.

Gender Inequality In India: Important Data:

Global Indices: Gender Inequality is also reflected in India's poor ranking in various global gender indices.

- **UNDP's Gender Inequality Index- 2014:** India's ranking is 127 out of 152 countries in the List. This ranking is only above Afghanistan as far as SAARC countries are concerned.
- **World Economic Forum's Global Gender Gap Index- 2014:** India's ranks at 114 in the list of 142 countries of the world. This Index examines gender gap in four major areas:
 - Economic participation and opportunity.
 - Educational achievements.
 - Health and life expectancy.
 - Political empowerment.

India's position on these indicators was as follows:

- Economic participation and opportunity: **134th**
- Educational achievements: **126th**
- Health and Life expectancy: **141st**
- Political empowerment: **15th**

These two important Global Indices show the sorry state of affairs in India as far as gender equality is concerned. Only in case of 'Political Empowerment' India is doing fine which is a welcome sign. But other indices are very poor and a lot need to be done to improve the same.

Gender Inequality And Significance Of Education:

Education is a gate way of all the values, sincerity, equality and character. It is a best weapon to fight all challenges related with human society. The gender inequality can be handled with the help of promoting gender equality through education. The school, classroom and teachers are all part and parcel of a society. In a society people are suffering from various problems related with gender such as gender discrimination, oppression, inequalities, biasedness and various other issues. Therefore, by keeping in mind to all these issues, government of India time to time has worked on the education for women equality and has launched various scheme as;-SarvaShikshaAbhiyan; Kasturba Gandhi BalikaVidyalya Scheme (KGBVS); District Primary Education Programme (DPEP); MahilaSamakhy a (MS);Mid-day Meal Scheme (MDMS); The Total Literacy Campaign (TLC); Non formal Education System etc. Moreover, in India gender equality issues in education have been studied for several decades. But, gender equality in education based on systematic research is necessary precondition for formulation of inclusive educational policies that would not leave out a single girl or boy. It is therefore important to gain insight into the overall situation of teachers as well as their behaviour and attitudes towards their pupils (NarayanraoandGingine; 2016).

Thus, the above mention scheme helps the girl children to access education on priority bases. With the help of education, gender equality in educational institutes can create awareness among the children, parents and other members of the community about their roles in future as the men and women in the society. Although, presently,gender has been accepted as a main category in the formulation of policy and curricula framework in India. Moreover, women and gender studies also becomes the main subject and a stream to study at higher level of education.

Gender Inequality And Educational Institutes: This is the responsibility of educational institutes to ensure that all the students should be sensitized to gender and learned to respect each-other without gender bias. Children in a school come from such types of societies where there is a male dominate societies. Usually father is head of the family; male child is given more freedom rather than girl child. There may be possibilities of gender discrimination within the school promises between peer groups or by teachers. Thus, with the help of educational institutes can create awareness towards gender equality in schools and make the children to understandable their roles for presentand future about as the men and women in the society. The main concern of educational institutes should be to increase the sensitivity of people at large towardswomen equality and their problems, so that students can develop right perception about women who have equal role, rights, status and significance in decision making at every field of life. Overall stereotypical image

related with women should not be seen longer in the mind-set of men. Gender sensitization is first instance, tends to change the perception that men and women have equal to each other. Education institutes should also promote leadership qualities among the girls so that they can get strengthen to fight with every challenge in their life.

A comprehensive school programmes should be introduced that address to thegender issues and can make a constructive impact on the minds of the studentsregarding gender equality. The various co-curricular activities like discussion, seminar, plays, slogan writing, fancy dress competitions, elocution, debate,essay writing, story writing, poem writing, workshops and campaigns, clubs activates focus related issues on current women problems & gender sensitization issues & introduced self defence lessons etc. should be organized on the possiblethemes and related activities to promote gender sensitivity and also complementto co-existence of men and women.

As well as educational institutes shouldorganize some community based activities and programmes on gender equalitywithin the institutes and also outside of the institutes that involve the parents, stakeholders and teachers. Thus, both kinds of activities inside and outsideof institutes can play a significance role for gender equality. Moreover, the Education institutes should involve the media in sensitizing gender based issues sothe awareness can be created in among the masses. In the same line, Gingine andNarayanrao (2016), described that “gender sensitivity in early childhood education-equal encounter in nursery schools to plan and implement training for kin-dergarten professionals about equality education. The goal was the promote gender equality in the pedagogical work in finish speaking kindergartens throughresearch, education and engagement in the debates of educational policy.”To sensitize the people towards gender, all of the educational institutes' administrations, teaching and other staff and also students should treat with dignity andequality to men and women both. The institutes should also arrange discussionson the all concerns related with female rights and their roles in the society duringthe parents' teacher meetings. Thus, if all educational institutes take care of theseactivities then gender inequality will not be an issue to think and work for along time. Moreover, this is the power of education that can make a great socialchange in the society at large. Presently, a gender and women study has become a main subject of study at higher level of education. It is also included in the syllabus of teacher education, so that pupil teacher can learn how to deal with issuesrelated with gender inequality in a smooth manner. Thus, all the possible concerns should be made by the educational institutions to promote the gender equality in education access, learning process and educational outcomes.

Conclusion: India needs to deactivate the gender inequality. The needs of the day are trends where women are able not only to break out of the culturally determined patterns of employment but also to offer advice about career possibilities that look beyond the traditional list of jobs. It is surprising that in spite of so many laws, women still continue to live under stress and strain. According to Barodia (2015) that “gender sensitization through education can be as a forceful, effective and primary tool to bring change in the thought process of students through formal school education. The main focus should be on breaking the stereotypes and set patriarchal notions prevalent in the society. The time has come for women to rise up and force the patriarchal society to underline the importance and necessity of the role played by women in cultivating a strong, rational and progressive society.” To ensure equality of status for our women we still have miles to go. Man and Woman are like two wheels of a carriage. The life of one without the other is incomplete.

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Gender Inequality in Family

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In this research paper I would like to demonstrate that achieving a greater equality in terms of reconciliation of professional and family life requires policies that not only introduce changes in labour market patterns, but also within the private sphere of family. This is to say, the reconceptualization of women's and men's roles cannot be achieved without the political will descending from above and common social agreement emanating from below. Further along the paper, I am going to complement the theoretical arguments with some practical examples from the European context in order to discuss to what extent family policies enhance or diminish equality between men and women.

Demographic Changes – Towards New Family Patterns :

One of numerous attributes of the post industrial era could be defined in terms of feminist claims for gender equality. Indeed, women demands have been part of policy arena in most post- industrial countries. As individuals, women firstly demanded the detachment from their traditional roles of housewives. Later on, due to demographic changes such as low fertility, women's issues became one of the top priorities on political agenda. This time, however, women reclaimed their rights not only as workers, but also as mothers. This political turn shouldn't be regarded as nostalgia for the male breadwinner model. In effect, though conditions of labour market and economic hardship put women under pressure in terms of making a trade- off between having a family and pursuing a professional career. Subsequently, since a large proportion of women opted for stability-employment rather than precariousness – providing free care, the fertility rate has started dropping rapidly. Since the society's reproduction buttresses future state's economy, it remains highly questionable if national policies, originally purported to tackle gender inequality, are not more likely to be driven by political preoccupation of deleterious consequences of low fertility on productivity, profitability and competitive nature of a country. The fact that until today most of the political effort to eradicate gender equality concentrated on labour market adjustment rather than finding real answers in the core of the problem in family patterns confirms the hypothesis of governments hypocrisy.

From the theoretical perspective : Although welfare regimes have been more or less successful in equalizing men and women in the labour market, the fact that women still perform the bulk of domestic work gives evidence about the ineffectiveness of these policies in terms of gender equity. In the theoretical field, scholar's positions

toward the relationship between family and gender have been rather convergent.

According to Daly and Lewis (2000) the relationship between family and state has used to be defined in terms of level of contribution of individual to the labour market. Taking this criterion as a universal measure of human's contribution, the non- remunerated care giving activities would be therefore omitted since their social value would be considered as negligible. Although this definition would probably more likely correspond to the definition traditional society of industrial to the private sphere of family, while stressing the duties of men s the bread winners and therefore, the only actors in the public sphere. In tandem with the disproportional relationship between men and women, Lewis (2002 : 332), for instance, highlights the unequal relationship between women and labour market. She contends that women are only taken into account when working, whereas women that stay at home an care for children have not being recognized as legitimate enough to the contribution to the society. This is to say that despite the fact that female participation on the labour market increased steadily during the last twenty years, no considerable change has been achieved at the household level, where the majority of domestic task, including cleaning and child rearing activities, continues to be performed by women (Lewis, 2002).

On a similar note, Fraser (1994) tries to define the post- industrial welfare regimes through two models. The 'universal caregiver model' (1994:593) assumes men and women as autonomous individuals and aims to attain the gender equity through other guarantee of equal opportunities and equal treatment in the labour market. The other one – 'Caregiver party model' (1994:593) – aims to reach gender equity through the support of informal care and generous caregiver allowances. However, because both models are in some aspect discriminating, they fail to alter the gendered conditions of employment and reproduction and therefore, to respond to women's demands. Fraser thus deems that gender equity can only be achieved through the dismantlement of 'gender opposition between breadwinning and care giving' (Fraser, 1994:611). In other words, they key to achieving gender equity in a postindustrial welfare state is to make women's current patterns the nom' (Ibid.). Fraser's universal caregiver approach considers childcare responsibilities as the alpha omega of persistent gender inequalities of current welfare systems.

Peter McDonald (2002) suggests that in societies where women are treated as autonomous individuals in education and labour market, but a inferior being in other social male – dominated institutions, they are more likely to opt to not to have children this argument would reinforce his hypothesis that low fertility rate in industrialized countries is most probably due to a persistent gender inequalities since the women willingness to have children didn't change. Surveys such as those conducted by McDonald and Fraser place the issue of childcare at the centre of recent policy making interest.

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Challenges In Measuring Women Political Participation

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Abstract :- Political participation is a process by which people take part in political activities. Exercising voting rights during elections in one of the important political activities of the people. Participation of women in this political activity is almost equal to men. Political participation is not just casting vote. It includes wide range of the activities like membership of political party, electoral campaigning attending party meetings, demonstrations, communication with leader, holding party positions, contesting elections, membership in representative bodies, influencing decision making and other related activities with this understanding of political participation, the evidence shows that in most of the countries participation of women is not impressive as the number of women participating in active politics is smaller compared to men. In many countries women had to wage long battles to get their rights, despite that, they were not able to get rightful position in the arena of politics.

Introduction:- Politics is process by which groups of people make decision. It consists of social relations involving authority or power, and refers to the regulation of political unit, and to the tactics used to formulate and apply policy though these units consist of both. Men and women, men have always dominated the field.

Jean Jacques Rousseau, whose ideas inspired the French Revolution, advocated women's exclusion from politics in 1762. The American Declaration of Independence also denied the right of equal participation of women in politics. But other one century, thinkers like J.S. Mill advocated gender equality in every field including politics. The UN charter and the universal declaration of Human Rights also highlighted equality between men and women. But women are still marginalized in political field and are victims of masculine prejudices towards their participation in politics.

Political Issues in Women's Development:

Opinion on 33 percent Reservation:- The 73rd and 74th constitutional Amendments have enforced 33 percent reservation for women in local government only. The constitution 108th Amendment Bill, proposed 33% reservation for women in Loksabha and State assemblies for 20 year. The bill was introduced in the parliament in 1996, and subsequently in 1999, 2003, 2005, 2008 and 2010 finally the Rajya Sabha passed the bill on 9 March 2010. However, the Lok Sabha never voted on the bill.

The bill lapsed after the dissolution of the 15th Lok Sabha in 2014.

The introduction of the bill will increase women's participation and lead to women's empowerment; however, the bill has still not been passed. Opposition to the bill includes fear of marginalization of men by elitist women and of socially and economically backward classes. Suggestions have also been made to instead mandatorily increase the number of women contestants.

Voting Behavior : In democratic countries like India, voting is important political process voting refers to elect a representative by casting a vote in election our constitution give each and every citizen of India a right of universal Adult Franchise that means every adult who is 18 and above 18 has right to vote. The process of voting is influenced by voting behavior of an individual voting behavior means how voter make up their mind to vote.

Women voter constitute an important component in any democracy. But till now, women voters were not taken seriously. Illiteracy, preoccupation with household duties, looking after children, voting place far from their house were some reasons for low participation of women in voting. However, increasing awareness among women voters about their right has begun to influence the political scene.

Participation as a Proxy Candidate :- There have been evidences that due to reservation policy, certain women got elected into the setup, but they acted merely as the mouth piece of the male family members. This indicates that there is a possibility of on roll women participation to be higher than what it actually exists on ground.

Measurement of Decision making Initiatives:- The quantitative data of political participation of women of local level is available but the qualitative data on the aspects of their active participation including the utilization of the decision making functionality provided to them is not being quantified properly. Although, the legislature has enable their huge presence into the state of affairs, but their valuable essence into the system is yet to be established at most of the places. The data on their sensitization about their rights and it usage is still missing.

Conclusion: In the traditional societies, political system and its control was the privilege of a few. In India, the participation of women in political activities and programmes is of recent origin. Women are still fighting against traditions and discrimination that hindered the realization of their political rights.

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Gender Inequity In Indian Society

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There is a lot going on in our communities on daily basis. Gender imbalance or inequity is an issue that has been debated for many decades. A society should always be peaceful, united and tied by good mores and traditions. However, gender inequality- unequal treatment of individual in a society based on whether a man or a woman is an issue that has reduced our great societies to the most uncouth places to be associated with. There are many effects of gender disparity in the society that if properly look at can help get rid of this vice. Throughout history, countless acts of gender inequality can be identified; the causes of these discriminating accounts can be traced back to different causes. The general morality of the inequity relies on a belief that men are superior to women; because of this idea, women have spent generations suffering under their counterparts. Also, a common expectation is that men tend to be more assertive and absolute because of their biological hormones or instinctive intellect. Another huge origin is sexual discrimination; even in the world today, many women are viewed by men as just sex objects rather than a real human being. Although they have been given more rights and equality, women still lack fairness in areas such as education, domestic abuse, crime, and lower class value (Government of India, 2006).

Gender inequality in education is a persistent problem in Indian society, especially for girls from rural areas and lower socioeconomic backgrounds. During the past several decades, India has achieved success in moving toward universal school enrolment and in enacting policies to address educational inequalities such as those 2 based on gender. However, education gaps still exist.

J. P. Datta's remake of an earlier film – the 2006 *Umrao Jaan* had a powerful song:

*agle janam mohe bitiya na keejo
ro bhi na paawe aisi gudiya na keejo*

It's the cry of a battered and helpless woman imploring God not to make her a woman again in her next life, not a doll who couldn't even cry.

Dr. B. R. Ambedkar provides positive efforts to eliminate gender inequality through Indian Constitution the Preamble to the Constitution talks about goals of achieving social, economic and political justice to everyone and to provide equality of status and of opportunity to all its citizens. Further, women have equal right to vote in our political system. Article 15 of the

Constitution provides for prohibition of discrimination on grounds of *sex* also apart from other grounds such as religion, race, caste or place of birth. Article 15(3) authorizes the State to make any special provision for women and children. Moreover, the Directive Principles of State Policy also provides various provisions which are for the benefit of women and provides safeguards against discrimination. Other than these Constitutional safeguards, various protective Gregory White (March 25, 2016) Legislations have also been passed by the Parliament to eliminate exploitation of women and to give them equal status in society. The list of legislations as well as types of discriminations or inequalities may go on but the real change will only come when the mentality of men will change; when the male species of human beings would start treating women as equal and not subordinate or weaker to them. In fact not only men but women also need to change their mindset as through cultural conditioning they have also become part of the same exploitative system of patriarchy and are playing a supportive role in furthering men's agenda of dominating women. Deaton, A. (2003, January) The scenario here is direr now than in preceding decades. Earlier, families would keep producing children until sons were born. The birth of a girl was frowned upon, and still is, but foeticide was not as rampant. It was common to see families with many children, and a mix of boys and girls. Where the older children were girls, the younger ones would be boys (the girls being born while waiting for the son).

The daughters having to leave their parental home and move in with the husband's family is an integral part of the Indian cultural ethos and a major source leading to inequality. An attempt to change this status quo would require a change in the very structure of Indian society. This is also a reason why daughters are seen as an "investment that does not pay off" (as opposed to sons), leading to issues such as foeticide and no education or a lower quality of education. Janneke Pieters, (February 2009):

Therefore, what is needed for the movement the Women's empowerment where women can become economically independent and self-reliant; where they can fight their own fears and go out in the world fearless; where they can snatch their rights from the clutches of men and they don't have to ask for them; where women have good education, good career, ownership of property and above all where they have freedom of choice and also the freedom to make their own decisions without the bondages of age old saying of **Manu**.

Let's hope and wish that our participative democracy, in times to come, and with the efforts of both women and men, would be able to found solutions to the problem of gender inequality and would take us all towards our cherished dream of a truly modern society in both thought and action.

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The Role of Gender Equality in Upbringing of Children.

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Abstract: United Nations' definitions indicate that gender equity is about interpreting policy and political and other social processes within a frame of historical disadvantage for women, to ensure fairness (UNFPA United Nations Population Fund, 2008).

We are certain that the early childhood school is a privileged environment to educate towards gender equity, but we are also aware that we are the result of an education not very concerned with this issue; therefore, it is essential to know what the real educational practice is like in its natural context concerning education in values. Despite theoretical knowledge and good intentions, feelings or experiences often emerge, in a scarcely controlled way, as well as behaviors, which point at another direction

Keywords: Early Childhood education, Effects of Gender equality, Teaching method for gender equality, Measuring gender equality.

Introduction: Early childhood is the most important phase of development of a person's life. This is when cognitive, social and emotional skills are learned, influencing lifelong educational achievement, health and wellbeing. When young girls and boys are denied access to the opportunities, care and services they need to thrive and develop to their full potential, this affects the rest of their lives.

Gender equality means that the different behavior, aspirations and needs of women and men are considered, valued and favored equally. It does not mean that women and men have to become the same, but that their rights, responsibilities and opportunities will not depend on whether they are born male or female. Gender equity means fairness of treatment for women and men, according to their respective needs. This may include equal treatment or treatment that is different but which is considered equivalent in terms of rights, benefits, obligations and opportunities.

Effects Of Gender Equality On Children: A higher number of girls dropping out of school to get away from this societal norm where they're chased like prey. Even if they avoid problems in school, there are older men who have been brought up with the same belief system. There is no real escape.

The Negative Effect Gender Roles Play on Boys: Boys have also been negatively affected by gender roles. They have to deal with more violence, often being forced to fight even if it's not in their character to do so. They also deal with pressure of not conforming to this masculine role. There are some boys that are sensitive and gentle beings. This causes them to be bullied more.. For boys that are less masculine, they feel as though they have to hide their true selves. This leads to alcohol addiction, smoking cigarettes and the engagement of interpersonal violence. They are angry inside so they numb it or lash out in violence unnecessarily.

The majority of sexed classes start in high school. Studies are showing that regardless of where you live, talking about relationships and sexuality should start much earlier. It is believed this can negate the negative impact on gender roles before it becomes problematic.

Parents should be educated on the impact of how they treat and guide children so they can raise kids in a way that gives them freedom and choice.

Teaching Method For Gender Equality.

How do you start the conversation?

We asked teachers what they called the children they teach in nursery and primary schools, and found out that boys are commonly referred to as 'my son' while girls are often 'my beautiful daughter'.

We also asked teachers how they select students for after-school activities, and found that children are encouraged to choose clubs that 'fit' their gender. Almost all the girls would choose fashion club, and the boys would end up at a plane-making class, or something similar. The child's choice would be heavily influenced by teachers and parents.

All teaching materials need to be updated as gender-neutral: Updated books would help to improve the understanding of gender equality towards children's in schools. But even if the content of the textbooks does not change, teachers can still point these examples out as examples of gender inequality. This encourages children to think much more critically about the content they read, which is even more important.

What specific exercises can teachers do with children?

We developed a card game where you can match female and male figures doing the same profession, such as doctors and scientists. We adapted this for pre-school children as a coloring exercise, where they can color the matching cards.

Remember 'snakes and ladders'? Well, we imagined this as a gender game. Children are given statements related to gender: either positive messages, such as 'everyone has a right to education', 'it is up to us to treat everyone equally', and 'everyone can do household chores'; or negative messages like 'it is more important for boys to go to school', 'male students are lazier', and 'girls and boys cannot play the same games together'.

The children either move forwards up the ladders or backwards down the snakes – depending on whether they agree or disagree with each statement. The aim is to replace negative messages with positive ones, so children who find themselves at the top of a snake have the chance to change the negative message into a positive one. If they do, they get to roll the dice for another turn. This game was particularly popular.

How do we approach this with older students?

We also worked with high-school students, who responded really positively to the exercises we gave them. For example, in literature classes, we introduced an activity on proverbs and idioms, which are extremely well-loved. We talked about where these perceptions on men and women's roles in society came from, sometimes rewriting them to be more neutral and progressive.

We also rewrote some popular stories and fairy tales. One school we worked with put on a play about Cinderella, casting a boy in the lead role to find out how this changed the story. We talked about the importance of girls and boys having lots of different options in life. Not every girl has to wait for a prince to save her.

Sports are also important. You can very easily see the discrimination here between boys and girls in the options available to them. Boys can play football, but it is very rare to see a girls' team. Even basketball is seen as a boy's sport, so as part of the project, we helped set up girls' football and basketball teams to give the students choices. We also built mixed teams, so everyone could play together – often for the first time.

What training already exists for teachers?

Most teachers have had no training in gender issues in education. This is the way they've grown up and always lived, so they don't see any problem when, at school, girls clean the classrooms and boys play sport outside. They are used to seeing boys get involved in science activities, while girls sit to the side of the lab and chat, not encouraged to take part.

Teachers and teacher trainers need to understand gender issues, get rid of their prejudices and realise why they should not transmit these to their students. Three or five days of training is a good start, but the subject of

gender should form a central part of teacher training before they go into the classroom.

How Can We Encourage Parents To Reinforce Gender Equality Towards Children At Home: Our main dispute at the start of the project was the role that parents should play, rather than teachers: it might be too late to focus on gender equality once children have started school at age six, as their attitudes would already be shaped by their families.

But we wanted to work the other way round. We knew that if we targeted schools, the students could pass on the messages to their parents. That is why we always included parents' meetings and training sessions in our campaign, although again, we faced many challenges. Depending on the province, either the mothers or the fathers came to the meeting, but never together.

Here's an example. One of our social science teachers set homework asking students to observe their family for a week, and find out who was getting the most tired. A sixth-grade boy reported back that his older sister and his mother were the most tired, because they were doing everything in the house: preparing the food and doing all the chores. Even though his older sister was preparing for her university exam, she was doing all the work – even down to bringing him his tea. The teacher decided to have a parents' evening and carefully discuss ways to treat boys and girls equally. Families are crucial, but to break this vicious circle, schools are the right entry point, through which to raise questions.

Some Important Factors

Listening to Girls

The Committee commissioned educational consultants, Ashenden and Associates, to describe, anecdotally, the educational experience of girls in 1991. The consultants questioned over six hundred educators and school administrators and eight hundred school girls (aged 4-18 years) from seventy-three government and non-government schools in their '...formal consultation aimed at assessing the adequacy of girls' education.

The educational consultants' report recommended the following six priorities for action:

Sex-based harassment: Levels of sex-based harassment in pre-primary, primary and secondary schools need to be reduced and the behavior of boys needs to be altered as part of this.

Teaching practice: Teachers need to understand better the effects of gender on learning, and to alter teaching practice in order to be more effective. Single-sex learning may be useful here.

Curriculum reform: Curriculum needs improvement, and curriculum policy needs to ensure that all students participate in a balanced and broad curriculum covering skills and understandings needed for domestic as well as social, economic and political life. Design of curriculum components needs to reflect more strongly the needs,

interests, and experience of girls, reflect the contribution of women and girls to society, and encourage critical awareness of the effects of gender on peoples' lives.

Careers education: Careers education needs to be more attuned to the complex interaction of influences involved in the endeavor of broadening girls' post-school options. Specifically, there is a need to reduce confusion caused by 'mixed messages' and lack of information about post-school options for women.

At-risk girls: Better services are needed for girls at risk of leaving school early. This includes passively alienated girls, pregnant schoolgirls, young mothers and girls who are required to undertake heavy domestic or work-force responsibilities that interfere with their schooling.

Listening to girls: The education system needs to listen better and respond to girls' views about their educational needs. This will ensure that issues that are of particular local concern will be identified

Measuring Gender Equality: In the gender/violence against girls, it is broadly theorised that increased gender equality will lead to decreased violence against girls This is also known as the ameliorative theory and equates to a sense that greater gender equality will ameliorate the amount of violence against girls Gender equality can be an imprecise concept. Generally, it could mean that the work of boys and girls is more equally valued. But it will have different meanings depending on the different perspectives of those considering gender equality.

These are necessarily very broad goals and can't really demonstrate the progress towards equality at other levels of the ecological social system. Individual cultures and resources will obviously have an impact on the rate of progress.

Gender equality and empowerment of women was goal 3 of the United Nations Millennium Development Goals and therefore has been the subject of considerable dialogue regarding measurement. The official indicators for the UN measurement of this goal are:

- the ratio of girls to boys in primary secondary and tertiary education;
- the share of women in waged employment in the non-agricultural sector; and
- the proportion of seats held by women in national parliament.

These are necessarily very broad goals and can't really demonstrate the progress towards equality at other levels of the ecological social system. Individual cultures and resources will obviously have an impact on the rate of progress. The UN collates the Gender Inequality Index that rates countries according to the measures of inequality mentioned above and additionally, maternal mortality rates and adolescent fertility rates.

Conclusions: Within the research and literature around violence against girls it seems that all roads eventually lead to the need to readjust structural power imbalances to

alleviate the greater privileges men have. However, the lack of clear and definite conclusions about which aspects of this power and how it drives perpetrators of violence indicates that more research is needed into the broad, societal level factors that underlie violence against women. Observations around the persistence of gender hierarchies that accord men greater status despite extensive social changes must be understood.

The goals of prevention, reduction and elimination of intimate partner and sexual violence are currently being approached with a focus on achieving gender equality but more research is needed to understand exactly what this means and how it can best be implemented at the societal level. Incorporating sociological perspectives that enhance our understanding of which aspects of inequality have the most impact on violence against women will be beneficial for informing the policy around this important area of work.

Gender fairness is as important to a girl who dreams of becoming an astronaut as it is for a boy who wants to be an elementary school teacher. It reduces the gender disparities that are detrimental to classroom interactions and in testing; it encourages all students to pursue a variety of school subjects, putting no limit on what they can accomplish."

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Gender Gap in Science and Technology Education in India

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Under Indian Constitution free and compulsory education is provided as a fundamental right to children between the ages of 6 and 14. However, education gaps still exist especially for girls from rural areas and lower socioeconomic backgrounds. This gap widens further for science and technology education. This paper seeks to highlight the factors through which educational gender inequality in S&T fields operates and to identify solutions to squeeze gender gap in S&T education in India.

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Problem Area:

- i. The drop in female enrolment between primary and secondary education, and between secondary and tertiary education is steep.
- ii. Masculine image of S&T stream, patriarchal family setting and conservative cultural attitudes result in the gender differences in enrolment of girls in S&T streams in higher education.
- iii. The percentage of women students in S&T decreases with the perceived high status of the Institution, like IITs.
- iv. Less women are attracted to a career in science and to retain the trained scientific womanpower in science is an issue because of family responsibility.

Solutions:

1. Quality education to inculcate scientific temper in students is essential.
2. The portrayal of S&T as masculine is to be removed.
3. Role models of female scientists should sensitize and motivate girl students.
4. Awareness needs to be generated among women about the programmes and schemes run by the Government.

Conclusion: According to [Brigham Young](#) "You educate a woman; you educate a generation." With nearly 50% of women population true progress and development are not possible without women's active participation in S&T. It is required to sensitize different sections of society, Institutions and Government to the issues involved in making possible successful participation by women in S&T education and career.

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Impact of Gender Inequality in Education on Human Development

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Abstract: Gender inequality in curricula exposes indications that female and male learners are not treated equally. Formal curricula are introduced by an educational institution. Whereas informal curricula, which are hidden or unofficial, refer to attitudes, values, beliefs, assumptions, behaviors and undeclared agendas underlying the learning process. These are formulated by individuals, families, societies, religions, cultures and traditions. One reason for the huge gender inequality is the lack of empowerment of women which is also reflected in women's representation in parliament. Girls and women have made major strides since 1990, but they have not yet gained gender equity. The disadvantages facing women and girls are a major source of inequality. All too often, women and girls are discriminated against in health, education, political representation, labour market, etc. with negative consequences for development of their capabilities and their freedom of choice.

Key words: Gender inequality, education, human development

Introduction : Education systems vary in administration, curriculum and personnel, but all have an influence on the students that they serve. As women have gained rights, formal education has become a symbol of progress and a step toward gender equity.

Education systems and schools play a central role in determining girls' interest in various subjects, which can contribute to women's empowerment by providing equal opportunities to access and benefit from quality education.

Between the years 1931 and 1945, the percent of uneducated women was over 90%, and most of the women who were educated had only completed the elementary level.

Since the 1979 revolution, Iran was under control of [Islamic rules](#), the progress of female education was affected by Islamic monarchy. Women are forced to wear [veiling](#) and are prevented from going to the same school as male students. Female students have to learn different versions of textbooks, which are special editions only for female students. Unmarried women are ineligible for financial aid if they attempt to study abroad.

During 1978 and 1979, the proportion of women who participated in universities as students or faculties was rather low. 31% of students admitted to universities were

women. For faculty gender composition, there are 14% female.

Christian missionaries in the 19th century opened modern educational methods, but they usually focused on boys.

Women's education in West Africa manifested in both formal and informal structures, with one of the more notable structures that had influence on women's education being preparatory schools labeled "Bush Schools."

One of the primary ways in which there are gender disparities in education in West Africa are in the ratios of male to female participation: 43.6% of men have completed primary education as opposed to 35.4% of women, 6.0% of men have completed secondary education as opposed to 3.3% of women, and 0.7% of men have completed tertiary education as opposed to 0.2% of women. Some of the reasons for poor enrollment and participation is the "male breadwinner" ideal that prioritizes educating boys over girls and limited funds available to families for education.

In addition to this, some gender disparities are caused by teacher's attitudes towards students in the classroom according to the students' gender. There are some preconceived notions that boys are more intelligent and harder working than girls in some West African countries. In particular in [Guinea](#), surveys have been taken by researchers suggesting that school teachers, particularly in rural schools, believe that boys learn lessons better, have more ambition, are smarter, and work harder, while girls make less effort, rarely give good responses to questions, and use poor French expression. In addition in both urban and rural schools analyzed, girls were expected to do the manual labor to keep the schools clean while this expectation was not held for the boys.

Data analysis and Discussion: American girls tend to be overrepresented in education, including up to the collegiate level, where the public university male-to-female gender ratio is 43.6%–56.4%. (1) For much of the world, particularly developing countries, the picture is much different.

Primary-age students out of school
Girls: 35 million and Boys: 31 million

Nearly 1 in 2 of the world’s out-of-school girls are in Sub-Saharan Africa, and 1 in 4 are in South Asia. (2)

Youth literacy rates by year (2)

Year range	Boys	Girls
1985-1994	87.7	78.6
1995-2004	90.3	83.8
2005-2010	91.9	86.8

Countries with lowest female literacy rates (women 15-24) (2)

Country	%
Niger	15
Guinea	22
Benin	31
Central African Republic	27
Afghanistan	32
Burkina Faso	33
Liberia	37
Mali	39
Chad	44

Some of the common reasons girls either don’t start school or drop out of school include: (3, 4)

- Child marriage and young motherhood
- Trafficking
- Disease
- Sexual violence and Lack of sanitary facilities

According to one study, Japan’s GDP will gain by 15% if employment gender discrimination is adjusted. Unfortunately, the historical influence of Confucianism in Japan has led to male superiority over female through domestic abuse, emotional violence, sex exploitation, unfair treatment in career, and an inferior social status. Gender discrimination is costly to nations across the globe and forces women to suffer the severe emotional and economic repercussions. Beyond the economic costs, gender inequality also has severe individual and societal losses for a nation. While the female sex constitutes slightly more than 50% of the population, only 14 of the total 200 governments, or 7%, are headed by women

One of the key challenges faced by women is lack of education which hinders their political involvement. It recommends bridging this gap by providing quality education to women in the country. Awareness about their rights and privileges as mentioned in the Constitution can only be ensured once women are appropriately educated. The issue of gender-based violence and provision of safety and security of women should also be addressed on a priority basis to promote gender equality in the social and political arenas. Although the Government of India has initiated the National Mission of Empowerment of Women in 2014 with the broad objective of gender empowerment, the progress of this project is not up to the mark. It is thus imperative to strengthen its functioning and implementation.

Conclusion : Beyond the morality issues, educating women can help boost the economic future of struggling countries. As female education goes up, a host of societal indicators improves, Population growth, Infant mortality, Family health. Educated women will participate more in the labor force and in turn, contribute to the GDP. Children of educated mothers (especially daughters) are more likely to go to school and have higher levels of educational attainment.

To further promote gender equality, there need be increased education for women, improvements in public health, more child care facilities, and availing women equal voice in cultural, social, economic and political spheres of public life. Without equal representation of women’s voice in policy-making and institutions, decisions are often more advantageous for men and therefore inefficient to the nation as a whole.

India has been taking active steps towards women’s status and education. The 86th Constitutional Amendment Act, 2001, has been a path breaking step towards the growth of education, especially for females. According to this act, elementary education is a fundamental right for children between the ages of 6 and 14. The government has undertaken to provide this education free of cost and make it compulsory for those in that age group. This undertaking is more widely known as SarvaShikshaAbhiyan (SSA). Since then, the SSA has come up with many schemes for inclusive as well as exclusive growth of Indian education as a whole, including schemes to help foster the growth of female education.

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Roots Of Gender Inequality And Their Expression In Society Today.

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Abstract : Man and woman both are equal and play a paramount role in the creation and development of their families in a particular and the society in general. Indeed, the struggle for equality has been one of the major concerns of the women's movement all over the world. Many countries that are poor today have cultural norms that exacerbate favoritism toward males. Norms such as patrilocality and concern for women's "purity" help explain the male-skewed sex ratio in India and China and low female employment in India, the Middle East, and North Africa, for example. I also discuss why the sex ratio has become more male-skewed with development. Finally, I lay out some policy approaches to address gender inequality. Last but not the least "Pradnya, Karuna and Samta" through this principles of Buddha, religions of Buddha stop out the concepts of gender inequality in society and over all whole world.

Key words: Gender differences, Roots of gender inequality, Society.

Introduction: Gender' is a socio-cultural term referring socially defined roles and behaviors assigned to 'males' and 'females' in a given society; whereas, the term 'sex' is a biological and physiological phenomenon which defines man and woman. Gender Inequality, in simple words, may be defined as discrimination against women based on their sex. Women are traditionally considered by the society as weaker sex. She has been accorded a subordinate position to men. She is exploited, degraded, violated and discriminated both in our homes and in outside world. This peculiar type of discrimination against women is prevalent everywhere in the world and more so in Indian society.

As a rapidly developing country, India is plagued with societal issues related to sociocultural hegemony and gender inequality that result in disparities of income and opportunity (Comyn, Kemmis, & Smith, 2014). Gender equality, signifying the equal value of the roles of women and men, is considered vital for the progress and development of a nation (Hussain & Kirmani, 2010); however, women lag far behind men in most measures of human development (e.g., literacy rate). It is almost folly to think that a nation can fully develop when roughly half of its population remains deprived (Madhok, 2014). This

is especially true for the women in India, who comprise 48.2% of India's population of 1.22 billion (Census of India, 2011).

Causes And Types Of Gender Inequality In Society:

1. The root cause of gender inequality in Indian society lies in its patriarchy system. According to the famous sociologists **Sylvia Walby**, patriarchy is "a system of social structure and practices in which men dominate, oppress and exploit women". Women's exploitation is an age old cultural phenomenon of Indian society. The system of patriarchy finds its validity and sanction in our religious beliefs, whether it is Hindu, Muslim or any other religion.
2. For instance, as per ancient Hindu law giver **Manu**: "Women are supposed to be in the custody of their father when they are children, they must be under the custody of their husband when married and under the custody of her son in old age or as widows. In no circumstances she should be allowed to assert herself independently". The above described position of women as per Manu is still the case in present modern day social structure. Barring few exceptions here and there, women have no power to take independent decisions either inside their homes or in outside world.
3. In Muslims also the situation is same and there too sanction for discrimination or subordination is provided by religious texts and Islamic traditions. Similarly in other religious beliefs also women are being discriminated against in one way or other.
4. The unfortunate part of gender inequality in our society is that the women too, through, continued socio-cultural conditioning, have accepted their subordinate position to men. And they are also part and parcel of same patriarchal system.
5. Extreme poverty and lack of education are also some of the reasons for women's low status in society. Poverty and lack of education derives countless women to work in low paying domestic service, organized prostitution or as migrant laborers. Women are not only getting unequal pay for equal or more work but also they are being offered only low skill jobs for which lower wages are paid. This has

become a major form of inequality on the basis of gender.

6. Gender inequality in India finds its beginnings in Indian homes, with the conception of work firmly rooted in the Indian psyche. Work performed by Indian women, such as taking care of the family and household chores, fails to gain favorable recognition both within the family and nation (Bhattacharya, 2013).
7. Traditionally, and importantly, although the Indian patriarchal culture views a woman as a member of the family or a group, she is not viewed as an individual with an identity of her own (Alavi, 2013).
8. social practices viewed as normal from a religious or cultural standpoint (based on deep historical roots), resulting in women being disproportionately underrepresented in the economic mainstream. These social practices have profound economic consequences because they do not allow society to take advantage of the talent inherent in women (Menon-Sen & Shiva Kumar, 2001; Sivakumar, 2008).
9. Although the early 21st century has witnessed marginal change, with more women being part of the workforce, especially in urban India, gender inequality maintains its spillover effects in various decisions made in the workforce. Decisions for positions of employment in companies are typically taken by senior managers, who are primarily males, resulting in the decisions becoming an expression, and a cause, of gendered inequality in employment. Any gendered division of labor occurring at the selection stage subsequently feeds into recruitment where this division is reproduced and possibly amplified. The overall result is horizontal segregation, primarily where men and women end up in different industries, occupations, and jobs (Arora, 2012).
10. Gender inequality in employment implies treating women (or men) differently because of characteristics that are not related to their merit or the requirements of the job (Kaushik, Sharma, & Kaushik, 2014). Unequal gender relations play a very important role in constraining Indian women's workforce participation, including (a) minimal bargaining power and poor representation; (b) lack of control over work/life balance; (c) minimal family support; (d) limited access to institutional credit, training, and information; and (e) inequality in access to financial, health, and educational resources (Madhav & Sankaran, 2011).

Gender inequality in the workforce in India can be described by the following broad categories:

1. Minimal bargaining power and poor representation: Women in India do not get adequate representation in trade unions, employers' organizations, and other

relevant representative organizations to help address and improve their working conditions.

2. Family support: Women traditionally work at home and some outside of the home (in the workforce). But her contributions to being a caregiver and taking care of the home are never given due recognition; her financial contributions to the family are often taken for granted as well.
3. Unequal access to resources and treatment: Women also have limited access to facilities and resources such as sanitary facilities; allowances for drinking, eating, and resting; and access to first aid, health care, and transportation. In addition, occupational segregation gives impetus to low women participation in the workforce in India (Madhok, 2014).
4. Lack of education pushes a high percentage of socially and economically underprivileged women (primarily in rural India) to turn to employment in the informal sector, where wages are very low, barely helping these uneducated rural women, who work for necessity, that is, to survive (Hussmanns, 2004).

Policies and Practices in India to Improve Gender Inequality

Gender inequality is a difficult challenge for India, and it is unlikely to be solved merely by legislation; however, gender-friendly and gender-neutral policies can help accelerate positive social change ("The Developing World's Missing Women Workers," 2013). One of the most important factors to initiate gender equality in India, apart from women's safety, is equal access to educational opportunities for females.

Policies and programs to improve educational opportunities

The government and nongovernmental organizations (NGOs) are making consistent efforts to ensure literacy and learning among females in India. Several governmental programs, with gender equality education as a key component, have been initiated since independence; the program of Social Education, including literacy, was introduced as part of the Community Development Program in 1952 (Nayar, 1960). Many years later, the Kothari Commission on Education (1964-1966) emphasized the importance of accelerated literacy growth. The 1968 National Policy on Education, in addition to endorsing the recommendations of the Kothari Commission, also outlined the importance of development and implementation of adult and continuing educational programs as matters of priority (Bhargava, 2008).

The Continuing Education Programme (CEP) provided lifelong learning opportunities for women on a range of issues, including income-generating programs, skill development, and quality of life improvement programs (Bhargava, 2008). Some of the objectives of the CEP campaign included the following: Facilitating

opportunities for neophytes to apply their acquired skills to inspire an enhanced quality of life;

In addition, the MahilaSamakhya implements alternative paradigms to strengthen women's mobilization and empowerment, and successfully shift focus to economic interventions as the principal outcome (Jandhyala, 2003). The Committee on Status of Women in India (CSWI), in its first report, identified distinct demographic trends of wide disparities in access to literacy, education, and livelihood between males and females (Sharma & Sujaya, 2014). In addition, Indian federal and state governments and NGOs have initiated important steps to facilitate gender equality in the informal sector. These governments and NGOs offer finance options to encourage entrepreneurship among women to enable them to have their own source of income.

Conclusion: Gender inequality is an important issue worldwide. We focus on India because research suggests that this issue is especially pronounced there, and the role that HRD could play in reducing its likelihood in the workplace is profound. We identify a number of social and cultural causes that cannot be separated from a historical context. Thus, we propose a decidedly sociocultural perspective in this article. Gender inequality exists in India because historically, in a paternalistic society, it has been socially and culturally acceptable to undervalue women's contributions to society and in turn the workplace. Human resource development could play a very significant role in leading such efforts to reduce gender inequality in Indian organizations. Human resource development could design and implement same-gender and eventually cross-gender mentoring programs to foster learning and career development. In India, where women make up only 3% of senior management positions (Ghosh, 2014), executive coaching efforts could be utilized from external sources such as third-party specialist mentoring organizations to assist senior organizational leaders in learning how best to lead the organization's efforts to embrace gender equity for everyone.

Need to promote evidence based HRD Practices

- ❖ Along several dimensions, there is greater gender inequality in poor countries than in rich ones.
- ❖ Three key elements of the development process increase women's participation in the labor force, which in turn increases human capital investment in girls and women's personal autonomy: growth of the services sector, technological advances in home production, and reduced risk and frequency of childbearing.
- ❖ In many poor countries, the desire for sons and constricted opportunities for women are exacerbated by cultural practices and norms.

- ❖ India, the Middle East, and North Africa stand out for their very low female employment and freedom of choice for women, which appear to be rooted in these societies' concern for women's "purity."
- ❖ The extremely male-skewed sex ratio at birth in India and China is rooted in cultural practices that create a strong desire to have at least one son, such as patrilocality, patrilineality, and religious rituals performed by sons.
- ❖ The quantity and quality dimensions of son preference—that is, the desire for sons and higher human capital investment in sons—have important differences.
- ❖ Today have need to keep in our mind through the thought of Buddha and thought of saints in our nation solve this problems or for to promote the equality in gender.

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Roots of Gender Inequality and their Expression in Society Today.

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Abstract:- Is the high degree of gender inequality in developing countries-in education, personal autonomy, and more-explained by underdevelopment itself? Or do the societies that are poor today hold certain cultural views that lead to gender inequality? This article discusses several mechanisms through which gender gaps narrow as countries grow. I argue that although much of the GDP/gender-inequality relationship can be explained by the process of development, society specific factors are also at play: Many countries that are poor today have cultural norms that exacerbate favoritism toward males. Norms such as patrilocality and concern for women's "purity" help explain the male-skewed sex ratio in India and China and low female employment in India. Finally, I lay out some policy approaches to address gender inequality.

Keywords:- Definition, causes, 7 forms of gender inequality. Gender discrimination cultural norms.

Introduction:- We proud Indians of 21st century rejoice in celebrations when a boy is born, and it is a girl, muted or no celebrations is the norm. Love for a male child is so much so that from the time immemorial we are killing our daughters at birth or before birth, an if, fortunately, she is not killed we find various ways to discriminate against her throughout her life. Though our religious beliefs make women a goddess but we fail to recognize her as a human being first; we worship goddesses but we exploit girls. We are a society of people with double-standards as far as our attitude towards women is concerned; our thoughts and preaching are different than our actions. Let's try to understand the phenomenon of gender inequality and search for some solutions.

Definition and Concept of Gender Inequality:- Gender inequality, in simple words, may be defined as discrimination against women based on their sex. Women are traditionally considered by the society as weaker sex. She has been accorded a subordinate position to men. She is exploited, degraded, violated and discriminated both in our homes and in outside world. This peculiar type of discrimination against women is prevalent everywhere in the world and more so in Indian society.

Cause and Types of Gender Inequality in India:- The root cause of gender inequality in Indian society lies in its patriarchy system. According to the famous

sociologists **Sylvia Walby**, patriarchy is "a system of social structure and practices in which men dominate, oppress and exploit women". Women's exploitation is an age old cultural phenomenon of Indian society. The system of patriarchy finds its validity and sanction in our religious beliefs, whether it is Hindu, Muslim or any other religion.

For instance, as per ancient Hindu law giver **Manu**: "Women are supposed to be in the custody of their father when they are children, they must be under the custody of their husband when married and under the custody of her son in old age or as widows. In no circumstances she should be allowed to assert herself independently".

The above described position of women as per Manu is still the case in present modern day social structure. Barring few exceptions here and there, women have no power to take independent decisions either inside their homes or in outside world.

Extreme poverty and lack of education are also some of the reasons for women's low status in society. Poverty and lack of education derives countless women to work in low paying domestic service, organized prostitution or as migrant laborers. Women are not only getting unequal pay for equal or more work but also they are being offered only low skill jobs for which lower wages are paid. This has become a major form of inequality on the basis of gender.

Educating girl child is still seen as a bad investment because she is bound to get married and leave her paternal home one day. Thus, without having good education women are found lacking in present day's demanding job skills; whereas, each year's High School and 10+2 standard results show that girls are always doing better than boys. This shows that parents are not spending much after 10+2 standard on girl child and that's why they lack in job market.

Not only in education, in case of family food habits, it is the male child who gets all the nutritious and choicest foods while the girl child gets whatever is left behind after the male members have taken their meals or the food which is low in both quality and nutrition. And this becomes a major health issue in her later years. One of the main reasons for the high incidences of difficult births and anemia in women is the poor quality of food which a girl

always gets either in her paternal home or in her in-laws as also is the excessive workload that they are made to bear from their early childhood.

So the inequality or discrimination against women is at various levels in the society, either in home or outside home.

Seven Forms of Gender Inequality:-

Women Works Longer than Men:- In most of the societies the male-stream is the main stream who argues that women have comparative advantage in household non-market production, like cooking and cleaning for the family that can be called emotional and personal caring work. Based on this thinking, household jobs are then asymmetrically distributed. Women are more valued in home. Men are specialised in market-based production. Thus, being the bread-earners, males enjoy both power and status.

It may be then concluded that women's activities serve primarily as inputs into the family's well-being. In addition, women of poor families are subject to dual burden of home-labour and market work for cash earnings.

Nearly 70 p.c. of food production is prepared by women. An average Indian woman spends at least 4 hours a day or 16 p.c. of their life time in the kitchen and 2-4 hours in a day for child-bearing and child rearing. These are all non-market household activities. In addition, market-based works are done by women to supplement family income.

Inequality in Employment and Earnings: Historically, men have greater participation in work outside home than women. But women (particularly of poor households) share unequally household duties in addition to economic production. Thus they work longer than males.

As far as earnings are concerned, women are discriminated against male workers not only in the informal sector but also in administrative or business and commerce, as well as professional jobs.

Ownership Inequality: A case of social inequality: Let us turn to another kind of inequality, called ownership inequality—a classic case of social inequality. In most of the societies, ownership over property and means of production rests mainly on male members. The law of inheritance provides such ownership rights on male child. Such denial coming out of hierarchical dualism within the family not only reduces the voice of women but also prevents them from participating in commercial, economic and social activities.

This kind of social deprivation means absence or lack of capability. Or because of 'capability deprivation', women are subject to various kinds of exploitation and un-freedoms. Social inequality distorts the process of development. Unfortunately, ownership inequality in any

country is not of recent origin. In her earlier life, a woman comes under the influence of her father, then husband as she enters a married life, and, finally, under sons ownership right over property is skilfully avoided. A Telegu proverb corroborates this understanding: **"Bringing up a daughter is like watering a plant in another's courtyard."**

Survival Inequality: Another crudest form of gender disparity is the unusually high mortality rates of women, though biologically, women live longer than men! Thus, more boys than girls are born everywhere leading to a 'deficit' of women and a 'surplus' of men. This diminishing trend of girl child clearly suggests that some girl children are never born nor have the opportunities or scope to survive longer.

Gender Bias in the Distribution of Education and Health: Health and education—the two major forms of human capital—are related to economic development. Human capital gets accumulated as a society advances in education. The contribution of human capital towards Japan's remarkable economic progress attracts our attention. Improvement in health capital also improves the return to investments in education, and vice versa. However, one finds a huge education and health gaps between developed and developing countries.

Gender Inequality in Freedom Expression: Let us talk about gender inequality beyond economic issues or factors. Women are not only subject to income or asset inequality but also in terms of freedom and power deprivation of women goes beyond one's imagination. They lack not only economic freedom at home because of absence of autonomy in household decisions, limited or complete absence of property ownership rights and the poor wages earned but also lack any freedom in airing opinions over education of children.

In some backward poor societies the right of women giving opinion is completely denied. Such un-freedoms, however, are not uncommon even among the educated elites who enjoy enormous power and authority in the male-dominated society.

Gender Inequality in Respect of Violence and Victimisation: Finally, anti-female bias starts before the girl child is born (consequent upon sex-specific abortions) and this attitude of the society a female member carries throughout her life.

It is because of the unequal sharing of income, property, household benefits (health and nutritional deprivation), women are subject to both physical and sexual violence—the opposite of freedom, and an extreme form of coercion. This is common for both poor and not too much uncommon in rich countries as well as among rich people. One in three women in the world is beaten or raped during her lifetimes. Dowry harassment is considered as an 'instrumental use' of violence. Dowry death is the most serious form of domestic violence. Wife

beating is not uncommon. Sexual violence is an obnoxious form of human rights violation. In addition, with the increase in poverty level, trafficking of women and children for sexual exploitation has become a high-profit-low-risk trade for those who organize it. There are many causes of such violence's but physical prowess of men, dynamics of power and injustice, low or absence of education of women seem to be the most cogent reasons for gender inequality and subordinate status of women globally.

All these empower women. Through women's empowerment, patriarchal dominance and male monopoly of violence and the exploitation of women can be broken. And, above all, women's education can only destroy the institution of 'house-wifisation' of women's labour through marriage and through work legislation.

Cultural Factors That Cause Gender Inequality: Cultural differences between the rich and the poor, but there are also several contributors to gender inequality that do derive from context-specific features. Lack of development still remains relevant even when cultural.

Patrilocality:- Many cultures practice patrilocality, in which a married couple lives near or with the husband's parents. When a woman gets married, she essentially ceases to be a member of her birth family and joins her husbands' family. Under this system, parents potentially reap more of the returns to investments in a son's health and education because he will remain a part of their family, whereas a daughter will physically and financially leave the household upon marriage.

Old-Age Support from Sons:- Closely linked to patrilocality is that sons traditionally provide old-age support for their parents in societies.

Here one again sees how culture and development interact. With the rollout of the pension program, the cultural norm that sons, not daughters, support parents did not change, but its implication for the desire to have a son and the skewed sex ration did change.

Dowry System:- Dowry is payment that a bride's parents make to the couple at the time of marriage. Evidence on the impacts of the dowry system on women's welfare is mostly anecdotal. This anecdotal evidence points to the dowry system causing pro-male bias. The prospect of paying dowry is often cited as a key factor in parents' desire to have sons rather than daughters in India.

Patrilineality:- In a patrilineal system, names and property pass to the next generation through maledescendants.

This system puts sons on a higher footing than daughters, and the specific feature of land inheritance is especially likely to have effects on gender gaps. Traditionally do not inherit their husbands' ancestral property, they rely on their sons as their conduit for

holding onto the family property and maintaining their standard of living in widowhood.

This consideration might be one reason that the desire to have sons is often not appreciably different between women and men.

How we Can Eliminate Gender Inequality:- The list of legislations as well as types of discriminations or inequalities may go on but the real change will only come when the mentality of men will change; when the male species of human beings would start treating women as equal and not subordinate or weaker to them. In fact not only men but women also need to change their mindset as through cultural conditioning they have also become part of the same exploitative system of patriarchy and are playing a supportive role in furthering men's agenda of dominating women.

Therefore, what is needed is the movement for women's empowerment where women can become economically independent and self-reliant; where they can fight their own fears and go out in the world fearless; where they can snatch their rights from the clutches of men and they don't have to ask for them; where women have good education, good career, ownership of property and above all where they have freedom of choice and also the freedom to make their own decisions without the bondages of age old saying of Menu.

Conclusion:- In this study of gender inequality, it was found that, India's social structure, social norms, caste system, tradition etc. have made women vulnerable for centuries. They have been subjected to discrimination, oppression and deprivation which leads to considerable violence against women in the form of rape, molestation, harassment, dowry death, bride burning etc. However the violence against the unborn female is the worst form of discrimination, which women are subjected to. Thus the female in the womb is as vulnerable as the women outside. The only difference is that those who would have given life to her i.e. her parents bent on taking her life. She is punished for a crime that she is not responsible for.... of not being a male.

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Gender Inequality in Political System - A Global Problem

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Abstract: Gender inequality is a problem not only across India but also all over the world, there is a power gap between men and women. Women have less access to parliamentary and executive power. They are less educated, have fewer good jobs and are less wealthy than men. Gender inequality can be found in the patriarchal structure of the cultural background of every ethnicity, nation or people. Also all religious communities, whether Jewish, Muslim, Hindu, traditional or Christian, give more power to men than to women. We think that gender inequality is not as much of a problem in our generation as it was in our parents' and grandparents' generations. This article aims to analyze gender inequality in the political system.

Key words : *Gender inequality, political system, women empowerment*

Introduction: Gender inequality leading to deprivation of power among women continues to be a political reality in India today. Women are perpetually excluded from decision-making at every step of the ladder, starting from the household to the top layer of policy making. Although the Constitution of India attempts to remove gender inequalities by interdicting discrimination based on sex and class, and enshrining fundamental rights for all citizens, women still have only *de jure* rather than *de facto* access to these rights.

There is no denying the fact that greater participation of women in the political process would be a pre-condition for their economic and social emancipation. However, even though a significantly large number of women vote in the country, yet only a few of them assume the reins of power..

Measuring Gender Inequality: To measure inequality the United Nations Development Programme (UNDP) developed two indicators: the Gender-related Development Index (GDI) and the Gender Empowerment Measure. The GDI measures (the same as the Human Development Index, HDI) life expectancy, knowledge and the quality of life. The indicators are (1) the life expectancy at birth; (2) the adult literacy rate and the combined gross enrolment ratio for primary, secondary and tertiary schools; and (3) the Gross Domestic Product (GDP) per capita in purchasing power parity (PPP).

Electoral Systems: Elections, generally to choose amongst political parties or candidates for a house of representatives, can be held in different systems. There are two main systems of representation: proportional and

majoritarian representation. From a gender perspective the proportional Generally women don't participate as much as men due to the aforementioned reasons. If they participate they use more non-conventional ways. They are more engaged in social movements and non-governmental organizations than in governments, parliaments or political parties. Generally the parliament should be a mirror of the society. All groups should be represented equally.

Data Analysis and Discussion : One instrument for the empowerment of women in the government is a quota system, since aside from the aforementioned cultural, economic and social and historical reasons, female participation also depends on the electoral system. One reason for the huge gender inequality is the lack of empowerment of women which is also reflected in women's representation in parliament. Women's representation in India parliament was only 4.9%, which is almost the lowest among its neighbors the only exceptions being Sri Lanka and Bhutan where the representation was only 4.9%. In contrast women's representation was 13% in Myanmar, 20% each in Bangladesh and Pakistan, 23.6% in China and 29.5% in Nepal.

To remedy the low participation of women electors, India in 1994 established quotas (reservations) vide the 73rd and 74th constitutional amendments to reserve 33 per cent of the seats in local governments for women. The Women's Reservation Bill (108th amendment) has also been introduced in the national Parliament to reserve 33 per cent of the Lok Sabha seats for women, but the bill is yet to be passed. It is believed that though increasing the number of women in national government may not guarantee an impact on governance, a critical mass of women in power can bring about transformation in leadership

The core idea of quotas is to increase the political participation of women or religious or ethnic or other minorities. Quotas are an instrument against under-representation and especially they are helpful to realise a critical minority instead of only a few token women in political life.

Conclusion : Equal participation of women and men in politics is an important condition for effective democracy and good governance. Apart from strengthening and enhancing the democratic system, the participation of more women in political decision-making has many positive effects on society that can help improve the lives

of women and men. Benefits include more equitable societies and inclusive governance, higher standards of living, positive development in education, health and infrastructure, and a decrease in political corruption.

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Discrimination And Empowerment Of Women's And Lgbt

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Abstract: Gender equality plays a role in the process of whole development

of the nation in various aspects such as social, political as well as economical. Present paper is reviewed from different perspectives. Some global stylized facts are also included. Women's roles are found to be in a process of global change. This change may stem from different origins, it might be in technology, it might be in scientific world or it might be in every sector. Accommodation with these changes possess challenges globally as the old hierarchical gender valuation still appears in disguises which may lead to gender discrimination. In this scenario society plays very important role. They do not accept the orthodox of ancient society, values & religion, fertility, feminism, cultural restriction & roles, education. exploitation of woman's monogamy versus polygamy..

Key words(Development, Gender Equality,)

Introduction: Mr. Jawaharlal Nehru said "You can tell the condition of the nation by looking at the status of women, "An indigenous society woman occupies a vital position at vulnerable places. The Vedas show the woman as mother, the creator and even as one who worshipped as a Devi or Goddess. But their glorification was rather mythical or the same time dominated by patriarchal society. Our society spaces on the basis of gender identities and therefore it became a very important phenomenon for the society.

Swami Vivekananda had said that "The country and that nation which doesn't respect women will never become great now and nor will ever in future". And to make India a great nation, society has to change rather it is responsibility of today's society. But from ancient time to till now, gender discrimination or gender inequality rooted in the indigenous society. Gender discrimination now denotes differentiation between people on ground such as gender, color, sexuality, disability or class. Gender discrimination refers to the differential treatment based on sex. Gender the meaning attached to different connotation refers to different culture. The root cause of gender inequality in Indian society lies in its patriarchal system. According to the 'Salvia Walby' patriarchal are a system of social structure and practices women, men dominates oppress and exploit women. Women's exploitation is an old phenomenon in Indian society the system of patriarchy finds its validity and sanction in our religious beliefs, whether it is HINDU, MUSLIM, or any other religion.

The unfortunate part of gender inequality in our society is that the women too, through continued socio cultural conditioning have accepted their subordinate position to men. They are also part and parcel of patriarchal system. Extreme poverty and lack of education are also some of the reason for women's low status in the society. It is also the reason for women to work in low paying domestic service organized prostitution or as migrant labors woman's are not getting unequal pay for equal work but offered low skill job for wages are paid. This has become a major form of inequality or discrimination against woman at various levels in society either in home or in outside home.

Social causes of Gender discrimination: The potential cause for gender inequality points towards social norms as a possible cause female gender discrimination in Indian society is not new phenomenon as the courtiers social and economical indicators improve there is an increasing demand for ending the discrimination against woman.

In India, where politics use religion as a tool to manipulate the masses. Women bear the brunt of the consequences of cultural attitudes and the impact of religion politics in their particular milieu religious structure have a negative impact on victims of several abuse too. The bodies of women from the dalit or outcast community are seen as "available" The women portrayed as characterless so they were exploited for sex. There is several customs in India where woman's were treated very badly, some evil practices are done in ancient period the practices was Sati, Devdasi, muradiect. There were some personal laws for women in Muslim religion and Hindu religion.

Women were so much dominated by the influence of priestly class.

Ancient vedic literature like smriti, specially manusmriti the position of woman's was mixed and contradictory. Manusmriti is asserts that "as a girl" she should obey protection of her father. As a young woman her husband and a widow her son.

Economic causes of gender discrimination : How might gender equality affect growth and development ? Typically women have globally less economic opportunities but at the same time due to need of their family they even accepted the way of earning money through the prostitution , due to big change in small scale industries sectors is captured by women's which leads to the feminization of economy in the small scale industries.

Indian definition of justice is to distribute equal resources to everyone. For the sake of establishment of gender justice.

We have Four "E"

1. Empowerment
2. Equity
3. Environmentalism
4. Ethics

There is no equal pay for women in some sectors. This is the main reason of gender discrimination, our economy can be affected with large changes because we have 97% economy as unorganized economy or informal economy. This economy captured by women only with the help of self help group i.e. (SHG). But discrimination is continued even here.

It is clear that the rising status of woman needs to be coupled with the changing roles and families responsibility of men for these to be genuine development.

Political causes of gender discrimination: The word political discrimination and political Empowerment has wide meaning. It is not only related to right to vote but also related to participation in it. Decision making political activism political consciousness following activities would be very helpful to developed their whole personality.

Women in India participate in voting run for public offices and political parties at lower levels more than men. Political activism and voting are the strongest areas of women in political participation. To increase the role of women in politics government include reservation criteria's in politics. The government of India directed state and local government to promote equality for the empowerment of women in rural area and backward area there is constitutional amendment act. 73 and 74 i.e. (**Panchayat Raj**) which gives more political rights representation for women in local bodies politics. International and local women's organization play an substantial role in increasing women's participation in politics such as IRF's women's.

Democracy Network (WDN) women's political education forum (WPEF) has been used to increase women political participation.

Empowerment of women and transgender: Empowerment itself elaborates that social rights, political rights, economical stability, judicial strength and all other rights should be also equal to women." We cannot all succeed if half of this are held back"-by Malala Yousufzai There is no denying the fact that women in India have made a considerable progress in almost seven decades of independence but they still have to struggle against many handicaps and social evils in the male dominated society.

Swami Vivekananda one of the greatest son of India said "There is no chance for the welfare of the world unless and until the condition of women is improved, It is not possible for a bird to fly on only one wing ". There for the Inclusion of women Empowerment as one of the prime goals in the eight millennium development goals underscores the relevance of this fact. India needs to transform its colossal women and LGBTs forced in to an effective human resources and this is only possible through there empowerment. Empowering women means emancipation of women from the vicious grips of social, economical, political, castes and gender based discrimination. It means granting women to freedom to make life choices. Women Empowerment does not mean 'deifying women' rather it means replacing patriarchy with parity of women is the promotion of gender equality. gender equality implies a society in which women's can enjoy their life globally and enjoy their opportunities. There is an effective legal structure which is supportive to women empowerment. Current scenario of women empowerment based on the ideas championed by our founding father for women (mother) empowerment many social political economical provision were incorporate in Indian constitution women in India now participated in areas such as education, sports, politics, medical, art and culture, service sector, science and technology but due to the deep rooted patriarchal mentality in the Indian society women are still victimized, humiliated tortured and exploited even after independence.

Policies and scheme of government: The government of India is running various welfare schemes and policies both at state and central levels for empowerment of women. Some of the important programmes including swadhar (1995), swayam siddha (2001) support to training and employment programme for women (STEP-2003) sabla scheme (2010) National mission for empowerment of India. All this programmes are focus on empowerment of women across various age groups.

Thus there has been no dearth of social, economical, political, legal and constitutional efforts made for the empowerment of women and LGBTs. In spite of that women in India continue to face atrocities such as dowry rape, honor killing, love jihad, acid attacks, human trafficking, etc. According to global poll conducted by Reuters. India is the fourth most dangerous country in the world for women.

Legal provision – Empowerment of women: Here is some international laws and IPC section for Empowerment of women under Human Rights

International Empowerment's of Women:

- a) Character UNO1945: The United Nation shall place no restriction on eligibility of men and women to participate in any capacity and under condition of equality in its principle and subsidiary organs.

- b) Universal Declaration of Human Rights 1948:i)All Human beings are born free and equal in dignity and rights
- c) Equality before law and equal protection of law
- d) Everyone has the right to the protection of his family, home or reputation.
- e) Right to marry and to found a family
- f) Right to work of choice equal pay for equal work and join trade union
- g) Right to have and standard of living adequate for health.
- h) Right to hold public office.
- i) Right to citizen.

Constitutional provisions for empowerment of women:

- a) Right to equality : Art 14 and 16
- b) Right to life and Liberty : art 21
- c) Protection against traffic in human beings (prostitution) and forced labor
- d) Uniform civil code for the citizen Art 44
- e) Fundamental Duties Art 51-A(e)

IPC; Indian Penal Code :Provisions

Rape : section 375, 376, 376A, 376B, 376c, 376d.

Dowry: death and their attempts : section 304B

Section 498-A IPC

Section 345 IPC

Section 509 IPC

Section 366 IPC

Procuration of minor girls : section 366 A

Importation of girls : section 366 B

Child marriage Act 1929

Conclusion: The primary objective of this research was to assess progress in India toward the twin goals of gender equality and Empowerment of women. Using data from National family Health survey, we can conclude that gender inequality is persistent in every domain examined. Women were disempowered both absolutely and relative to men. The progress towards gender equality and women's empowerment was very slow.

It is a harsh reality that women have been ill-treated in every society. India is no exception. The irony lies in fact that in our country where women are worshipped as shakti, the atrocities are committed against her house but she also faces ill-treatment and other atrocities within the 4 walls of her house. They are considered as an object of male sexual enjoyment and reproduction of children. They are real Dalits (down trodden) of then society. They are discriminated of their gender and secondly due to grinding poverty.

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Political Representation: Indian Family and Women

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This paper tries to address the depth of the concern of under representation of women in politics. Its scope is limited to Indian politics and Indian women. Also an attempt is made in exploring the relation between women, family and politics. The method of analysis is used in this paper and various scholarly articles, books and reports are used as references.

India being a democratic country, to make a voice to be heard at policy making level one has to at least raise his/her voice. But if we see women in Indian Politics; their voices are negligible. Women's representation in Indian politics is a major issue of concern not only to Indians but to the feminists, political analysts, academicians, activists and researchers working on women's issues in South Asia and all over the world. Not able to see them as a political being is also a major reason behind low confidence, inferiority complex and ultimately the identity crisis in women. They cannot see themselves as unified citizens who can connect with the surroundings of changing politico-economic scenario. This situation of women can be understood in the words of Pitkin that 'A man is represented if he feels he is, and not if he does not'¹. The reason behind poor representation of women not only lies in the policies and laws but also in the failure of analysis of core of Indian women's issues i.e. the institution of family.

A question may arise that in the discussion on politics why the word family repeatedly peeping out. The need of scrutiny of the institution of family and its relationship with the overall political performance of women becomes inevitable in Indian context because the family system in India has its powerhouse in the toils of women. Many researches are done on the work-life balance of women but the number of women who do not work outside their homes is also large. They are famously known as housewives. Again all these women are participants of the big canvas which is known as politics. And again their political participation is the matter of concern. It looks like a cycle, more precisely a vicious cycle. While focusing on a big canvas many a times the small facets are neglected in the same way the institution of family is being left out of scrutiny.

If we see Indian history, the institution of religion has totally succeeded in capturing the family system, so the impact of religion can be seen more on women all over the world, Indian women are not exception to this; they work as the carriers of religion and caste system. Carole Peterman in her book *The Sexual Contract* boldly asked this question that 'What is the significance of the

fact that only women become (house) wives?'² she says further that over the past three centuries, feminists have compared wives to slaves, servants and, the predominant comparison today, workers. Though this discussion is altogether out of the ambit of this research paper but its relevance is valid in this context that Women are compulsorily house-wives in India.

To strengthen women's situation as citizens their political participation is needed to be increased and it is possible only if the Political Institution is able to surpass into the family system. Increasing political literacy of Indian Women is a way to achieve these goals. 'Political literacy is a set of abilities considered necessary for citizens to participate in a society's government'³. Much of the work and research is needed to be done on surpassing democratic politics into the family system of India. This paper is a step in that way.

The day women will be carriers of 'Politics', they will definitely be aware about their rights and duties. They will no more intellectually and financially depend on their father, brothers or husband to enjoy the fruits of freedom. They will have their new identity as Political Indians, as Betty Friedan writes in her book *The Crisis in Women's Identity* that 'of all the passions open to man and woman, politics is the one that a woman can most easily embrace and move ahead in, creating a new pattern of politics, marriage and motherhood'⁴.

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Discrimination at working place

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What is Discrimination?

“Treating one or more members of a specified group unfairly as compared with other people. Discrimination may be illegal on the ground of sex, sexual orientation, race, religion, disability, or nationality.” The term *discriminate* appeared in the early 17th century in the English language. "Discrimination" derives from Latin, where the verb *discrimire* means "to separate, to distinguish, to make a distinction". Discriminatory traditions, policies, ideas, practices and laws exist in many countries and institutions in every part of the world, including in territories where discrimination is generally looked down upon.

What is sex or gender discrimination?

Sex or gender discrimination is treating individuals differently in their employment specifically because an individual is a woman or a man. If you have been rejected for employment, fired, or otherwise harmed in employment because of your sex or gender, then you may have suffered sex or gender discrimination.

Discrimination in working places can be in different form. According to a survey made by TEAMLEASE, 48% of Indian has faced same kind of discrimination or the other discrimination at workplace. Most of the biases are based on Gender (25%), Age (22%) and Cast and Religion (18%). Amongst the cities employees in Delhi, Pune and Chennai faced the highest rate of discrimination, while employees in Ahmadabad faced the lowest amount of discrimination. While certain type of discrimination are illegal in India like equal remuneration, sexual harassment, discrimination due to pregnancy and disability.

Legal Protections: The Constitution of India has several provisions which grant certain fundamental rights to its citizen, which includes right to equality.

Article 14 guarantees Equality before Law.

Article 15 prohibits state from discrimination on the grounds of religion, race, caste, sex and place of birth.

Article 16 empowers the state to make reservations with respect to appointment for posts in favour of backward classes of citizens if in the opinion of state such classes are under-privileged.

However, these protections can only be opted when the discrimination has been made by the State or any Governmental bodies, including Government offices of both Central and State Governments. In case of discrimination on any of the grounds mentioned in Article 15, i.e, religion, race, caste, sex and place of birth by the Government through its policies, or regulations, or otherwise, including recruitment, promotions, transfers, demotions and removals, the affected person can file a writ before the concerned High Court of the State or the Supreme Court.

The Constitution further lays down certain fundamental duties, which though cannot be challenged before a Court of law; the duties should ideally be implemented by the Government. **Article 39** in part IV of the constitution urges state to ensure that citizens ,men and women equally have the right to an adequate means of livelihood, right to shelter ,food, education and work.

Below is a list of federal laws that prohibit discrimination based on gender in a number of settings.

- **Civil Rights Act of 1964: Title VII (Equal Employment Opportunities)** the Civil Rights Act of 1964 protects individuals against discrimination in many different areas. Title VII prohibits employee discrimination or harassment based on sex, race, color, religion, and national origin (including limited English proficiency).
- **The Equal Credit Opportunity Act (ECOA)** ECOA guarantees an equal opportunity to obtain credit and prohibits creditors from discriminating against credit applicants on the basis of sex, familial status, race, color, religion, national origin, age, or because an applicant receives income from a public assistance program.
- **Fair Housing Act (FHA)** The FHA prohibits discrimination in the sale, rental, and financing of housing based on sex, familial status, race, color, national origin, religion, and disability.
- **Equal Pay Act of 1963 (EPA)** The EPA requires that employers pay all employees equally for equal work, regardless of whether the employees are male or female.
- **Family and Medical Leave Act (FMLA)** The FMLA gives employees the right to take time off

from work in order to care for a newborn (or recently adopted) child, or to look after an ill family member.

- **Pregnancy Discrimination Act** The Pregnancy Discrimination Act prohibits employment discrimination against female workers who are (or intend to become) pregnant - including discrimination in hiring, failure to promote, and wrongful termination.
- **Title IX of the Education Amendments of 1972** Title IX prohibits sex discrimination in education programs that receive federal funds, to increase educational and athletic opportunities for females in schools and colleges nationwide.
- **U.S. Code Title 42, Chapter 21 - Civil Rights** Title 42, Chapter 21 of the U.S. Code prohibits discrimination against persons based on gender, age, disability, race, national origin, and religion (among other things) in a number of settings including: education, employment, access to businesses and buildings, federal services, and more. Chapter 21 is where a number of federal acts related to civil rights have been codified including: the Civil Rights Act of 1866, Civil Rights Act of 1964, and the Civil Rights of Institutionalized Persons Act.

Conclusion: If we considering gender equality in all fields it is necessary to create work environment that discourage discrimination and encourage employees to treat each other with respect. There are many benefits to employers for creating a work environment free of discrimination and harassment such as a harmonious work environment, increased productivity, reduced absenteeism, decreased turnover, an environment of trust, collaboration and cooperation between employees and increased employee and customer/client satisfaction.



Gender Inequality in the financial field

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The Wall Street Journal came up with the term “the glass ceiling” to describe the barriers that women face in efforts to get promoted to top tier positions within their corporations. Despite their qualifications (women constitute 58% of all university graduates), women make up less than 8% of the top corporate-level positions. Although many firms employ diversity programs aimed at reaching greater number of women in the field, women are still not reaching the top levels within their companies at the same rates as men. Many major investment banks in particular try to hire women whenever possible (refer to tokenism section). Recruiters, however, still inherently use statistical generalization: the stereotypical woman is more likely to leave her position sooner than a man due to family-related reasons means that women inherently face greater challenges to promotion when the opportunity arise.

The corporate culture: Financial rewards often play a huge role in people's decisions to enter and stay in corporate firms, but their experiences there often explain why they left. The "up-or-out" system prevalent in many consulting firms can help to explain the male-dominated hierarchy; for women who require maternity leave their roles cannot be sustained in such an environment. While numerous firms support formal internal diversity initiatives, women are often also excluded from the informal networks that men partake in outside of the office, activities that revolve around a "jock-talk" atmosphere which bonds the men and helps create connections that are important when promotions become available. Moreover, many Wall Street corporations are deeply rooted in their beliefs concerning gender norms and are said to cultivate machismo. In general, employees of professional firms tended toward homophile preferences, where they were drawn to coworkers similar to themselves. Thus, on Wall Street, just being a white, male junior colleague may to give you an advantage in promotional opportunities. At the same time, these practices also isolated those in the minority who felt a lack of support from their peers and superiors.[^] In efforts to combat such prevailing culture, Wall Street firms have implemented equal opportunity guidelines, followed class action suits, placed diversity initiatives, and created grievance procedures,

Access: barriers and advantages: A preference for coworkers of similar features to oneself meant that managers often specifically selected individuals to share accounts and deals with; many times, this meant disadvantaging women and minorities for account

allocations, performance evaluations and relative compensation. Connections made through informal networks often advantaged those individuals with better access to clients, accounts, and deals. Often, women are driven to switch fields within the business sector, for example from corporate finance to equity research, from heavily male-dominated to those that are more gender neutral. Such trade may result in substantial pay cuts, as the median earning in the new sector can be much lower than the median income in the old sector. Moreover, mentorship can play an important role in one's experiences at a workplace. Many firms have formal mentorship programs to guide promising new junior employees. In cases where the mentorship starts, informally (the senior partner does so without company dictation to do so) some junior employees will inherently have the advantage over their peers. This can often end disastrously for workers who are outside of the informal networks that can start such ties. It should be noted, however, that, on Wall Street specifically, there were many male senior executives who were committed to encouraging success from women junior executives, with 65% of women who had mentors noting their mentors were male.



राजनीति में महिलाओं की स्थिति एक परिदृश्यता

डॉ. विभा देशपांडे

राज्यशास्त्र विभाग प्रमुख,
कला व विज्ञान महाविद्यालय, कुन्हा

भारतीय व्यवस्था के इतिहास में स्त्रियों की स्थिति एक लंबे समय से विवाद का विषय रही है, अनेक पश्चिमी विद्वानों ने यहाँ तक मान लिया गया कि, "नारी में कुछ ऐसे जन्मजात दोष (कमियों) हैं, जिनके कारण वह पुरुषों के साथ समानता का दावा नहीं कर सकती" हमारे मौलिक सामाजिक व्यवस्था में स्त्रियों को सम्पत्ती ज्ञान, और शक्ति का प्रतीक माना गया है जिसकी अभिव्यक्ति के रूप में लक्ष्मी, सरस्वती, और दुर्गा की, पूजा की जाती है। स्त्री को पुरुष की अर्धांगिनी के रूप में स्थान दिया गया है। जिसके बिना किसी भी कर्तव्य की पूर्ति नहीं की जा सकती। हमारा यह दुर्भाग्य है कि वैदिक और उत्तर वैदिक काल के पश्चात हमारे समाज की, मौलिक व्यवस्थायें रूढ़ियों के रूप में परिवर्तित होने लगी जिसके फलस्वरूप स्त्रियों में लज्जा, ममता और स्नेह के गुणों को उसकी दुर्बलता समझकर पुरुषों ने उसका मनमाना शोषण करना आरंभ कर दिया। इन परिस्थितियों का परिणाम यह हुआ कि, मध्यकाल में हिन्दु समाज में स्त्रियों की स्थिति एक दासी से अच्छी नहीं रह गई। समय व समाज परिवर्तनशील है और हमारे समाज के एक बहुत बड़े भाग ने स्त्रियों की दशा सुधारने के लिये व्यापक प्रयत्न किये।

वैदिक साहित्य के अध्ययन से पता चलता है। कि, उस युग में नारी का बड़ा आदर था। गृहस्थी में ही नारी की प्रधानता न थी, बल्कि स्त्री (पत्नी) के बिना कोई धार्मिक कृत्य अनुष्ठान सम्पन्न नहीं हो सकता था। ऋग्वेद काल के प्रथमार्ध में स्त्रियाँ युद्ध जीतकर या छीना झपटी से प्राप्त नहीं की जा सकती थी। कन्या का पिता उपयुक्त वर खोजकर सप्तपदी विधी से उसका विवाह संस्कार कराता था। ससुराल में "बड़े-बुढ़े पुत्रवधु को आदर पूर्वक आशीर्वाद देते थे, श्वसुर गृह की साम्राज्ञी बनो, अधिकार से रहो, अधिकार से बोलो, कल्याणी सिद्ध होओ। इस प्रकार से गृहस्थ धर्म की प्रतिष्ठा नारी पर ही निर्भर थी। महिलाओं की सामाजिक स्थिति के मामले में वैदिक युग को स्वर्ण कला" की सजा दी जाती है।

आगे स्त्रियों की दशा दिन पे दिन गिरती ही गई और वो चार दिवारी के भीतर दब गई इन अत्याचारों का परंपराओं का कुछ स्त्रियों ने विरोध भी किया लेकिन उनकी संख्या बहुत ही कम थी। इसी समय हिन्दु समाज में "संस्कार व्यवस्था" अस्तित्व में आयी, जिसमें महिलाओं को दुय्यम दर्जे का नागरिक माना जाता था। तब महिलाओं को विवाह के अतिरिक्त अन्य किसी भी धार्मिक संस्कार में वेद - मंत्रों का उच्चारण करने की मनाही थी। इस समय कन्याओं से अपना वर स्वयं चुनने की आजादी भी छिन ली गयी थी।

मुगल काल में महिलाओं की स्थिति और भी दयनी हो गई थी। बाल-विवाह बहुत अधिक बढ़ गये, विधवा-विवाह की अनुमति

किसी को नहीं थी। सती-प्रथा और पर्दा प्रथा अपने चरम पर थी और महिला शिक्षा लगभग समाप्त हो चुकी थी।

१९ वी शताब्दी में जहाँ एक ओर हम समाज में महिलाओं की शोचनीय स्थितियों को परकाष्ठा पर पहुँचता हुआ देखते हैं वहीं दुसरी ओर भारतीय समाज में सुधार आंदोलनों द्वारा इस स्थिति में सुधार करते हुये भी दिखाई देता है। अनेक समाज सुधारकों ने इसके लिये प्रयत्न किये। २० वी सदी के आरंभ में शिक्षा की उन्नती के साथ-साथ स्त्रियों की दशा में सुधार हुआ है। महात्मा फुले ने भी स्त्री सुधार के लिये अनेक कार्य किये। सर्व प्रथम लडकियों की शाला स्थापित करने वाले वे पहले भारतीय थे।

महिलाओं की सामाजिक व राजनीतिक स्थिति में मध्यकाल से शुरू हुआ क्षरण (हास) आज भी जारी है, कुछेक नामों को छोड़कर विश्व सहित भारत का राजनीतिक पटल भी लगभग महिला विहिन ही है। कुछेक नामों को छोड़कर आज के राजनीतिक प्रधान समाज में किसी भी वर्ग का राजनैतिक प्रतिनिधित्व बहुत मायने रखता है। लेकिन दुर्भाग्य से भारतीय राजनीति में महिलाओं का प्रतिनिधित्व बहुत कम है, लगभग नगण्य ही है। राजनीति में महिलाओं की, समान भगीदारी के सवालपर सन १९९७ में एक अंतर संसदीय सम्मेलन दिल्ली में आयोजित किया गया था जिसमें ७७ देशों की महिला प्रतिनिधियों ने भाग लिया था। सम्मेलन में इस तथ्य को विशेष रूप से रेखांकित किया गया कि विश्व भर में महिलाओं का राजनीति में प्रतिनिधित्व बहुत कम है, इसे तत्काल बढ़ाये जाने की आवश्यकता है। एक अनुमान के मुताबिक समुचे विश्व में महिलाओं की संख्या लगभग पचास प्रतिशत है। लेकिन व्यवस्थापिकाओं में इन 'आधी दुनिया' का प्रतिनिधित्व औसतन लगभग ११.७ प्रतिशत ही है। जो एक खतरनाक संकेत है। संसद में महिलाओं की संख्या के आधारपर भारत का स्थान विश्व भर में ६५ वा है। एशिया में भी भारत का स्थान इस मामले में ग्यारवा है। व्यवस्थापिका में महिलाओं की संख्या के मामले में एशिया में सर्वोच्च स्थान पर चीन है। लेकिन वहाँ भी केवल २१ प्रतिशत महिलाएं ही महत्वपूर्ण राजनीतिक पदोपर हैं। अर्थात एक चौथाई से भी कम विश्व संदर्भ में देखे तो महिलाओं का सबसे अधिक प्रतिशत स्वीडन में है। वहाँ के कुल ३४९ सांसदों में से १४१ महिलाएं हैं। अर्थात वहाँ की राजनीति में महिलाओं का प्रतिनिधित्व लगभग ४०.४ प्रतिशत है। इस मामले में सबसे नीचे मोरक्को है, जहाँ राजनीति में महिलाओं का प्रतिनिधित्व मात्र ०.६ प्रतिशत है।

इंग्लैंड, अमेरिका, फ्रांस और रूस जैसे अति आधुनिक व विकसित देशों में भी महिला राजनीतिज्ञों की स्थिति कोई बहुत अच्छी

नहीं है। अमेरिका में ११.७ प्रतिशत, इंग्लैंड में ९.४ प्रतिशत, फ्रान्स में ६.४ प्रतिशत और रूस में केवल १०.२ प्रतिशत महिलाएं ही राजनीतिक पदों पर हैं। या व्यवस्थापिकाओं में हैं। इस मामले में केवल स्वीडन (४०.४ प्रतिशत) नार्वे (३९.४ प्रतिशत), डेनमार्क (३३ प्रतिशत), ऑस्ट्रिया (२६.८ प्रतिशत), जर्मनी (२६.२ प्रतिशत) और दक्षिण अफ्रिका (२५ प्रतिशत) की स्थिति ही संतोषजनक कही जा सकती है।

समूची दुनिया में महिला आंदोलनों का शोर है। उन्हें विभिन्न प्रकार के अधिकार दिए जाने की बात जोर शोर से की जाती है। विश्व स्तर पर हम महिला सशक्तीकरण वर्ष मनाते हैं। लेकिन महिलाओं की राजनीति स्थिति जैसी की वैसी ही है। और महिलाओं की राजनीति में भागीदारी इस विषय पर काफी जोर शोर से चर्चा व तरह तरह के प्रस्ताव रखे जाते हैं। लेकिन नतीजा फिर वही 'ढाक के तीन पान' ये प्रश्न अंतरराष्ट्रीय मंचों पर लगातार उठाया जाता है।

भारत की स्थिति भी इस मामले में समूची दुनिया से कुछ अलग नहीं है। यहाँ भी खुब महिला सम्मेलन होते हैं। महिला सशक्तीकरण वर्ष मनाए जाते हैं। लेकिन महिलाओं का जैसा राजनीतिक क्षेत्र में पदार्पण होना चाहिये वो संख्या कम ही है। महिलाओं की भागीदारी राजनीति में पुरुषों की तुलना में कम ही है। आज भारत में महिलाएं जीवन के सभी क्षेत्रों में सफलता के झंडे फहरा रही हैं। बात चाहे हम व्यापार और वाणिज्य की, करे या फिर वायुरोना की, शिक्षा की करे या आनुसंधान की, सभी क्षेत्रों में महिलाएं आगे आ रही हैं और सफल भी हो रही हैं लेकिन राजनीति में कदम रखने वाली महिलाओं की संख्या तो आज भी कम ही है।

आंकड़े भी बताते हैं और वास्तविकता भी यही है कि आज पहले के मुकाबले राजनीति में काफी संख्या में महिलाएं आ रही हैं और सौभाग्य से वे सफल भी हो रही हैं। महिलाओं की राजनीतिक उपलब्धियां उल्लेखनीय हैं। रेखांकित करने योग्य हैं। और इसके बावजूद कि उनकी राजनीतिक डगर काफी कठीन है पथरीली है।

यु तो राजनीति का क्षेत्र प्राकृतिक रूप से काफी कठीन होता है मेहनत करनी पड़ती है लेकिन महिलाओं के लिए तो ये राह और भी अधिक कठीन है। राजनीति में आपनी जगह बनाने की, महत्वाकांक्षा रखने वाली महिलाओं के सामने कई ऐसी समस्याएँ भी होती हैं जिनका सामना उन्हें सिर्फ इसलिए करना होता है क्योंकि वे महिला हैं।

महिलाओं को राजनीति में सफलता प्राप्त करने हेतु काफी समस्याओं का सामना करना पड़ता है उनमें से कुछ समस्याएँ एवं उनका निराकरण इस प्रकार से है।

१. इस क्षेत्र में महिलाओं के लिए सबसे बड़ी रूकावट है, उनमें राजनीतिक सोच, राजनीतिक, विचारधारा और राजनीतिक जागरूकता की कमी होना। अतः इस हेतु उसे शिक्षित करना आवश्यक है। हमारे देश में छः से सोलह वर्ष की आयु वर्ग की ४० प्रतिशत से अधिक बालिकाएँ ऐसी होती हैं जिन्हें विद्यालय जाने का कभी मौका ही नहीं मिलता जब परंपरागत शिक्षा की

ये हालत है तो उनसे राजनीतिक शिक्षा की उम्मीद करना भी बेमानी है।

२. चुनाव में धन और बाहुबल का अत्यधिक महत्व है। आज चुनाव जीतना व्यवहारतः एक व्यावसायिक उद्यम है जिसमें चुनाव कोष के रूप में पुंजी निवेश की और कर्मचारियों के एक विशिष्ट संगठन की आवश्यकता पड़ती है। महिलाएं आर्थिक रूप से कम ही आत्मनिर्भर हैं इसलिए चुनावों के लिए पैसे का इंतजाम करना उनके लिए मुश्किल हो जाता है जिस कारण चुनावी दौड़ में वे पीछे छूट जाती हैं।
३. विधायकों का मंत्रियों का व्यवहार भी कुछ हद तक महिलाओं को राजनीति में आने से रोकता है। उन्हें हतोत्साहित करता है। ऐसे विपरित माहौल में महिलाएं राजनीति में आने से डरती हैं। और कुछ महिलाएं हिम्मत करके आगे आती भी हैं तो वे आज के अपराधी राजनीतिक माहौल से सामाजिक स्थिति नहीं कर पाती हैं। और धीरे धीरे राजनीतिक धारा से बाहर हो जाती हैं।
४. कुछ गिनी चुनी महिलाएं कुछ बड़े राजनेताओं की सहायता में यदि आगे आई भी हैं, तो उसे महिला सशक्तीकरण नहीं कहा जा सकता। हर सशक्त महिला को चाहिए कि वह, अपने जैसी अन्य महिलाओं को स्थानपूर्ति के लिए तैयार रखे। महिला ही महिला का विरोध न करे।
५. सरकार महिलाओं की सुरक्षा की पमर्ण ग्यारंटी महिलाओं के खिलाफ दिन प्रतिदिन के बढ़ने वाले अपराधों के प्रति कठोर रुख अपनाए। इस दुषित वातावरण के लिए दोषी व्यक्तियों को कठोर दण्ड दे, जिससे वे असुरक्षा की भावना से निश्चित होकर राजनीति में अपना योगदान दे सकें।
६. महिलाओं में राजनीतिक जागरूकता प्रसारित करने का प्रयास किया जाये।
७. महिलाओं की राजनीतिक क्रियाशीलता को प्रोत्साहन देने के लिए समस्त राजनीतिक दलों का भी दायित्व है। की वे स्वच्छ दृष्टिकोण अपनाकर चुनाव लड़ने के लिए महिलाओं को प्रोत्साहित करें।

संदर्भ ग्रंथ :

१. भारतीय राजकारणातील स्त्रिया - डॉ. मोहिनी कडू प्रकाशक सचिन उपाध्याय विजय प्राकशन, हनुमान गल्ली सीताबर्डी, नागपूर
२. महिला सुरक्षा एवं समाज - एन. यु. राऊत, सत्यम प्रकाशन, जयपूर
३. समाज राजनीति और महिलाएं दशा और दिशा - स्वप्निल सारस्वत, डॉ. निशांत सिंह, राधा पब्लिकेशन्स, नई दिल्ली
४. विशिष्ट बी. के. (संपादक) - इनसाईकलोपीडिया ऑफ वुमन इन्डिया, पृ. ४९
५. भारत वर्ष का सामाजिक इतिहास - डॉ. विमलचन्द्र पांडेय हिन्दुस्थानी एकेडमी, इलाहाबाद १९६०, पृ. ३२-३९



शिक्षणातील लैंगिक असमानता

प्रा. डॉ. संजय शेजव

प्राचार्य

स्व. संजय टोम्पे व स्व. समीर देशमुख शिक्षण महाविद्यालय, चांदूर बाजार

मो. नं. ९०४९७०३९१८

प्रस्तावना :- भारतासारख्या लोकशाहीप्रधान देशात ग्रामीण व शहरी भागात आजही लैंगिक विषमता आपणास प्रकर्षाने जाणवते. कायद्याने स्त्री-पुरुष समानता असूनही स्त्री ही समानतेसाठी आजही लढा देत आहे. लैंगिक विषमता ही भारतीय समाजाच्या मनात खोलवर रुजल्यामुळे सामाजिक, आर्थिक, राजकीय तसेच कौटुंबिक किंवा वैयक्तिक जीवनावर देखील याचा परिणाम झालेला दिसून येतो. त्यामुळे विकसनशील देशात अनेक आव्हानात्मक समस्या उभ्या राहतात. अशा आव्हानात्मक समस्यांना वाचा फोडण्याचे कार्य शिक्षणाच्या माध्यमातूनच उत्तम प्रकारे होवू शकते. म्हणून ज्या माध्यमातून शिक्षण दिल्या जाते ते शाळा व समाज याची भूमिका अत्यंत महत्त्वपूर्ण असते.

शिक्षणाची व्याख्या:- “प्रत्येक माणसाच्या मनात अद्यावत व वैश्विक विश्वासाहता असलेल्या कल्पना बाहेर काढणे म्हणजे शिक्षण होय.” - सॉक्रेटिस

“जात, लिंग वर्ग आणि आर्थिक दर्जा लक्षात न घेता मानवी व्यक्तीच्या क्षमतांना मुक्त करणे व त्यांचा विकास करणे म्हणजे शिक्षण होय.” - जॉन ड्युई

सह शिक्षणाची व्याख्या:- “एकाच अभ्यासक्रमासाठी एकाचवेळी, एकाच ठिकाणी, एकाच शाखेत, एकाच पध्दतीने मुले व मुली शिक्षण घेतात ते सहशिक्षण होय.” - एनसाईक्लोपिडीया

“एकाच संस्थेत मुले व मुलींविषयाची समानता घट्ट पाय रोवते असे सहशिक्षणातून सुचित होते.” - माध्यमिक शिक्षण आयोग.

सामान्यतः लिंग या सज्ञांसाठी gender व sex हे इंग्रजी शब्द पर्यायी शब्द म्हणून वापरली जातात. सामाजिक मानसशास्त्रज्ञांनी या दोन्ही शब्दांमध्ये भेद केलेला आहे. त्यांनी gender साठी लिंगभाव sex साठी लिंगजाती या संज्ञेचा वापर केलेला आहे.

लिंगभाव (gender) १४ व्या शतकापासून व्याकरणविषयक दृष्ट्या स्त्रीवाचक अथवा पुरुषवाचक, किंवा नपुंसकवाचक नामे दर्शविण्यासाठी लिंगभाव शब्दाचा वापर केला गेला. लिंगभाव, लिंगजाती हे दोन्ही शब्द पुरुषवाचक वा स्त्रीवाचक शब्द ओळखण्याच्या दृष्टीने उपयोगात आणले गेले यात थोडा फरक होता.

लिंगजाती (sex) हा शब्द जैविक भेद दर्शविण्यासाठी तर लिंगभाव (gender) सांस्कृतिक, सामाजिक भेदाच्या संदर्भात वापरला गेला.

ज्युडिथ लॉबर् (१९९४) यांच्या मते, संस्कृतीच्या मार्गाने सामाजिक जीवनाचे संघटन करण्यासाठी मानवाने निर्माण केलेली संस्था म्हणजे लिंगभाव होय.

Gender is institution created by human to organise their social life through the way of culture existed.

लिंगजात हा गुणविशेष निसर्गदत्त आहे म्हणून जैवकीय दृष्टीने स्त्री व पुरुष समान आहेत असे म्हटले जाते. परंतु वास्तवात स्त्रियाबाबत भेदभाव केले जातात. संधी, हक्क याबाबत स्त्री पुरुषांमध्ये अद्यापदेखील असमानता आढळून येते. कारण लिंगभाव हा मानवनिर्मित आहे.

लिंगभाव आणि लैंगिकता :- सामाजिक ओळखीचा महत्त्वाचा प्रकार म्हणजे लिंगभाव होय. अभिनंदन ! तुम्हाला मुलगा झालाय, मुलगी झालीय किंवा आजी आजोबांना सुध्दा तुम्हाला नातू झालाय ! नातू झालीय, अशा वाक्यानेच नवजात शिशूच्या जीवनाची सुरुवात होत असते या वाक्यातून लिंगजातीचा थेट बोध होतो. लिंग जाणीव ही व्यक्तीच्या दृष्टिकोनातून जेवढी महत्त्वाची असते तेवढीच सामाजिक दृष्टिकोनातूनही महत्त्वाची असते.

लैंगिकता (sexuality) म्हणजे लैंगिक ओळख, आकर्षण आणि अनुभव जे लिंग जाती वा लिंग भावासारख्या मांडणीत असतील वा नसतील. लिंगभाव आणि लिंगजातीची मांडणी नेहमी सरळ नसते.

Secuality is a central aspect of being human thought, life in compasses. - WHO

१९९५ च्या मानव विकास अहवालात लिंगाधारित विकास निर्देशांकाची संकल्पना सर्वप्रथम मांडण्यात आली. स्त्री पुरुष असमानतेच्या मापनासाठी लिंगाधारित विकास निर्देशांकाचा (GDI) चा उपयोग केला जातो या निर्देशांकाचे मापन करण्याकरीता, मानव विकास निर्देशांकाचे मापन करण्यासाठी जास्तीत जास्त घटकाचा विचार केला जातो. ते म्हणजे १) आयुमर्यादा २) ज्ञान अथवा शैक्षणिक प्राप्ती ३) उत्पन्न ४) राहणीमानाचा दर्जा यावरून देशातील स्त्री पुरुष असमानता किती आहे हे निश्चित केले जाते.

- जगामध्ये कोणत्याही देशात किंवा समाजात स्त्री पुरुषांना समान रितीने वागणुक दिली जात नाही. कारण प्रत्येक देशातील GDI चे मूल्य MDI च्या मूल्यापेक्षा कमी असल्याचे दिसून येते.
- लिंगाधिष्ठित असमानता (Gender inequality) हा मुख्यत्वे दारिद्र्याशी संबंधित आहे. जगातील गरीब लोकसंख्येमध्ये ७०% महिला आहेत.
- ज्या देशामध्ये GDI च्या जागतिक क्रमवारीमध्ये HDI च्या तुलनेत वरचे क्रमांक आहेत त्या देशाची औद्योगिक प्रगती इगल्याचे दिसून येते. उदा. स्वीडन व नार्वे.

समाजाच्या संरचनात्मक दृष्टीने पितृसत्ताक व्यवस्था हे स्त्री पुरुष असमानता निर्माण होण्याचे एक प्रमुख कारण आहे. भारतीय समाज व्यवस्थेत सुशिक्षित कर्तबगार महिलांना देखील पुरुषांच्या बरोबरीचा सम्मान दिला जात नाही. सनदी महिला अधिकाऱ्यांचा देखील कौटुंबिक छळ केला जातो. कर्तृत्वान महिलांना तर अधिकच यातना दिल्या जातात. महिला घरात व घराबाहेर ही सुरक्षित व निर्भयपणे वावरू शकत नाहीत. त्या अन्याय अत्याचाराचे नेहमीच भक्ष्य बनतात. भारतीय समाज गेल्या पाच सहा दशकात सुधारला आणि आर्थिकदृष्ट्या संपन्न झाला असला तरी भारतीय स्त्रियांना अजूनही औदार्यपूर्ण वागणुक दिली जात नाही.

शिक्षणाच्या दालनातून उत्तुंग भरारी घेणाऱ्या व ऐतिहासिक कार्यांचा ठसा उमटविणाऱ्या अनेक स्त्रिया अलिकडच्या काळात नावलौकिकात आल्या आहेत. यातून स्त्री ही दोन घरांचे कळस उज्वल करणारी, बौद्धिक, मानसिकदृष्ट्या मुलापेक्षा कुठेही उणीव न पडणारी मुलगी असते.

मुलीच्या शिक्षणाबद्दलचा समाजाचा दृष्टिकोन :- स्त्रियांचे स्थान घरातच असे मानणाऱ्या पारंपारिक समाजाने मुलींना औपचारिक शिक्षणापासून दूर ठेवले. मुलींनी फक्त जीवनोपयोगी शिक्षण घ्यायचे ते त्यांना वडीलधाऱ्या स्त्रियांकडून मिळत होते. भारतीय समाजात मुलींच्या शिक्षणाबाबतचा दृष्टिकोन उदास होता. मुलींनी शाळेत जावून लेखन, वाचन, शिकावे याला मान्यता नव्हती. त्यातही घरातील कामे वडीलधाऱ्यांकडून शिकवित एवढीच त्यांच्या शिक्षणाची मर्यादा होती. त्यामुळेच समाजातील ज्ञानसंपदेशी त्यांचा परिचय होवू शकला नाही.

मुलींच्या शिक्षणाबाबतचे भारताच्या विविधतेप्रमाणे विभिन्न दृष्टिकोन आढळतात. एका बाजूला मुली शिकून आकाशाला गवसणी घालतात तर दुसऱ्या बाजूला काही मुलींना प्राथमिक शिक्षण घेणे कठीण होते. शिक्षणाने मुलीकडे पाहण्याचा दृष्टिकोन बदलला पाहिजे असे झाले तर समाजात मुलीच्या शिक्षणाबद्दलचा दृष्टिकोन उदात्त बनण्यास कोणतीही अडचण राहणार नाही.

लैंगिक असमानता :- लिंगाधिष्ठित असमानतेची समस्या भारतीय समाजात आहे आणि अन्य समाजामध्ये नाही असा समज करून घेणे चुकीचे ठरते. अमेरिकन समाजाचे अध्ययन करणारे अभ्यासक नमुद करतात की, तेथे अध्यक्षपदाच्या निवडणुकीत स्त्री उमेदवार

असल्यास असंख्य पुरुष मतदार मतदान करण्याच्या प्रक्रियेत सहभागी होणार नाहीत. १५० वर्षांच्या प्रदीर्घ कालखंडात अमेरिकन अध्यक्षपदातील एकाही स्त्रीला राजकीय पक्षात उमेदवार म्हणून पाठींबा दिलेला नाही. पुरुष डॉक्टरांच्या तुलनेत महिला डॉक्टरांची संख्या रशियामध्ये अधिक आहे असे असूनही अमेरिका अथवा अन्य प्रगत देशामध्ये पुरुष डॉक्टराएवढा मानसन्मान व प्रतिष्ठा महिला डॉक्टरांना मिळत नाही असे संशोधक डॉ. रॉय एश्लेमनने आपल्या ग्रंथात नमूद केले आहे; म्हणून लिंगाधिष्ठित असमानतेची समस्या ही समाज संस्थेतून निर्माण झालेली समस्या आहे.

मागारेट मीड यांच्या मते :- लैंगिक असमानता ही जैविक असून सांस्कृतिक सामाजिकीकरणाची निष्पत्ती असते. स्त्री पुरुषाची समाजिकीकरणाची प्रक्रिया भिन्न पातळीवर चालते. त्यातून दृष्टिकोन, वर्तन, आक्रमकता अशा गुणांमध्ये असमानता आढळते.

लैंगिक असमानतेची वैशिष्ट्ये :-

(१) भिन्न पोशाख, (२) दुय्यम दर्जा (३) भावना प्रधानता (४) शिक्षणावर मर्यादा (५) पारंपारिक भूमिका (६) राजकीय महत्वापासून वंचित (७) हेटाळणीची भावना

लिंगभेद कमी करून विकास साधण्यासाठी महत्त्वपूर्ण बाबी :-

- स्त्रियांना सन्मानाने जगता येईल अशी परिस्थिती निर्माण करणे.
- स्त्रियांकडे बघण्याचा दृष्टिकोन बदलला पाहिजे.
- स्त्रियांना आर्थिकदृष्ट्या स्वावलंबी बनविणे.
- सामाजिक न्यायाची प्रस्थापना करणे.
- राजकीय सहभागाचे प्रमाण वाढविणे.
- महिलांना प्रशिक्षण व रोजगार सहाय्यता देणे.
- जीवनाच्या सर्व क्षेत्रात महिलांचा सक्रिय सहभाग वाढविणे.

लिंगाधिष्ठित असमानतेच्या समस्येवरील उपाययोजना :- लिंगाधिष्ठित असमानतेच्या समस्येवरील उपाययोजना समजून घेतांना सर्वप्रथम स्त्रियांच्या समस्या या भावनिक व मानसिक नाहीत, तसेच त्या लिंग या निसर्गदत्त गुणाविशेषातून निर्माण झालेल्या नाहीत.

(१) लिंगभाव-विषयक जनजागृती घडवून आणणे ही या समस्येवरील उपाययोजना आहे. (२) लिंग हा गुणविशेष निसर्गदत्त असला तरीही त्यांच्याशी विषमतामूलक दृष्टिकोनात बदल होणे आवश्यक ठरते. (३) घरकामाची जबाबदारी केवळ स्त्रीची नाही हे ठरविण्यासाठी स्त्री-पुरुषांमध्ये जाणीव जागृतीचे कार्यक्रम घेणे. (४) सदनिका, भूखंड पती पत्नीच्या संयुक्त नावे करणे. यासारखे मूलगामी संरचनात्मक बदल ही या समस्येवरील उपाययोजना आहे.

स्त्री मुक्ती, स्त्री शिक्षण, स्त्री पुरुष समानता यांचा प्रचार खेडोपाडी देखील पोहाचला पाहिजे. स्त्रियांनी शिकून खूप प्रगती केली आहे, हे केवळ शिक्षणामुळे शक्य झाले आहे हे सत्य नाकारता येणार नाही. स्त्री शिक्षणाचा आलेख जरी चढता असला तरी अद्यापही

समाजात स्त्री पुरुष समानतेचा दृष्टीकोन पूर्णपणे विकसित होऊ शकलेला नाही ही वस्तुस्थिती आहे.



१. स्त्री पुरुष समानता म्हणजे सारखेपणा नाही, तुलना नाही तर सामाजिक क्षेत्र, आर्थिक क्षेत्र व राजकीय क्षेत्र यात स्त्रियांना पुरुषांच्या बरोबरीने व्यक्तित्व विकासाची समान संधी म्हणजे स्त्री पुरुष समानता होय.
२. पुरुषांच्या सुखदुःखाप्रमाणेच स्त्रीलाही तिची सुखदुःखे आहेत. ही आत्मिक बुद्धी स्त्री पुरुषात निर्माण होणे याचेच नाव स्त्री पुरुष समानता होय.

विज्ञान आणि तंत्रज्ञानाच्या मदतीने स्त्री आणि पुरुष भिन्नता म्हणजे नेमके काय हे रहस्यही उलगडू लागले आहे. स्त्रिया अशा का असतात आणि पुरुष असे का असतात. यावर सखोल संशोधन करणाऱ्या शास्त्रज्ञांनी स्त्री आणि पुरुष मेंदूत असलेल्या भिन्नतेवर भर दिला. मानवी मेंदूची दोन अर्धगोल एकमेकांशी जोडले जातात त्या भागाला इंग्रजीत कॉर्पस कोलासम म्हणतात. लॉस कोलासम हे व्यक्तिमत्त्वाची, कार्यपध्दती आणि वागणुकीची तऱ्हा पुरुषांपेक्षा भिन्न असते.

सारांश :- शिक्षणातील लैंगिक असमानता स्पष्ट करतांना असे निदर्शनास येते की, मागील अनेक शतकापर्यंत भारतीय स्त्रियांना केवळ चूल आणि मूल एवढ्यापर्यंतच मर्यादित ठेवल्या गेले आहे. परंतु स्त्रियांच्या शिक्षणासाठी व स्त्री-पुरुष समानतेसाठी समाजसुधारक क्रांतिबा महात्मा फुले, सावित्रीबाई फुले, डॉ. बाबासाहेब आंबेडकर, छत्रपती शाहू महाराज, डॉ. पंजाबराव देशमुख, ताराबाई शिंदे या महापुरुषांनी आपले जीवनकार्य वाहून घेतले आहे.

स्वतंत्र भारतातील विविध शिक्षण आयोग, राधाकृष्ण आयोग, मुदलियार आयोग, कोठारी आयोग, राष्ट्रीय समिती, हंसा मेहता समिती, १९८६ चे राष्ट्रीय धोरण, १९९२ चे धोरण या आयोगांनी स्त्रियांच्या शिक्षणासाठी अत्यंत महत्त्वपूर्ण शिफारशी केलेल्या आहेत. मात्र स्त्रियांनी बदलल्या काळात शिक्षण क्षेत्रात झपाट्याने प्रगती केली असली तरी जोपर्यंत भारतीय समाजातील पुरुषप्रधान संस्कृतीची मानसिकता बदलत नाही तोपर्यंत स्त्रियांची एकंदरीत प्रगती व लैंगिक असमानता खऱ्या अर्थाने समानतेच्या पातळीवर येणार नाही. ही बाब बदलल्या काळाची गरज आहे.

संदर्भ ग्रंथ :-

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४. नागतोडे किरण, शालेय व्यवस्थापन आणि आधुनिक प्रभाव, विद्या प्रकाशन, नागपूर १९९७.
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स्त्री-पुरुष असमानता किसी भी कार्य से व्यक्ती को शारीरिक और माणसिक तौर पर चोट पहुँचाई जाए तो उसे हिंसाचार कहते है। व्यक्ती के मानवी हकों पर मर्यादा लाना-भी हिंसाचार ही है। हिंसाचार शारीरिक, माणसिक, भावनिक, आर्थिक और लैंगिक तौर पर हो सकता है।

स्त्री-पुरुष असमानता के संदर्भ में विचार किया जाए तो समाज जैविक शास्त्र में (Sociobiology) मनुष्य ने निश्चित की गयी भूमिका और जीवनशैली यह एक चर्चा का विषय है। निसर्गत: मानवका वर्तन निर्धारित होता है कि, बाह्य परिस्थितिका उसके वर्तनपर परिणाम होत है, यह भी हमेशा ही चर्चा का विषय रहा है।

जब परिवार की जिम्मेदारी और पालन पोषण कर्ता व्यक्ती अगर अपनी परिवार को आवश्यक सुरक्षा, प्रेम नहीं देती है, तो वह एक प्रकार का हिंसाचार ही है। अधिकतर महिलाएँ ही इस हिंसाचार का मोहरा है। मेरे घर के पास मेरी एक पड़ोसी सहेली लिनाताई रहती है, वह हमेशा ही मेरे पास अपना मन हलका करती रहती है। उसे कमरदर्द, जखडन हमेशा रहता है। कभी-कभी उसे चक्कर भी आते हैं, दवाखाना जाकर सबकुछ जाँच लिया किन्तु कुछ भी निष्पन्न नहीं हो रहा है। सधन परिवार की बड़ी बहू होने के कारण परिवार में उसका बहूत बड़ा रुतबा है, सभी उन्हे बड़ा मान देते है। एक बार जब वह बिमारी के कारण दवाखाने में भर्ती हुयी, घर दवाखाने के पास होकर एक बार भी उसके पती उन्हे मिलने नहीं आये। लिनाताई उनके पती से जादा पढी-लिखी, सुंदर है, किन्तु वे हमेशा ही उनकी खिल्ली उडाते रहते है। घर और बाहर के लोगों के सामने उसका अपमान करते रहते है। फर्क इतना है की, सिर्फ उन्हे मारपीट नहीं होती और सभी आवश्यक चिजें उन्हे मिलती है। इसीकारण अपने उपर हिंसाचार हो रहा है, ऐसा उन्हे कभी नहीं लगा।

बहुतांश पुरुषों को मै पुरुष अर्थात श्रेष्ठ ऐसा ही लगता है, स्त्री को मारना और उन्हे नियंत्रण में रखना केवल अपना हक ही नहीं तो अपना धर्म भी समझा जाता है। ऐसी भावना बहुतांश स्त्रियों में भी पायी जाती है।

आज तक के सर्वेक्षण से यह निष्पन्न हुआ है की, पढी-लिखी महिलाओं को पारिवारीक हिंसाचार को बडे पैमाने पर सहन करना पडता है। शिक्षित महिला नोकरी पेशा महिलाओं में अधिक आत्मविश्वास रहता है, किन्तु इसके विपरित पुरुषों को उनके साथ कैसा व्यवहार करना चाहिए यह नहीं सिखाया जाता। पुरुषों को महिलाओं की स्वतंत्रता उसका बात करना नहीं सहाता, उन्हे चुप रखने के लिए और अपना वर्चस्व दिखाने के लिए उसपर हाथ उठाया जाता है। ऐसा भी देखा गया है की, कम शिक्षित पुरुषों में न्युनगंड

और अधिक शिक्षित पुरुषों में अहगंड होने की शंका अधिक रहती है।

आज भी लडकियों को बचपन से ही धाडसी और स्वतंत्र बनाने का प्रयास बहोत कम जगह होता है। और लडको को भी लडकियों से कैसा व्यवहार करना चाहिए इसकी शिक्षा कम ही मिलती है। शायद ही दी जाती है। इसके अलावा लडकियों का व्यक्तिमत्व शिक्षा के कारण आक्रमक ना बने इस बात की खबरदारी ली जाती है। और लडको को आक्रमक होकर सब कुछ पाने की ताकद रखने के लिए प्रोत्साहित किया जाता है। आज भी लडकियों ने घर में नप्राता सेही रहना चाहिए और परिवार के सुख में ही खुद का सुख ढूँढने की वृत्ती बढाई जाती है। इसीकारण औरों को खुश रखने की मानसिकता अपने आप ही आ जाती है। यही कारण है की, जब पारिवारीक हिंसाचार होता है, तब मैने उनके मतानुसार नहीं किया इसीलिए मुझे मार पडी, ऐसा निष्कर्ष निकालकर कितनी ही महिलाएँ स्वयं पर आरोप लगा देती है ऐसा उच्च वर्ग में भी पाया जाता है।

यदि, स्त्री-पुरुष असमानता नष्ट करनी हो तो इसक लिए मुल रूपसे समझदारी और जागृती होनी चाहिए। तभी सही मायने में सामाजिक बदलाव आ सकता है। आज संसार बहोत आगे निकल चुका है। महिला आंतरिक्षवीर बन चुकी है, स्त्री ने प्रधानमंत्री, राष्ट्रपती बनकर कामयाबी हासिल की है, कुछ महिलाएँ कुस्तीगीर बनी है, फिर भी आज भी लाखों महिलाओं को दुय्यम भूमिका निभानी पडती है। स्त्रीवादी क्रांती, संघटन, निरंतर समानता के लिए संघर्ष कर रही है। महिलाओं को समानता का दर्जा मिलना चाहिए। महिला समानता के संदर्भ में केवल सरकार संघटन अथवा अधिकार मंडळ की और कार्य सौपकर नहीं चलेगा। सही मायने में सामाजिक बदलाव की शुरुवात परिवार से ही होती है। परिवार में माता-पिता ने स्त्री-पुरुष असमानता के संदर्भ में कोई भी बंधन नहीं डालने चाहिए। इसके लिए परिवार में माता-पिता का प्रबोधन होना जरूरी है। परिवार में माता-पिता ने प्रतिबंध करके लडका-लडकी के जीवन में पसंती-ना पसंती को स्वतंत्रता देनी चाहिए। तभी स्त्री-पुरुष असमानता के पक्षपात को प्रतिबंध लगाया जा सकता है। स्त्री-पुरुष असमानता की रचना में परिवार की जिम्मेदारी बहोत ही महत्त्वपूर्ण है। स्त्री-पुरुष असमानता के लिए कई कारण है, इसमे परिवार की क्या जिम्मेदारी होनी चाहिए यह समझना जरूरी है-

१. लडका और लडकी को समान संधी देनी चाहिए।
२. लडका और लडकी में भौतिक और शैक्षणिक सुविधाएँ देते समय समानता की भावना रहना।
३. लडका और लडकियों के परवरिश की और समान ध्यान देना।
४. घरकाम में लडका-लडकी को समान प्रोत्साहन देना।
५. शिक्षा के संबंध में समान प्रेरणा देना आदि..



कार्यस्थळ आणि स्त्रीपुरुष असमानता

प्रा. प्रज्ञा द. मेश्राम

संगीत विभाग, महिला महाविद्यालय, अमरावती

प्रस्तावना भारतामध्ये मानवी समाजात वेगवेगळ्या प्रकारची सामाजिक विषमता आढळून येते. त्यात प्रामुख्याने जातीच्या व लिंगाच्या आधारावर स्त्री-पुरुष असमानता पाळता जाते. लिंगानुसार पुरुषांचा दर्जा श्रेष्ठ तर स्त्रीचा दर्जा कनिष्ठ मानल्या जातो. स्त्री आणि पुरुषांमध्ये असलेली असमानता ही लिंग विषमता होय. त्यामुळे जगात सर्वत्रच लिंगाच्या आधारावर विषमता दिसून येते. लिंगानुसारच स्त्री पुरुषांचा सामाजिक दर्जा ठरविला जातो. लिंगानुसार समाजात पुरुषांना श्रेष्ठ मानल्या गेलेले आहे. त्यानुसार त्यांच्या भूमिका समाजाने ठरविल्या आहेत. यामधूनच असमानता निर्माण झालेली आहे. अशा विषमतेस सामाजिक रूढी, परंपरा, मूल्ये आणि प्रमाणकाद्वारे त्यांना मान्यता दिलेली आहे. लैंगिक असमानता हा प्रश्न केवळ भारतासमोरील प्रश्न आहे असे नाही तर हा एक जागतिक प्रश्न आहे.^१

भारतीय समाजव्यवस्थेत सर्वच क्षेत्रात स्त्रियांना दुय्यम स्थान दिले जाते व त्यामुळे त्या आजवर संधी, सत्ता व प्रतिष्ठा यादृष्टीने महिला वंचित राहिलेल्या आहेत. स्वातंत्र्यानंतर गेल्या पन्नास वर्षात त्यामध्ये काही प्रमाणात बदल झालेला दिसत आहे. महिला विविध क्षेत्रात प्रवेश करताना दिसत आहेत, परंतु हे प्रमाण समर्पक नाही. काही क्षेत्रात त्यांची स्थिती नगण्य, अल्प किंवा नाममात्रच आहे. महिलांना लोकसंख्येच्या प्रमाणात समान वाटा सर्वच क्षेत्रात मिळणे हे स्वप्न आहे. स्त्रियांचेच भले होईल हा एक मोठा गैरसमज आहे. 'स्त्री मनुष्यबळ (अजूनही आपण 'मॅन पॉवर' हा मनुष्यबळाला शब्द वापरतो. त्यात 'वुमेन पॉवर' महिला मनुष्यबळ पूर्ण वगळले जाते.) स्त्रियांची बुद्धिमत्ता, कार्यक्षमता आणि गुणवत्ता यांचा उपयोग पुरेशा प्रमाणात न केल्याने त्यांच्या संपूर्ण क्षमतेपासून समाज वंचित राहतो. संपूर्ण समाजाचे यात नुकसान होते. स्त्रियांना सबळ करणे किंवा स्त्रियांचे सबलीकरण करणे म्हणजेच कुटुंबाचे, समाजाचे आणि देशात सबलीकरण ठरते.

शैक्षणिक क्षेत्रात लिंगविषमता : भारतात पुरुषांच्या तुलनेत स्त्री शिक्षणात फार मागे आहे. स्त्रियांची साक्षरता ७० टक्क्यांपेक्षा कमी आहे. म्हणजेच ६० टक्क्यांपेक्षा अधिक भारतीय स्त्रिया निरक्षर आहेत. विकसित राष्ट्रात साक्षरतेचे हे प्रमाण १०० टक्के आहे. माध्यमिक शाळा स्तरावरील भारतीय मुलींच्या पटावरील नोंदणीचे प्रमाण हे अत्यल्प म्हणजे ३८ टक्के आहे. याचाच अर्थ भारतात ६२ टक्के माध्यमिक क्षेत्रात जाण्यायोग्य वयाच्या मुली या शिक्षणापासून वंचित राहतात. लिंगभेदांमुळे त्यांची ही शैक्षणिक अपेक्षा होते.शाळेतील दर १०० मुलांमागे मुलींचे नोंदणी प्रमाण भारतात ६५ आहे. म्हणजेच दर १०० मुलांमागे ३५ मुली शिक्षणापासून वंचित

राहतात. मुलींना शिकवायचे कशाला ? त्याचा उपयोग काय ? सासरी तर पाठवायचे अशा अशा लिंगभेदी धारणांमुळे भारतात मुली शिक्षणापासून वंचित राहतात.

महाराष्ट्रात पुरुषांची साक्षरता ७६ टक्के तर स्त्रियांची ५२ टक्के आहे. जवळपास निम्म्या स्त्रिया निरक्षर आहेत. महाराष्ट्रातील दलित स्त्रियांची साक्षरता ४१ टक्के तर आदिवासी स्त्रियांची साक्षरता २४ टक्के एवढी अत्यल्प आहे. महाराष्ट्रासारख्या सामाजिकदृष्ट्या प्रगत राज्यातही ६० ते ७५ टक्के दलित आदिवासी स्त्रिया निरक्षर आढळतात. त्यांच्या जीवनात स्वातंत्र्याचा सूर्य प्रगतीचा प्रकाश घेऊन आलेलाच नाही. शाळा गळतीचे प्रमाण पाहिले तर असे दिसते की, दलितांच्या ८१ टक्के मुली माध्यमिक शिक्षणाच्या पातळीवरच गळतात, तर आदिवासींच्या ९० टक्के मुली माध्यमिक स्तरावर शिक्षण सोडतात. सर्वसाधारण वर्गात देखील मुलींचे शाळा गळतीचे प्रमाण मोठे आहे. या शाळा गळतीस स्त्री शिक्षणाविषयाचा उदासीन दृष्टिकोन आणि समाजाची पक्षपाती भूमिका अशी सामाजिक कारणेच कारणीभूत आहे, हे लक्षात घ्यायला हवे. एकंदरीत शिक्षणाच्या क्षेत्रातही स्त्रियांना मोठ्या प्रमाणावर संधी वंचित स्थितीला तोंड द्यावे लागते. याला महाराष्ट्रासारखे प्रगत राज्यही अपवाद नाही, असे दुर्दैवाने म्हणावे लागते.

रोजगाराबाबत आणि रोजगारस्थळी असलेली लिंग विषमता भारतातील स्त्रियांचा रोजगाराचा दर्जा हा त्यांना मिळणाऱ्या उपेक्षेच्या वागणुकीचा प्रत्यक्ष पुरावा देणाराच आहे. १९९१ साली श्रम करणाऱ्या स्त्रियांचे प्रमाण २२.२५ टक्के तर पुरुषांचे ५९.६ टक्के आहे. उद्योग क्षेत्रात स्त्री अधिकाऱ्यांचे प्रमाण ५.२ टक्के आहे. भारतातील श्रमिक स्त्रियांपैकी ९० टक्के आहे. भारतातील श्रमिक स्त्रिया पैकी ९० टक्के स्त्रिया असंघटीत क्षेत्रात काम करतात. शेतीतील स्त्री कामगार सर्वाधिक म्हजे एकूण स्त्री कामगाराच्या ८० टक्के आहेत. त्यातील ५० टक्के स्त्रिया शेतमजूर आहेत. त्यांना पुरुषांपेक्षा कष्टाचे काम करावे लागते. वेतन मात्र पुरुषांपेक्षा कमी मिळते. दर हजार रोजगारधारक पुरुषांमध्ये रोजगारधारक स्त्रियांचे प्रमाण ४०% आहे.^२

महाराष्ट्र हे देशातील सामाजिक व औद्योगिकदृष्ट्या प्रगत राज्य मानले जाते. या राज्यात स्त्रियांच्या रोजगाराचे प्रमाण अभ्यासल असता असे आढळून येते की, राजपत्रित वर्ग - १ पदामध्ये स्त्रिया ८ टक्के आहेत. राजपत्रित वर्ग - २ पदामध्ये ५.८५ टक्के आहेत. वर्ग - ३ पदामध्ये स्त्रियांचे प्रमाण ९.५ टक्के आहे. वर्ग - ४ पदामध्येही स्त्रियांचे प्रमाण ९.३६ टक्के आहे. एकूण कर्मचाऱ्यांमध्ये स्त्री कर्मचाऱ्यांचे प्रमाण ९.३१ टक्के आहे.

यावरून हे स्पष्ट होते की, सुरक्षित, समानवेतनी पांढरपेशा आणि प्रतिष्ठेच्या पदांवर महाराष्ट्रासारख्या प्रगत राज्यात स्त्रिया १० टक्के देखील नाहीत. शासनाची स्त्रियांना ३० टक्के जागा राखीव देण्याच्या धोरणाची अंमलबजावणी विशेष स्त्री भरती मोहीम काढून करावी लागेल. सध्या रिक्त पदे भरण्यावर शासनाने बंदी घातल्याने व नवपदनिर्मितीवर बरीच बंधने असल्याने शासकीय नोकरीत ३० टक्के संधी मिळणे नजीकच्या काळात संभव होईल असे वाटत नाही. ते एक स्वप्नच राहते की काय अशी शंका येते. 'महाराष्ट्रातील स्त्रीचा दर्जा वस्तुस्थितीचे विश्लेषण हा महाराष्ट्र राज्य महिला आयोगाच्या वतीने प्रकाशित झालेला टाटा इन्स्टिट्यूट ऑफ सोशल सायन्सेसच्या डॉ.लक्ष्मी लिंगम आणि त्यांच्या सहकाऱ्यांनी पूर्ण केलेला अहवाल महाराष्ट्रातील स्त्रियांच्या दुय्यम व उपेक्षित दर्जाचे चित्रण करणारा आहे. महाराष्ट्राच्या एकूण ग्रामीण वर्गात पुरुषांचे प्रमाण ५२ टक्के, तर महिलांचे ३६ टक्के आहे. महाराष्ट्रातील बहुसंख्य ग्रामीण स्त्रिया शेती व शेतमजुरीमध्ये गुंतलेल्या दिसतात. महाराष्ट्रातील शहरी स्त्रियांचे श्रमिकांमधील प्रमाण १० टक्के आहे, तर पुरुषांचे ५० टक्के आहे. यातून हे स्पष्ट होते की, काही भागात स्त्रियांना फक्त १० टक्के रोजगार मिळतो. मात्र पुरुषांना पाच पट ग्रामीण स्त्रियांना पुरुषांपेक्षा जास्त काम मिळते. कारण स्त्री मजूर पुरुषांपेक्षा कमी दरात उपलब्ध होतात. स्त्रिया सर्वाधिक कष्टाचे काम करतात. वेतन मात्र पुरुषांपेक्षा कमी अशी दुस्थिती आहे.

अशी महाराष्ट्रासारखी स्थिती संपूर्ण भारतभर आहे. आंतरराष्ट्रीय नाणेनिधीच्या (International Monetary Fund) अध्यक्ष ख्रिस्तीन लगार्ग नुकत्याच भारतात येऊन गेल्या. या सुमारास नाणेनिधीमधील काही संशोधकांनी एक निबंध प्रकाशित केला, "Women workers in India : Why so Few Among so many ?", भारतातील एकंदरीत कर्मचाऱ्यांपैकी फक्त ३३% स्त्रिया आहेत. (Female participation in Laour Force) आणि हे प्रमाण गेल्या काही वर्षात घटत आहे, याबद्दल चिंता व्यक्त करण्यात आली. त्याउलट जगभर हे प्रमाण ४० टक्केपर्यंत गेले आहे. भारतीय माध्यमांनी ख्रिस्तीनने मांडलेल्या मुद्यांना प्रसिद्धी दिली.^३

फेसबुकची उपाध्यक्ष शेटिल सॅडबर्गने गेल्या काही वर्षात लिंगसमानतेवरील आपले विचार मांडले आहेत. स्त्री समानता घरापासून सुरू व्हावी, स्त्रियांनी स्वतःच्या कामाचा मोबदला पुरुषांच्या बरोबरीने मागावा, त्यांनी कार्पोरेट निर्णय प्रक्रियेत हिरीरीने सहभागी व्हावे, कार्यालयात लिंगसमानता आणण्याच्या प्रयत्नात पुरुषांनीही स्वेच्छेने व जाणीवपूर्वक सहभागी व्हावे असे महत्त्वाचे मुद्दे शेटिल यांनी मांडले.

आपल्या शेअर मार्केटच्या नियंत्रक संस्थेने २०१४ मध्ये असा नियम आणला की, शेअर बाजारात ज्यांच्या समभागांची उलाढाल होते अशा सर्व कंपन्यांनी एका तरी स्त्रीची नेमणूक आपल्या संचालक मंडळावर करावी. ही नोटीस देऊन १ वर्ष उलटत आले

तरी मोठ्या कंपन्या अशा होत्या की ज्यांनी एकही स्त्री संचालक नेमली नव्हती. माध्यमांनी अर्थातच या मुद्याला प्रसिद्धी दिली.

१९६० च्या दशकात भारतातल्या सॉफ्टवेअर उद्योगाचे बीज रोवले गेले. १९७० च्या दशकात त्याला अंकुर फुटले. १९८० च्या दशकात अनेक कंपन्यांनी बाळसे धरले आणि १९९० व २००० च्या दशकात त्यांचे चांगले मोठे वृक्ष झाले. महत्त्वाचे म्हणजे या संपर्ण प्रक्रियेत स्त्रियांचा सहभाग लक्षणीय होत. B.E. (Computer / Electronics), M.C.A., NCST Diploma असे कोर्सेस चालू झाल्यावर सॉफ्टवेअर कंपन्यांचे जे काही निरीक्षण केले आहे त्यात स्त्री कर्मचाऱ्यांचे प्रमाण ४० टक्के एवढे तरी दिसत आहे.

अधिकतरित्या हा आकडा २५ टक्के आहे.^४ अनेक कंपनी प्रमुखांनी असेही मान्य केले आहे की पुरुष सॉफ्टवेअर कर्मचाऱ्यांच्या तुलनेत स्त्री कर्मचारी जास्त कष्टाळू असतात, त्यांचे कामावर लक्ष जास्त केंद्रित असते व त्यांची कंपनीची एकनिष्ठताही जास्त असते.

याचा अर्थ असा कीगेली ३० वर्षे स्त्रियांनी भारतीय सॉफ्टवेअर उद्योगाला खूप मोठे योगदान दिले आहे. पण या प्रमाणात स्त्रिया सॉफ्टवेअर कंपन्यांच्या नेतृत्वात आढळतात का ? असा प्रश्न विचारल्यास त्याचे उत्तर नाही असे येते. उदा. २०१२ मध्ये भारतातील सर्वात मोठ्या ६ सॉफ्टवेअर कंपन्यांच्या केलेल्या एका पाहणीनुसार १) सर्व कंपन्यांचे अध्यक्ष अर्थातच पुरुष होते. २) एकूण ६७ संचालकांपैकी फक्त ४ स्त्रिया होत्या. ३) एकूण ९८ उच्च पदांपैकी फक्त ६ स्त्रिया होत्या.^५ ही परिस्थिती लवकर बदलण्याचे चिन्ह नाही.

निष्ठ (Engineer) पदांवर ३५ स्त्रियांची भरती होत असताना, त्या जास्त कष्टाळू व एकनिष्ठ असताना, उच्च पदांवर फक्त ५ स्त्रिया कशा काय पोहोचतात ? याची कारणे शोधली तर हे कळते, करिअरच्या शर्यतीत बाळंतपण, घरच्या दैनंदिन जबाबदाऱ्या व अपेक्षा, कामाचा ताण, लिंगभेद यामुळे स्त्रीच्या मार्गात अडथळे येतात. कंपन्यांही या सर्व समस्यांचा विचार करून आवश्यक ते बदल करण्यात कमी पडतात. "Women - Friendly Work Place" चा मूलामा वरवरचा असतो, प्रत्यक्षात पुरुषी प्रतिमान घट्टपणे रूजलेले असे.

स्त्रियांच्या शिक्षणाचा स्तर वाढला असूनही त्यांच्या सर्वांगिन जगण्याचा स्तर काही अंशी डळमळतो असं वाटतं. याला अनेक कारणं आहेत. शिक्षणाचा उपयोग स्त्रिया फक्त नोकरी-पैसा-संसार यासाठी करतात. राजकारणात स्त्रियांना आरक्षण आता आता मिळालंय तरी त्यांची संख्या नगण्य आहे. म्हणजे राजकारणात असणाऱ्या स्त्रियांची, आजही मतदान किती स्त्रिया स्वतःच्या मनानं करतात ? उमेदवार आवडला नाही तर मतदान न करण्याचा स्वतःचा स्वतंत्र हक्कसुद्धा त्या बजावत नाहीत. कारण नवरा सांगतो, जगात काय चाललंय हे तर सोडाच स्वतःच्या मार्केटपलीकडे काय चाललंय हे सुद्धा माहित करून घेण्याची त्यांना जिज्ञासा उरलेली नसते. जास्त श्रम, जास्त पैसा, मुलांना शिक्षण यातच त्यांचे श्रम

खर्च होतात. मिक्सर, फ्रीज आल्याने सुखसोयी झाल्याने त्यांचे श्रम कमी झाले हा भ्रामक समज आहे. उलट त्यांचे कष्ट वाढलेले आहेत. कारण एकाचवेळी ती घर सांभाळते, नोकरी करते, मुलांना बघते, नवरा-नातलग सगळच सांभाळते. म्हणजे एका युद्धभूमीऐवजी दोन युद्धभूमीवर ती लढते. त्यामुळे इच्छा व कुवत असूनही ती पुन्हा पूर्वीप्रमाणे घाण्याला जुंपलेली. नुसतंच शिक्षण आणि पैसा मिळाल्याने स्त्रियांचेच काय कुणाचेच प्रश्न सुटत नसतात. वैचारिक व्याप्ती वाढणं आणि स्वतःला आवडणारं काम करायला मुभा मिळणं ते करता येणं हे सर्वात महत्वाचं आहे. पुरुष क्रिकेट-सत्ता-स्टेटस् व स्वतःची महत्वाकांक्षा यापलीकडे कसला विचार करताना दिसत नाहीत. स्त्रिया आजही सोनं-सण-स्वयंपाक यावरच हिरिरीन बोलतात. नुसत्या फक्त शहरी स्त्रियांच्या गप्पा काही काळ जर ऐकल्या तर ताबडतोब कळेल की भारतातल्या सर्व स्त्रिया आजही कुठं आहेत.

समारोप : भारतातील स्त्रियांना संघटीत क्षेत्रात अत्यल्प रोजगाराची संधी आहे. भारतातील बहुसंख्य स्त्रियांना शेती व शेतमजूर हा अल्पवेतनी रोजगार मिळतो. भारतात स्त्री मनुष्यबळाचा सुयोग्य वापर होत नाही. किंबहुना त्याची उपेक्षा होते हेच या विश्लेषणावरून सिद्ध होते. वास्तविक स्त्रियांना रोजगाराची व नोकरीची संधी जास्त मिळाल्यास त्यांना आर्थिक स्वावलंबन, सुरक्षा कवच आणि पर्यायाने त्यांच्या कुटुंबासही पाठबळ मिळू शकते. परंतु लिंगभेद धारणेमुळे असे घडताना आढळत नाही. असमान रोजगारसंधी, वेतन, सुरक्षा तसेच पांढरपेशा नोकरीची अल्पसंधी या दृष्टिक्रात भारतीय स्त्रिया अडकल्या आहेत. त्यांना या दृष्टिक्रातून बाहेर काढल्यास केवळ त्यांचे नव्हे तर संपूर्ण समाजाचे हित होणार आहे.

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स्त्रियांनो - सुर्योदय होत आहे

डॉ. मीनल खेरडे

विद्याभारती महाविद्यालय, अमरावती.

प्रस्तावना :- 'दोन घडीचा डाव याला जीवन ऐसे नाव' हा डाव आपण रडीचा की चिडीचा खेळणार हे आपण ठरवायचे. वैदिक काळात स्त्री स्वातंत्र्य अबाधित होते. पण उत्तर वैदिक काळात स्त्रियांवर बंधने लादण्यात आली. रामायणात सितेला लक्ष्मण रेषा आखून दिली होती. पण महाभारतात प्रत्येक स्त्री पात्र व्यासाने स्वयंपूर्ण साकारलेले आहे. ती स्वयंभूपणे जगणारी आहे. मानवी समाजात स्त्रियांचा सहभाग पुरुषांच्या बरोबरीने असला तरी स्त्रियांना समान दर्जा मात्र मिळालेला नाही. पुरुष प्रधान व्यवस्थेत जगाचा उद्धार करणारी स्त्री ही रजस्रावाच्या वेळी वेगळी मानल्या जावू लागली. मातृत्व आणि लैंगिकता यांच्या सीमा रेषा ठरविल्या गेल्या आणि स्त्रियांना दुय्यम स्थानात बंदिस्त केले.

इ.स.पूर्व ६ व्या शतकात स्त्री दास्यत्वाची कहानी सुरु झाली. शुद्रकाचे मुच्छकटिकम्, मनुस्मृती याज्ञवाल्क्यकल्प स्मृतीवरून तत्कालिन स्त्रियांचे शैक्षणिक, राजकीय, आर्थिक हक्क, अधिकार लोप पावलेले दिसतात. मध्यकाळात तिच्या व्यक्ती स्वातंत्र्याची कल्पनाच समाजाने अमान्य केली. भारतीय समाजाने स्त्रियांची स्थिती दयनीय केली. तिच्या सर्वांगीण उन्नतीच्या अधिकारांची पायमल्ली झाल्याने कौटुंबिक व्यवस्थेत तिचे स्थान दुय्यम दर्जाचे झाले. तथापि झाशीची राणी लक्ष्मीबाई, अहिल्याबाई होळकर ही काही अपवादात्मक उदाहरण आहेत.

पुढे १९ व्या शतकात मात्र ब्रिटीशांच्या शैक्षणिक धोरणामुळे आधुनिक शिक्षण प्रणालीचा प्रारंभ होवून स्त्रियांना आशेचा किरण दिसू लागला. नवशिक्षित तरुण पाश्चात्यांच्या आधुनिक विचारांनी प्रभावित होवून त्यांनी स्त्रियांच्या अनेक प्रश्नांना वाचा फोडण्याचे काम केले. यात राजाराम मोहनराय, ज्योतिबा फुले, धोंडो केशव कर्वे, विठ्ठल रामजी शिंदे, राष्ट्रसंत तुकडोजी महाराज, महात्मा गांधी, डॉ. बाबासाहेब आंबेडकर यांनी पोषक वातावरण निर्माण केले. राष्ट्रसंत तुकडोजी महाराज म्हणतात, स्त्रीला हीन समजणे तिचा अनादर करणे हे जर समाजाला मान्य असेल तर भारत कदापि शक्तीशाली राष्ट्र बनणार नाही. वरील सर्व महापुरुषांनी स्त्रियांची सामाजिक बंधनातून मुक्तता करण्याकरीता शिक्षणास प्राधान्य देवून परंपरांना मुठमाती दिली. स्त्रीचा सामाजिक दर्जा नाकारून समाजाची ५०% क्षमता वाया घालवणे हे समाज आणि राष्ट्राच्या उन्नतीकरिता अत्यंत घातक आहे. यावर उपाय म्हणून अनेक कायदे अस्तित्वात आलेत. महिलांच्या उन्नतीच्या दृष्टीने डॉ. बाबासाहेब आंबेडकरांनी हिंदू कोड बिल आणले. हिंदू कोड बिल हा एक महत्त्वपूर्ण टप्पा समजल्या जातो. या बिलामुळे स्त्रियांना घटस्फोटाचे अधिकार, घटस्फोटीत स्त्रीला पोटगीचा अधिकार, संपत्तीचा अधिकार,

आंतरजातीय विवाहास मान्यता हे अधिकार मिळाले म्हणजे स्त्रियांनी आता अर्धी लढाई जिंकली होती. सतीबंदी कायदा १८२९, विधवा विवाह कायदा १८५६, बालविवाह प्रतिबंध कायदा १९२९, मुलींचा अनैतिक व्यापार विरोधी कायदा १९५६, दत्तक घेण्याचा कायदा १९५६, हुंडा प्रतिबंध कायदा १९६१, हिंदू विवाह कायदा १८७२, समान वेतन विरोधी कायदा १९७६, कौटुंबिक हिंसाचार प्रतिबंध कायदा २००५. हे सर्व कायदे पारित करून भारतीय लोकशाहीने स्त्रियांना केवळ कौटुंबिक स्तरावर नव्हे तर आर्थिक, सामाजिक बाबतीत ही संरक्षण दिले. आज स्त्रिया ज्या प्रकारे कर्तृत्व गाजवत आहेत हे त्या कायद्याचे फलित आहे.

स्वातंत्र्यापूर्वी अबला समजल्या जाणारी स्त्री जात सबला बनली होती. कौटुंबिक जबाबदाऱ्या सांभाळून स्त्री यशस्वीपणे यशाची शिखरे गाठत होती. या सर्व बदलामुळे समान काम, समान वेतन स्त्रियांना मिळावे याची जाणीव झाली. १९७५ मध्ये ही मागणी केली. १९८८ नंतर मार्क्सवादी कम्युनिष्ट पक्षाने स्त्री मुक्ती संस्थेने पुरुषाइतकेच स्त्रीला वेतन मिळावे म्हणून लढा दिला. स्त्री संघटनांनी समान वेतनावर भर दिला. कायम स्वरूपात असलेल्या स्त्री कामगारांना त्याचा फायदा मिळाला. पण कायमस्वरूपी काम नसलेल्या कष्टकरी स्त्रिया मात्र वंचित आहे. आज गरज आहे अशा स्त्रियांचा प्रश्न सोडविण्याची. याशिवाय अनेक कायदे स्त्रियांसाठी पारित करण्यात आले.

काही निवडक कायदे खाली नमुद करण्यात आले आहे.

१. **स्त्रियांना अटक करू शकत नाही** - सुप्रीम कोर्टाच्या आदेशानुसार सुर्यास्तानंतर स्त्रियांना अटक करता येत नाही. अगदी महिला शिपाही सुध्दा स्त्रीला अटक करू शकत नाही. फारच गंभीर गुन्हा असल्यास न्यायालयास अटकेचे लेखी कारण द्यावे लागते.
२. **प्रायक्तीचा अधिकार** - रेप पिडीत महिला खाजगी जबाब देवू शकते. त्यावेळी मॅजिस्ट्रेट सोबत असतात पिडीत स्त्री कॉन्स्टेबल आणि पोलीस सर्वासमोर जबाब देण्यासाठी दबाव आणू शकत नाही.
३. **कितीही काळानंतर नोंदवू शकता तक्रार** - बऱ्याचशा महिला समाजाच्या, कुटुंबाच्या व इतर तत्सम कारणामुळे पोलिसांकडे तक्रार करत नाहीत पण कितीही उशीर झाला तरी स्त्री तक्रार करू शकते. ही तक्रार नोंदवायला पोलीस तक्रार देवू शकत नाहीत मात्र महिला ईमेलच्या माध्यमातूनही तक्रार देवू शकते.

४. **झीरो FIR चा अधिकार** - रेप पिडीत महिलेला झीरो FIR नोंदविण्याचा अधिकार आहे. अशा केसमध्ये महिला कोणत्याही पोलीस स्टेशनमध्ये तक्रार नोंदवू शकते.
५. **चौकशीसाठी बोलवू शकत नाही** - कोणत्याही महिलेला चौकशीसाठी पोलीस स्टेशनला बोलावले जावू शकत नाही, महिलेची चौकशी तिच्या घरीच एखाद्या महिला पोलिसांच्या उपस्थित करू शकता.
६. **गोपनीयतेचा अधिकार** - रेप केसमध्ये महिलेची ओळख गोपनीय ठेवणे गरजेचे आहे. पोलीस व मिडिया कोणीही पिडीताचे नाव उजागर करू शकत नाही.
७. प्रेनंट गरोदर कर्मचाऱ्यांची कंपनी कामावरून हकालपट्टी करू शकत नाही.
८. कोणत्याही वेळी कोणत्याही हॉटेलमध्ये तुम्हाला पिण्याच्या पाण्याची मागणी करता येईल. तसेच वॉशरूमचा वापरही करू शकता तेही मोफत.
९. कायदानुसार एखाद्या हॉटेलमध्ये एखाद्या अविवाहीत जोडप्यांना प्रवेश नाकारण्याचा अधिकार नाही.
१०. महिलांना एखाद्याच्या विरोधात थेट पोलीस आयुक्त किंवा आयुक्ताकडे इमेल किंवा रजिस्टर्ड पोस्टाच्या माध्यमातून तक्रार नोंदवता येतो.
११. एखाद्याला अटक केल्यानंतर २४ तासात कोर्टात हजर करावे लागते. नसता पोलीस त्याला ताब्यात ठेवू शकत नाही.
१२. एखाद्या विवाहीत पुरुषाने अविवाहीत महिलेबरोबर संबंध ठेवल्यास तो गुन्हा ठरत नाही.
१३. मुली आणि मुलांना कायदानुसार समान हक्क असतो.
१४. लग्नाला किमान एक वर्ष झाल्याशिवाय एखाद्या दामत्याला घटस्फोटासाठी अर्ज करता येत नाही.
१५. पोलीस अधिकाऱ्याने एखाद्याला अटक करतांना एखाद्या महिलेवर थेट व्यभिचाराचा आरोप लावता येत नाही.
१६. तुमची तक्रार नोंदविण्यास तक्रार देणाऱ्या किंवा टाळाटाळ करणाऱ्या पोलिसांला ६ महिने ते २ वर्ष या तुरुंगवासापर्यंत शिक्षा होऊ शकते.

भारत सरकारने स्त्रियांशी संबंधित वाईट प्रथा संपविण्यासाठी आणि स्त्रियांच्या उत्थानासाठी विविध कायदे केले. या सर्व कायद्यांनी स्त्रियांना संपूर्ण प्रकारचे संरक्षण प्राप्त झाले. स्त्रियांना संपूर्ण स्वातंत्र्य व हक्क मिळाले. सर्व क्षेत्रात पुढे जाण्याची संधी मिळाली. एकेकाळी अनेक बंधनात असलेल्या अबला म्हणून हिनवल्या गेलेल्या स्त्रीने आज प्रगतीची सर्व शिखरे पुरुषाच्या बरोबरीचे किंबहुना काही ठिकाणी त्याही पेक्षा जास्त प्रमाणात पादाक्रांत केलेली आहेत. भारत सरकारने केलेल्या कायद्यामुळे स्त्रियांना संरक्षण प्राप्त झाले. खऱ्या अर्थाने कायदाने स्त्री मुक्त झाली. भारतीय राज्यघटनेने स्त्रियांना दिलेले अधिकार स्त्रियांच्या उन्नतीसाठी अथक परिश्रम करणाऱ्या समाजातील थोर स्त्री पुरुषांच्या प्रयत्नांना आलेले यश हे नाकारता येत नाही.

मुलींसाठी शासनाने पुरस्कार, सवलती, शिष्यवृत्त्या जाहीर केलेल्या आहेत. वसतीगृहे स्थापन करून स्त्रियांना प्रोत्साहन दिले. आर्थिक दृष्ट्या मागास वर्गातील विद्यार्थ्यांना मिळणारी गुणवत्ता शिष्यवृत्ती, मागासवर्गीय मुलींसाठी कल्याणकारी योजना सार्वजनिक आरोग्यविषयक योजना, सावित्रीबाई फुले दत्तक पालक योजना अशा अनेक योजना सरकारने राबविल्या. या सर्व योजनांचा स्त्रियांनी फायदा करून घेतला आहे.

आज कोणत्याही विद्यापीठाच्या विविध परीक्षेत मुली सर्वाधिक सुवर्ण पदके प्राप्त करून उत्तीर्ण झालेल्या दिसतात. महाविद्यालयालयीन स्तरावरही मुली विविध उपक्रमात पुढे आहेत. शहरी भागाची टक्केवारी पाहता शिक्षणाचे प्रमाण अधिक आहे. यात मुस्लिम स्त्रियांचे शिक्षणाचे प्रमाण नगण्य आहे. गरज आहे त्यांचे मानसिक परिवर्तन करण्याची. यासाठी हमीद दलवाई यांनी महाराष्ट्रातील प्रतिगामी मुस्लिम समाजास आधुनिकतेच्या मुख्य प्रवाहात आणण्याचे काम जोमाने केले. मुस्लिम समाजाचे प्रबोधन घडवून आणून त्यांना सेक्यूलर राष्ट्रवादी बनविणे, त्यांच्यात वैज्ञानिक दृष्टी निर्माण करणे. मुस्लिम स्त्रियांचे सशक्तीकरण करणे हे कार्य जोमाने सुरु केले. ही प्रेरणा त्यांनी महात्मा फुले कडून घेवून २२ मार्च १९७० साली मुस्लिम सत्यशोधक मंडळ स्थापन केले. अनेक चळवळी राबविल्या. याद्वारे समान नागरी कायदा चळवळ, मुस्लिम स्त्रियांना मिळणारा एकतर्फी तोंडी तलाक, तसेच प्रार्थना स्थळी स्त्रियांना प्रवेश मिळावा याकरीता देखील स्त्रियांनी यशस्वी आंदोलने केली.

मुस्लिम समाजात होणारे बहुविवाह, त्यामुळे घरातील स्त्रियांचे कमी होणारे महत्त्व. मुस्लिम स्त्रीचे कायद्याद्वारे संरक्षण व्हावे म्हणून भारतातील अनेक शहरांमध्ये तलाक विरोधात स्त्रियांना एकत्र आणून त्यांना संघटीत करून लढा देण्यास सशक्त बनविले. कलम १२५ अन्वये पोटगीचा अधिकार मिळवून दिला. कुटुंब नियोजनाचा कायदा मुस्लिम स्त्रियांनी स्विकारावा. १९८६ ला काही प्रमाणात मुस्लिम स्त्रियांना पोटगी मिळाली. २०१८ ला त्रितलाक बंद झाला. वरील संदर्भ पाहता आजही भारतात पुरुष प्रधान संस्कृती आहे हे अमान्य करून चालणार नाही. याही परिस्थितीत सुध्दा स्त्रियांनी मोठ्या प्रमाणात आपल्या कार्याचा ठसा उमटविला हेही नाकारून चालणार नाही.

स्त्रियांनी सामाजिक भान जोपासून केलेले कार्य :- गोदावरी परुळेकर यांनी (१९०७-१९९६) भारतीय समाजातील अतिशय उपेक्षित आदिवासी समाजात राहून त्यांचे प्रश्न समजून त्यांना न्याय हक्क मिळवून दिले. १९१०-१९९२ यांनी आदिवासी समाजाच्या उध्वारासाठी संपूर्ण आयुष्य खर्ची घातले. आदिवासी समाजाच्या मुलामुलींना समाजाच्या मुख्य प्रवाहात आणण्यासाठी अनुताई वाघ जीवनभर संघर्ष करीत होत्या. कुसुमताई पटवर्धन यांनी महिलांच्या अधिकारासाठी सतत संघर्ष करीत राहिल्या. साधनाताई आमटे यांनी बाबा आमटे यांच्या खांदयाला खांद्या लावून कुष्ठरोग्यांसाठी कार्य केले आहे. महामहिम राष्ट्रपती प्रतिभाताई पाटील यांनी राजकीय

पटलावर सतत संघर्ष करून उच्चपद प्राप्त केले. त्या भारताच्या प्रथम महिला राष्ट्रपती बनल्या तर सिंधूताई सपकाळ ह्या अडचणीवर मात करून हजारांची आई झाल्या. जिला स्वतःचे घर नव्हते तीने हजारांना आश्रय दिला. रझिया सुलतान, नलिनीताई लढके, यशोमती ठाकूर, राणी बंग, अशा अनेक स्त्रियांची नावे नमुद करता येतील. यांनी प्रश्न सोडविण्याचे काम केले म्हणून त्यांच्या नावाची नोंद आपणास प्रेरणादाई वाटते.

समाजाचा दुसरा वर्ग म्हणजे कष्टकरी समाज कष्टकरी स्त्रियांचे आयुष्य पाहता परिस्थितीवर मात करून धडपडत राहण्याची प्रेरणा त्यांना कशातून मिळते. स्त्री स्वातंत्र्य, स्त्री मुक्ती समानता या प्रश्नावर विचार तर सोडाच पण हे शब्दही त्यांच्या कानावरून गेलेले नसतात. पण परिस्थितीचे आव्हान स्वीकारून दारुडा नवरा, आर्थिक विवंचना, आजारी सासू सासरे, पडकी घरे, गलिच्छ वस्ती, कायमस्वरूपी नसणारे काम, एक ना अनेक प्रश्न घेवून केवळ इच्छा शक्तीच्या बळावर परिस्थितीवर मात करून उरले सुरले सामाजिक भानही त्या जोपासतात. अशा स्त्रियांशी संभाषण केल्यास आपल्या जीवनातील लहान सहान दुःख कुरवाळीत बसणाऱ्या आम्हा मध्यमवर्गीय स्त्रियांमध्ये काही जिद्द करारीपणा आणि चौकटी पलिकडे काही करण्याची उर्मी निर्माण होईल का? मला माहित नाही पण हे सर्व परिषदेस उपस्थित असणाऱ्यांना विचार करायला लावणारे आहे.

सारांश :- आज समाजात स्त्रियांना शिक्षण आहे पण त्यांचा स्त्रियांनी वापर करणे शिकले पाहिजे. सरकारने सर्व सुविधा दिल्या तरी त्याची माहिती स्त्रियांनी स्त्रियांपर्यंत पोहचविली पाहिजे. काही कायद्यामध्ये सुधारणा घडवून आणली पाहिजे. यासाठी स्त्रियांनी पुढाकार घेतला पाहिजे. तलाक विरोधी कायद्याला स्त्रियांच मोर्चा काढून विरोध करतात. स्त्रियांनी या मुस्लिम समाजातील स्त्रियांच्या पाठीशी उभे राहून तिला मदतीचा हात दिला पाहिजे. सर्वात महत्त्वाचे तिने कायदे वाचून समजून घेतले पाहिजे. समान वेतनाचा कायदा किती कष्टकरी स्त्रियांना माहित आहे तो समजावून सांगण्याचे काम सुशिक्षित स्त्रियांचे आहे. समान काम समान वेतन हे रुजविण्याचे काम आता शिक्षित स्त्रियांनी केले पाहिजे. आज मुलींना शिक्षणाबरोबर घरातील कामे शिकविण्याची गरज आहे. कुटूंब व्यवस्था टिकवून ठेवायची असेल तर मुलामुलींच्या कामाची वाटणी करू नका. विधवा स्त्रियांना कमी लेखू नका. तुमच्या समारंभात त्यांनाही वाटेकरी करा. स्त्रीने स्त्रियांची बाजू समाजाला पटवून सांगायला हवी. स्त्रीने स्त्रीचा द्वेष करू नये.

स्त्रियांमध्ये नैसर्गिकरित्या दोन हार्मोन्स असल्यामुळे ती पुरुषांपेक्षा अनेक कामे एकाच वेळी करू शकते. स्त्रीमध्ये व्यवस्थापन असते. पुर्णब्रम्ह हॉटेल हे एका मराठी स्त्रीने काढलंय. आय.टी. क्षेत्रात तिने १७ वर्षे नोकरी करून ती सोडून तिने हॉटेल टाकल. जगातले सर्वात मोठे शाकाहारी रेस्टॉरंट एका स्त्रीने सुरु केले. तेथे ५० टक्के स्त्री कामगार आहेत. तिच्या अंगभूत गुणांचा उपयोग करून आदर्श गाव प्रकल्प, वसुंधरा बचाव, प्लॉस्टिक

निर्मुलन, पाण्याचे नियोजन अशी अनेक कामे स्त्री करू शकते. स्त्रियांच्या अंगभूत गुणांना महत्त्व देवून स्त्रियांनीच आता स्त्रियांना प्रोत्साहन देण्याची गरज आहे. पाककलेत निपुण असणाऱ्या स्त्रियांनी व्यवसाय करावेत, गृहउद्योग करावेत, कर्ज काढण्यासाठी इतर सुशिक्षित स्त्रियांनी त्यांना मदत करावी.

आपल्या घरी काम करणाऱ्या बाईलाही महत्त्व द्या. तिच्या सुखादुःखात आर्थिक भार सोसाण्याकरीता तिला मदतीचा हात द्या नाहीतरी, ती कामाला आली नाही, तर घर कशी होतात हे आपण सर्वच जाणतो, नाहीतर संत कबीर एका दोह्यात म्हणतात,

माटी कहे कुम्हार से, तू क्या रौंदे मोहें |

इक दिन ऐसा होयेंगा, मै रौंदूंगी तोहे ||

शासनाने महिलांच्या उन्नतीकरिता तसेच त्यांना समाजात पुरुषांबरोबर स्थान प्राप्त करण्याकरिता विविध कायदे आणून त्यांच्या सामाजिक परिस्थितीची सुयोदय होत असल्याची त्यांना जाणीव करून दिलेली आहे.

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भारतातील बहुविध धर्मांपैकी अग्रगण्य असलेल्या हिंदू धर्मातील महत्त्वाचा पंथ म्हणून ज्याची ओळख आहे अशा महानुभाव पंथाचा जन्म महाराष्ट्रभूमीत शालिवाहन शकाच्या बाराव्या शतकात झाला. सर्वज्ञ श्रीचक्रधर स्वामी हे या पंथाचे संस्थापक आणि प्रवर्तक आहेत. महानुभाव पंथ हा सर्वधर्मसमभाव, जातिभेद, स्पृश्यास्पृश्यता आणि भेदाभेद न मानणारा पंथ म्हणून इतिहासात आजही प्रसिद्ध आहे. कारण श्रीचक्रधर स्वामी आणि त्यांचे गुरू श्री गोविंदप्रभू या दोघांनीही स्वतःच्या आचरणातून समाजाला समानतेची शिकवण दिली. त्यांनी कधीही समाजात स्त्री पुरूषात भेदाभेद केला नाही. समाजात स्त्री आणि पुरूष हे दोघेही समानतेचे अधिकारी आहेत असे ते वारंवार आपल्या शिष्यांना समजावून सांगत. एके प्रसंगी त्यांच्या एका पुरूष शिष्याने स्त्रियांना कमी लेखत त्यांचा अनादर करण्याचा प्रयत्न केला तेव्हा स्वामींनी त्याला रागावून विचारले, "तुमचा तो जीव आणि त्यांचा तो जीवलिया की गा" म्हणजेच तुमचा काय जीव आहे आणि त्या स्त्रीयांचा काय जीव नाही का? आणि स्त्रीयांचे समाजातील महत्त्व पटवून देत त्यांनाही पुरूषांप्रमाणे समानतेने जगण्याचा अधिकार आहे. म्हणूनच त्यांनी त्यांच्या शिष्यपरिवारामध्ये कधीही स्त्रीयांना पारतंत्र्यात ठेवले नाही किंवा त्यांच्यावर कोणतेही बंधन लादले नाही. म्हणूनच बाराव्या शतकात जेव्हा समाज अनेक रूढीपरंपरेने ग्रासलेला होता. स्त्रीयांना शिक्षणाचाच काय परंतु सन्मानाने जगण्याचा अधिकारही नव्हता. अशा सामाजिक परिस्थितीत काही धर्ममार्तंडांचा रोष पत्करून श्री चक्रधर स्वामींनी स्त्रीयांना समाजात कोणकोणते अधिकार असावेत आणि त्यांना इतरांकडून कशी वागणूक मिळावी यासाठी प्रबोधन केलेले दिसून येते. त्यामुळेच त्यांना 'समाजोद्धारक' असेही म्हणतात. केवळ आपल्या धर्माचा प्रचार करणे हा मूळ उद्देश नसून सामाजिक सुधारणा करणे आणि स्त्री पुरूष समानता प्रस्थापित करणे होय.

समाजाचा रोष पत्करून, समाजधुरिणांच्या जाचाकडे दुर्लक्ष करून श्री चक्रधर स्वामींच्या सान्निध्यात राहून ज्या काही स्त्रियांनी आपले जीवन सार्थकी लावले; अशा स्त्रिया तत्कालीन समाजात मानाचे स्थान प्राप्त करत आजही इतिहासात अजरामर झाल्या. तत्कालीन समाजातील अशा काही स्त्रीयांचा परिचय प्रस्तुत शोधनिबंधात करून देण्याचा प्रयत्न करण्यात आला आहे.

नागुबाई उर्फ बाईसा पैठणकर - बाराव्या शतकात पैठण नगर हे धर्म आणि संस्कृतीचे माहेरघर मानल्या जात असे. याच पैठण नगरात संस्कृत जाणणारे थोर विद्वान, पंडित, पुराणिक, भिक्षू, साधुसंत

आणि ज्योतिषी राहत असत. याच नगरीत नागुबाई नावाची एक स्त्री ही आपली स्वतंत्र गुंफा बांधून आपल्या शिष्यपरिवारासह राहत असे. ती सकलविद्यापारंगत असलेली व्रतवैकल्यांचे आचरण अत्यंत काटेकोरपणे करून आपल्या शिष्यपरिवाराला ऐहिक कर्मकांडाचे ज्ञान देत असे. कालांतराने श्री चक्रधर स्वामींच्या सहवासात राहून तिला आत्मज्ञान प्राप्त झाले आणि ती जीवन्मुक्त झाली असे महानुभावांच्या इतिहासात वर्णिलेले आहे.

देमती पैठणकर - ब्राह्मणकुळात जन्म झालेली देमती ही बालविधवा होती. धार्मिक वृत्तीची देमती ही प्रगल्भ बुद्धीची कवयित्री होती. जेव्हा तिने स्वामींचे शिष्यत्व पत्करले तेव्हापासून तिची कवित्वशक्ती बहरून आली. तिने भक्तिभावपूर्वक एक स्तवन स्वामींसाठी उत्स्फूर्तपणे रचलेले प्रसिद्ध आहे. ते म्हणजे, 'पाऊले म्हणितले न करिति हरि। कवणीपरी जावो आम्ही। तुझ्या चरणी रंगले मन काइसेया। कान्हा पाठविसी तुझेनि वेधे। असो संभ्रमिते निर्विकार जोगियाचे। वो कैसे निष्ठूर चित्त।' त्याकाळात स्त्रीया आपले कवित्व मन जपत असत. तिने रचलेल्या रचना प्रसिद्ध आहेत. ती रागीट स्वभावाची असली तरी मनाने निर्मळ आणि सदाचारी होती.

खेईगोई घोगरगावकर - 'खेई' हे आईचे नाव आणि 'गोई' हे मुलीचे नाव होते. या दोघी नेहमी सोबतच राहत असत. म्हणून त्यांना खेईगोई असे म्हणत. यांच्याजवळ अपार धनसंपत्ती होती. त्यांच्या मनात स्वामींविषयी श्रद्धा होती. गुरू कोणाला करावा असा विचार करून त्यांनी सात्त्विक आणि निरपेक्षवृत्तीने जगणा-या स्वामींची निवड केली आणि संन्यास धारण केला. त्यांनी त्यांची अपार संपत्ती कालांतराने आपल्या एका नातेवाईकाला दानस्वरूपात दिली होती. तत्कालीन स्त्रीया या स्त्रीधन जपणा-या होत्या. त्याही संपत्तीच्या वाटेकरी होत्या. इतकेच नाही तर आपली संपत्ती आपल्यानंतर कोणाच्या वाट्याला जाईल हे ठरविण्याचा अधिकार त्यांना होत्या. हे खेईगोईच्या उदाहरणावरून स्पष्ट होते.

साधा वडनेरकर - साधा ही नावाप्रमाणेच साधीभोळी होती. ती वृद्ध विधवा स्त्री होती. तिची स्वामींवर वृद्ध श्रद्धा होती. स्वामींच्या उत्तरापंथे गमनानंतर जेव्हा मुस्लिम शस्त्रधारी सैनिकांनी हिंदूंना उध्वस्त करण्याचा प्रयत्न केला तेव्हा न डगमगता स्वामींचे नाव घेत घेत तिने तिच्या गावातील हिंदूंचे संरक्षण केले आणि त्यांचे प्राण वाचविले. अशिक्षित असतानाही तिने समाजाला तिच्या आचरणातून

धाडसी वृत्तीचा धडा दिला. तिच्या आज्ञाधारक आचरणाचे स्वामी नेहमीच कौतुक करीत असत.

आऊसा थाळनेरकर - आऊसा ही आगमसाधनी योगिनी व धर्माचरण करणारी संन्यासी स्त्री होती. तिने स्वतःचे व आपल्या सामानाचे संरक्षण करण्यासाठी एक डांगरेश नावाचा कुत्रा पाळला होता. स्वामींच्या सान्निध्यात येण्यापूर्वी ती स्वतः पितरांना पिंडदान करीत असे. स्वतः स्त्री असून ती नेहमी पुरुषाप्रमाणे वागण्याचा प्रयत्न करीत असे. तिच्या अंगी सत्यता, ईमानदारपणा, अहिंसा, नम्रता, सेवाभाव, निर्विकल्पता इ. गुण होते. ती जिज्ञासू वृत्तीची होती. ती स्वामींना नेहमी प्रश्न विचारित असे. दोन्ही ईश्वरीय अवताराचे सान्निध्य लाभलेली आऊसा शेवटपर्यंत सर्व गुरुकुलाला वंदनीय होती.

महदाईसा - महदाईसा ही बालविधवा होती. म्हणून तिने आपले जीवन सार्थकी लागावे यासाठी पुराणकथा श्रवण, भगवत् चिंतन, व्रत, उपवास इ. पारमार्थिक कार्यास स्वतःला वाहून घेतले होते. ती खूप विचारी स्त्री होती. स्वामींनी तिला आपल्या आश्रमात इतर शिष्यांसोबत राहण्याचा आग्रह केला तेव्हा स्वामी तरुण आणि आपणही तरुण म्हणून लोक शंकाकुशंका घेतील या विचाराने ती स्वामींजवळ राहण्याचे टाळाटाळ करीत असे. परंतु कालांतराने ती स्वामींच्या शिष्यपरिवारात येऊन रमली आणि स्वामींच्या अचिंत्य तत्त्वज्ञानाची वाटेकरी ठरली.

महदाईसा ही उत्तम कवयित्री होती. तिने लिहिलेला 'धवळे' नावाचा काव्यप्रकार मराठी साहित्यात अजरामर झालेला दिसून येतो. ती एक जिज्ञासू स्त्री होती. तिने बोलण्याच्या ओघात वारंवार स्वामींना जे काही प्रश्न विचारले होते त्याच प्रश्नांची उत्तरे म्हणजेच महानुभावाचे तत्त्वज्ञान होय. जर महादाईसा नसती तर महानुभाव पंथातील तत्त्वज्ञान प्रसूत झाले नसते असे काही ज्ञानियांचे मत आहे. ती स्वतःही नियमबद्धपद्धतीने आचरण करून इतरांनाही नियमबद्ध रीतीने वागण्यास प्रवृत्त करीत असे. स्वामींच्या विरहात नागदेवाचार्य जेव्हा भानखेड्याच्या अरण्यात एकाकी अवस्थेत पडले तेव्हा महदाईसानेच त्यांना स्वबुद्धीने समजावून धर्माचरणाला लावले. स्वामींनंतर श्रीप्रभूच आपले सर्वस्व आहे हे तिने नागदेवाचार्यांना पटवून दिले. नागदेवाचार्यांच्या साहाय्याने माहिमभट्टांनी नंतर स्वामींच्या स्मृती जागृत ठेवण्यासाठी 'लीळाचरित्र' नावाचा ग्रंथ लिहिला.

शांताबाईसा वसमतनगरकर - शांताबाईसाचे मूळ नाव मायबाईसा होते. ही अत्यंत सुखी कुटुंबात जन्मलेली आणि वाढलेली स्त्री होती. विवाहानंतर संसार सुरळीत चालू असताना दैवाने घाला घातला आणि ती विधवा झाली. तिचा एकुलता एक मुलगाही दगावला. आपल्या दोन मुलींना घेऊन तिने कष्टाने आणि नेटाने जीवनयापन केले. कारण तिला स्वामींच्या सहवासाचा कृपाप्रसाद प्राप्त झाला होता. ती खूप श्रीमंत होती; पण तिला संपत्तीचा हव्यास नव्हता. जेव्हा स्वामींनी तिच्या संपत्तीचा विनिमय करण्यास नकार दिला तेव्हा तिने आपली सर्व संपत्ती आपल्या भाच्याच्या नावे करून दिली.

आणि निर्मोही वृत्तीने शेवटपर्यंत स्वामींच्या गुरुकुलात आपल्या मुलींना घेऊन राहिली.

मुक्ताबाई - स्वामींच्या एकांकी जीवनामध्ये त्यांना ज्या स्त्रिया भेटल्या त्यांच्यामध्ये मुक्ताबाई ही एक अशी स्त्री होती जी राजसुखाचा त्याग करून आपल्या आत्मिक कल्याणासाठी जंगलात तपश्चर्या करण्यासाठी निघून आली होती. स्वामींच्या दर्शनाने तिची तपश्चर्या फळास आली अशी तिची स्वामींवर नितांत श्रद्धा होती.

बोणेबाईसा - स्वामी जेव्हा एकांकी अवस्थेत होते तेव्हा त्यांना सर्वप्रथम जर कोणत्या स्त्रीची भेट झाली असेल तर ती म्हणजे बोणेबाईसा. तत्कालीन काळात बोणेबाईसारख्या स्त्रीया या देवदर्शनासाठी आणि तीर्थयात्रेसाठी भटकंती करत असत. स्वामींच्या एकांकीकाळात या बोणेबाईसाने स्वामींची काळजी घेतलेली दिसून येते. अशिक्षित असतानाही सृष्टीपणे कार्य करून ती जीवनयापन करताना दिसते. पुरुषाचा कोणताही आधार नसताना महाराष्ट्रभर तीर्थाटन करीत फिरणे हे तत्कालीन समाजात स्त्रीयांच्या धाडसी स्वभावाचे लक्षण दिसून येते.

हिराईसा - हिराईसा ही अत्यंत विरक्तवृत्तीची आणि धर्मशील अंतःकरण असलेली स्त्री होती. तिच्या जीवनात ती तत्त्वाने आचरण करीत होती. ती अत्यंत विरक्त असल्यामुळे आचार्यांना तिच्याविषयी फार आदर वाटे.

कुमर रेमाईसा - रेमाईसा ही अत्यंत ज्ञानी, स्पष्टवक्ता, त्यागशील होती. तिने सकलशास्त्रांचा दांडगा अभ्यास केला होता. त्यामुळे तिच्यापुढे कोणताही विद्वान टिकाव धरीत नसे. शास्त्रवादविवादात ती सर्वांना आपल्या ज्ञानाने जिंकून घेई. म्हणून गुरुकुळात तिला विशेष मान होता.

गौराईसा उम्बरीकर - गौराईसा ही अत्यंत ज्ञानी विरक्त संन्यासिनी होती. तिच्याबद्दल आचार्य नेहमी गौरवपूर्वक म्हणायचे, "गौराईसे उठतील बसतील तैसिया उठावे बसावे." ही स्वतः धर्मशील असून इतर कुणीही धर्मबाहय आचरण केले तर ती त्यांना समजावून सांगत असे. तिच्यावर गुरू प्रसन्न होते.

स्वामींच्या कार्यकाळात त्यांच्या गुरुकुलात आबाईसा, उमाईसा, हिराईसा, लखुबाईसा, गौराईसा सुरेगावकर, रंभाईसा, आकाईसा, उमाईसा पुरीकर, उमाईसा पैठणकर, देमाईसा कटककार, नागाईसा पुरीकर, लखुबाईसा बाभुळगावकर इ. अनेक स्त्रिया त्यांच्या सान्निध्यात राहिल्या. काही आचार्य नागदेवांच्या सान्निध्यात राहिल्या. या सर्वांचे वैशिष्ट्य हे एकापेक्षा एक वेगळे होते. या सर्व स्त्रिया तत्कालीन समाजाचा आरसा आहेत.

बाराव्या शतकातील समाज हा जरी रुढीपरंपरांच्या जखडात गुरफटलेला असला; तरीही काही स्त्रिया तीर्थाटन करताना, लोकसेवा आणि ईशान्तिनात नेहमी मग्न असलेल्या, आपल्या कवित्वशक्तीच्या जोरावर काव्यमय रचना करत असलेल्या, मनाप्रमाणे पुरुषासारखे जीवनयापन करणा-या, आश्रम बांधून त्यात आपला शिष्यपरिवार वाढविणा-या, समाजाला धर्माचरणाकडे

वळविणा-या, कोणत्याही बंधनात न राहता स्वकल्याणाचा मार्ग चोखाळणा-या अशा अनेक प्रकारच्या आणि स्वभावाच्या दिसून येतात. त्याकाळात संपत्ती बाळगणे आणि पितरांना पिंडदान देणे यांसारखे अधिकारही स्त्रीयांना होते. ज्या समाजात स्त्रिया या बंधनात जखडलेल्या असायच्या त्याच समाजात इतक्या विविध प्रकारे आचरण करणा-या या स्त्रियांचे जीवनचरित्र वाचले तर असे लक्षात येते की, महानुभाव पंथाचे श्री चक्रधर स्वामी यांनी तत्कालीन स्त्रियांना पुरुषांप्रमाणेच जगण्याचे समान अधिकार बहाल केले होते. इतकेच नाही, तर समाजालाही स्त्रियांचे अस्तित्व मान्य करावयास सांगून त्यांची मते परिवर्तित करण्याचा आटोकाट प्रयत्न केला होता. ज्या स्त्रिया स्वतः बंधनमुक्त होऊ इच्छित होत्या त्या स्वार्मीच्या सान्निध्यात स्वतंत्रपणे स्वकल्याणाचा मार्ग शोधत राहिल्या. इतर अनेक समाजातील रुढीपरंपरांमध्ये गुरफटून राहिल्या. निष्कर्ष असा की, प्रत्येकच समाजात स्त्रीयांना बंधनात ठेवल्या गेले परंतु ज्या स्त्रियांनी स्वतःहून बंधनमुक्त होण्याचे ठरविले त्या स्वतंत्र झाल्या. मनुष्याने स्वतःच्या उद्धारसाठी स्वतः प्रयत्न करणे गरजेचे असते.

संदर्भ ग्रंथ -

१. महानुभावांचा इतिहास - लेखक मुरलीधर कोळपकर, तृतीय आवृत्ती
२. लीळाचरित्र - लेखक माहिमभट्ट - संपादक पुरुषोत्तम ठाकरे, प्रथमावृत्ती



कागदावरील अधिकार व हक्क

डॉ. वसुधा वानखडे,

विभाग प्रमुख, प्राणीशास्त्र विभाग, विद्याभारती महाविद्यालय, अमरावती

Truly no argument is required in defence of women's for my part, I have always been strongly of the opinion that while it may be possible to neglect men's education it is not possible to neglect women's education. The reasons are obvious if you educate the women probably men will be affected there by and in any event children will be affected.

--Jawaharlal Nehru-

स्त्री शिक्षणाची संकल्पना समजून घेतांना हे आपणास मान्य केले पाहिजे की पुरुष आणि स्त्री या दोघा मध्ये कोणताही भेद करणे म्हणजे अन्यायाची मुहुर्तमेढ करण्यासारखी आहे. स्त्रियांना पुरुषाइतके व पुरुषाप्रमाणे शिक्षण दिल्या गेले पाहिजे याबाबत कोणताच वाद असू नये जोपर्यंत कोणत्या ना कोणत्या स्वरूपाचे कृत्रिम विभाजन केल्या जाईल तोपर्यंत स्त्रीपुरुष समानता प्रस्थापीत होणारच नाही. स्त्री पुरुष समानता प्रस्थापीत होण्याचा पहीला आणि सर्वात मुलभूत भाग म्हणजे स्त्रियांना स्वतःच्या हित अहिताचा विचार करण्याचा हक्क दिला पाहिजे. जोपर्यंत स्त्रियांना आपण आपले प्रश्न स्वतःच सोडविले पाहिजे असे वाटणार नाही तोपर्यंत स्त्री शिक्षणाचा उद्देश केवळ साक्षरता निर्माण करण्या इतपतच राहिल. सामाजिक व आर्थिक परिवर्तनासाठी हे फारसे पुरक नाही. मानवी इतीहासाच्या सुयोग्य निर्मातीसाठी स्त्री व पुरुषांचे योग्य सहकार्य जीवनाच्या प्रत्येक क्षेत्रात आवश्यक आहे तरच मानवी जीवनाला अर्थ प्राप्त होईल.

परिवर्तन हे विकासाचे पहिले पाऊल होय परिवर्तन आणण्यासाठी स्त्री शिक्षणाएवढे प्रभावी साधन दुसरे कोणतेही नाही. कारण स्त्रिया बदलल्यातर पुरुष आणि समाजामध्ये बदल आपोआपच घडून येतो म्हणून परिवर्तनाची मुलभूत आवश्यकता स्त्री शिक्षणच आहे. स्त्री शिक्षणाला दुय्यम लेखून परिवर्तन शक्य नाही. भारताच्या संविधाना प्रमाणे "आम्ही भारताचे लोक, भारताचे सार्वभौम, समाजवादी, धर्मनिरपेक्ष लोकशाही गणराज्य घडवण्याचा व त्याच्या सर्व नागरीकास सामाजिक, आर्थिक व राजनैतिक न्याय विचार, अभिव्यक्ती, विश्वास श्रद्धा व उपासना यांचे स्वातंत्र्य दर्जाची व संधीची समानता निश्चितपणे प्राप्त करून देण्याचा आणि त्या सर्वांमध्ये व्यक्तीची प्रतिष्ठा व राष्ट्राची एकता आणि एकात्मता यांचे आश्वासन देणारी बंधूता प्रवर्धित करण्याचा संकल्पपूर्वक निर्धार करून आमच्या संविधान सभेत आज दिनांक

२६ नोव्हेंबर १९४९ रोजी याद्वारे हे संविधान अंगीकृत व अधिनियमित करून स्वतःप्रत अर्पण करत आहोत".

याद्वारे असे दिसून येते की, न्याय, स्वातंत्र्य, समता आणि बंधूता ही संविधानाची उद्दिष्टे आहेत. यामुळे देशाचे ऐक्य व अखंडता याचे रक्षण होईल त्यानुसार भारतीय म्हणून स्त्रियांना व पुरुषांना मिळालेले मुलभूत अधिकार व हक्क त्यातून स्त्री पुरुष समानताची बीजे ख-या अर्थाने रोवली आहेत. पण आज आपण २१ व्या शतकात वावरत असतांना स्त्रियांच्या प्रगतीचे वेगळे चित्र पहावयाला मिळते. ती प्रत्येक क्षेत्रात पुरुषांच्या खांदयाला खांद्या लावून प्रगतीच्या यशाचा टप्पा गाठतांना दिसतेय. पण देशाच्या एकंदर लोकसंख्येच्या तुलनेत तिचा शिक्षणाचा स्तर अजूनही उंचावलेला नाही. त्याला स्त्रियांची सामाजिक व आर्थिक विकासातील गती कारणीभूत आहे, असे म्हणावेसे वाटते. सामाजिक दृष्ट्या तिचा विकास साधण्यास सामाजिक स्तरावर योजना आखल्या पाहिजेत तशी समाजामध्ये जागरूकता आणल्या गेली पाहिजे हे एकाचे नव्हे तर घरातील समाजातील प्रत्येक घटकाचे कार्य होय ही भावना निर्माण होणे आवश्यक आहे, म्हणजे तिचा आत्मविश्वास उंचावेल व तिला नेटाने आर्थिक दृष्ट्या सबल होण्याकरिता प्रोत्साहित होण्याचे बळ मिळेल. योजना आखतांना व त्याची अंमलबजावणी करतांना स्त्रियामध्ये असणा-या गुणांना वाव मिळाल्याने तिला प्रत्येक क्षेत्रात समानता अनुभवता येईल.

घटनेने जरी स्त्री आणि पुरुष या भेदावर आधारलेली विषमता अमान्य केली असली तरी याला काही अपवादही आहेत. स्त्रिया व बालके यांच्या करिता खास सोयी अस्तित्वात आणण्याचा अधिकार आहे. हे सर्व अधिकार व हक्क स्त्रियांनी जाणून घेणे व त्यामार्फत आपले हित साध्य करणे ही भावना स्त्रियांच्या ठिकाणी येणे आवश्यक आहे. स्त्री शिक्षणाच्या माध्यमातून स्त्रियांमध्ये अन्यायाचा प्रतिकार करण्याची शक्ती तिने स्वतः निर्माण करणे गरजेचे आहे. त्याकरिता सामाजिक स्तरावर शैक्षणिक स्तरावर साधने उपलब्ध करून घेणे व अशा कौशल्याचा योग्यवेळी वापर करणे आवश्यक आहे.

स्त्री शिक्षणासोबत स्त्रियांना कायद्याचे ज्ञान होणे फार जरूरीचे आहे. समाजातील परंपरा, रुढी, जुनाट विचार व त्यामुळे प्रगतीमध्ये येणारे अडसर त्यातून निर्माण होणारी सामाजिक असमानता. या असमानतेचा अभ्यास करतांना सर्वप्रथम स्त्रियांना कायद्याचे ज्ञान असणे आवश्यक ठरते. कायद्याने जरी स्त्री पुरुष

समानतेचे अधिकार दिलेले असले तरी कुटुंब, विवाह, चालीरीती या जोखडयात स्त्री अडकून पडते व त्यामुळे तिच्या मधील सुप्त कला गुणांना वाव न मिळता रांधा उष्टे काढा, धुणे घरकामाच्या रगाडयात तिचे अस्तित्व मर्यादित राहते. राज्य घटनेने सर्व क्षेत्रात स्त्री पुरुष समानतेचे अधिकार दिलेले असतांना ही घटस्फोट, वारसा हक्क, मालमत्तेचा अधिकार, दत्तक विधान शेतकी महसूल विषयीचा अधिकार स्त्री व पुरुषांना समान अधिकार असतांना त्याची कितपत प्रत्यक्षात अमलबजावणी होते हा एक मोठा प्रश्नचिन्ह आहे. या करिता स्त्रियांना स्वतःच्या अधिकाराची हक्काची जाण असणे अधिकार मिळवून घेण्याची ताकद मानसिक दृष्ट्या स्वतः मध्ये तयार करणे गरजेचे आहे तरच कायद्याने बहाल केलेले समानतेचे अधिकार पूर्णतः सफल झाले असे म्हणता येईल.

स्त्रियांना शिक्षणातून स्वतःला ओळखण्याचा आपल्या कुवतीचा अंदाज घेता यावा म्हणून घरातून शाळेतून अशा उपक्रमाचा अवलंब केल्या गेला पाहिजे.

एक स्त्री शिकली की संपूर्ण घर शिकल्या जाते तेव्हा स्त्रियांच्या विकासात असणा-या कमतरतेचा अभ्यास करून कायद्यामध्ये बदल करून त्याची अंमलबजावणी होणे गरजेचे आहे. त्या करिता अस्तित्वात असलेल्या कायद्याची, अधिकाराची व हक्काची मानसिक रित्या सबल जाणीव होणे अतिशय गरजेचे आहे.

आंतरराष्ट्रीय स्तरावर भारतीय नागरीकांना मग स्त्री असो अथवा पुरुष असो मूलभूत अधिकार व हक्क मिळाले आहेत.

१. समानतेचा अधिकार
२. स्वातंत्र्याचा अधिकार
३. शोषणाविरुद्ध अधिकार
४. धर्म स्वातंत्र्याचा अधिकार
५. सांस्कृतिक व शैक्षणिक अधिकार
६. संविधानिक उपाययोजनांचा अधिकार

वरील सर्व अधिकारात स्त्रिया ह्या पुरुषांच्या बरोबरीने हक्कदार आहेत.

जीवन जगण्याच्या अधिकाराना पायाभूत किंवा मूलभूत अधिकारांच 'हृदय' असे न्याय संस्थेने म्हटले आहे ज्यात १. शिक्षणाचा अधिकार, २. समान कार्यासाठी समान वेतनाचा अधिकार. ३. कर्मचा-यासाठी आरोग्य चिकित्सेशी संबंधित लाभांचा अधिकार, या मूलभूत अधिकारात स्त्रियांना कुठेही मागे ठेवलेले नाही. त्यांच्या करीता समान संधीची तरतुद केलेली आहे. एवढेच नव्हेतर मानवाधिकार अंतर्गत पिडीत स्त्रियांच्या समस्यांचा अभ्यास करून भारतीय स्त्रियांकरिता विशेष मानवाधिकार अस्तित्वात आहेत ज्या माहितीची स्त्रियांना मुळी कल्पनाही नाही. आंतरराष्ट्रीय मानवाधिकार संसाधनांचा आचारसंहिता मध्येही समान हक्काचे तत्व स्त्री व पुरुषांना लागू केले आहे.

महिला विरुद्ध सर्व भेदभाव निर्मूलन आचारसंहिता

१. महिला राजकीय हक्क आचारसंहिता
२. विवाहीत महिला राष्ट्रीयत्व आचारसंहिता
३. विवाह संमती किमान वय व नोदणी आचारसंहिता व शिफारशी
४. दास्यत्व दासांचा व्यापार आणि सदास्यत्वासम इतर प्रथा व संबंधित संस्था प्रतिबंधक पुर आचारसंहिता.
५. व्यक्तिगत विचारण व वेशांचे शोषण निदलिन नियम
६. आंतरराष्ट्रीय श्रमिक परिषदे द्वारा स्वीकृत मानवाधिकार संसाधने व संबंधित आचारसंहिता.

तसेच महिलांच्या स्थितीत सुधारणा करण्यासाठी व निरनिराळ्या क्षेत्रामध्ये असलेल्या महिला विरुद्धच्या भेदभावाचे निर्मूलन करण्यासाठी संयुक्त राष्ट्रसंघाच्या प्रणालीमध्ये महिला दर्जा आयोगाची स्थापनाही केली आहे. या महिला दर्जा आयोगा अंतर्गत परिषदा, चर्चासत्र आयोजित करून त्याद्वारे महिलांमध्ये त्यांच्या करिता असलेल्या कायद्याची, अधिकाराची, हक्काची जाणीव व जागृती करण्यात येते.

वरील संपूर्ण विवेचनातून स्पष्टपणे प्रकट होते की प्रत्यक्षात स्त्रियांना पुरुषांच्या बरोबरीने अधिकार दिले आहेत. मात्र ग्रामीण, शहरी व आदीवासी स्त्रियांचा राजकीय, आर्थिक शैक्षणिक सहभाग नगण्यच आहे, त्या राजकारणात उदासीन आहेत तर आर्थिक दृष्ट्या पुरुषांवर अवलंबित आहेत शैक्षणिक दृष्ट्या धरसोड वृत्तीच्या दिसून येतात. परंपरागत सामाजिक बंधने तसेच आर्थिक सामाजिक स्थिती व पुरातन रूढीमुळे त्यांचे अस्तित्व स्वयंपाकघर व मुले इथवरच ठेवले आहेत.

मुसान जे कॅरोल या स्त्रियांच्या राजकीय व आर्थिक सहभागाच्या बाजूने मत मांडतात "अधिक राजकीय सहभाग हा लोकशाहीचा संकेत आहे, मात्र स्त्रियांचा न्युनतम सहभाग हा लोकशाही पध्दती पुरुषप्रधान असण्याचे दर्शक आहे."

भारतात स्त्रीमुक्ती चळवळी वाढल्या मात्र राजकारणां संदर्भात महिला उदासिनच दिसतात महिला आरक्षणाचे विधेयक पास होवू नये म्हणून समस्त राजकीय पक्षातील (एखादा अपवाद वगळता) एक झालेला पुरुष वर्ग म्हणजे स्त्रीला माणूस म्हणून स्वतंत्र आयुष्य जगू न देण्याची पुरुष वर्गाची मानसिकता अजूनही गेलेली नाही.

स्वातंत्रोत्तर काळात भारतीय स्त्री राष्ट्रीय व आंतरराष्ट्रीय राजकारणात विविध पदांवर सक्रीयरित्या कार्यरत व सहभागी राहिली, असे असतांना देखील ग्रामीण व शहरी तसेच अनुसुचित जाती जनजाती, विमुक्त व भटक्या जातीच्या तथा सवर्ण महिला अथवा इतर मग ती कुठल्याही धर्माची असो तिचे स्थान व दर्जा समाधानकारक नाही. स्त्रियाकरिता असणारे कायदे संवैधानिक

अधिकार व सत्य स्थिती यात फार मोठी तफावत दिसून येते. महिला अधिकाराचा वापर फार थोड्या प्रमाणात करतात. काहीच महिला या सत्तेत असून जास्तीत जास्त महिला सत्ता व राजकीय अधिकारापासून दुर आहेत, तीचे स्थान कागदावर अव्वल असेल तरी प्रत्येक्षात निम्न स्थानावर आहे.

कौटुंबिक व सामाजिक दर्जा तथा राजकीय शक्ती यातील असमतोलपणा मुळे व पितृसत्ताक कुटुंब व्यवस्थेमुळे स्त्रियांचे कुटुंबातील समाजातील व संपूर्ण क्षेत्रातील स्थानच आजच्या संगणक युगातही 'गौणच' आहे.

कागदावरचे अधिकार व हक्क:-

१. विद्युत भागवत: स्त्रीवादी सामाजिक विचार.
२. सुधा मुर्ती : वार्डज अॅण्ड अदरवार्डज.
३. भाष्कर लक्ष्मण भोळे : महात्मा जोतीराव फुले
४. गीता साने : भारतीय स्त्री जीवन
५. प्रा.तानजी ठोंबरे : महात्मा फुले यांचे शैक्षणिक कार्य
६. डॉ.स्मीता मेहेत्रे : भारतीय स्त्री आणि मानवाधिकार



राजकारणात लिंग असमानता

प्रा. सुनिता दिगांबर श्रीखंडे

राज्यशास्त्र विभाग प्रमुख

तक्षशिला महाविद्यालय, अमरावती.

प्रस्तावना - प्राचीन काळापासून तो १९ व्या शतकापर्यंत पुरुषाने आपल्या शारीरिक सामर्थ्याच्या बळावर स्त्रीवर निरंकुश वर्चस्व गाजविले आहे. एवढेच नव्हे तर अगदी स्त्री हक्काच्या स्त्रीमुक्तीच्या जमान्यातही २० व्या शतकात पुरुषांच्या बरोबरीने चळवळीत सक्रीय असलेल्या स्त्रियांना दुय्यम लेखण्यात येत होते. इंग्लंडमधील स्त्रीहक्क चळवळीचे नेतृत्व करणाऱ्या मेरी वूलस्टन क्राफ्टने १७९२ मध्ये प्रसिध्द केलेल्या 'Vindication on the rights of woman' या ग्रंथात स्त्रीहक्काचे समर्थन करून स्त्री शिक्षणाची नितांत आवश्यकता प्रतिपादन केली. 'The subjection of woman' हा ग्रंथ लिहून जॉन स्टुअर्ट मिल या ब्रिटीश विचारवंताने स्त्रीहक्क चळवळीला वैचारीक पाया प्राप्त करून दिला.

एलिझाबेथ कॅडी स्टॅटन व ल्युक्रेशिया मॉट यांच्या नेतृत्वाखाली अमेरिकेतील न्यूयॉर्क शहरात सेनेका फॉक्स येथे १८४८ मध्ये स्त्री हक्क चळवळीचा मेळावा भरला. या मेळाव्यात प्रसिध्द करण्यात आलेल्या 'सेनेका फॉल्स जाहीरनाम्यात' अमेरिकन स्त्रियांवर होणाऱ्या निरनिराळ्या प्रकारच्या अन्यायांना व अत्याचारांना जाहीर वाचा फोडण्यात आली.

१८३७ मध्ये अमेरिकेतील ओहायो राज्यात ओबर्लिन महाविद्यालयात स्त्रियांना प्रवेश देण्यात आला. इंग्लंडमध्ये १८४० साली स्त्रियांना उच्च शिक्षणाची दारे खुली झाली. १९ व्या शतकाच्या अखेरीस इंग्लंड, अमेरिका आणि युरोपातील स्त्रियांना सहशिक्षणाची आणि उच्च शिक्षणाची सोय उपलब्ध झाली. १८३९ मध्ये अमेरिकेतील मिसिसिपी राज्याच्या विधिमंडळाने विवाहित स्त्रियांना खाजगी मालमत्ता संपादन करण्याचा अधिकार देणारा कायदा संमत केला. १८८२ मध्ये ब्रिटीश स्त्रियांना मालमत्ता संपादन करण्याचा कायदेशिर हक्क मिळाला. रशियातील ऑक्टोबर १९१७ ची बोलशेव्हिक राज्यक्रांती आणि चीन मधील सप्टेंबर १९४९ ची साम्यवादी राज्यक्रांती यांनी स्त्रियांच्या सामाजिक, आर्थिक जीवनात क्रांतीकारक बदल घडवून आणला.

स्त्रियांना मतदानाचा हक्क :- १९१८ मध्ये इंग्लंड, पोलंड, हंगेरी, स्वीडन, जर्मनी, ऑस्ट्रीया आदी राष्ट्रांनी आपआपल्या देशातील स्त्रियांना मतदानाचा अधिकार बहाल केला. १९२० मध्ये अमेरिकेन स्त्रियांना मतदानाचा हक्क प्राप्त झाला. तर १९४५ मध्ये फ्रान्स व इटली या राष्ट्रातील स्त्रियांना मतदानाचा हक्क मिळाला. ब्रिटीश पार्लमेंटने १९१८ मध्ये सुधारणा कायदा संमत करून तीस वर्षावरील वयात आलेल्या सर्व प्रौढ स्त्रियांना पुरुषा प्रमाणे समान मताधिकार

हवा होता, त्यासाठी स्त्रियांनी एका सुसंघटीत चळवळीचा प्रारंभ केला. शेवटी ब्रिटीश पार्लमेंटला ब्रिटीश स्त्रियांपुढे नमावेच लागले. १९२८ च्या सुधारणा कायद्याचे पार्लमेंटने २१ वर्षावरील सर्व प्रौढ स्त्रियांना मतदानाचा हक्क दिला. तर २० एप्रिल १९२४ रोजी प्रजासत्ताक तुर्कस्थान मध्ये लागू करण्यात आलेल्या राज्यघटनेनुसार तुर्की स्त्रियांना पुरुषांच्या बरोबरीने हक्क देण्यात आले. १९३० मध्ये तुर्की स्त्रियांना म्युनिसिपल कौन्सिलच्या आणि १९३४ मध्ये नॅशनल असेंब्लीच्या निवडणुका लढविण्याचा अधिकार प्राप्त झाला. १९३५ मध्ये ग्रँड नॅशनल असेंब्लीच्या १७ स्त्रिया निवडून आल्या.

१९ व्या शतकानंतरच भारतात स्त्री स्वातंत्र्याविषयी स्त्रियांचे आंदोलने सुरू झाली होती. १९२७ मध्ये स्वातंत्र्यपूर्व काळात अखील भारतीय स्त्री परिषद स्थापन करण्यात आली. परिषदेत प्रथमच स्त्री स्वातंत्र्याची व समान हक्काची मागणी करण्यात आली. १९७० व १९८० च्या दशकात स्त्रियांचे संघटन व त्यांच्या समस्यांकडे एका नव्या दृष्टीने बघण्यास सुरुवात झाली होती. सन १९७५ साली संयुक्त राष्ट्र संघटनेने आंतरराष्ट्रीय महिला वर्ष घोषित केल्यानंतर स्त्री चळवळीस व्यापक स्वरूप येण्यास सुरुवात झाली. १९८५ साली नौरोबी येथे महिलांची तिसरी आंतरराष्ट्रीय परिषद भरली. या परिषदेत महिलांना विविध प्रकारचे अधिकार मिळवून देण्यासाठी काही धोरणे व कार्यक्रमांची आखणी करण्यात आली होती. जगातील १३९ देशांच्या महिला प्रतिनधीनी महिला विरोध विषमतेचे उच्चाटन करणारा निर्बंध मसुदा मंजूर केला होता. त्या दृष्टीने जगातील इतर देशांच्या तुलनेत संसदेमधील स्त्रियांची संख्या आशिया खंडात कमी दिसून येते आणि भारतात ती अल्प दिसून येते. आंतर संसदी संघाच्या पाहणीनुसार अमेरिकेत स्त्रियांचे संसदेतील प्रमाण सर्वसाधारणपणे १२.७ टक्के, युरोपात १२.६ टक्के, पॅसिफिक देशात ११.६ टक्के, सहारा आफ्रिका खंडात १०.४ टक्के, आशिया खंडात १३.१ टक्के तर अरब राष्ट्रांमध्ये ३.३ टक्के जगात सर्वात जास्त संसदेतील स्त्री सदस्यांची संख्या ४० टक्के, स्वीडनमध्ये आहे. न्युझीलॅंड २९.२ टक्के, अर्जेन्टिना २५.३ टक्के, चायना २१ टक्के, आशिया खंडात मात्र चीनचा अपवाद वगळता स्त्रियांचे संसदेतील प्रमाण नगण्य राहिले आहे. पाकिस्तान ३ टक्के, श्रीलंक ५ टक्के, नेपाळ ५ टक्के, भारत ८ टक्के, जपान ८ टक्के, बांगलादेश ९ टक्के अशा स्वरूपाचे आहे. संयुक्त राष्ट्रसंघाच्या अहवालानुसार कायदेमंडळात महिलांच्या प्रतिनिधीत्वाचा भारताचा १४८ वा क्रमांक लागतो.

भारतीय राजकारणात महिलांचा सहभाग किंवा असमानता दर्शविणारा तक्ता

लोकसभेतील महिलांचे प्रतिनिधीत्व व राज्यसभेतील महिलांचे प्रतिनिधीत्व

लोकसभा	एकूण जागा	महिला सदस्य	एकूण टक्केवारी	अ.क्र.	राज्यसभे	महिला सदस्य	एकूण टक्केवारी
पहिली १९५२	४९९	२२	४.४	१	१९५२	१६	७.३७
दुसरी १९५७	५००	२७	५.४	२	१९५७	१८	७.८२
तिसरी १९६२	५०३	३४	६.७	३	१९६२	१८	७.६२
चौथी १९६७	५२३	३१	५.९	४	१९६७	२०	८.५१
पाचवी १९७१	५२१	२२	४.२	५	१९७२	१७	७.२
सहावी १९७७	५४४	१९	३.४	६	१९७६	२५	१०.५४
सातवी १९८०	५४४	२८	५.१	७	१९८०	२४	१०.१२
आठवी १९८४	५४४	४४	८.१	८	१९८४	२८	११.८१
नववी १९८९	५१७	२७	५.२२	९	१९८९	२४	९.९५
दहावी १९९१	५४४	३९	७.१८	१०	१९९१	३८	१५.२
अकरावी १९९६	५४४	४०	७.१८	११	१९९६	२२	९.५६
बारावी १९९६	५४३	४३	७.२०	१२	१९९९	२२	९.३६
तेरावी १९९९	५४३	४९	९.२०	१३	२००४	२२	९.०५
चौदावी २००४	५४३	४५	८.२८	१४	२००९	१९	७.७८
पंधरावी २००९	५४३	४३	७.२०	१५			

यावरून हे स्पष्ट होते की, पन्नास वर्षांनंतरही जास्तीत जास्त आठ टक्के महिलांचेच प्रतिनिधीत्व लोकसभेत आहे. ४९.५० टक्के ऐवढे महिलांचे प्रमाण असूनही त्यांचे केवळ ४३ प्रतिनिधी व ५०.५० टक्के ऐवढे लोकसंख्येचे प्रमाण असणाऱ्या पुरुषांचे प्रतिनिधीत्व मात्र ९२ टक्के राज्यसभेतील महिलांच्या संख्येत मात्र फारशी वाढ किंवा घट झालेली दिसत नाही. हा आलेख निश्चित लोकशाही शासन पध्दतीमध्ये असमानता असल्याचे दिसून येते.

लोकसभा विधीमंडळात महिलांचा राजकीय सहभाग अजूनही असमान :- ७७ वर्षात दहा महिला कॅबिनेट मंत्री १९३७ ते २०१४ या वर्षात केवळ दहा महिला कॅबिनेट मंत्री झाल्या. ३० महिलांनाच मंत्रिपदाची संधी मिळाली. त्यातील काही महिलांनी उपमंत्री, राज्यमंत्री पद भूषविले. पण कॅबिनेटमंत्री होण्याची संधी दहा जणींना मिळाली. प्रतिभाताई पाटील, प्रमिला टोपले, शरदचंद्रिका सुरेश पाटील, शालिनीताई पाटील, प्रमिलाबेन याज्ञिक, प्रभारव, रजनी सातव व डॉ.विमला मुंदडा यापुर्वी कॅबिनेट मंत्री होत्या. २००९ मध्ये

वर्षा गायकवाड कॅबिनेट मंत्री होत्या तर विद्यमान मंत्रिमंडळात पंकजा मुंडे - पालवे कॅबिनेट मंत्री आहेत.

महाराष्ट्रात १९६२ ची पहिली निवडणुक २६४ जागांसाठी झाली होती, त्यामध्ये ११६१ उमेदवार रिंगणात होते. ३६ महिलांनी निवडणुक लढविली त्यापैकी १७ निवडून आल्या. माजी राष्ट्रपती प्रतिभाताई पाटील यांचा त्यात समावेश होतो. १९६२ पासून विधीमंडळावरील महिलांची संख्या वाढवण्याऐवजी कमी होत गेली १९७२ च्या निवडणुकीत २७१ पैकी २८ महिला आमदार झाल्या. २००४ मध्ये ११ तर २००९ मध्ये १८ महिला उमेदवार झाल्या. तर राज्यविधीमंडळात २८८ पैकी फक्त २२ महिला आमदार आहे. यामध्ये काँग्रेस ०५, राष्ट्रवादी ०४, सेना ०१, भाजपाच्या १२ महिला आमदार आहे. ३० सदस्यीय मंत्रिमंडळात फक्त ०२ महिला मंत्री आहे. २००९ च्या विधीमंडळात फक्त १८ महिला आमदार होत्या त्यापैकी दोघींना मंत्रीपदाची संधी मिळाली.

निष्कर्ष :- वरील मुद्यावरून असे दिसून येते की महिलांची राजकारणातील असमानता ही किती व्यापक प्रमाणावर आहे. ही असमानता कमी करायची असेल तर त्यासाठी सर्वांगीण दृष्टिकोणातून प्रयत्न होऊन मानसिक परिवर्तन होणे गरजेचे आहे.

संदर्भ ग्रंथ

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४. दैनिक दिव्य मराठी ८ मार्च २०१८



कुटुंबांतर्गत लिंगभाव विषमता : कारणे आणि उपाय

सुनिता इंगळे (नारखेडे)

सहाय्यक प्राध्यापक, वुमेन्स स्टडीज सेंटर,
संत गाडगेबाबा अमरावती विद्यापीठ, अमरावती

सारांश : दैनंदिन जीवनामध्ये स्त्रियांना घरात आणि घराबाहेर दोन्ही ठिकाणी लिंगभाव विषमतेचा अनुभव येत असतो. किंबहुना लिंगभाव विषमतेला त्या बळी पडत असतात असे म्हणणे जास्त संयुक्तिक ठरेल. आपल्या समाजात, कुटुंबात 'देवी' म्हणून स्त्रियांची पुजा केली जाते. परंतु 'मानवी हक्कां' पासून मात्र तिला वंचित ठेवले जाते. बल्लेक यांच्या मते, "स्त्री ही सम्राज्ञीच्या सिंहासनावर समारंभपूर्वक बसवलेली गुलाम आहे."¹ 50-50 अशा स्त्री पुरुष विभागणीने हे जग बनलेले आहे, तरी स्त्रियांना परिघारव ठेवले जाते. त्यांना दुय्यम दर्जा दिला जातो. World Economic Forum च्या एका रिपोर्टनुसार (Gender Gap Report 2017) भारत लिंगभाव विषमतेच्या बाबतीत जगातील सर्वात जास्त वाईट परिस्थिती असलेल्या देशांपैकी एक देश आहे.

स्त्रियांच्या स्थितीत खरेच सुधारणा घडवून आणावयाची असेल तर सगळ्यात आधी स्त्रियांना एक 'माणूस' म्हणून वागणूक दिली गेली पाहिजे. स्त्रीसुद्धा एक 'माणूस' आहे ही गोष्ट समजून घेतली पाहिजे. हया ठिकाणी लिंगभाव विषमतेला विशेषतः कुटुंबातर्गत लिंगभाव विषमतेला कारणीभूत कारक आणि पूरक असणाऱ्या काही घटकांची /बाबींची चर्चा करण्यात आलेली आहे. त्याचबरोबर समाजात आणि कुटुंबात स्त्रियांचा दर्जा उंचावण्यासाठी सरकारतर्फे केले जाणारे प्रयत्न तसेच एक व्यक्ती म्हणून प्रत्येकजण काय करू शकतो याविषयी चर्चा करण्यात आलेली आहे.

प्रस्तावना : लिंगभाव विषमता हा मानवी विकासक्रमातील एक मोठा अडथळा बनला आहे. 1975 च्या आंतरराष्ट्रीय महिला वर्षानंतर मोठ्या प्रमाणावर स्त्रिया आणि मुली प्रत्येक क्षेत्रातील लिंगभाव विषमता नष्ट करण्यासाठी विविध मार्गांनी प्रयत्न करत आहेत. परंतु अद्यापही त्यांना लिंगभाव समानता प्रस्थापित करण्यात यश आलेले नाही. स्त्रिया आणि मुली यांना लिंगभाव विषमतेमुळे योग्य संधी, वातावरण उपलब्ध होऊ शकत नाही. आणि त्या स्वतःला सिद्ध करण्याच्या प्रयत्नात अपयशी होतात. त्यांचे आरोग्य, शिक्षण, राजकीय प्रतिनिधित्व, श्रमप्रतिष्ठा (त्यांच्या श्रमाचे मूल्य) यांना नकारात्मक दृष्टिने बघितले जाते / योग्य ते लक्ष दिले जात नाही. त्यांची क्षमता आणि निवडीचे स्वातंत्र्य यांना बंदिस्त केले जाते.

2017 च्या Human Development Report नुसार 188 देशांपैकी भारताला 131 वी रँक मिळाली आहे. लिंगभाव विषमतेमुळे आणि त्याला कारणीभूत सामाजिक कारणामुळे भारतातील सेक्स रेशिओ, स्त्रियांचे आरोग्य, त्यांची शैक्षणिक पात्रता आणि आर्थिक स्थिती यामध्ये घसरण होत असल्याचे दिसते.²

लिंगभाव विषमता : व्याख्या आणि संकल्पना दैनंदिन व्यवहारात बऱ्याच वेळा आपण 'लिंग' आणि 'लिंगभाव' हे शब्द वापरतो. पण मुलतः या दोन्ही संकल्पना पूर्णपणे वेगळ्या आहेत. अतिशय सोप्या भाषेत सांगायचे तर लिंग हे शारीरिक अथवा जीवशास्त्रीय असते तर लिंगभाव ही सामाजिक जडणघडणीतून बनलेली ओळख (अस्मिता) आहे. म्हणजेच 'लिंग' हे जीवशास्त्रीय तर 'लिंगभाव' हा सामाजिक आहे. आपल्या लैंगिक इंद्रियांनी आणि पुनरुत्पादनातील आपल्या भूमिकेतून आपले लिंग ठरत असते. लिंगभावाची मात्र इतक्या सहजासहजी व्याख्या करणे शक्य होत नाही. आपले 'बाईपण' आणि 'पुरुषपण' हे सामाजिक जडणघडणीतून साकारते. 'पुरुष' व 'बाई' बनण्याची ही प्रक्रिया सामाजिक प्रक्रियाच्या प्रभावाचा परिणाम असतो.³

जन्मजात 'लिंग' आधारित स्त्री पुरुषांमध्ये जो भेदभाव केला जातो त्यातून लिंगभाव विषमता आकारास येते. पुर्व परंपरागत रुढीनुसार एका 'लिंगभेदामुळे' स्त्रियांना दुय्यम स्थान दिले जाते. समाजामध्ये त्यांच्या 'भिन्न' भूमिका ठरविल्या जातात. बहुतेक भूमिकांच्या बाबतीत स्त्रियांना दुय्यमत्वाची वागणूक दिली जाते. राजकीय प्रक्रियेत सहभागी असलेल्या स्त्रियांनासुद्धा नागरिक म्हणून समान वागणूक दिली जातेच असे नाही. स्त्रियांच्या कामाला कामाची प्रतिष्ठा दिली जात नाही किंवा त्यांच्या कामाचे उदा. घरकामाचे अवमूल्यन केले जाते. मोबदल्यासाठीच्या कामातसुद्धा स्त्रियांना कमी पगार मिळतो, कमी दर्जाचे काम दिले जाते.

कुटुंबातर्गत लिंगभाव विषमतेची कारणे 25 नोव्हेंबर "जागतिक स्त्री हिंसाचार विरोधी दिन" म्हणून पाळला जातो. त्यापुढे 16 दिवस म्हणजे 10 डिसेंबरला "जागतिक मानव अधिकार दिन" या दिवसा पर्यंत हा पंधरवडा पाळला जातो. जगभरातील लोक या जागतिक अभियानामध्ये दरवषी सामील होतात. आणि स्त्री पुरुष समानतेच्या दिशेने एक पाऊल पुढे टाकतात.⁴ याचाच एक भाग म्हणून 2017 या वर्षात 'स्त्री हिंसाचार : अनुभव आणि निरीक्षण', स्त्री अभ्यास केंद्र, संत गाडगेबाबा अमरावती विद्यापीठ, अमरावती अंतर्गत मी केलेल्या सर्वेक्षणात, काही स्त्रियांशी मुलाखत स्वरूपात चर्चा केली असता लिंगभाव विषमतेची काही कारणे पुढे आलीत ती पुढीलप्रमाणे विशद करता येतात.

पुरुषप्रधान समाज/ पितृसत्ताकता लिंगभाव विषमता निर्माण होण्याचे सर्वात मुख्य कारण पितृसत्ताक संरचना असल्याचे पुढे आले. प्रख्यात समाजशास्त्रज्ञ साल्विया वाल्बी (Salvia Walby) यांच्या मते "पितृसत्ता ही अशी एक सामाजिक संरचना आहे ज्यामध्ये

पुरुष स्त्रियांना दुय्यम लेखतात, त्यांना विरोध करतात, आणि त्यांचे शोषण करतात.⁵ स्त्रियांचे शोषण ही पूर्वापार चालत आलेली परंपरा आहे आणि या संरचनेला विविध धर्म आणि अंधश्रद्धा यांच्या माध्यमातून एक प्रकारची मान्यता दिलेली आहे.

सिमॉन दि बुक्हा यांच्या मांडणीनुसार, " स्त्रीच्या भवितव्याच्या सर्व नाड्या पुरुषाने स्वतःच्या हातात ठेवल्या व जेव्हा आणि जसे त्याला सोयीचे वाटले तेव्हा व त्यानुसार त्याने स्वतःच्या स्त्रीविषयक दृष्टिकोनात बदल केला. जेव्हा तो निसर्गापुढे हतबल झाला तेव्हा तो निसर्गदेवतेपुढे व पर्यायाने स्त्रीपुढे लीन होऊन वागला. पण जसा त्याला धातूचा शोध लागला व निसर्गाला तो स्वेच्छेनुसार वागवू लागला, त्याबरोबर त्याने स्त्रीची महती झुगारून दिली व पितृसत्ताक, पुरुषप्रधान समाजव्यवस्था प्रस्थापित केली".⁶

मुलांना प्राधान्य : मुलांच्या जन्माला आणि त्यांच्या संगोपनाला दिले जाणारे प्राधान्य हे लिंगभाव विषमता निर्माण होण्यामागचे आणखी एक महत्वाचे कारण आहे. वारस म्हणून मुलांना प्राधान्य दिले जाते. मुलगा आपल्या घराण्याचे नाव पुढे नेईल अशा हेतूने /अपेक्षेने मुलींऐवजी मुलांना महत्त्व दिले जाते. 1999 च्या एका सर्वेक्षणानुसार मुलांना मुलींपेक्षा जास्त सोयी सुविधा पुरविल्या जातात.

मुलांना प्राधान्य देण्याचे आणखी एक कारण म्हणजे धार्मिक परंपरांचा मोठा पगडा असणे हे होय.आई वडिलांच्या पश्चात मुलगा क्रियाकर्म करणार, धार्मिक रूढी परंपरा पुढे नेणार अशी धारणा समाजात सर्वत्र आढळते. मुलांकडून या अपेक्षा असल्यामुळे साहजिकच मुलींऐवजी मुलांना प्राधान्य दिले जाते. यामुळे लिंग-गुणोत्तरावर परिणाम होतो. लिंगभाव विषमता वाढीला लागते.

हुंडापध्दती : रोख पैसा किंवा वस्तूच्या स्वरूपात मुलीकडच्या लोकांनी मुलाकडच्या लोकांना दिलेली भेट म्हणजे 'हुंडा' होय. सर्वप्रकारच्या जाती, वर्ग आणि प्रदेशात ही पध्दत रुढ आहे. हुंडा देण्याच्या घातक प्रथेमुळे मुलींना जन्म देणे आणि वाढविणे या गोष्टी पालकांना ओझे वाटते. मुलींच्या जन्माला ते उत्सुक नसतात.

मुलींना हुंडा द्यावा लागतो म्हणून कुटुंबात तिच्या शिक्षणावर आणि इतर सोयी सुविधांवर कमी खर्च केला जातो किंवा केलाच जात नाही. 1961 च्या हुंडाप्रतिबंधक कायद्यानुसार हुंडा घेण्यास प्रतिबंध केला असला, शिक्षेची तरतूद केली असली तरी हुंडापध्दतीत थोडा सुध्दा फरक पडल्याचे दिसत नाही. उलट सामाजिक परंपरेच्या नावाखाली, प्रतिष्ठेच्या हव्यासापायी दिवसेंदिवस हुंडापध्दती विकृत स्वरूप धारण करत असल्याचे दिसते. यामुळे लिंगभाव विषमतेत वाढ होतांना दिसते.

स्त्रियांची मानसिक दुर्बलता: भारतीय राज्यघटनेच्या अनुच्छेद 15 नुसार कोणत्याही जाती, धर्म आणि लिंगाच्या आधारावर कोणताही भेदभाव केला जाणार नाही अशी शाश्वती दिली असली तरी सर्वच स्त्रिया या अधिकाराबाबत जागरूक असतीलच असे नाही किंवा काही स्त्रियांना पुरुषांच्या बरोबरीने समानतेचे स्थान मिळावे अशी

ईच्छा असली तरी ती आर्थिकदृष्ट्या स्वतःच्या पायावर उभी नसते. कधी स्वतःच्या दुय्यमपणाविषयी तिला असंतोष वाटत असतो पण त्याचवेळी त्या पुरुषात झालेली भावनिक गुंतवणूक तोडणे तिला शक्य नसते. याउलट कधी कधी पुरुषाच्या अधीन राहण्यातच तिला सुख वाटत असते कारण ते जास्त सोईस्कर असते. मात्र या गोष्टींमुळे लिंगभाव विषमतेला खतपाणीच घातले जाते.

लिंगभाव विषमता नष्ट करण्यासाठी करण्यात आलेले काही कायदेशीर प्रयत्न:⁷

लिंगभाव विषमता नष्ट करण्यासाठी जागतिक पातळीवर तसेच देशपातळीवर बरेच प्रयत्न करण्यात येत आहे त्यापैकी काही खालील प्रमाणे -

1) Convention of Elimination of all forms of Discrimination Against Women (CEDAW), 2) Prenatal Diagnostic Testing Ban, 1994, 3) Hindu Succession Act 1956 (2005 मध्ये सुधारीत, वारसाहक्कामध्ये मुलगा आणि मुलगी यांना समान अधिकार), 4) Protection of Women from Domestic violence Act 2005.5) The sexual Harassment of Women at workplace Act 2013.

यासारखे बरेच कायदे आणि योजनांच्या माध्यमातून लिंगभाव विषमता दूर करून समानता निर्माण व्हावी यासाठी प्रयत्न करण्यात येत आहेत. तरीसुध्दा लिंगभाव समानता प्रत्यक्षात आणावयाची असेल तर समाजातील लोकांची मानसिकता बदलण्याची गरज आहे. यासाठी प्रत्येक व्यक्तिला व्यक्तिगत पातळीवर करता येण्यासारखे काही उपाय पुढीलप्रमाणे सांगता येतात.

उपाय:

1. लिंगभाव विषमतेविरोधात कायदेशीर तरतूदीची यादी जरी मोठी असली तरी हा बदल घडवून आणावयाचा असेल तर आपली मानसिकता बदलणे फार आवश्यक आहे. स्त्रियांना दुय्यम किंवा कमी न लेखता तिला समान दर्जाची वागणूक आणि अधिकार मिळाले तर लिंगभाव विषमता नष्ट व्हायला मदत होईल.
2. स्त्रीचे आर्थिक स्वावलंबन स्त्रीला खऱ्या अर्थाने समानतेचे आयुष्य देवू शकते. स्त्री जेव्हा स्वावलंबी होते तेव्हा ती विश्वाचा एक स्वतंत्र घटक म्हणून या जगात वावरू शकते. स्त्रीने स्वतः तसेच कुटुंबातील इतर सदस्यांनी तिच्या आर्थिक सबलीकरणासाठी प्रयत्न केले पाहिजे. त्यात तिला आवश्यक ती मदत केली पाहिजे.
3. आर्थिक स्वातंत्र्य /स्वावलंबन मिळवायचे असेल तर शिक्षण ही प्राथमिक गरज बनते. अशावेळी मुलगा आणि मुलगी असा भेद न करता मुलींनाही मुलांएवढीच शिक्षणाची संधी प्राप्त व्हायला पाहिजे.

४. स्त्रीने स्वतःहून आपल्यावरील पारंपारिक , संस्कृती म्हणून लादलेल्या न पटणाऱ्या, अन्यायकारक वाटणाऱ्या गोष्टींना विरोध करण्याची हिंमत दाखविली पाहिजे. ज्या स्त्रियांची मानसिकता अतिशय रूढीवादी आहे त्यांनी त्यातून बाहेर पडण्याचा प्रयत्न केला पाहिजे.

निष्कर्ष : स्त्रिया आणि पुरुष या दोघांचेही एकत्रित प्रयत्न लिंगभाव समानता प्रस्थापित करू शकतात. स्त्री पुरुष समानता असलेला हा समाज खऱ्या अर्थाने 'आधुनिक' समाज असेल. स्त्रियांनी केवळ रूढीवादी विचारांनाच दूर करून चालणार नाही तर रूढीवादी परंपरेने स्त्रीला जी कामे योग्य म्हणून सांगितली आहेत. त्याव्यतिरीक्त नवनवीन संधी त्यांनी शोधल्या पाहिजे. त्यांना त्याबाबतीत इतरांनी पाठिंबा द्यायला पाहिजे. अनेक योजना आणि कायदे असूनही स्त्रियांना समानतेने वागविले जात नाही ही खेदाची गोष्ट आहे. ही समानता निर्माण होण्यासाठी अजूनही मैलाचा प्रवास करावा लागेल हे निश्चित आहे. पण एक मात्र खरे कि, कुटुंबातील लिंगभाव विषमता नष्ट झाली कि आपोआपच जीवनाच्या प्रत्येक क्षेत्रातील लिंगभाव विषमता नष्ट होण्यास मदत होईल.

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महिला सक्षमीकरणत मानवी हक्काची प्रासंगिकता

दिवाकर भिमराव पेटे

संशोधक विद्यार्थी,

यशवंतराव चव्हाण मुक्त विद्यापीठ, नाशिक मो. ९४०३६२८३०५

प्रस्तावना - सामान्यता मानवी हक्क म्हणजे एक माणूस म्हणून असलेले मूलभूत अधिकार किंवा हक्क होय. मानवी हक्क हे मानवी विकासाच्या इतिहासातील महत्वाचे टप्पे आहेत. अयोग्य प्रकारच्या परंपरा, सांस्कृतिक बंध, अज्ञान यांच्या पासून सुटका किंवा स्वातंत्र्य मिळविण्याचे काम मानवी हक्क करत असतात. अशा प्रकारच्या हक्कामुळे व्यक्तीगत निवड आणि भविष्यातील समस्या सोडविण्यासाठी मोठी संधी उपलब्ध होत असते. मानवी हक्क म्हणजे व्यक्तीला जन्माने प्राप्त झालेले असे अधिकार जे व्यक्तीला सन्मानाने जगण्यासाठी अत्यावश्यक आहेत. रॅन्डमहाऊ विश्वकोष "मानव अधिकार हे स्वातंत्र्याचे सर्वोच्च आणि पवित्र अधिकार असून त्यांचे उल्लंघन राज्याला करता येणार नाही. "

मॅरिस कॅटसन मानवी हक्कांचा इतिहास हा माणसाने स्वातंत्र्य व मूलभूत अधिकार मिळविण्यासाठी केलेल्या लढ्यात आहे.

इतिहास - मानवी हक्कांची खरी सुरुवात इंग्लंडमध्ये झाली राजा जॉनच्या अनियंत्रित सत्तेला लगाम घालण्यासाठी सरदारांनी राजाकडून काही मागण्या मान्य करून घेतल्या १५ जुन १२१५ला त्याचे मॅग्नाचाही मध्ये झाले १६८९ मध्ये इंग्लंडच्या संसदेने क्रांतीनंतर बिल ऑफ राईट्स पास केले. १७८९ चा फ्रेंच राज्यक्रांती घडून आली त्याने मानवी हक्कांचा पाया रचला. अमेरिकेत सुद्धा १७९१ मध्ये लिटवीन राज्यघटनेत दुरूस्ती करून नागरीकांना लिटवीत अधिकार प्राप्त करून देण्यात आला. जर्मनमध्ये १९३३ मध्ये मूलभूत हक्कांचा समावेश करण्यात आला. १० डिसेंबर १९४८ ला मानवी हक्काला वैभव प्राप्त झाले २८ सप्टेंबर १९९३ रोजी भारतीय संसदेच्या दोन्ही सभागृहाच्या मान्यतेनुसार मानव अधिकार सुरक्षा अधिनियम १९९३ पारित केला व १२ ऑक्टोबर १९९३ ला मानव अधिकाराची रितसर स्थापना झाली २६ जानेवारी १९५० मध्ये अमलात आलेल्या भारतीय राज्यघटनेमध्ये मूलभूत अधिकारासाठी गांभीर्याने दखल घेतली. मानवी हक्कांमध्ये समता, स्वातंत्र्य, शोषण विरुद्धाचा अधिकार, महिलांच्या बाबतीत राष्ट्रीय महिला आयोगाची स्थापना करण्यात आली. तेव्हापासून समाजात महिलांची स्थिती चांगल्या प्रकारे मजबूत बनली आहे. महिला अत्याचाराच्या बाबतीत घट होऊ लागली आहे.

महिला विकास हक्का संदर्भातील कायदे :- भारतीय दंडविधान १८६० (Indian penal cort. १८६०) मध्ये महिलांवर करण्यात येणाऱ्या गुन्हासाठी कठोर शिक्षेची तरतुद करण्यात आली आहे. या विधानातील कलम ३७६ मध्ये बलात्कार, ४९८ (क) मध्ये निदर्शतापूर्ण व्यवहार आणि कलम ५०९ तसेच ५१० मध्ये स्त्रीचा

अपमान करणे हा शिक्षापात्र गुन्हा म्हणून घोषित करण्यात आला आहे.

हुंड्यास्वरूपी संरक्षणपासून स्त्रीजातीचे सक्षण करण्यासाठी हुंडा प्रतिबंधक कायदा १९६१ मध्ये अनेक महत्वपूर्ण तरतुदी करण्यात आलेल्या आपणाला दिसून येतात. स्त्री विषयक एक महत्वपूर्ण कायदा "स्त्री निवारण कायदा १९८७" हा सुद्धा स्त्रियांच्या विकासाच्या दृष्टिकोणातून अधिक उपयुक्त ठरलेला आहे. सतीप्रथा नष्ट करण्यासाठी कठोर शिक्षेची तरतुद करण्यात आलेली आहे. वारसा हक्क कायदा १९५६ मधील १४ व्या कलमात स्त्रिला संपत्तीमध्ये मालकी हक्क प्रदान करण्यात आला आहे. कामगार कायदा स्त्रियांसाठी धोकादायक यंत्रावर तसेच रात्री च्या वेळात काम करण्यास मज्जाव करतो. मातृत्वलाभ कायदा काम करणाऱ्या महिलांसाठी प्रसूतीकाळातील कायदांची सुविधा देतो. १९७३ च्या कायद्या मधील कलम १२५ मध्ये उपेक्षित महिलांसाठी भरण-पोषण करण्याच्या अवस्थेविषयी वेगवेगळ्या कायदांमुळे महिलांचा समाजिक दर्जा उचावलेला आपणाला दिसून येतो. सामाजिक दर्जा उचावलेला आपणाला दिसून येतो. सामाजिक दर्जा उंचावल्यामुळे महिला स्वालंबी झालेल्या दिसून येतात.

भारतीय संविधानाने महिलांना दिलेले हक्क :- भारतीय समाजात स्त्रीयांना पुरुषांबरोबर समान स्वरूपात खालील प्रमाणे हक्क देण्यात आलेले आहेत.

- १) समानतेच्या अधिकाराबाबतीत स्त्रियांना पुरुषांबरोबर कायद्याने संरक्षण, नोकरीच्या बाबतीत लिंगानुसार भेदभाव न करणे म्हणजेच पुरुषांबरोबर समतेचा अधिकार देण्यात आला आहे.
- २) स्वातंत्र्याचा अधिकार यामध्ये भाषण स्वातंत्र्य, राहणीमान, निवास, व्यवसाय आणि प्रगती करून घेण्याचे स्वातंत्र्य देण्यात आले आहे.
- ३) शोषणा विरुद्धचे स्वातंत्र्य व अन्याय विरुद्ध लढण्याचे स्वातंत्र्य देण्यात आले आहे.
- ४) धर्माच्या बाबतीत समान अधिकार प्रदान करण्यात आले आहेत. उपदेश किंवा धार्मिक तत्वाचे योग्य रितीने पालन करण्याचे स्वातंत्र्य देण्यात आले आहे.
- ५) संपत्तीच्या बाबतीत पुरुषांप्रमाणेच संपत्ती ठेवण्याचा विकण्याचा व खरेदी करण्याचे हक्क समान ठेवले आहेत.
- ६) सांस्कृतिक आणि शैक्षणिक अधिकार - यामध्ये पुरुषांबरोबर संस्कृतिचे रक्षण करणे तसेच सांस्कृतिक व शैक्षणिक संस्थामध्ये प्रवेश घेण्याचा अधिकार देण्यात आला आहे.

७) घटनात्मक किंवा कायदेशीर उपचाराचा अधिकार देण्यात आला आहे. मौलिक अधिकार तसेच न्यायालयात शरण जाण्याचा अधिकार देण्यात आला आहे.

या अधिकारा बरोबरच राज्यांना सुद्धा वेळोवेळी स्त्रियांचे संरक्षण करण्यासाठी वेगवेगळ्या वैधानिक उपाय अंमलबजावणी करण्याचे स्वातंत्र्य देण्यात आले आहे. त्यामुळे स्त्रियांना समाजामध्ये वावरतांना स्वातंत्र्य वाटलं पाहिजे हे अधिकार प्रामुख्याने तीन प्रकारात मोडतांना दिसतात, सामाजिक, आर्थिक व राजकीय या अधिकाराची खरोखर अंमलबजावणी झाल्यास स्त्री ही खरोखर पुरूषांबरोबर सक्षम बनलेली आपणाला दिसून येईल.

महिला सक्षमीकरणाची आवश्यकता :- वैदिक युगामध्ये स्त्रियांना पुरूषांबरोबर शैक्षणिक, धार्मिक, राजकीय, मालमत्तेच्या बाबतीत समान अधिकार होते. उत्तर वैदिक काळात बालविवाहामुळे शिक्षणात अडथळे निर्माण होऊन स्त्रियांचा सामाजिक दर्जा घसरू लागला. मध्ययुगीन काळात विशेष करून मोगल समाजात स्त्रियांची स्थिती जास्तीची खालावलेली दिसून येते. म्हणून स्त्रियांच्या बाबतीत हिंदु धर्माच्या इतिहास कलंक का युग मानले जात आहे.

स्वातंत्र्यापूर्वी भारतावर इंग्रजांचे शासन होते. या युगात वेळोवेळी समाजसुधारकांची स्त्रीयांच्या सुधारणांसाठी प्रयत्न केले परंतु इंग्रजांनी म्हणावी तेवढी मदत केली नाही. कारण स्त्रियांची दयनीय अवस्था त्यांच्या प्रशासनाच्या दृष्टीने योग्यच बाब होती. त्यावेळस सामाजिक, आर्थिक, राजकीय कौटुंबिक बाबतीत अयोग्यता मानून समाजात मागासलेली म्हणून स्त्रीकडे पाहू लागले. म्हणून भारतात भारतीय स्त्रियांच्या सक्षमीकरणाचे अंग महत्वपूर्ण मानले जाऊ लागले.

महिला सशक्तीकरण आणि उपाय योजना - महिलांचे सशक्तीकरण करण्याच्या बाबतीत मानवी हक्काच्या पुढील प्रमाणे उपाय योजना किंवा शिफारशी सांगता येतील.

- १) पालकांनी, महिलांनी, मुली, म्हणून - मुलीच्या शिक्षणाकडे दुर्लक्ष न करता मुलींच्या शिक्षणाची काळजी घ्यावी.
- २) शासनाने स्त्रियांचे मुलभूत प्रश्न सोडवण्यासाठी प्रत्यक्ष कृती कार्यक्रम हाती घेण्याची गरज आहे.
- ३) महिलांच्या आर्थिक स्वावलंबासाठी धोरणत्मक सुधारणा कराव्या.
- ४) महिलावरील अन्याय - अत्याचाराच्या प्रतिबंधक कायद्यात सुधारणा करून ते आणखी न्यायीन जास्त कठोर बनवावेत व कायद्यातील पळवाटांना प्रतिबंध घालावा.
- ५) मूळतत्वाद्याना, अन्यायकारक रूढी व परंपरा आणि प्रतिगामी विचारांना तरुण-तरुणींनी मुठमाती द्यावी.
- ६) न्यायव्यवस्थेत निपक्षपातीपणा यावा आणि न्यायीक निर्णय प्रक्रिया ही संतगतीने न चालता ती या स्थितीत जास्तीत जास्त गतिशील बनवावी.

- ७) महिलांना स्थानिक स्वराज्य संस्थामध्ये पन्नास टक्के जसे आरक्षण ठेवले आहे. त्याचप्रमाणे लोकसभा, राज्यसभा, विधानसभा, विधान परिषदेतपण ठेवावे.
- ८) महिलांनी सामाजिक, राजकीय व प्रशासकिय विभागात सक्रिय सहभाग नोंदविला पाहिजे.
- ९) घरेलू हिंसाप्रतिबंधक उपाय शिक्षेची तरतुद आणि अंमलबजावणी प्रामाणिकपणे करावी.
- १०) वैदीक परिवर्तनाच्या काळात पुरूष वर्गाने पुरूष प्रधान मानसिकतेतून बाहेर पडणे गरजेचे आहे. त्यासाठी लोकमत घडवण्यात यावे म्हणजे पुरूषी मानसिकतेत बदल घडणे आवश्यक आहे.

निष्कर्ष - मानवी हक्क हे मानवी विकासाच्या इतिहासातील महत्त्वाचे टप्पे आहेत. महिला आयोगाच्या स्थापने पासून महिला सक्षमीकरणाची सुरुवात झालेली दिसून येते. वेगवेगळ्या कायद्यामुळे महिलांचा सामाजिक दर्जा उंचावतांना आपणाला दिसतो. तसेच स्वालंबी बनलेल्या दिसून येत आहेत. त्यामुळे सबलीकरणसाठी मदत झालेली दिसून येते. भारतीय संविधानाने महिलांना जे काही हक्क दिले आहेत. त्यामुळे भारतीय स्त्रियांचे संरक्षण करण्यासाठी उपयोग होतांना दिसतो. भारतातील स्त्रीयांच्या बाबतीत मात्र आतासुद्धा बरीचशी परिस्थिती चिंताजनक स्वरूपाची असलेली दिसून येते. खरोखरच महिलांचे योग्य प्रकारे सक्षमीकरण करावयाचे असल्यास कायद्याची कठोर अंमलबजावणी करणे त्यामुळे अन्याय, अत्याचाराचे प्रमाण कमी होईल तसेच पुरूषप्रधान मानवी संस्कृतीच्या मानसिक परिवर्तन होईल मनातून ठरविल्यास पुरूषांबरोबर अधिकार व दर्जा प्राप्त होतील आणि मानवी हक्काच्यामुळे महिला सक्षमीकरणासाठी खऱ्या अर्थाने मदत झालेली दिसून येईल.

संदर्भ सुची -

- १) भारतीय महिलाओंका समाजशास्त्र, डॉ. एम. एम. लावानिया, Research Publication - Jaipur
- २) All India Reporter, supreme court cases १९६१, १९७३
- ३) सामाजिक शोध एवं सांखिकी, देवेन्द्र पाल सिंह तोमर, विश्वभारती पब्लिकेशन्स - नई दिल्ली

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महिला सक्षमीकरणत "विशाखा मार्गदर्शक तत्वां" ची प्रासंगिकता

रविंद्र दत्तात्रय मानकर

संशोधक विद्यार्थी,

संत गाडगेबाबा अमरावती विद्यापीठ, अमरावती मो. ९०२८६११२३०

सारांश - जगभरात काही देशांचा अपवाद सोडला तर सर्वच देशांमध्ये स्त्री-पुरुष समानतेचे व महिला सबलीकरणाचे वारे वाहत आहेत. भारतामध्ये विविध क्षेत्रांमध्ये महिलांचा दबदबा वाढत असल्याचे चित्र गेल्या काही वर्षांमध्ये पहायला मिळत आहे. नोकरी-व्यवसायांबरोबरच राजकारण, कला, क्रीडा, साहित्य आणि अगदी उद्योग क्षेत्रांमध्येही भारतीय महिलांची प्रगतीशिल वाटचाल सुरू आहे. एकीकडे असे चित्र असले तरी नोकऱ्यांसाठी घराबाहेर पडणाऱ्या महिलांच्या प्रगतीमध्ये एक महत्त्वाचा अडसर होता आणि तो होता त्यांच्या कामाच्या ठिकाणी. त्यांच्या पुरुष सहकाऱ्यांकडून किंवा वरिष्ठांकडून होणारा लैंगिक छळ, पुरुष सहकाऱ्यांच्या अशा प्रकारच्या वागणुकीमुळे अनेकदा महिलांना त्यांच्या कामांमध्ये समस्या निर्माण होत होती किंवा त्यांना छळाला कंटाळून शेवटी नोकरी बदलणे किंवा कायमचे घरी बसणे, असे पर्याय स्वीकारावे लागत. कामाच्या ठिकाणी होणारा महिलांचा लैंगिक छळ (प्रतिबंध, बंदी व निवारण) कायदा- २०१३ या कायद्याच्या प्रभावी अंमलबाजावणी मुळे उपरोक्त प्रकारांना बऱ्याच प्रमाणात आळा बसेल व महिलांच्या प्रगतीच्या मार्गातला प्रमुख अडसर दूर होऊ शकेल. १९९७ च्या विशाखा विरूद्ध राजस्थान सरकार या खटल्याच्या अनुषंगाने सर्वोच्च न्यायालयाने निश्चित केलेल्या मार्गदर्शक तत्वांच्या आधारे हा कायदा तयार केला आहे जो "विशाखा न्याय" म्हणून ओळखला जायचा.

प्रस्तावना - कामाच्या ठिकाणी महिलांचा होणारा लैंगिक छळ रोखण्यासाठी भारत सरकारने २३ एप्रिल २०१३ रोजी कामाच्या ठिकाणी होणारा महिलांचा लैंगिक छळ (प्रतिबंध, बंदी व निवारण) कायदा - २०१३ मंजूर केला. हा कायदा ९ डिसेंबर २०१३ पासून अमलात आला. तथापि हा कामाच्या ठिकाणी होणाऱ्या महिलांच्या लैंगिक छळाविरूद्धाचा पहिलाच कायदा नव्हता या आधी हाच कायदा "विशाखा न्याय" म्हणून ओळखला जायचा.

विशाखा खटला - भंवरी देवी या राजस्थानातील सामाजिक कार्यकर्त्या, त्यांनी उच्चवर्गीय गुर्जराच्या एक वर्षीय वयाच्या मुलीच्या बालविवाहास विरोध केला. त्यामुळे त्या गुर्जराने भंवरी देवीवर बलत्कार केला. कर्तव्य पार पाडताना हा अन्याय झाल्याचे लक्षात घेऊन पाच महिला संघटनांनी याविरोधात सर्वोच्च न्यायालयात एक जनहित याचिका दाखल केली. यामध्ये "विशाखा महिला एवम संदर्भ समुह" (राजस्थान) या संस्थेने पुढाकार घेतला. त्यामुळे या खटल्याला "विशाखा" असे नाव देण्यात आले. त्यावर सर्वोच्च न्यायालयाने भारतीय राज्यघटनेच्या कलम १४, १५ १९ (१) (ग) आणि २१ नुसार ऑगस्ट १९९७ मध्ये आदेश देऊन "विशाखा

मार्गदर्शक तत्वे" जारी केली. या मार्गदर्शक तत्वावर आधारित सन २०१३ ला "कामाच्या ठिकाणी होणारा महिलांचा लैंगिक छळ (प्रतिबंध, बंदी व निवारण) कायदा - २०१३" हा कायदा करण्यात आला.

कामाच्या ठिकाणी होणारा महिलांचा लैंगिक छळ (प्रतिबंध, बंदी व निवारण) कायदा २०१३ - कामाच्या ठिकाणी महिलांचा होणारा लैंगिक छळ रोखण्यासाठी भारत सरकारने २३ एप्रिल २०१३ रोजी "कामाच्या ठिकाणी होणारा महिलांचा लैंगिक छळ (प्रतिबंध, बंदी व निवारण) कायदा २०१३" मंजूर केला. हा कायदा ९ डिसेंबर २०१३ पासून अमलात आला. तथापि कामाच्या ठिकाणी होणाऱ्या लैंगिक छळा विरूद्धाचा पहिलाच कायदा नाव्हता. या आधी हाच कायदा "विशाखा न्याय" म्हणून ओळखला जायचा. सन १९९७ साली सर्वोच्च न्यायालयाने "विशाखा न्याय" दिला.

लैंगिक छळाचे स्वरूप :- कामाच्या ठिकाणी वरिष्ठ-कनिष्ठ अथवा इतर कोणत्याही व्यक्तीची पुढिल कृति लैंगिक छळ ठरते. महिलेकडे लैंगिक संबंधाची मागणी अथवा विनंती करणे. लैंगिक अर्थाची टिप्पणी करणे, अश्लील छायाचित्रे - पुस्तके किंवा तत्सम गोष्टी दाखवणे व पाठवणे. कोणत्याही प्रकारचे शारीरिक,शाब्दिक व अशाब्दिक प्रकारातील अस्वागतार्ह वर्तन करणे हे सर्व कायद्यानुसार लैंगिक छळाचे प्रकार आहेत.

कामाच्या ठिकाणी महिलांची स्थिती :- जसजसे स्त्रियांचे, व्यवसायाच्या निमित्ताने बाहेर पडण्याचे प्रमाण वाढत आहे, तसतसे त्यांच्या कामाच्या ठिकाणी होणाऱ्या लैंगिक छळातही वाढ होत आहे. काही संशोधनानुसार हे कामाच्या ठिकाणाच्या लैंगिक छळाचे प्रमाण ४०% पर्यंत आहे. ग्रामीण भागातील स्त्रिया सुद्धा मोठ्या प्रमाणावर कामावर जात आहेत व तेथील लैंगिक छळाच्या घटनाही वाढत आहेत. तथापि ग्रामीण स्त्रियांना त्यांच्या हक्क व कायदांबाबत जाणीव नाही. तसेच तेथे कायद्याची अंमलबाजावणी योग्य प्रकारे होत नाही. त्यामुळे ग्रामीण स्त्रियांची स्थिती अधिकच गंभीर आहे. शाळा महाविद्यालयातील महिलांच्या/मुलींच्या लैंगिक छळाचे प्रमाण ४० - ७० % पर्यंत आहे.

विविध न्यायालयाच्या निरीक्षणानुसार बहुतेक कामांच्या ठिकाणी विशाखा मार्गदर्शक तत्वांचे किंवा सन २०१३ च्या कायद्याचे योग्यरित्या पालन केले जात नाही. Indian National Bar Association - INBA च्या सर्वेक्षणानुसार, दोन तृतीयांश ठिकाणी सन २०१३ च्या कायद्यानुसारची अनिवार्य व्यवस्थाच नाही. त्यामुळे महिला तक्रार करत नाहीत. हे सर्वेक्षण BPO, IT कंपन्या, विविध शैक्षणिक संस्था, दवाखाने व विविध अधिकृत कार्यालयात

करण्यात आले. यामध्ये ३८% महिला/मुली कामाच्या ठिकाणी लैंगिक छळाला तोंड देतात. त्यापैकी ६८.९% पिडीतांनी भीती व मानहानी पोटी तक्रार दाखल केली नाही. सर्वेक्षणातील ४६.७% महिलांनी सांगितले की अंतर्गत तक्रार समितीच्या बहुतेक सदस्यांना कायद्यांतर्गत तरतुदीची माहितीच नाही. तक्रार दाखल केल्यानंतर योग्य संरक्षण मिळाले का ? या प्रश्नांवर ४२.२% तक्रारदारांनी नकारात्मक उत्तर दिले. त्यांच्या सहकार्याकडूनही त्यांना सहाय्य मिळाले नाही. ५०% तक्रारदारांनी घटनेच्या निकालानंतर नोकरी सोडली अशा प्रकारे महिलांची स्थिती आहे.

उपाय योजना :- कामाच्या तसेच इतर सर्व ठिकाणी होणाऱ्या लैंगिक छळाला आळा घालण्यासाठी शासनाच्या विविध कायद्यांसह विविध उपाययोजना आहेत.

- १) **राष्ट्रीय महिला आयोग :-** जानेवारी १९९२ मध्ये शासनाने ही वैधानिक संस्था स्थापन केली. आयोगाला महिलांना पुरविण्यात आलेल्या घटनात्मक आणि कायद्यांतर्गत सुरक्षाविषयक कायद्यांचा अभ्यास करण्याचे, त्याविषयी पडताळणी करण्याचे आणि आवश्यकतेनुसार कायद्यात सुधारणा सुचविण्याचे विशेष अधिकार प्रदान करण्यात आले.
- २) **वर्मा समिती अहवाल :-** माजी सरन्यायाधिश जे. एस. वर्मा यांच्या अध्यक्षतेखाली केंद्र सरकारने लैंगिक गुन्हे कायद्याचा आढावा घेण्यासाठी एक समिती नेमली होती. या समितीने जानेवारी २०१३ मध्ये अहवाल सादर केला. या अहवालात बलात्कारासाठीच्या शिक्षा, तक्रार नोंदणी व वैद्यकीय परिक्षण, दंड प्रक्रिया संहितेत दुरुस्ती (CRPC), बिल ऑफ राईट्स ऑफ वुमेन, सशस्त्र दल विशेष अधिकार कायद्याचा आढावा, पोलीस सुधारणा, न्यायालयाची भूमिका तसेच राजकीय सुधारणा इत्यादी सर्व आवश्यक मुद्द्यांविषयी तपशील देण्यात आला.
- ३) **महिला आर्थिक विकास महामंडळ :-** महिला आर्थिक विकास महामंडळाने ग्रामीण स्त्रीला डोळ्यासमोर ठेऊन "मित्रमंडळ" आणि "कायदा साथी" ची निर्माती केली. कायदा साठी पीडीत स्त्रीच्या प्रश्नांना वाचा फोडून त्यांना पोलीस स्टेशनमध्ये तक्रार नोंदवण्यापर्यंत मदत करतात. जिल्ह्यातील न्याययंत्रणा कायदा साथीच्या संपर्कात असतात. महाराष्ट्र राज्यात १३,००० गावांत एकूण ४४०१ कायदा साथी तर २२ हजारांचे मित्रमंडळ आहेत. कायदा साथींना कायद्यांबाबत expert कडून प्रशिक्षण दिले जाते.
- ४) **महिलांसाठी हेल्पलाईन :-** संकटकाळी महिलांना मदत करण्यासाठी १०९१ ही "हेल्पलाईन फॉर वुमेन" कार्यरत आहे. हा टोल फ्री क्रमांक संपूर्ण भारतासाठी आहे. मुंबई शहरासाठी १०३ हा टोल फ्री क्रमांक आहे.

मूल्यांकन - कामाच्या ठिकाणी महिलांच्या लैंगिक छळ (प्रतिबंध, बंदी व निवारण) कायदा २०१३ हा सर्वसमावेशक कायदा असून त्यांची अंमलबजावणी योग्यरित्या झाल्यास महिलांच्या स्थितीत खूप सुधारणा होईल. तथापी कायदा हा गुन्हा घडून गेल्यानंतर शिक्षा देण्यासाठी असून त्यात गुन्हा होऊच नये यासाठी तरतूद नसते.

त्यामुळे गुन्हा होण्यापासून रोखण्यासाठी सामाजिक परिवर्तन घडवून आणणे गरजेचे आहे. हे परिवर्तन दोन आघाड्यांवर घडवता येईल. एक म्हणजे गुन्हेगाराला संवेदनशील बनवण्यासाठी त्याला आपण गुन्हा करतोय याची जाणीव करून देणे. दुसरे म्हणजे पिडीताला त्याच्यावर अत्याचार झाला व त्याविरुद्ध तो दाद मागू शकतो हा त्याचा कायदेशीर अधिकार आहे याची जाणीव करून देणे. आर्थिक मागासलेपण, त्यामुळे नसलेला आत्मविश्वास, त्यात शिक्षणाचा अभाव या सर्व गोष्टीमुळे ग्रामीण तसेच शहरातील हलक्या दर्जाचे काम करणाऱ्या स्त्रियांच्या अत्याचारात वाढ होत असून त्या विरुद्ध दाद मागण्याची हिम्मत त्या स्त्रियांमध्ये नाही. तेव्हा याविषयी जेवढी जागृती व संवेदनशीलता वाढवता येईल तेवढ्या प्रमाणात महिलांचे अत्याचार/लैंगिक छळ कमी होतील. कायद्याने अनिवार्य केल्याप्रमाणे अनेक ठिकाणी अंतर्गत तक्रार समित्या आहेत. परंतु त्यांचे अध्यक्ष बहुतेक वेळा पुरुष तर सदस्य कायद्याविषयक अनभिज्ञ असणारे असतात. तेव्हा कायद्याची अंमलबजावणी योग्य प्रकारे होते का हे पाहणेही तेवढेच महत्त्वाचे आहे. एन. जी. ओ. बऱ्याच ठिकाणी काम करत आहेत. परंतु त्या तुलनात्मक दृष्ट्या प्रभावी नाही. मुक-बधीर स्त्रियांच्या लैंगिक छळाबाबतची प्रकरणे रोखण्यासाठी विशेष प्रशिक्षण देवून प्रशिक्षक तयार करणे आवश्यक आहे.

- महिलांविरुद्धी गुन्हे हे कायद्याच्या अभावामुळे होत नसून ते पुरुषी मानसिकतेतून घडत आहेत. दोन पिढ्यांमधील अंतरामुळे मागील पिढीला संस्कृतीचे संक्रमण मान्य नाही. स्त्रिया घराबाहेर पडून आर्थिक स्वावलंबी होत आहेत व त्यातून त्या अधिक स्वतंत्र होत आहे, ही खरी पुरुषी मानसिकतेची पोटदुखी आहे. याचाच प्रत्यय या लैंगिक छळामध्ये दिसतो. तेव्हा कायद्यापेक्षा समाजिक परिवर्तन व मानसिकता बदल अधिक महत्त्वाचे ठरतील. कायदा गरजेचाच परंतु त्याहीपेक्षा महत्त्वाचे आहे त्याची योग्यप्रकारे अंमलबजावणी होणे आणि नेमके तेच होताना दिसत नाही. तेव्हा सामाजिक, मानसिक परिवर्तन व कायद्याची योग्य अंमलबजावणी यातूनच महिलांविरुद्धी लैंगिक छळ रोखून कामाच्या ठिकाणी महिलांना सुरक्षित व पूरक वातावरण निर्माण करता येईल.

संदर्भ सुची -

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कुटुंब : सामाजिकीकरण आणि स्त्री-पुरुषांमधील भेदभाव

सचिन भटकर,
अमरावती ९९६०७३१८१५

स्त्री आणि पुरुषातील संबंध हे सामाजिकीकरणाच्या पार्श्वभूीवर समजून घेणे आवश्यक आहेत. कारण व्यक्तीची जडण-घडण ही कुटुंबात होत असते. म्हणून कुटुंब ही संकल्पना महत्त्वाची ठरते. कुटुंबात होणाऱ्या जडण-घडणीमुळे व्यक्तीचे वर्तन आकार पावते. एखाद्या गोष्टीकडे बघण्याची दृष्टी त्यातून विकसित होते. शिवाय अनुकरणातून तो शिक्षण घेत असतो. ही जडण-घडणच मात्र भेदभावपूर्ण कौटुंबिक व्यवहारातून होत असल्यामुळे त्याचे पडसाद सामाजिक जीवनात सार्वत्रिक रूपात दिसून येतात. त्याचे सर्वव्यापी रूप बघता त्याला नैसर्गिक समजल्या जाते. मात्र ते सत्य नाही, हे समजून घ्यावे लागते. ते समजून घेतल्यावरच खऱ्या अर्थाने त्याच्यात समानतेच्या दिशेने बदल करण्याच्या दिशा उपलब्ध होऊ शकतात. प्रस्तुत विषयाची मांडणी करण्याकरिता वर्णनात्मक पद्धतीचा अवलंब केला आहे.

कुटुंब मा. गु. कुलकर्णी आणि पुंडलिक विद्याधर यांच्यामते, "विवाह, रक्तसंबंध किंवा दत्तकविधान आणि एकत्र निवास यांनी बांधल्या गेलेल्या दोन अगर अधिक स्त्री-पुरुषांचा गट म्हणजे कुटुंब होय."^१ निवासस्थान, स्वयंपाक, स्थावर आणि जंगम मालमत्ता, मिळकत व खर्च आणि सभासदाच्या एकमेकांबद्दलच्या जबाबदाऱ्या या सर्व गोष्टी कुटुंबात बहुदा सामायिक असतात. कुटुंबाची अशी एक स्वरूपदर्शक व्याख्या प्राथमिक स्तरावर महत्त्वाची ठरते. मात्र स्त्रीवादी अभ्यास आणि संशोधनांनी कुटुंब संस्थेची आणि तिच्या संकल्पनात्मक मांडणीची व्यापक चर्चा केली आहे. त्यानुसार कुटुंब हे केवळ सदस्य आणि त्यांच्यातील नाते एवढ्यापुरते मर्यादित असत नाही, तर त्यांच्यातील सत्तासंबंधातून महत्त्वाचे ठरते.

त्यानुसार कुटुंबात कर्ता पुरुष ही संकल्पना दिसून येते. अशा कुटुंबात पुरुष हाच प्रधान असतो आणि साहजिकच सर्व सत्ता ही त्याच्याकडेच असते. कुटुंबातील निर्णय, आर्थिक व्यवहार अशा सर्व बाबी त्याद्वारे नियंत्रित असतात. याबाबत कमला भसीन म्हणतात, "इतर सर्व सामाजिक व्यवस्थांप्रमाणे पुरुषसत्तेची देखील एक विचारधारा आणि संरचना आहे. ज्यानुसार घरदारप्रमुख व कुटुंब आणि संपत्तीचे वारस म्हणून पुरुषांना मान्यता दिली जाते. सर्व सामाजिक संस्था या सुद्धा पुरुषप्रधानच असतात."^२ कुटुंबाला साधारणतः संस्काराचे केंद्र आणि पवित्र ठिकाण म्हणून बघितल्या जाते. त्यामुळे कुटुंबात चालणाऱ्या भेदभावपूर्ण व्यवहाराकडे दुर्लक्ष होते. व्यक्तीची वाढ कुटुंबात होत असते. आणि कुटुंब जर पुरुषप्रधान असेल तर स्वाभाविकच मुलांवरती संस्कार ही पुरुष प्रधानच होतील. त्याचा परिणाम इतर सामाजिक संस्थांवरही दिसून येतो. सामाजिक जीवनात त्याचे व्यापक रूप दिसून येते.

सामाजिकीकरण 'सामाजिकीकरण' ही संकल्पना समाजशास्त्र प्रामुख्याने चर्चितल्या जाणारी संकल्पना आहे. स्त्री-पुरुषांतील भेदभावपूर्ण व्यवहार समजून घ्यायला सगळ्यात पायाभूत व्यवस्था म्हणून त्याकडे बघितल्या जाते. किरण केंद्रे यांच्या मते, "सामाजिकीकरण ही सर्वसाधारण संज्ञा असून ती आंतरक्रियेची (अन्योयी संबंधाची) प्रक्रिया होय. या प्रक्रियेद्वारे व्यक्ती आपल्या समाजगटातील भाषा, लोकांचे स्वभाव, विश्वास आदी गुणविशेष आत्मसात करते."^३ तर प्रतिभा गुंडी यांच्या मते, "व्यक्तीला गटाशी किंवा समाजाशी सर्वांथाने संतुलन साधण्यास आणि त्या गटाने किंवा समाजाने स्वीकृत केलेल्या विचारप्रणालीप्रमाणे वागावयास शिकवणारी 'सामाजिकीकरण' (Socialization) ही एक प्रक्रिया आहे."^४ या मतांकडे बघितल्यास स्त्री-पुरुषांची वाढ आणि त्यांचे परस्परातील संबंध निश्चित करण्यात सामाजिकीकरण किती महत्त्वपूर्ण भूमिका बजावत असते, हे लक्षात घेण्यास मदत होते.

कुटुंबातील भेदभाव सामाजिकीकरणाच्या दृष्टिकोनातून प्रचलित कुटुंब हे पुरुषप्रधान असल्याने स्वाभाविकपणे त्यातील संस्कार व्यवस्था ही देखील अपरिहार्यपणे पुरुषांचे वर्चस्व प्रस्थापित करणारी आणि स्त्रियांच्या दुय्यमत्वाला आकार देणारी ठरते. जन्म देण्यापासून तर तारुण्यापर्यंतची जडण-घडण या दृष्टीने बघितली तरी हे प्रकर्षाने दिसून येते.

कुटुंबामध्ये मुलगा जन्माला आल्यास त्याचे आनंदाने स्वागत केल्या जाते. त्या आनंदात मिठाई, पेढे वाटण्यात येते. वंशाचा दिवा मानल्या जाऊन आनंदोत्सव साजरा केल्या जातो. त्याच कुटुंबात मुलगी जन्माला आली तर बहुतांश प्रमाणात नाराजीचा सूर निर्माण होतो. म्हणजे मुला-मुलीत जन्माच्या वेळेपासूनच भेदनीतीचा वापर पितृसत्ताक पद्धतीत अवलंबिला जातो, हे यावरून स्पष्ट होते.

मुला-मुलींच्या बालपणापासून त्यांच्यावर पुरुषी वर्चस्व असलेले संस्कार कुटुंबात घडत असतात. कुटुंब व्यवस्था ही आर्थिक निकषांवर उभी राहत असते. त्यात कर्ता हा पुरुषच असतो. नकळतपणे पुरुषी वर्चस्वातून कुटुंबांतर्गत पुरुषी नियमावली लावण्याचा आटोकाट प्रयत्न केल्या जातो. तो बरेचदा हिंसकही असू शकतो.

कुटुंबात बालपणी झालेली मुला-मुलींची जडण-घडण ही स्त्री-पुरुषांमध्ये भेद निर्माण करण्यास साहाय्यभूत ठरते. मुला-मुलींना वेगवेगळ्या पद्धतीचे वेशभूषा परिधान करणे हे त्यांचेच द्योतक आहे. मुलगी असेल तर मिला फ्रॉक आणि मुलगा असेल तर शर्ट-पॅट घालण्यास शिकवल्या जाते. मुला-मुलींना खेळण्याचे साहित्य सुद्धा वेगवेगळे दिल्या जातात. ज्यातून पुरुषी सत्तेचे, हिंसावादी, समर्थन

करणारी खेळणी मुलांच्या हाती दिल्या जाते. उदा: बंदूक, तलवार, धनुष्यबाण. तर मुलींना गृहपयोगी खेळणी दिली जातात उदा: बाहुली, स्वयंपाकघरातील खेळणी इ. याप्रकारे जाणीवपूर्वक बालपणीच स्त्री-पुरुषांचे कृत्रिमपणे वर्तन घडविल्या जाते. पुरुषपद्धतीचे समर्थन करणारी पुरुषसत्ता टिकून राहावी, अशा पद्धतीने मुलाची बालपणात घडण केली जाते. त्याबाबत मुलींनी काहीही ब्र देखील काढू नये, अशा पद्धतीने त्यांची घडण केल्या जाते.

पुरुष हा रांगडा, दांडगा, पुरुषी व्यवस्थेचे समर्थन व राखण करणारा म्हणून घडविल्या जातो. तर स्त्री ही कुटुंब सांभाळणारी, पुरुषांची सेवा करणारी म्हणून उभ्या केल्या जाते.

तारुण्यात मुलगा जर ठराविक पद्धतीचे पुरुषी वर्तन करित नसेल तर त्याला 'पुरुषासारखा वाग' असे सांगितल्या जाते. वाद-विवाद किंवा भांडण-तंटे याबाबत मुलांना इतरांशी दोन हात करण्याचा सल्ला, उपदेश केला जातो. तर मुलींना तारुण्यात पुरुषांच्या समोर बोलू नये. बैठकीत बसू नये. वाद-विवादात न पडण्याचा सल्ला दिला जातो. एकूणच आर्थिक आणि व्यावहारिक क्षेत्रात तारुण्यात मुलींना वेगळी आणि मुलांना वेगळी शिकवणूक दिल्या जाते.

अशाप्रकारे जन्माला आलेल्या बाळाचे कुटुंबात भेदभावाधारित सामाजिकीकरण घडत असते. यामध्ये प्रत्यक्ष कुटुंबातील आणि नात्यातील व्यक्ती महत्त्वाची भूमिका निभावत असतात. याचे पडसाद सामाजिक पातळीवर सर्वत्र दिसून येतात. त्यातून स्त्री-पुरुषातील असमानता सार्वत्रिक होते. तसेच ती वृद्धिंगत होते. ती नैसर्गिक आणि बदलू न शकणारी म्हणून स्थिर बनत जाते.

स्त्री-पुरुष भेदभावाचे सामाजिक रूप व परिणाम कुटुंबात भेदभावपूर्ण जगण्याची दृष्टी विकसित झालेली व्यक्ती शाळा, महाविद्यालय, कामाचे ठिकाण, सार्वजनिक ठिकाण अशा वेगवेगळ्या ठिकाणी समाजात इतरांबरोबर भेदभावपूर्ण व्यवहार करित असतो. त्याचे असे वागणे जाणीवपूर्वक नसले तरी ते घडत असते. त्यातून भेदभाव घडत असतो. या भेदभावाचा सर्वाधिक परिणाम स्त्रियांना सहन करावे लागतात. त्यांचे स्वातंत्र्य, निर्धास्त जगण्याचा हक्क आणि साधन-संपत्तीवरील हक्क अशा अनेक बाबी त्यामुळे बाधित होतात. इतकेच नव्हे तर स्त्रियांचे विविध पातळीवरील शोषणही त्यातून वाढीस लागते. स्त्रियांविरुद्ध हिंसा या त्याचाच एक व्यापक असा भीषण परिणाम आहे. याबाबत युनायटेड नेशन द्वारा प्रसिद्ध अनेक अहवाल आपल्याला त्याचे उग्र रूप दर्शवितात.

लिंगाधारित समानता प्रस्थापित होण्यासाठी कुटुंब व्यवस्थेचे वर्तन व्यवहार कृतीशील विवेकी मार्गाने होणे गरजेचे आहे. तेंव्हाच सामाजिकीकरणात स्त्री-पुरुष समानता वृद्धिंगत होण्यास साहाय्य लाभू शकते.

कुटुंब हा समाजरचनेचा पाया आहे. कुटुंबातच भेदभावपूर्ण वर्तनव्यवहारातून असमानता वृद्धिंगत होण्याचे समर्थन केल्या जाते.

पुरुष आणि स्त्रिया हे घटक जीवशास्त्रीयदृष्ट्या वेगळे असले तरी त्यामुळे त्यांच्यामध्ये भेद निर्माण होत नाही. मात्र शारीरिक पातळीवरील भेदाचे भांडवल करून सामाजिक-सांस्कृतिक पातळीवर निर्माण केला जाणारा भेद निर्माण केला जातो. हा भेदच स्त्रियांच्या दुःखाचे मूळ आहे. त्याचे उच्चाटन करण्यासाठी कुटुंबात होणारी मुलांची जडण-घडण समानतेवर आधारित होणे आवश्यक आणि सर्वात प्रभावी उपाय असू शकतो.

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स्त्री-पुरुष असमानता एक ऐतिहासिक विश्लेषण ?

प्रा.डॉ.एन.आर.वर्मा

इतिहास विभाग प्रमुख,

श्रीमती वत्सलाबाई नाईक महिला महा.पुसद जि.यवतमाळ मो.क्र. १४२०७७३२०३

भारतात १९ व्या शतकात इ.स.१८२९ मध्ये "सती बंदी कायदा" स्त्री-पुरुष समानता ची प्रथम नांदी होय. परंतू या सती बंदी कायदा विरुद्ध जून्या विचारांच्या पुरुषवर्गांनी अपील करून हा कायदा नको ची चळवळ केली हेच मुळात असमानताचे लक्षण होय. ईश्वरचंद्र विद्यासागर यांनी इ.स.१८५५ मध्ये आपल्या पुस्तकात विधवा विवाह ला शास्त्राची आडकाठी नाही हे सप्रमाण दाखविले. परंतू पुरुष प्रधान वर्गांनी याला आक्षेप घेतला आणि ईश्वरचंद्र ला चूप बसविले. परंतू २५ जूले १८५६ रोजी विधवा विवाह कायदेशीर झाला. याविरुद्ध ६० हजार पुरुषवर्गांनी सहा चे निवेदन देऊन हा कायदा रद्द करण्यासाठी प्रचंड वादळ उठवले होते. बालविवाह संदर्भात संमती वयाचा कायदा इ.स.१८९१ मध्ये पास झाला. यामुळे ८-१० वर्षांचा लहान मूली अगर स्त्री वर्ग ला दिलासा देण्यात आला. पण डॉ.रखमाबाई यांना त्यासाठी या कालखंडात न्यायालयात जावे लागले. स्त्रीवर अन्याय झाला हे सांगण्यासाठी त्या न्यायालयात गेल्या. हेच तर स्त्री-पुरुष असमानता दर्शविणारे वैशिष्ट्ये होत. इ.स.१९५६ मध्ये स्त्री वर्गाला पती पासून पटत नसेल तर दुर राहणे व जीवनासाठी पोटी मिळवीणे साठी "दत्तक विधान आणि पोटी कायदा" पास झाला त्याला पुरुषवर्गांनी विरोध दर्शविला होता. इ.स.१९६१ मध्ये हुंडा प्रतिबंधक कायदा पास झाला. हुंडा देणे आणि घेणे या वर बंदी असली तरीही पुरुष प्रधान समाजात सर्व सुरुळीत चालू आहे. देणारे देत आहेत तर घेणारे आजही घेत आहेत. कारण भारतीय समाजाची पुरुषी वर्गाची मानसिकता बदलल्याशिवाय कायदे कागदोपत्री आहेत. आज समाजात स्त्रियांनी, मुलींनी-शिकावे, शिक्षण घ्यावे असे मनापासून वाटणारे मोजक्या आकड्यात आहेत. ग्रामीण भारताची स्थिती विपन्न अवस्थेत आहे. भारत स्वातंत्र्यानंतर स्त्री-पुरुष समानता यावी यासाठी खरी सुरुवात १९७५ नंतर झाली. कारण १९७५ हे वर्ष आंतरराष्ट्रीय महिला वर्ष घोषित झाले. त्यानंतर स्त्रीमुक्ती संघर्ष परिषद, स्त्रीमुक्ती संघटना यांनी पुरोगामी महिला संघटना स्थापन केल्या. अनेक स्त्री मासीकाद्वारे लेख लिहण्यात आले. स्त्री अन्याय वर बोलल्या जाऊ लागले. सर्वत्र स्त्रीमुक्ती झाली पाहीजे चे पडसाद निर्माण होऊ लागले. तरीपण समाजाची धारणा, मत, विचार प्रवाह मध्ये पाहिजे तसा फरक पडला आहे असे म्हणता येणार नाही.

आज भारतीय समाजात स्त्री-पुरुष दोन स्वतंत्र व्यक्ती आहेत हा विचार मान्य झालेला नाही. सुचना केली की विरोध असणार हे चित्र सर्वत्र आहे. कुटूंबातील गृहकार्य स्त्री वर्गाची जबाबदारी ही मानसीकता पुरुषवर्गांची आहे. प्रत्येक घटकाने आपआपले कार्य करावे या मानसीकतेच भारतीय कुटूंबव्यवस्था नाही. मग कार्य

करावे या मानसीकतेच भारतीय कुटूंबव्यवस्था नाही. मग स्त्री-पुरुष समानता कशी येणार हा खरा प्रश्न आहे. घरकामाचा मोबदला या संकल्पनेत स्त्रीवर्ग मोडत नाही ही पुरुष वर्गाची मानसिकता आहे.

भारत १५ ऑगस्ट १९४७ रोजी स्वातंत्र्य झाला. दि. २६ जानेवारी १९५० रोजी भारतीय राज्यघटना भारताने मान्य केली. भारतीय राज्यघटनेत स्त्री-पुरुष समानता मान्य करण्यात आले. स्त्रीवर्गाला सशक्त करण्यासाठी कायदे करण्यात आले. सामाजिक, सांस्कृतिक, कौटूंबिक, आर्थिक, राजकीय महत्व प्रदान करण्यात आले. महिला सशक्तीकरण च्या अनेक योजना आखून कार्य करण्यात आले. स्त्री वर्गांना आरक्षण देण्यात आले. लिंग परिक्षण वर कायदेशीर बंदी घालून पित्याच्या संपत्तीत स्त्री वर्गांना संपत्तीचा अधिकार मान्य करण्यात आला.

परंतू आजची समाजव्यवस्था पुरुष प्रधानतेला महत्व देते हे मान्य करावेच लागेल. स्त्रिया विचार करू शकत नाही, बरोबरीत कार्य करू शकत नाही हे खाजगी मध्ये बोलणारे प्रचंड आहेत. स्त्रियांना मारहाण पासून दुय्यम दर्जा पर्यंत नेणारे कुटूंबातीलच नातलग आहेत. शतकानुशतके रुजलेली मुल्ये बदलण्यासाठी मानसीकता हवी असते. मातृसत्ताक पध्दती जेव्हा निर्माण होईल तेव्हाच हे सर्व बदल शक्य वाटतात.

कारण आज २१ व्या शतकात भारतात स्त्रीचे विविध रूपे पाहण्यास मिळतात. गृहिणी, कामकाज करणारी स्त्री, आई, अधिकारी, या रुपामुळे स्त्री समानता वाढत असली तरीही स्त्रीचा सन्मान, स्त्री संरक्षण फार मोठा प्रश्न आहे. कारण आजची भारतीय स्त्री अनेक समस्या घेऊन जीवन जगत आहे. तिची सामाजिक, आर्थिक, कौटूंबिक जीवन स्तरावर संघर्षमय परिस्थिती आहे. आजच्या स्त्रियांना कार्य करतात त्या त्या ठिकाणी सर्व सुविधा आहेत का हा एक गंभीर प्रश्न निर्माण होत आहे. त्या दृष्टीकोनातून कायदे तयार होत आहेत पण बऱ्याच वेळा आभासी शब्दाचे खेळ मान्य केले जात आहेत. सर्वत्र देखावा मांडल्या जात आहे.

भारताच्या राज्यघटनेत भाग ३ मध्ये नागरीकांचे मूलभूत अधिकार चे वर्णन आहे. अनुच्छेद १४ ते १८८ मध्ये समानता संदर्भात माहिती आहे. तरीही स्त्रियांसोबत अनेक घटना आजही घडत आहेत. भारताला स्वातंत्र्य होऊन ७० वर्षे झाले. भारत धर्मनिरपेक्ष राष्ट्र आहे हे राज्यघटनेने मान्य केले आहे. तरीही हिंदू स्त्री आणि मुस्लीम स्त्री वर्ग आपआपले कायदे घेऊन संघर्ष करीत आहे. आपल्याच देशात प्रत्येक नागरीकाला धर्माच्या व्याख्यानुसार कायदे आहेत. या चक्रव्यूहातून तो धर्माच्या व्याख्येनुसार बाहेर पडूच

शकत नाही. एक समान कायदे ही काळाची गरज स्त्री वर्गासाठी तरी असावी. आजच्या जगात स्त्रीवर्गाला सर्व अधिकार आहेत हे दर्शवील्या गेलेत. परंतू सत्य असे की समाज, मानसीकता, बदलल्या शिवाय हे सर्व मान्य होणार आहे का ?

आज इ.स. १९९२ मध्ये राष्ट्रीय महिला आयोग स्थापन झाले. स्त्री वर्गासाठी सुरक्षा उपाय करण्याचे अधिकार प्राप्त झाले. या आयोगाला स्त्री वर्गा संबंधीत कायदे आणि सुरक्षितता संदर्भात अधिकार देण्यात आले. स्त्री वर्गाला सामर्थ्यवान बनविण्यासाठी अंमलबजावणी सुरु झाली. परंतू अनेक प्रकरणात स्त्री वर्ग माघारीकरण घेतांना दिसून येतो. स्त्री वर्ग आपल्या अधिकार बदल जागृत नाही. आजही ग्रामीण क्षेत्रातील स्त्रीवर्ग जसा आहे तसाच आहे. सर्व क्षेत्रात कमी जास्त प्रमाणात असमानता आहे. सर्व घोषणा कागदोपत्री ठरलेली आहे.

आज भारतात एकूण लोकसंख्याच्या ५०% लोकसंख्या स्त्रीवर्गाची आहे. भारतीय राज्यघटनेत स्त्रीवर्गांना "समानता" चा दर्जा प्राप्त आहे. निसर्गातही स्त्रीवर्ग आणि पुरुषवर्ग 'समानता' नुसार जन्माला येतात. फक्त भारतीय समाजात विचारांचा पगडा इतका वाईट स्तरावर जाऊन पोहोचतो की, स्त्री-पुरुष समान व्यक्ती आहेत हे मान्य करायला अजून किती वर्षे लागतील. भारताला स्वातंत्र्य मिळून ७० वर्षे पूर्ण झाले. भारतीय राज्यघटना, निसर्ग, समानता चा हक्क प्रत्येक भारतीय स्त्री-पुरुषाला देत आहे. भारतीय कायदे, सर्वांना समानतेचा अधिकार प्राप्त करून देत आहेत.

परंतू वास्तविकता बरीच वेगळी आहे. स्त्री-पुरुष समानता फक्त शब्दात व्यक्त करण्याचे आज साधन बनले आहे. भारत स्वातंत्र्य झाल्यापासून आजपर्यंतचा प्रत्येक क्षेत्रातील स्तर स्त्री-पुरुष असमान दर्शावितो. अजूनही भारतीय समाज स्त्री वर्गाला त्याचे हक्क, अधिकार देत नाही. कारण देण्यासाठी प्रत्यक्ष कृती, अंमलबजावणी करावी लागते. स्त्री वर्गाला मन, भावना, ईच्छा, आकांक्षा, महत्वाकांक्षा, गरजा असतात हेच मुळात पुरुष वर्ग मान्य करीत नाही. सर्वत्र कागदोपत्री देखावा, आभास, निर्माण करण्याचा प्रयत्न केला जात आहे. पुरुष प्रधान संस्कृतीत स्त्री अधिकार फक्त वरवर आभासी विचारांचे आहेत. कागदांच्या फाईलमध्ये सर्वांचे आवाज दबलेले आहेत. शिक्षण क्षेत्र असो की, राजकीय क्षेत्र असो सर्व ठिकाणी असमानता दिसून येते. समानता, समानता फक्त भाषणात दिसून पडते. कुटूंबात, भारतीय समाजात अनेक घटकांमध्ये असमानताचे उदाहरणे दिसून येतात.

भारतीय समाजात रुढी, परंपरा, अंधश्रद्धा प्रचंड प्रमाणात असल्यामुळे स्त्री वर्गाचे जीवन असमान झाले आहे. बहुतांश स्त्री वर्ग अशिक्षित, अडाणी, परावलंबी असल्याने मर्यादा, संस्कृतीच्या नावाखाली भरडल्या, चिरडल्या जात आहे. आजही प्रचंड प्रमाणात अंधश्रद्धा, अशिक्षिता च्या नावाने स्त्रीभ्रुण हत्या होतच आहे. स्त्री वर्गांना शिक्षणाची समान संधी मिळत नाही. गरीब वर्गातील स्त्री वर्ग हालाखीचे, विपन्न अवस्थेत जीवन जगत आहेत. समाजात आभासी विचार आहेत की, स्त्री वर्गाने घरकाम करावे, घरीच मर्यादेत रहावे.

स्त्रीवर्गासाठी भारतीय समाजात अनेक आभासी कल्पना निर्माण करून ठेवल्या आहेत.

निष्कर्ष :- आज भारतात २१ व्या शतकात स्त्री-पुरुष असमानता दूर करणे फार आवश्यक आहे. त्यासाठी पुरुषवर्गाची पुरुषी मानसीकता बदलविणे आवश्यक आहे. स्त्री वर्गाला समान लेखने हे कार्य आज काळाची गरज आहे. या मानसीकतेमुळेच कुटूंबात, शिक्षणात, राजकारणात, औद्योगिक क्षेत्रात, प्रशासकिय क्षेत्रात, स्वसंरक्षण क्षेत्रात, डावा भाग, उजवा भाग निर्माण होत आहे. आज स्त्रीवर्गाला एक उपभोग्य वस्तू मानून, स्त्रीवर्गाची असुरक्षितता निर्माण केली आहे. फक्त भारतीय समाज डोळ्यातून पाहत आहे प्रत्यक्ष समानताची कृती करीत नाही. पुरुषवर्ग प्रत्येक क्षेत्रात आज स्त्रीवर्गाला 'समानता' वागणूक देत आहे का हा फार मोठा आर्थिक, सामाजिक, सांस्कृतिक, राजकीय प्रश्न आहे. त्याचे निराकरण होणे आवश्यक आहे.

कारण आज भारतात (एन.सी.आर.बी. २००५ च्या रिपोर्ट नुसार)

- (१) प्रत्येक चार मिनीटात स्त्रीवर्गाची छेडछाड होते.
- (२) प्रत्येक ५३ मिनीटात स्त्री अत्याचार होतो.
- (३) प्रत्येक ०९ मिनीटात पति मारझोड करतो.
- (४) प्रत्येक ७७ मिनीटात एक हुंडाबळी होते.

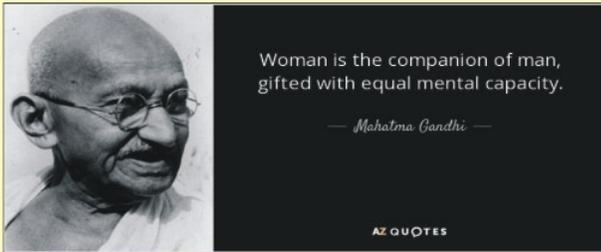
हे सर्व पाहले असता कायदा काय करतो हा प्रश्न निर्माण होतो. परंतू कायदा, प्रशासकीय व्यवस्था, व्याख्या, निरक्षरता, सामाजिक आक्रोश, संघटना या घटकांना सुध्दा महत्व प्राप्त झाले आहे. पुरुषवर्गा विरुद्ध सामाजिक धाडस फार जिकरीचे कार्य असते. अशा स्थितीत समाजाने पुढाकार घेऊन कार्य करणे आवश्यक असते. आजही बालविवाह होत आहेत, स्त्रीवर्गाची हत्या होत आहे, जाती पंचायत मध्ये स्त्रीवर्गावर बंधने लावली जातात, जात, वर्ण, धर्म,च्या नावाखाली विवाह समारंभ रद्द केले जातात. या सर्वात स्त्री वर्गाची अधोगती होते. कायदा आपल्या जागी असतो. कायदा पुराव्या अभावी अपंग बनतो. आज सुप्रीम कोर्ट यांनी विवाहाचे नोंदणी पत्र आवश्यक केले आहे. हा स्त्री वर्गाचा मोठा विजय आहे. याद्वारे स्त्रीवर्गाला फायदाच होईल. आमची संसद, विधानसभा, सरकारे, धर्म, जात, लिंग भेदभाव करू नये हे कार्य प्रत्यक्ष करणार आहे काय ? हा खरा प्रश्न आहे.

कारण आज भारतात सर्वांसाठी शिक्षण व्यवस्था निर्माण करण्यात आली. परंतू शिक्षणतून सामाजिक परिवर्तन घडलेच नाही. पुरुषी मानसीकता अजून व्यक्तीची गेली नाही. "स्त्री-पुरुष समानता" अजूनपर्यंत प्रगत विचार झालेले दिसत नाही. भारतीय समाजात स्त्रीवर्गाचे समान हक्क, अधिकार मान्य झाले असे म्हणता येणार नाही. मर्यादांचा बराच मोठा आलेख आहे. मानसीकता बदलल्या शिवाय शिक्षणाचा स्तर उंचावल्या जाणार नाही आणि स्त्री-पुरुष समानता होणार नाही हेच खरे सत्य आहे.

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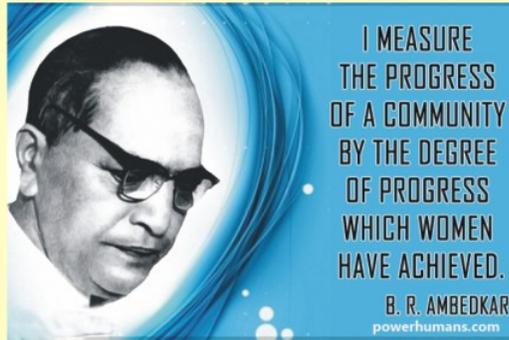




Woman is the companion of man, gifted with equal mental capacity.

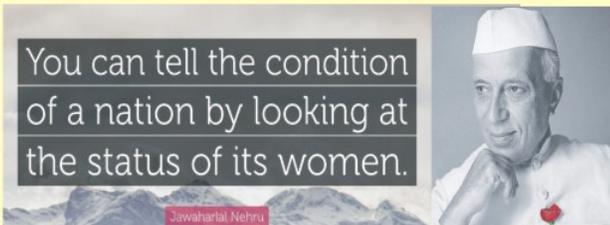
— Mahatma Gandhi —

AZ QUOTES



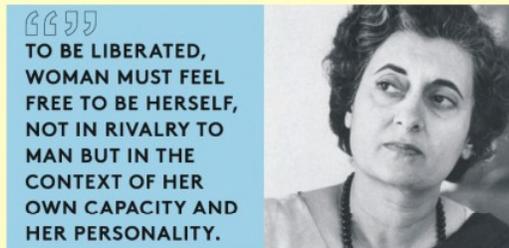
I MEASURE THE PROGRESS OF A COMMUNITY BY THE DEGREE OF PROGRESS WHICH WOMEN HAVE ACHIEVED.

B. R. AMBEDKAR
powerhumans.com

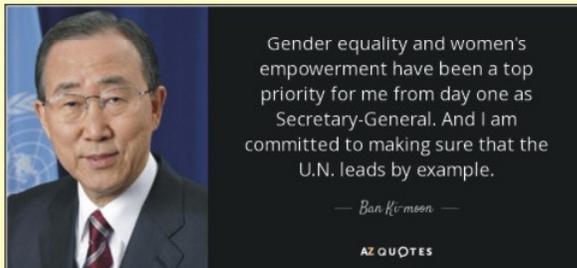


You can tell the condition of a nation by looking at the status of its women.

Jawaharlal Nehru



TO BE LIBERATED, WOMAN MUST FEEL FREE TO BE HERSELF, NOT IN RIVALRY TO MAN BUT IN THE CONTEXT OF HER OWN CAPACITY AND HER PERSONALITY.



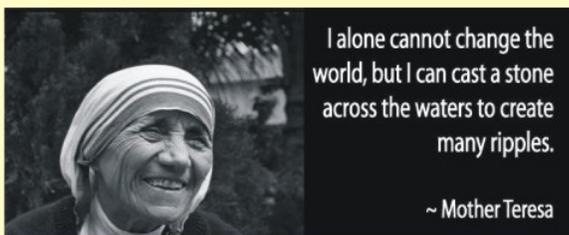
Gender equality and women's empowerment have been a top priority for me from day one as Secretary-General. And I am committed to making sure that the U.N. leads by example.

— Ban Ki-moon —

AZ QUOTES



हटा दो सब बाधाएँ मेरे पथ की,
मिटा दो आशंकाएँ सब मन की
जमाने को बदलने की शक्ति को समझो,
कदम से कदम मिला के चलने तो दो मुझको।



I alone cannot change the world, but I can cast a stone across the waters to create many ripples.

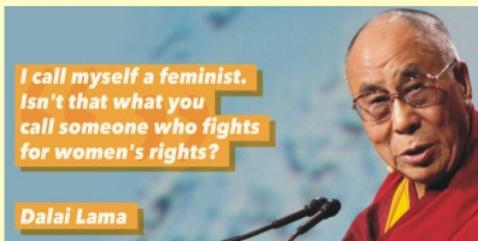
~ Mother Teresa



“

Empowered women who reach tough or unconventional positions make choices, not sacrifices.

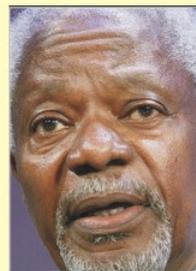
— Kiran Bedi



I call myself a feminist. Isn't that what you call someone who fights for women's rights?

Dalai Lama

"Gender equality is not a woman's issue, it is a human issue. It affects us all."



Violence against women is perhaps the most shameful human rights violation, and it is perhaps the most pervasive. It knows no boundaries of geography, culture or wealth. As long as it continues, we cannot claim to be making real progress towards equality, development and peace

— Kofi Annan —

AZ QUOTES

You cannot change your future, but, you can change your habits, and surely your habits will change your future.

A.P.J Abdul Kalam



"I raise up my voice — not so I can shout, but so that those without a voice can be heard... We cannot succeed when half of us are held back."

— Malala Yousafzai



Gender equality is something we all advocate. Some speak about it, some don't. I hope one day everyone will say that we are equal and women are not treated as objects

Conceived by Prof. Vikas T. Adlok



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