
Women ***(Touching the Horizon)***

Dr Neeta Gupta
Dr. Ranjana Rawat

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**With deep regards,
Dr. Neeta Gupta
Dr. Ranjana Rawat**

PREFACE

The woman performs the role of wife, partner, organizer, entrepreneur, administrator, director, re-creator, disburser, economist, mother, disciplinarian, teacher, health officer, artist and pivot point in the family at the same time. Apart from it, woman plays a key role in the socio-economic development of the society.

Women play a very vital role in human progress and have a significant place in the society. The main responsibility of a woman is to preserve the human race. As a mother, her position is unique. Throughout history, the central role of women in society has ensured the stability, progress and long-term development of nations. The women are the soul of our community and they are self-build and self-trained human responsible for the morale development of their children, inspiration for the family and an example for the community to follow.

The structural and cultural changes in India have brought into many opportunities for women in the fields of education, employment and politics. The present book has tried to throw light on different aspects of women and their position in the society.

This book is based on ideas from specialists and non-specialists like scholars, concerned citizens, students, teachers, professors and others. It presents the state of knowledge and show possibilities and impediments of status of women in our society. Some of the papers have focused on contribution of women in various fields such as Maths, Chemistry and so on, few have discussed the role of women in shaping the society, faced by women to thrive in the present scenario, psychological impacts of alternative therapies in enhancing their life satisfaction and mental health.

The basic focus of writing the present book is to focus on the growth and contribution of women in the present scenario. The book is bilingual in nature which also focuses on impact of women empowerment on society and the role of different women organization working for the welfare of the society. So, the present book has tried to compile the opinion and experiences of various researcher to explore the growth, role, influence and contribution of women in different segments of society. Their growth in turns results in the growth of the society. Hope this book would be able to enlighten people to know the various dimensions and contribution of women who are now trying to go beyond the glass ceiling which was set for them by the society.

Now actually the sky is the limit for the growth of women as well and this is repeatedly proven true by women by their major contributions in each and every spheres of their lives.

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Reviewers



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CHAPTER-1

Managing Life Satisfaction of Career Women via Progressive Muscular Relaxation Technique (PMRT)

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Abstract

The present study has tried to explore the effect of Progressive Muscular Relaxation Technique (PMRT) on Life Satisfaction of Career Women. The data was collected on 50 career women who were selected randomly from Lucknow city, U.P. Only those respondents were chosen for the study who reported low levels of Life Satisfaction and who were actively involved in active careers. For this Life Satisfaction Scale of Alam & Srivastava (2002) was used to assess the life satisfaction of the respondents. It was hypothesized that PMRT: a muscular relaxation technique would significantly enhance the life satisfaction of the respondents. The results of the present study have revealed that PMRT helped in enhancing Life Satisfaction of the career women who were occupied in handling various spheres of their lives and were trying to give their best in each and every spheres of their lives as everything weighs equal to them. These results have supported the hypothesis of the present study which stated that PMRT would significantly enhance the Life Satisfaction of The Career Women. The present study would be very important for the policy makers and guidance and counselling professionals as lower level of life satisfaction is the vital issue which affects the productivity as well as mental health of the employees adversely.

Key-Words: Life Satisfaction, PMRT, and Career Women

Life Satisfaction is the extent to which a person finds life rich, meaningful or of high quality. In general, the word satisfaction is defined as fulfilment or gratification of desires, feelings or expressing pleasures, happiness, contentment and optimism. According to Goldenson (1984) psychologically speaking satisfaction may occur on a conscious, preconscious and unconscious level and brings an organism to a balanced state.

A person feels no satisfaction until he gains his goals. Perhaps, it can be said that the final aspiration of every human being is to attain his goals and desires and this attainment leads to life satisfaction. Therefore, Life Satisfaction is the central aspect of human welfare. It is ultimate goal and every human being strives to achieve this goal throughout the life.

Life satisfaction is a multidimensional concept related to psychological and environmental life conditions. The term life satisfaction can be split into two words- life and satisfaction.

Life is the state of functional activity peculiar to organized matter and especially to the portion of it such as, constituting on animal or plant before death (Oxford Dictionary, 1990) and Satisfaction is a Latin word that means to make or do enough. Satisfaction is a word difficult to define. Webster's Encyclopaedic Dictionary of English Language (1977) defines it as an "act of satisfying or state of being satisfied, contentment in possession and enjoyment; and to satisfy is to gratify fully the wants, wishes or desires of any to supply to the full extent, with what is wished for". It is the knack of finding a positive for every negative. Satisfaction wholly depends upon the individuals' environment, caliber, behaviour and nature. It is more concerned with mind than the material world.

Life satisfaction is often studied as the best indicator of an individual's perceived life quality (Huebner, Suldo, & Gilman, 2006). So, it can be concluded that regardless of the facilities provided to any individual it ultimately depends on the perception of an individual that how much he/ she is satisfied with his/ her life i.e. one's perception of quality of life decides one's life satisfaction. So, the present study has tried to change this perception through PMRT in which a person is able to relax oneself thoroughly that would definitely enhance one's life satisfaction.

Progressive muscle relaxation is a **method that helps relieve the tension**. In progressive muscle relaxation, a person keeps tense a group of muscles as he breathes in, and he relaxes them as he breathes out. A person works on his muscle groups in a certain order. When one's body is physically relaxed, he cannot feel anxious. If a person is relaxed and free of tension and anxiety it would certainly contribute positively to his perception of his better quality of life resulting in better life satisfaction. Progressive Muscular Relaxation Technique is a technique for learning to monitor and control the state of muscular tension. It was developed by American physician **Edmund Jacobson** in the early **1920s**. Dr. Jacobson wrote several books on the subject of Progressive Relaxation. A relaxation technique (also known as relaxation training) is a method, process, procedure, or activity that helps

a person to relax; to attain a state of increased calmness; or otherwise reduce levels of anxiety, stress or anger.

The present study has tried to enhance life satisfaction of career women as they are very soft target of stress, anxiety and tension. Because of the multiple demands of the work and family spheres they are exposed to many stressors in their lives. Here it is important to clarify that the present study has taken only career wives.

Career is an occupation undertaken for a significant period of a person's life and with opportunities for progress. Career wives are those who are focused on advancing their careers. The sample of the present study has been taken from Dual career families where instead of being just one breadwinner, both people are invested in their own professional endeavours. This lifestyle can create both challenges and opportunities, depending on the field of work and compatibility of career types. Career Wives face unique challenges. However, problems can be solved when a close-knit couple works together for equal success. Being in a dual-career relationship can also offer opportunities that wouldn't be available otherwise, which makes this life situation desirable to many. So keeping in view the nature of dual career families the present study has tried to measure and enhance life satisfaction of working wives via PMRT.

METHODOLOGY

Objectives:

1. To assess Life Satisfaction of Career Women belonging to Dual Career Families.
2. To explore the effect of Progressive Muscular Relaxation Technique (PMRT) on Life satisfaction of Career Women belonging to Dual Career Families.

Hypotheses

PMRT would significantly enhance Life-Satisfaction of Career Women belonging to Dual Career Families.

Sample:

The data was collected from 50 Career Women belonging to Dual Career Families. The respondents were selected using Quota sampling technique from various Banks, P.G Colleges, P.C.S. Officers etc depending upon their availability and consent for participating in the study

The Mean age of female was 36.9 years. Only those respondents were selected for the study who were found to report low level of Life-Satisfaction and who belonged

to Dual Career Families residing in Lucknow, U.P. The study was matched on their educational level and SES.

Design

The design which was used to conceptualize the study and analyze the data is Pre and Post research design.

Tools:

Life Satisfaction Scale: The Life satisfaction Scale of Alam and Srivastava (2002) was utilized to measure life satisfaction of the career wives. The scale consisted of 60 items having dichotomous categories of Yes and No. The scale took an average time of 20 minutes to complete. It is a valid and reliable measure to assess life satisfaction.

Progressive Muscular Relaxation Training Manual provides a systematic and active procedure to teaching relaxation. The program consists of one-hour sessions for the One month.

Steps of PROGRESSIVE MUSCLE RELAXATION Technique

- ✓ Right hand and forearm.
- ✓ Right upper arm.
- ✓ Left hand and forearm.
- ✓ Left upper arm.
- ✓ Forehead.
- ✓ Eyes and cheeks.
- ✓ Mouth and jaw.
- ✓ Neck.
- ✓ Shoulders.
- ✓ Shoulder blades/Back.
- ✓ Chest and stomach.
- ✓ Right upper leg.
- ✓ Right lower leg.
- ✓ Right foot.
- ✓ Left upper leg.
- ✓ Left lower leg.
- ✓ Left foot

Tense and relax each muscle group as follows:

- ✓ **Forehead** - Wrinkle your forehead, try to make your eyebrows touch your hairline for five seconds. Relax
- ✓ **Eyes and nose** - Close your eyes as tightly as you can for five seconds. Relax.
- ✓ **Lips, cheeks and jaw** - Draw the centers of your mouth back and grimace for five seconds. Relax. Feel the warmth and calmness in your face.
- ✓ **Hands** - Extend your arms in front of you. Clench your fists tightly for five seconds. Relax. Feel the warmth and calmness in your hands.
- ✓ **Forearms** - Extend your arms out against an invisible wall and push forward with your hands for five seconds. Relax.
- ✓ **Upper arms** - Bend your elbows. Tense your biceps for five seconds. Relax. Feel the tension leave your arms.
- ✓ **Shoulders** - Shrug your shoulders up to your ears for five seconds. Relax.
- ✓ **Back** - Arch your back off the floor for five seconds. Relax. Feel the anxiety and tension disappearing.
- ✓ **Stomach** - Tighten your stomach muscles for five seconds. Relax.
- ✓ **Hips and buttocks** - Tighten your hip and buttock muscles for five seconds. Relax.
- ✓ **Thighs** - Tighten your thigh muscles by pressing your legs together as tightly as you can for five seconds. Relax.
- ✓ **Feet** - Bend your ankles toward your body as far as you can for five seconds. Relax.
- ✓ **Toes** - Curl your toes as tightly as you can for five seconds. Relax.

Procedure

After establishing good rapport with the respondents, the scale of Life Satisfaction was administered and the data was collected on 50 career women. The scoring was done and the obtained scores were analysed using Measures of central tendency and T-testing.

Statistical-Analysis

The obtained data of the present study was analysed using Mean, SD and t-testing.

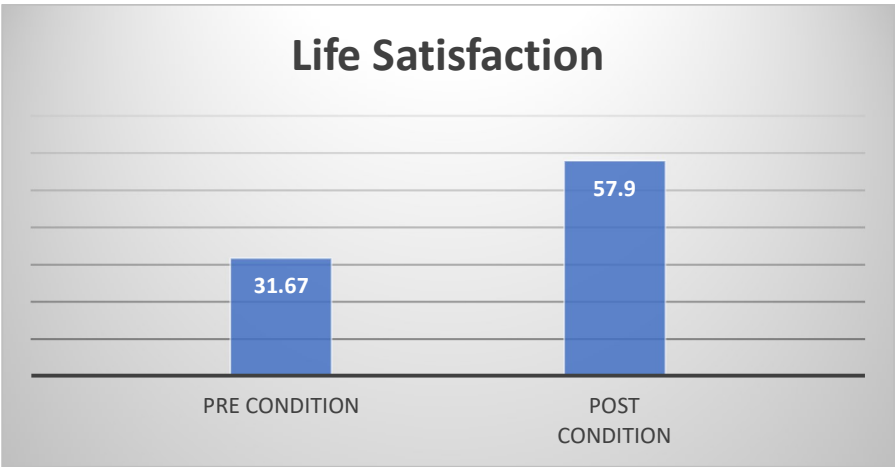
Result and Discussion

The obtained data was analysed using Mean, SD and t-testing. The obtained results are interpreted as under:

Table1: Mean and SD of Career Women on Overall Life Satisfaction in Pre and Post Conditions of PMRT:

Overall Life Satisfaction	Pre- Condition	Post Condition	t-Value
SD	4.12	3.90	32.78**
Mean	31.67	57.9	

Figure1: Mean of Career Women on Overall Life Satisfaction in Pre and Post Conditions of PMRT:



PMRT & Life Satisfaction:

As it is clear from the inspection of Table-1 and Figure-1 that the Mean difference of Life Satisfaction on Pre and Post Conditions of PMRT was found to be significant which supports the hypothesis of the study stating that PMRT would significantly enhance Life-Satisfaction of Career Women belonging to Dual Career Families. The Before and After Mean values have showed the significant difference (M=57.9>31.67).

Dissatisfaction with life when expressed inside is more likely to harm the individuals' well- being as inward expression of feelings is comparatively more harmful as compared external expressions. When a person is not able to express his dissatisfactions in front of his significant others, he is likely to live in a state of dilemma which in turn increases his dissatisfaction with life resulting into many psychosomatic diseases as well as may develop antisocial behavior in the long run and in the extreme conditions even some commit suicide as well. Some celebrities who committed suicide as they were not satisfied and were not able to cope with the challenges of life are Indra Kumar at the age of 44, Kushal Punjabi at the age of 37

yrs, Manmeet Grewal at the age of 32, Sandeep Nahar at the age of 34, Asif Basra at the age of 53, Sejal Sharma at the age of 28 etc all are the examples who somehow were dissatisfied with their life and found themselves unable to handle the challenges of life and hence committed suicide. So, it is the need of hour that the psychologists and counselors should do something solid to enhance the life satisfaction of the individuals by reducing their tension and stress and by enhancing their coping practices. PMRT is found to be very effective in enhancing the perception of individual towards the quality of life whether it is personal life, professional life, Health, family life, financial and social life. All of these spheres of life in totality reduce or enhance a person's life satisfaction.

So, enhancing life satisfaction is very important because it is all a matter of a person's subjective perception for one's quality of life. A person who belongs to lower socio- economic condition may report extreme life satisfaction while celebrities, industrialists and politicians etc who gain all the glamour may report dissatisfaction with life. So, it is not about money or fame it's all about how does a person perceives the life.

So, the present study has suggested that PMRT is a very effective tool to enhance the life satisfaction of the individual as it reduces all the tensions, anxieties and stress of the individual. Since all these feelings are inversely related to life satisfaction, so reduction of all these feelings leads to enhancement in life satisfaction

The PMRT procedure teaches an individual to relax his muscles through a two -step process. First, deliberate tension is applied to certain muscles and then stop the tension and draw the attention to noticing how the muscles relax as the tension flows away.

PMRT is an exercise that anyone can use to alleviate disturbing and disruptive emotional symptoms such as anxiety or insomnia. Like visualization & yoga, PMR is considered a relaxation technique. It is especially helpful in moments of high stress and anger and even can help someone getting through a panic attack (Katharia,2019). So, this study was found to be very effective in handling the anger expression of the respondents. As we all know that muscle pain, tension and stiffness are common symptoms brought only stress and anxiety. PMRT can help a person to become more aware of how their physical stress may be contributing to their emotional state. By relaxing the body, a person may be able to let go of anxious thought and feelings.

Conclusion:

As it is clear from the results of the present study that Life Satisfaction was managed by PMRT. To enhance life satisfaction, it is important to first accept it. If the person reports dissatisfaction in personal life, professional life, Health, family life, financial and social life, it is alarming and he/she is subjected to a life satisfaction assessment to review the person's mental state and associated functional, interpersonal and social difficulties. Treatment should be initiated as soon as dissatisfaction towards the life is identified. Early recognition and treatment are vital. So, the present study throws light on identifying life dissatisfaction and managing it through group therapy i.e., PMRT. PMRT is a technique for learning to monitor and control the state of muscular tension. It is an activity that helps a person to relax, to attain a state of increased calmness, or otherwise reduce levels of anxiety, stress or anger. The results of the present study have revealed that PMRT was found to be very successful in enhancing life satisfaction. The findings of the present study may be very useful for the policy makers, counsellors and teachers. Loved ones should get alert if they notice signs of severe life dissatisfaction, such as withdrawal from social life, alcohol or drug abuse, sleep disturbance, thoughts of death or suicide or suicide attempts, persistent bad thoughts, hopelessness and helplessness. We should help the people with major life dissatisfaction before they quit their lives by making and implementing some intervention programs to help them to feel the quality of life better.

The results of the present study have suggested how a simple method of PMRT can help people to be happy and satisfied with their lives.

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CHAPTER-2

Women Architect of the Indian Republic

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Abstract

The Indian Constitution is notably one of the most inclusive constitutions in the world. It is also the longest written constitution in the world. And it turned out to be this good because how highly educated and esteemed the panel of the drafting committee was. While the famous names of dominated the scenario, it is often forgotten that this committee had representation, no matter how sparse, of women to and all of them coming from different backgrounds. On the 74th year of independence, this year when we celebrate the long, tireless, and hard struggle of our freedom fighters, let us also take a moment and celebrate these 15 strong, intelligent, and crusading women who overcome all social obstacles to put together one of the most lauded constitution of the world. These pioneer women are Hansa Jivraj Mehta, Purnima Banerjee, Dakshayani Valayudhan, Ammu Swaminathan, Renuka Ray, Anne Mascarene, Kamla Chaudhary, Malati Chaudhury, Begum Aizal Rasul, Rajkumari Amrit Kaur, Sarojini Naidu, Vijayalakshmi Pandit, Sucheta Kriplani, Lakshmi Sahgal, Leela Roy symbolized the diversity.

Keywords – Indian, Drafting Committee, Pioneer women, Constitution.

It was in 1934 that the idea of a constituent assembly for India was put forward for the first time by M.N. Roy, a pioneer of communist movement of India. In 1935, the Indian national congress, for the first time, officially demanded a constituent assembly to frame the constitution of India. In 1938, Jawahar Lal Nehru, on behalf of INC declared that ‘The constitution of free India’ must be framed, without outside interference, by a constituent assembly elected on the basis of adult franchise.

The demand was finally accepted in principle by the British Government in what is known as the ‘August Offer’ of 1940. In 1942, Sir Stafford Cripps, a member of the British of the cabinet, came to India with a draft proposal of the British Government on the framing of an independent constitution to be adopted after the World War II.

The Cripps proposals were rejected by the Muslim League which wanted India to be divided into two autonomous states with two separate constituent assemblies. Finally, a cabinet mission was sent to India while it rejected the idea of two Constituent Assemblies. It put forth a scheme for the constituent assembly which more or less satisfied the Muslim League. Among all the committees of the Constituent Assembly, the most important committee was the Drafting Committee set up August 29, 1947. It was this committee that was entrusted with the task of preparing a draft of the new Constitution.

In the light of the public comments, criticism and suggestions, the drafting committee prepared a second draft.

In all it sat only for 141 days. It consisted of seven members. They were : Dr. B. R. Ambedkar (Chairman), N. Gopalaswami Ayyar, K. M. Munshi, Syed Mohd. Saadullah, N. N. Madhava Rao, T.T. Krishna Machari, Alladi Krishnaswami Ayyar. We all remember the pioneering male members of drafting committee of Indian Constitution. Here's a list of our women pioneer leaders who played a crucial role in drafting our constitution.

India celebrates 74 years of being a Republic. It was 26 January 1950 when the constitution of India came into effect. Dr. B. R. Ambedkar, the father of the constitution couldn't have shaped this without critical contribution by 15 women who shaped it among 389 members of the constituent assembly. Meet some of the most progressive and powerful voices of India that we seldom talk about, without whose contribution, our constitution may not have been inclusive.

Hansa Jivraj Mehta – As a president of All India Women's Conference, she was an important voice. She advocated gender equality. She was a champion of education for all and pushed for upliftment of women across the society. She took this social activism the pages of the constitution, thereby playing a key role in drafting a constitution that was



inclusive of all citizens. Hansa Mehta ensured that the Article 1 of Universal Declaration of Human Rights (UDHR) was made inclusive and the phrase 'All men are born free and equal' was changed into 'All human beings are born free and equal'. Journalist Hansa Mehta might have been a social activist, but she was also a writer who helped translate English works into Indian Languages. An educator, she

was involved in the running of many educational institutions as a board member, administrator and vice chancellor. She welcomes Hindu Code Bill which was suggested by Dr. B. R. Ambedkar.

Purnima Banerjee – Purnima Banerjee was the secretary of the Indian National Congress Committee in Allahabad, Uttar Pradesh. She was one of a radical network of women from Uttar Pradesh who stood at the forefront of the freedom movement in the late 1930s and 40s. She was arrested for her participation in the Satyagraha and Quit India Movement one of the more



striking aspects of Purnima Banerjee's speeches in the constituent assembly was her steadfast commitment to a socialist ideology. As secretary for the city committee, she was responsible for engaging and organizing trade unions, kisan meetings and work towards greater rural engagement.

Dakshayani Velayudhan – She was born on July 4, 1912, on the island of Bolgatty in Cochin. She was the leader of the Depressed classes. Belonging to the Pulaya Community who were rarely discriminated against, she was among the first generation of people to be educated from the community and the first woman to wear an

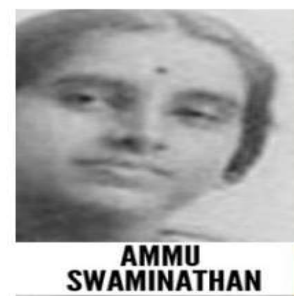
Dakshayani Velayudhan



(Image: Economic Times)

upper cloth. In 1945 Dakshayani was nominated to the Cochin Legislative Council by the State Government. She was the first and only Dalit Woman to be elected to the Constituent Assembly in 1946. Dakshayani sided with B. R. Ambedkar on many issues related to the schedule caste community during the constituent assembly debates.

Ammu Swaminathan – Widely known as Ammukutty was an Indian social worker and political activist during the Indian Independence Movement. From Kerala, she was known for her knowledge of the English Language, outspoken personality and woman with a political voice. She was often berated for taking to protest and be part of



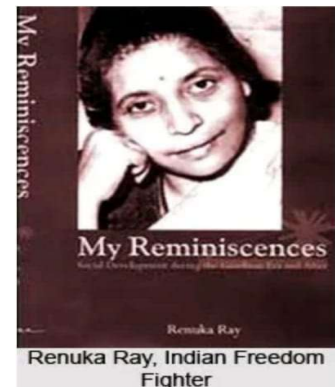
national movements and for her selfless efforts to advocate equal treatment of all. With her education and activism, later she became a member of the Indian Constituent Assembly and played an important role in drafting the Indian Constitution. In 1952, she was elected as the member of the Rajya Sabha from

Madras constituency. She had to say when the constitution was made : “People outside have been saying that India did not give equal rights to her women. Now we can say that when the Indian people themselves framed their constitution they have given rights to women equal with every other citizens of the country.”

Rajkumari Amrit Kaur – She born on February 2, 1889 in Lucknow, U.P. She was India’s first health minister and founder of AIIMS and argued for its autonomy. She was a firm believes in women’s education, their participation in sports and their health care. She helped inframing the Indian Women’s Charter of Rights and Duties and fought for the Uniform Civil Code. Kaur was also a member of the constituent assembly and helped in framing Indian Constitution.



Renuka Ray – Renuka Ray lived in London to complete her B.A. from the London School of Economics. She submitted a document titled ‘Legal Disabilities of Women in India, A Pleasant for a Commission of Enquiry’ in the year 1934, as legal secretary of the AIWC. From 1943 to 1946 she was a member of the Central Legislative Assembly, then of the constituent assembly and the provisional parliament. In 1952-57 she served on the West Bengal Legislative Assembly as Minister for Relief and Rehabilitation. In 1957 and again in 1962, she was a member of Malda of the Lok Sabha.



Sarojini Naidu – She was born on February 13, 1879 in Hyderabad, India. She was the first Indian Woman to become the president of the Indian National Congress and the first woman to be appointed as an Indian State governor. She was also known as the ‘Nightingale of India’. Naidu played a pivotal role in achieving woman’s rights to vote and universal, suffrage.



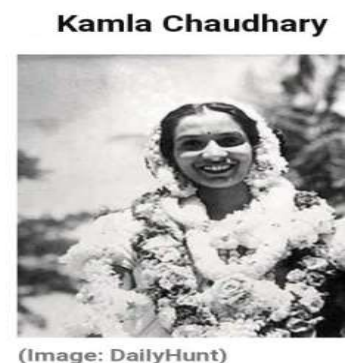
Leela Roy was as feminist, who time and again, had protected and fought for what was right. From a young age, she threw herself into social work and education for girls, supported vocational training and emphasized the need for girls to learn martial arts to defend themselves. Over the years, she set up a number of schools and institutes for women. She became the first woman from Bengal to be elected to the constituent assembly.



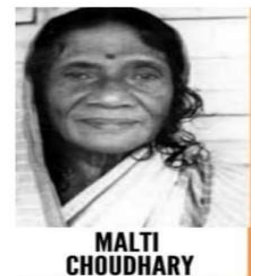
Anne Mascarene – Born in 1902, Anne Mascarene has registered many firsts to her name in the political history of India. She was one of the first women to join the Travancore State Congress Committee. Formed in 1938, Travancore State Congress was significant for the political history of the Travancore and later integrated with the Indian Union. Mascarene played an important role in this integration and in the Independence movement of India. She later became the first woman M.P. from Kerala when she was elected to the first Lok Sabha as an independent candidate from Thiruvananthapuram constituency. Today we'd say she's iconic.



Kamla Chaudhary – Kamla was an Indian short story writer in Hindi language and a member of Parliament from Hapur. During the 1930 Civil disobedience movement, Chaudhry joined the Indian National Congress. She was an elected member of the constituent assembly of India and after the constitution was adopted she served as a member of the Provisional Government of India till 1952. She was also a member of the Uttar Pradesh State Social Welfare Advisory Board.



Malti Choudhury – Malti was a Constituent Assembly member from Orissa. Nick Name as 'Toophani' was a freedom fighter who put immense efforts in the upliftment of SC, ST, OBC and under privileged sections of society.



Begum Aizal Rasul – She marked her presence as the only Muslim woman in the constituent assembly of India. She was a part of the Muslim League and was one of the handfuls of people who got elected in the Constituent Assembly. Begum was elected as the Deputy leader of the Delegation. She made her significant contribution in the drafting the constitution by

Begum Aizaz Rasul



(Image: SheThePeople)

raising voice against having a separate electorate for Muslims. She found the idea as ‘self-destructive weapon which separates the minority from the majority for all the time’. Her efforts finally brought consensus among the members and the constitution was secular in its true sense. She was an idealist who saw the world not for what it was, but what it could be. Her words about discrimination against women ending : ‘....I am sure women can look forward to equality of opportunity under the new constitution’. In the 1937 elections, she was elected to the U.P. Legislative Assembly. She was elected to the Rajya Sabha in 1952 and was a member of the U.P. Legislative Assembly from 1969-1990.

Vijay Lakshmi Pandit – She was born in Allahabad on August 18, 1900. In 1936, she was elected to the Assembly of the United Provinces and in 1937 became minister of local self government and public health, the first Indian woman ever to become a cabinet minister. In 1953, she was appointed as the first woman and the first Asian to be elected president of the U.N. General Assembly. She was also a member of Constituent Assembly that drafted the Constitution.

Vijalakshmi Pandit



(Image: Wikipedia)

Sucheta Kriplani – Sucheta Kriplani, a graduate from Delhi’s Indraprastha College for Women, taught constitutional History in Banaras Hindu University. Later, she was elected as India’s first women Chief Minister, serving in Uttar Pradesh. As a member of Constituent Assembly, she was responsible for formulating the document that would be governing the Independent Indian State. She came from the present day Haryana and is celebrated for her pivotal role in the Quiet India Movement in 1942. She was also responsible for establishing the women wing in the INC in 1940.



Image
Credit:
India

Sucheta Kriplani

Durgabai Deshmukh was the only female member of the panel of chairman in the constituent assembly. She played a significant role in the enactment of many social welfare laws. She was also the one who proposed Hindustani (Hindi + Urdu) as the national languages of India. She was a member of the steering committee and participated in the Constituent Assembly debates. Her legal background made her pivotal in drafting the judiciary section of the constitution. She brought a significant amendment in the Draft of the Constitution by lowering the age of obtaining a seat in council state from 35 to 30 years.



These women who had either been voted or chosen to present their provinces, who left their mark on the making of the republic. The assembly was a platform from which they could assert their equality and craft a politically balanced republic. Although very little is known about these 15 women. They were freedom fighters, lawyers, reformists, suffragettes and politicians. Many of them belonged to women's organisations. In the assembly, they raised their voice for minority rights and for an independent judiciary. It is an attempt to create a conversation about this extraordinary moment in our republic.

Conclusion:

To conclude, we can say that women have been conquering every possible hurdle with grace for several decades now and these 15 women are very good role models of today. They have left an undesirable and immortal impact on the country and the world with their hard work and sacrifice and this should never go untouched. Role of these above mentioned women helps to include specific constitution articles that affects the daily lives of women (equality between women and men, citizenship and nationality, right to property, inheritance, marriage and family life etc.). Revision made in the constitution improved the status of women. Indeed, these fearless women of politics freedom fighters and staunch feminists give us the perspective to revisit the Indian History with and know these unsung contributions. May be are still unaware of more such trailblazing women of history who smile in silence while India celebrates its republic.

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CHAPTER-3

Contribution of Women in the field of Chemistry

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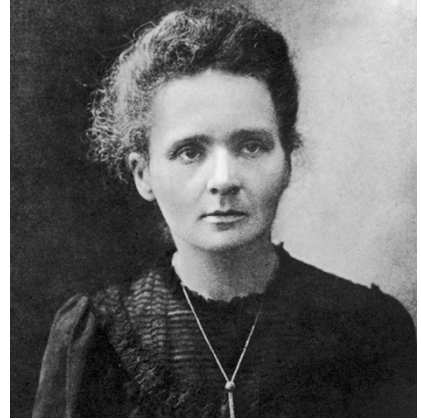
Abstract

The present article has tried to reveal the contribution of women (across the globe) in the field of Chemistry. There are many women across the globe who contributed their best in the field of Chemistry and also got noble prizes as well. The contribution of women as scientists in the areas of chemistry, the environment and health are hugely significant and far-reaching. Women have contributed to the chemical sciences since the age of alchemy, but for centuries they did so largely unseen and unheard. In the 19th and much of the 20th century, women who pursued careers in chemistry often faced intense discrimination and were allowed only ancillary roles in the laboratory. Even today, as women gain prominence in chemical fields, the legacy of the past persists. Breaking through the glass ceiling can be tough, especially when you are a woman in a traditionally male-dominated field. There are some eminent women who in spite of limited resources contributed significantly to Chemistry. Starting with Marie Curie who was the first woman to win a Nobel Prize and the only woman to win twice and in multiple disciplines, Mary Lowe Good as a chemistry professor, pioneered an experimental technique called Mössbauer spectroscopy, which uses gamma rays to figure out the molecular structure of complicated compounds containing metal ions, Rosalind Franklin who is better known for performing much of the pioneering X-ray crystallography that helped determine the structure of DNA. An X-ray photograph of DNA, **A Chatterjee for her** interest in natural products with special reference to the medicinal chemistry and so on.

Key Words: Women, Chemistry.

Women have played a significant role in the areas of chemistry, the environment and health. The contribution of women as scientists in the areas of chemistry, the environment and health are hugely significant and far-reaching. According to the National Science Foundation, women comprise **43 percent** of the U.S. workforce for scientists and engineers under 75 years old. Here are just a few examples which illustrate the breadth of their previous and continuing contributions.

1: Marie Curie: Marie Curie was a physicist, chemist and a pioneer in the study of radiation. She and her husband, Pierre, discovered the elements polonium and radium. They and Henri Becquerel were awarded the Nobel Prize in Physics in 1903, and Marie received the Nobel Prize in Chemistry in 1911. Marie Curie is remembered for her discovery of **radium and polonium**, and her huge



contribution to finding treatments for cancer. Marie Curie was the first woman to win a Nobel Prize and the only woman to win twice and in multiple disciplines. Marie won the Nobel Prize in Physics in 1903 with her husband Pierre Curie for their studies on the radiation phenomena discovered by Professor Henri Becquerel.

2: Rosalind Franklin: Rosalind Franklin made a crucial contribution to the discovery of the double helix structure of DNA, but some would say she got a raw deal. Biographer Brenda Maddox called her the "Dark Lady of DNA," based on a once disparaging reference to Franklin by one of her coworkers. Unfortunately, this



negative appellation undermined the positive impact of her discovery. Indeed, Franklin is in the shadows of science history, for while her work on DNA was crucial to the discovery of its structure, her contribution to that landmark discovery is little known.

3: Ada Yonath In 2009 the Nobel Prize in Chemistry was awarded to Ada Yonath along with Venkatraman Ramakrishnan and Thomas Steitz for studying the structure and function of Ribosomes. DNA is a well-known molecule that contains important information about a human being, however the task of transforming this information into living matter involves the vital work of ribosomes. using the information in DNA, ribosomes make proteins including hormones



such as insulin, hemoglobin to transport oxygen in our blood, antibodies vital to the immune system, and the collagen within our skin. There are thousands of proteins in the body each exhibiting different structures and functions that together serve to control the chemistry of life.

4. Professor Lesley Yellowlees: She became the first female Head of Chemistry in any major UK University, the first female to Head the College of Science and Engineering at the University of Edinburgh, and most importantly, the first and only female President of the Royal Society of Chemistry in its near 200 year history, of which more anon. Lesley Yellowlees is a Professor in Inorganic Electrochemistry at the University of Edinburgh. Her research focusses on the



redox properties of compounds many of which contain a transition metal. Such properties find many applications from solar energy conversion to catalytic processes and chemical biology pathways. She was awarded an honorary degree from The Open University in November 2014. Yellowlees was appointed MBE in 2005 for services to science and CBE in the 2014 New Year Honours for services to chemistry.

5: Ida Noddack: Ida Noddack, born Ida Tacke, was a German chemist and physicist. She was the first to mention the idea of nuclear fission in 1934. With her husband Walter Noddack she discovered element 75, rhenium. She was nominated three times for the Nobel Prize in Chemistry. Ida Tacke was born in



Wesel, Lackhausen 1896. She was one of the first women in Germany to study chemistry. She attained a doctorate in 1921 at the Technical University of Berlin "On higher aliphatic fatty acid anhydrides" and worked afterwards in the field, becoming the first woman to hold a professional chemist's position in the chemical industry in Germany. She and chemist Walter Noddack were married in 1926. Both before and after their marriage they worked as partners, an "Arbeitsgemeinschaft" or "work unit".

6. Asima Chatterjee Asima Chatterjee was the first woman to be awarded a Doctor of Science by an Indian University - in 1944, by the University of Calcutta. She was also the first woman to be elected as the General President of the Indian Science Congress, a premier institution that oversees



scientific research. She has won several prestigious awards such as the S S Bhatnagar award, the C V Raman award, and the P C Ray award; and is the recipient of the Padma Bhushan, the third-highest civilian award, in recognition of her

contributions to the field of science. Her area of interest was natural products with special reference to medicinal chemistry. She made significant contributions in the fields of medicinal chemistry with special reference to alkaloids, coumarins and terpenoids, analytical chemistry, and mechanistic organic chemistry. She published around 400 papers in national and international journals and more than a score of review articles in reputed serial volumes.

7. Darshan Ranganathan A pioneer in the field of chemistry, among the many awards she had won for her work, Darshan was the recipient of Third World Academy of Sciences Award for her outstanding contributions to bio-organic chemistry. Darshan had always been interested in studying the structure or



organic compounds and she ended up doing some pioneering work in the field of protein folding. This basically means that she studied the three-dimensional structure of plant-based atoms. With a passion for reproducing biochemical processes in the laboratory, she would often go to great lengths in fulfilling her research work. Cycloartenol is a biologically active compound found in plants and the professor with whom she was working, wanted to clarify the confusion regarding its actual structure found in plants. In a world where the representation of women in the fields of Science, Technology, Engineering, and Math (STEM) is quite low, the legacy left behind by women like Darshan can be a guiding force for many girls who want to make a mark in the field of science.

8. Anju Chadha She is an Indian biochemist. She is a professor at Indian Institute of Technology Madras. She works in the fields of biocatalysis and enzyme mechanisms, enzymes in organic synthesis, asymmetric synthesis using enzymes, chirotechnology, green chemistry and biosensors. Besides these



nationally and internationally renowned women there are so many others as well as Dorothy Mary Hodgkin who used X-ray crystallography to determine the structure of Vitamin B12 for which she won a Noble Prize, Irene Joliot Curies who discovered and work on artificial radioactivity, Stephanie Kwolek who developed the Polymer Kevlar and won many awards for her work on polymer chemistry. She also developed the Nylon Rope Trick chemistry demonstration, **Charusita Chakravarty** who is a recipient of S S Bhatnagar Award, Swarnajayanti Fellowship of the DST, the Bronze Medal of the Chemical Research Society of India, the B.M. Birla Science Award in Chemistry, **H S Savithri who is the** recipient of P.S. Sarma

Memorial award and A Krishna Murthy award of the Society of Biological Chemists. She works at the Department of Biochemistry, IISc, Bangalore, on molecular plant virology, enzymology and protein chemistry and so on. The list of women scientists and chemists is enormous and these women have crossed the glass ceiling of their success.

Conclusion:

The Global Role of Women – Caretakers, Conscience, Farmers, Educators, scientist and Entrepreneurs. Throughout history, the central role of women in society has ensured the stability, progress and long-term development of nations. History is full of women who made enormous contributions to science. Some of them are rightfully well-known. According to UIS data, less than 30% of the world's researchers are women. UIS data also show the extent to which these women work in the public, private or academic sectors, as well as their fields of research. So, no one can deny the contribution of women in the field of Chemistry and day by day their contribution is constantly increasing.

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CHAPTER-4

Women Empowerment and Sports

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Abstract

Sports as an activity has not been associated with women explicitly due to socio-cultural norms around the world. Although sports has been continuing since time immemorial but the participation of women professionally or as a recreational activity started late in different societies. The term Empowerment essentially is gender neutral as it could be associated to any gender but has various dimensions based on social, economic, educational, political and decision making adequately supported by legal safeguards. The relevant values central to sport are strength, perseverance, commitment, team spirit equality and women's empowerment in both subtle and explicit ways. Women face many barriers in their participation in sports, which prevent them from the benefits of playing sports and engaging in physical activity. It is evident based on good evidence that participation in sports can help weaken the gender stereotypes, enhance girls self-esteem thereby contributing to the development of skills of leadership and decision making. Indian sports industry was a male dominated domain up till 1900 but gradual shift took place as there are many female champions who became an inspiration to choose sports as a career. Mary D,souza Nilima Ghose, Dolly Nazir and Arati Saha represented India at the 1952 Helsinki Games. India sent its largest-ever group of 126 athletes to Tokyo Olympics 2020 participating in 18 sports, out of which 54 were female athletes. The positive outcomes of women participation in sports adding to their empowerment level is apparent contributing to their well being and way of life. This paper analyses the relationship between sports and women with respect to the hurdles/barrier and their empowerment levels .

Keywords: Empowerment, Decision-making, Gender, CRC, CEDAW, stereotypes, harassment, /Discrimination, Brighton Declaration, Gender equality, IOC, Tokyo Olympics

The term Empowerment essentially is *gender neutral* as it could be associated to any gender but has various dimensions based on social, economic, educational, political and decision making adequately supported by legal safeguards. It is a process of intrinsic motivation by becoming mentally strong, socially aware and

development of consciousness about self and the environment around enabling one to represent in a most self determined and responsible manner. When empowerment is related to women it means to uplift half population under the sky by creating self worth, ability to make choices and their rights to participate in the mainstream society as the men folk.

Sports: A Dimension for Women Empowerment

Sports is a reflection of Society and society is a reflection of sport (Holman). This statement holds true for all societies in the world as it is an indicator of the level of empowerment of people in general and women in particular defining the laws of equality. Sports as an activity have not been associated with women explicitly due to socio-cultural norms around the world. Although sports has been continuing since time immemorial but the participation of women professionally or as a recreational activity started late in different societies. Women have always supervised the domestic front in the tribal, rural or even urban societies and have faced discrimination on all fronts and sports is not an exception. The history of Indian Sports goes as far back as the Vedic period, and it is even believed to exist from the time of Indus Valley civilization

Sports as an activity have not been associated with women explicitly due to socio-cultural norms around the world. Although sports has been continuing since time immemorial but the participation of women professionally or as a recreational activity started late in different societies. Women have always supervised the domestic front in the tribal, rural or even urban societies and have faced discrimination on all fronts and sports is not an exception. *The opportunity of access and participation in sport activities and playing has been considered and mentioned in a number of international conventions, as in Article 24, 27 of the Universal Declaration of Human Rights, Art 15 of the International Covenant on Social, Economic and Cultural Rights, Article 31 in Convention on the Rights of the Child, the Article 10 and 13 of the Convention on the Elimination of all Forms of Discrimination against Women (CEDAW) and Article 30 as discussed in the Convention on the Rights of People with Disabilities .* Art 5 of CEDAW clarifies that states are obliged to take all appropriate measures to ensure to women, on equal terms with men and without any discrimination, the opportunity to represent their governments at the international level and to participate in the work of international organizations which encompasses the area of sport and physical education.

As per UN study, girls have far less opportunities than boys when it comes to gender equality and sport, benefits of participation in sport due to certain cultural restraints

on women like less social interaction beyond homes and family structures. It's quite appalling that women athletes face discrimination and stereotyping as they receive lower levels of media coverage, and are subjected to discriminatory and denigrating language in the media and from people in their communities and it has resulted in being highly resistant to meaningful gender-reforms. If the rightful opportunities are created for women and girls to engage in sport, communities and societies empower women and girls on an individual level, by promoting self-confidence, leadership, teamwork skills and a sense of achievement. These very traits enable women to challenge existing gender norms and roles within society. Sport as a gender neutral activity provides enough room where women can speak out their minds on the concepts of femininity and masculinity, against stereotypes which label women as weak and inferior, and prove to their communities their worth as individuals which forays into gender equality and women's empowerment, development and social change. However, the ***Brighton Declaration*** which is an International treaty to support the ongoing development of a more fair and equitable system of sport and physical activity, fully inclusive of women and girls calls for-

- Value of Equality to be inculcated in society and sport
- Creating Sport facilities as per the needs of women
- Provision to increase the number of women coaches, advisers and participation of decision-makers in sport.
- Initiation of awareness programs concerning Education, training and development catering to gender equality
- Acquiring and collecting Information by research on women and sport;
- Allocation of resources for sportswomen and women's programmes
- The government should focus on making policies by incorporating and promoting gender equality and sharing pro- women practices.

Earlier sports and games appeared synonymous to males as females were to domestic chores. The history of sport indicates that it was mainly an area of masculine supremacy. It was in 720 BC when the ancient Olympic games actually began in Greece in which there were only men participants and women could only be spectators but today the scenario seems changed as women participation in hockey, cricket, Lawn tennis, table tennis, gymnastics, boxing, etc is visibly apparent. Olympics of the modern era which took off as an all-male event, with women making gradual in-roads to compete in different events. As such, women

competed for the first time at the 1900 Games in Paris. It was only 22 women of a total of 997 athletes who participated in 5 events like tennis, sailing, croquet, equestrianism and golf. In 1988 Olympics women were allowed to run in the marathon. Later on in the 2012 Games in London women's boxing was introduced and women took part in all the sporting events. The women participation in London Olympics 2012 was 44.2%, Rio Olympics 2016 45.6% and in Tokyo Olympics 48.8% which is the most gender balanced games so far.. The Helsinki Olympic Games in 1952 was the first games in which the Indian women participated in an International athletics meet. The participants were Mary D'souza (sprint) and Nilima Ghose (Hurdles). Realizing the expectations, India won in the 4*100m relay at the second Asian games at Manila. Mary Leela Rao, a sprinter, by her performance, earned a place in the Indian Olympic Team in Melbourne in 1956. The Indian March past in the games was led by her symbolizing empowerment of women.

International Conferences on Sports

The International Working Group on Women and Sport, established in 1994 at the 1st World Conference on Women and Sport aims to work in Brighton UK for the advancement and empowerment of women and sport globally. At this conference, the Brighton Declaration was adopted and endorsed by the 280 delegates from 82 countries representing Governments, NGOs, National Olympic Committees, international and national sport federations, and educational and research institutions. The Second International Working Group on Women and Sport World Conference on Women and Sport held in Windhoek, Namibia, in 1998 stressed on the promotion of sport as a means to realize broader goals in health, education and women's human rights. The idea was further discussed in the *Montreal Communiqué* adopted at the Third IWG World Conference in Montreal, Canada, in 2002, which recognized the path to achieve these broader goals requiring variety of actions, including information and advocating campaigns and collaborating sports into community development projects. It was in the 4th IWG World Conference, in May 2006 in Kumamoto, Japan, concluded with the *Kumamoto Commitment to Collaboration*, expressed commitment of the participants' to weave a collaborative network to realize gender equality in and through sport.

Recommendations of International Olympic Committee in 2007 -

- Policies under international ethical and human rights statutes related to anti-harassment that are inclusive must be adopted and followed.

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- Encouraging open debate about sexual harassment, homophobia and exploitation of women and men in sport.
 - Embedding an equitable balance of males and females in all roles and democratic leadership styles to lessen abuses of power.
 - Acting as advocates of harassment free sport through education and training programmes for everyone involved in sport.
 - Actively monitoring the effectiveness of all anti-harassment initiatives.
 - Initiating research into experiences of abuse and bullying within sport.
 - Adequate and active representation to athletes should be given at all levels in decision-making .

Timeline facts on women and sports

- ❖ The first women's golf tournament was held at the Royal Musselburgh Golf Club, Scotland in 1811.
- ❖ In 1900 Summer Olympics in Paris women's events, offering golf, tennis, and croquet were introduced. Switzerland's Helene de Portales became the first woman to win gold as part of a mixed sailing crew. Charlotte Cooper of Great Britain becomes the first individual female winner in an Olympic event. Margaret Abbott of USA won a gold medal in golf.
- ❖ The 1921 Women's Olympiad, held in Monaco, was the first international women's sports event.
- ❖ Women's World Games was held in Paris in 1922 which included the first regular track and field competitions for women.
- ❖ Women's World Games, held in Gothenburg, Sweden in 1926.
- ❖ Junko Tabei of Japan became the first woman to reach the summit of Mount Everest.
- ❖ The United States won FIFA's first ever Women's World Cup in 1991.
- ❖ USA Boxing officially lifted its ban on women's boxing in 1993.
- ❖ Sarah Thomas made history being the first female referee to officiate Super Bowl LV

Significance of Sports in empowerment

1-Confidence- This trait involves physical, mental- skills, developing physical fitness and an environment to learn new things, learning to make right decisions, Sports give this platform for women to be confident in what they are pursuing.

2-Health- Health is an important factor that contributes to human well being and economic growth. Health cannot be ignored when it comes to sporting activity as it is a pre-requisite for performance. Women in India are deprived of the basic nutritional levels due to gender discrimination and socio-cultural factors. The 2011 UNDP'S Human development report ranked India 132 out of 187 in terms of gender inequality.

2-Economic development-The global sports industry is expected to reach 73.5 billion dollars in 2019 but females participation in this industry is extremely low as girls are expected to give time for household duties. More participation of women in national and international games would enhance their socio-economic status leading to financial independence.

3-National-Pride- Participation in any national or international event gives a feeling of national pride. Patriotism creates a sense of contribution for one's country which is beyond personal achievement. Gold medalist Neeraj Chopra threw the javelin in the Tokyo sky and turned his back knowing fully that he has made the nation proud. Other participants beaming with pride in Tokyo Olympics are Mirabai Chanu(Silver), Lovlina Borgohain (Bronze), PV Sandhu(Bronze), Ravi Dahiya(Silver) and Bajrang Puniya(Bronze).

4-Peace building- Any sporting event national or international brings together all people from all caste, creed, and nationalities together under one platform and also plays an integrative role matching up with the SDG 16 which stresses on the promotion of peaceful and inclusive societies. The conglomeration of athletes is a representation of an all inclusive tolerance among nations. Apparently, 206 nations participated in the Olympic2020 in Tokyo promoting the peace building character across the globe.

5-Sportsman spirit- Girls who play sports get the opportunity to be part of a team, work together, push themselves and each other, dream boldly and achieve shared success. Apart from mental, physical health and learn to face challenges and competitive spirit resulting into more success into adulthood.

6-Feeling of achievement- Sports develops attitude and competence spirit to face the hurdles /challenges, strategic and leadership skills. Participation and getting accolades, awards for any event creates a feeling of achievement and desire to win in adversities for self and nation which affects the personality in a positive way.

8-Freedom to express- Self-Expression is the basic right of human being but there are some sections in society who are denied basic rights and freedom. Among the

many forms of expression, sports is also a manifestation of empowerment. Sports makes one to shed all inhibitions and boosts the feeling of confidence to perform.

9-Decision Making- It's a call taken by an individual amidst alternatives thrown at us in the process of the game/sports which has to be quick and instinctive. The skill of decision making is pertinent all the more to women participating in sports and also in their day to day life.

Indian - Context

Indian sports industry was very much confined to men only till 1900 but now there are many female figures who helps one to aspire to choose sports as a career. *Mary Dsouza Nilima Ghose, Dolly Nazir and Arati Saha* represented India at the 1952 Helsinki Games. They were independent India's first women representatives at the Olympics. Mary DSouza also won bronze in the 200m and silver in the 4x100m relay at the inaugural Asian Games in 1951 in New Delhi. Anju Bobby George was the first Indian woman athlete to be listed as a medal winner in Long Jump in the World Athletics Championship. It was in the year 1900 that India participated in the the Olympics Games but didn't win any gold medal. Finally after 28 years India made its mark by winning in Hockey after defeating Netherlands by 3-0 in the finals.

Tokyo Olympics 2020 will be considered as the most gender-equal Olympics out of all the 206 Olympics that have been held so far. As per International Olympics Committee (IOC) press release, 49 % of the total participant athletes are women and this is the first gender-balanced game in history. India sent its largest group of 126 athletes covering 18 sports to Tokyo Olympics 2020 out of which 54 were 54 females. The sporting activities in India is looked after by Ministry of Sports and Youth Affairs, Khelo India- National Programme for Development of Sports, Sports Authority of India. But the performance of Indian athletes at the international level appears dismal as far as medals is concerned although things are changing with each passing national and International events. In such a scenario there is a need for a few steps to be recommended to make these initiatives more pervasive to tap the potential at the grass-root level.

- Provisions for the allocation of funds should be increased to broad-base sports in the country.
- Making sports an integral part of the education system to develop sports culture from the school level.

- A system of periodical evaluation of the effectiveness of developmental projects should be implemented unequivocally.
- Need for uniform environment in sports specific events in various states of India to enable equal participation and opportunity to its citizens.
- A pattern of good structured governance based on transparency and accountability should be incorporated for better results.

Women in sports in India

Name	Sport
PT Usha	Track
Geeta Phogat	Wrestler
Mary Kom	Boxer
PV Sandhu	Badminton
Mithali Raj	Cricketer
Saina Nehwal	Badminton
Bula Chowdhary	Swimmer
Deepika Kumari	Archery
Anju Bobby George	Long Jump
Anjum Chopra	Cricket
Hima Das	Track & Field
Sania Mirza	Lawn Tennis
Karnam Malleshwari	Weight lifting

Indian Women Medalist in Tokyo Olympics 2020

Name	Event	Medal
Mirabai Chanu	Weightlifting	Silver
P.V. Sandhu	Badminton	Bronze
Lovlina Borgohain	Boxing	Bronze

Challenges in empowerment of women in sports

- Gender Stereotypes
- Objectification
- Biased Media

-
- Lack of female role models
 - Use of discriminatory language
 - Cultural and religious barriers
 - Lack of adequate facilities
 - Inequality and Discrimination
 - Decreased quality of experience

Conclusion

The success of Indian sportswomen globally should be taken as a springboard to encourage and promote the sustainable participation of girls in sporting activities leading them to the path of empowerment. It is of utmost significance that the policies ensured by the stakeholders regarding the development of sport at the grassroots should encourage female participation. Sports and women might appear synonymous due to the prior roles attached to gender and the conspicuous role conflict experienced by them. They were frowned upon to watch or be involved in physical activities. However, the greater participation, accolades and achievements of women in the recent years have gradually changed the scenario. It can be said that sports as a part of way of life for the girls and its acceptability by the society at large is much needed for their empowerment. The traditional perspective of socialization that men are dominant due to patriarchal mindset etched deeply has to be altered for a better sports-friendly environment for women. The change has already made inroads as far as empowerment of women is concerned when the sports women shimmer the cover pages of magazines like Vogue, Bazaar, Femina etc. Sports culture has to be re-oriented from female's point of view for equal representation in sports and games. There is a need to realize the immense potential of youth irrespective of gender in sports. It can be expected and witnessed that the government is playing pro-active role in promoting women participation in sports in India with a gender neutral approach.

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CHAPTER-5

Electric Vehicle (Ev): Green Revolution In India — An Innovative Step Towards Transport Vehicles Business Initiated By Hemalatha Annamalai Woman Entrepreneur

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Abstract

In the world of pollutions, Hemalatha Annamalai, women entrepreneur, CEO of Ampere Vehicles from Coimbatore, initiated a solution through green revolution in India in the field of transport vehicles. She introduced to India E-Vehicle with innovative style.

Ampere Company manufactures electric cycles, scooters, three-wheelers and specially designed vehicles for the differently-abled. Ampere leads the affordable mobility solutions needs of semi-urban/rural markets through battery operated vehicles where land transportation is an essential enabling economic component of the aspiring middle class. In a short span of time, Ampere has carved a niche for itself as an innovative technology creator in the nascent Indian Electric Vehicle Industry, contributing to environmental sustainability. Ampere's focus on rural markets has brought about far-reaching social transformation by empowering the individuals to commute at a very low cost. She believes, Personal mobility is a basic need on par with food, clothing and shelter that defines the dignity of an individual.

Key Words: women, entrepreneur, green, revolution, India, dignity, electric Vehicle, battery, transport, mobility, rural, urban, markets, Company,

“It's important to break the conventions that confine specific genders to specific professions. Our company is largely gender agnostic; however, we are also trying to encourage and bring more women into the manufacturing industry,” –

HEMALATHA ANNAMALAI,
Founder and CEO, Ampere Vehicles Pvt. Ltd. Coimbatore,
Expressed while speaking to The Better India (TBI)



The expression of Hemalatha Annamalai while speaking to The Better India is showing its significance in 21st Century, who reached towards a height of equality. She is inspiring women for others built a powerful vision through technological and social transformation.

In 2000, China sold 40000 electric vehicles. In 2015, they are selling 32 million vehicles. Why not India? Hemalatha asked Ratan Tata in an email Unvention of machines and engines gave rise to Industrial Revolution, but the use of oils, diesel, petrol and gas generated air and sound pollution. It is spoiling the green and clean atmosphere. Therefore, innovation is need of the hour and women are proving with their capabilities and knowledge.

The 21st Century is Machine and Technology age giving way to women to utilize her higher education skills for innovations. They are free from house hold and menial works as bounded slave. Presently women are enhancing their skills of knowledge and moving towards entrepreneurs. Women efficiency is recognizing properly for economic growth at our families, our economies and societies which is visible in the world.

"Only when women are empowered to thrive; our families, our economies, and our societies reach their fullest potential. Fuelling the growth of women-led businesses isn't simply good for our society - it's good for our economy - Says Ivanka Trump at the G E S (28/11/2017), Hyderabad City in Telangana State of India. This is truly understood and expressed by her about the progress, peace and prosperity of world stood with women emancipation, only when women are empowered.

“When women are put first, before all, prosperity comes to all. This was the theme of the GES Summit held on 28 November 2017. It holds good for ever. Dalit women entrepreneurs need to be encouraged,”i Says - Jayesh Ranjan, Principal Secretary, ITE & C, Government of Telangana says while addressing the 200 plus women entrepreneurs in “Women in Forefront” meet organized by DICCI in Telangana. Speaking further, he also told that 50 per cent of population is women. But there is

a meager eight per cent of total 70,000 SMEs exist in the Telangana state are headed by women.

In 21st Century, world is moving towards clean and green environment with world of equals which is visible through Women entrepreneurship. Entrepreneurship plays an important role in the discovery of knowledgeⁱⁱ and the turning of that knowledge into future goods and services through industrial innovations. Thus, entrepreneurs shape the economy by creating new wealth and new jobs and by inventing new products and services. It is abundantly clear that entrepreneurship is important for economic growth, productivity, innovation and employment and many countries have made entrepreneurship explicit policy priority. Entrepreneurial activities have been recognized as an important element in economic development and wealth creation. Entrepreneurship through its process of innovation creates new investment or new ventures. More ventures being created, new jobs will be produced, thus reduce the unemployment rate which in turn will create and promote wealth distribution.

In the view of Arundhati Chottapadhyay (2005)ⁱⁱⁱ, a woman as an entrepreneur is economically more powerful because ownership not only confers control over assets but also give her the freedom to take decisions. This will also uplift her social status significantly. Through entrepreneurship; development of women will not only generate income for her but also will generate employment for other women in the locality. This will have the multiplier effect in the generation of income and poverty alleviation.

In almost all the developed countries in the World, women are putting their steps at par with the men in the field of business. Women's economic activities play a crucial role in the growth of many of the World economies (Minniti et al., 2005). Nancy Carter (2006) observed that women's business can make momentous contribution to the economy and India is no exception.

The changing scenario of business is making women to play a vital role in economies of the world and India is no exception. The factors responsible for these changes are better education, changing socio-cultural values and need for supplementing family income in Republic India.

In Republic India, women got rights through The Constitution of India, given by Babasaheb Dr. B. R. Ambedkar, the Architect of Indian Constitution and Modern Maker of India. Babasaheb during his studies at Columbia University, in his letter

to a friend wrote *“Soon we are going to see better days due to education for women”* and in Mahad Satyagraha, on 18th July 1927 gave a statement on progress of society by saying - *‘I measure the progress of society by the degree of progress which women have achieved’*. It is visible now what all Babasaheb labored during his lifetime for progress of women.

Women after having thousands of year experience in home making from kitchen to interior decoration are now making inroads in business through entrepreneurship with the education and learned skills to keep clean and green environment in Republic India. One such woman is Hemalatha Annamalai, Founder and CEO, Ampere Vehicles Pvt. Ltd. Coimbatore, brought revolution in transport vehicles through innovative skills.

HEMALATHA ANNAMALAI,

Founder and CEO, Ampere Vehicles Pvt Ltd, Coimbatore.

Hemalatha Annamalai, Founder and CEO, Ampere Vehicles Pvt Ltd, Coimbatore, a company spearheading India's Electric Vehicle (EV) revolution. Ampere has carved a niche for itself as an innovative technology creator in the nascent Indian Electric Vehicle Industry, contributing to environmental sustainability. Ampere has been acquired. It is a move towards Women Power, Green India and Electric Mobility. She is one of the most prominent female entrepreneurs in the automotive industry and first generation women entrepreneur, the products range from E-cycles to E-scooters, E-loaders for carrying load, and Special purpose vehicles for waste management.

Hemalatha Annamalai, The founder and CEO of Ampere Vehicles Pvt. Ltd (AMPVL), has emerged as one of the few women entrepreneurs who made their mark in an industry which has been traditionally considered a male bastion. With 40 per cent of its employees being women, Ampere is setting standards for other companies to emulate.

Educational Qualifications Hemalatha Annamalai did Bachelor's degree in Computer Technology and Informatics from Government College of Technology, Coimbatore and BE in Computer Science Engineering (1985 - 1989), Bharathiar University, Coimbatore and holds Master of Business Administration (MBA) from Royal Melbourne Institute of Technology (RMIT University), Australia (1994 - 1996).

She practically moved on the way shown by the Babasaheb Dr. B. R. Ambedkar and utilized her education and knowledge for empowerment.

Hemalatha Annamalai : First Step Towards Entrepreneurship

Hemalatha Annamalai turned entrepreneur at the age of 27, in June 2007. At this time she is on move to create innovative ideas to enter into business world as entrepreneur craving to create something socially impactful. She received a phone call after the forum from her husband Bala Pachyappa from Japan^{iv}, at that he was attending a conference in Japan where a unit head of automotive giant Toyota spoke of the **“end of the era for internal combustion engines.”** Charged up Annamalai to discuss all about it, thus creating the spark of innovation in her and life changed forever.

“At that point, I wasn’t very sure about what he was saying, but I knew it had potential. I was tired of writing codes or selling software, and wanted to do something substantial. So, after the conversation, I began to research. A trip to the International Mobility Conference in Geneva in December 2007 cleared my vision for building electric vehicles for the masses. I finally realized the need to leverage the technology and innovation acumen of India instead of just replicating existing technology or simply form partnerships with MNCs,” says Hemalatha Annamalai, 50-year-old, erstwhile computer science engineer.

Her first few ventures were in professional services, technology training, tours and ticketing and an international consultancy for talent acquisition. As a successive entrepreneur, Hemalatha spent the last 15 years creating and driving entrepreneurial ventures.

Hemalatha Annamalai’s Aim of entrepreneurship:

Hemalatha Annamalai aims to empower women and create jobs in manufacturing using sustainable and disruptive technologies. 30% of her workforces are women whom she intends to make to 80% in the coming years with a vision of becoming a national leader in Electric Mobility through frugal/lean engineering.

ELECTRIC VEHICLE (EV) or E-VEHICLES: REVOLUTION IN INDIA

“To create innovation, one needs first to dare to step out of the box, and then the rest will follow,” - says Hemalatha Annamalai, Indian entrepreneur, who has revolutionized the market for e-vehicles in India, transforming them to tools of empowerment.

Hemalatha worked in Singapore for 18 years, and finally moved back to Coimbatore. In 2008, she started Ampere, a company that manufactures electric scooters, cycles, tricycles, and waste carriers.

OBJECTIVE BEHIND E-VEHICLES REVOLUTION

The objective of green revolution is to create an affordable model for the e-bike industry that would not only revolutionize mobility on Indian roads but also become a platform of empowerment for rural women. According to Annamalai, high-end technology should be accessible to all, and so the vision is to take advanced and sustainable transportation to rural and semi-urban areas.

“Our focus was not on just creating the vehicle but on the content of the vehicle. It is that which will help us in creating more jobs and encourage engineering graduates to innovate and think out of the box. Why should graduates from tier 2 cities have to migrate to metros like Bengaluru, Chennai, Delhi or Mumbai? Setting this company in Coimbatore was hence a conscious decision, as we wanted to tap into the talent hidden in the rural and semi-urban areas,” said Annamalai.

AN INTEGRATED BATTERY VEHICLE MANAGEMENT SYSTEM (AMPVL)

The entrepreneur and her team are further planning expansion on the innovation front. *“We are expanding on our R&D capabilities and concentrating on creating - An integrated battery vehicle management system (AMPVL),”* said Annamalai. AMPVL has already applied for 16 patents of which three are already registered. Currently, with two facilities in Coimbatore, the company manufactures 60,000 vehicles in a year. It is first kind of Battery in India.

Ampere leads the affordable mobility solutions needs of semi-urban/rural markets through battery operated vehicles where land transportation is an essential enabling economic component of the aspiring middle class. In a short span of time, Ampere has carved a niche for itself as an innovative technology creator in the nascent Indian Electric Vehicle Industry, contributing to environmental sustainability. Ampere’s focus on rural markets has brought about far-reaching social transformation by empowering the individuals to commute at a very low cost. She believes personal mobility is a basic need on par with food, clothing and shelter that defines the dignity of an individual.

THREE WHEELERS SMOKELESS VEHICLES

The AMPVL has developed low-cost and smokeless three wheelers vehicles namely (1) Mitra and (2) Trisul for industrial use to bring social innovations in the society.

(1) MITRA:

Mitra is a waste carrier with two variants, 250kg and 450kg capacity vehicle.

The Ampere Company collaborated with panchayats around Tamil Nadu to make this vehicle Mitra accessible to garbage collectors.

Ampere is not only brought this vehicle for smokeless but also to empower the garbage collectors by segregation, recycle and resell the waste collected to companies. The major success of Mitra brought attention of the District Rural Development Agency, now they are planning to adopt the e-vehicles for all the blocks across the State.

(2) TRISUL: USEFUL FOR SPINNING MILLS

The aim of making Trisul is to enhance safety and improve employee productivity by making commuting within the mill easier and time-saving.

Awards and Honours

In 2015, Hemalatha Annamalai, Founder of Ampere Motors receives the Disruptor of Tamil Nadu award in the manufacturing category and in 2016, she was awarded with "Exemplary Application of IT Award" by Dr M Manikandan - Hon'ble Minister for Information Technology, Govt of Tamil Nadu.

Vision and Mission of Hemalatha Annamalai

Her vision and mission is to become a Rs. 100-crore company in the next three to four years. “We want to hire engineers, especially from middle-class families, who can contribute to R&D. Currently, 25 per cent of my workforce is women. I want to create more women managers,”v she says.

Hemalatha Annamalai’s strong principles stems for the thrust on social enterprise is very inspiring. She says – “I don’t want the company to become any run-of-the-mill firm with its major focus on wealth accumulation, where social impact is confined within the boundaries of Corporate Social Responsibility. Ampere is the opposite of that as every step is decided based on its social impact.”

"Hema has extraordinary passion and perseverance, with a strong sense of purpose and the dream of providing affordable mobility solutions for the masses in India," says Javeri.

The efforts of Hemalatha set a positive precedent for Indian women. “Dreams and ideas don’t have genders, and I hope we would soon realize that thus paving a way for a smarter tomorrow,” she concluded and wishing to enter into global market. ***She believes, Personal mobility is a basic need on par with food, clothing and shelter that defines the dignity of an individual.***

CONCLUSION

“Women can change the world and move towards peace, progress and prosperity” **Hemalatha Annamalai, Founder and CEO, Ampere Vehicles Pvt. Ltd. Coimbatore**, proved and with her inspiring, innovative, earth friendly, thinker, and saver of planet she brought social transformation and green revolution.

Hemalatha became successful entrepreneur with her creative ideas, skills, education, and knowledge brought green revolution by introducing E-Vehicles to world. This innovative idea experienced social transformation and impact is empowered women, people of Coimbatore, Tamil Nadu and India.

Our country experienced green revolution in the present circumstances when forest is cutting down, flora and fauna are disappearing, population explosion, air pollution with poisonous gases and sound pollution vehicles and communicable disease are becoming big issue. This innovation in transport world is a big innovation and welcome initiative. World remains thankful to Hemalatha Annamalai for this mission and vision towards women empowerment.

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CHAPTER-6

The Great Indian Mathematician Shakuntala Devi

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Abstract

The purpose of this chapter is to study the diversified role of women. Beside domestic issues and households work women are performing very well in different sectors and also touching the newer heights. The great Indian Mathematician Shakuntala Devi was one of them. Through previous literatures and reports trying to study about her life and achievements earned by her. Shakuntala Devi is known as ‘Human Computer’ for her extra ordinary talent in solving complex mathematical problems.

KEYWORDS: Mathematician; Prodigy; Astrology; Author; Abilities

Introduction: Shakuntala Devi is mainly remembered as a mathematical prodigy. She was born on November 4, 1929 on Monday, to a traditional Kannada Brahmin family in Bangalore. Her father worked in a circus as a tightrope walker, trapeze artist, lion tamer and stage magician. Her father discovered her extraordinary abilities one day when she was three years old and they were playing a game of cards together. He noticed that she was able to win by memorizing all cards. Her father took her on performances on the road where she displayed her talents. She had to drop out of school in class one due to her family not being able to afford the fees, however, this did not hinder her destiny as she was a child prodigy who was able to solve sums without any formal education.

Shakuntala Devi was a self-taught woman; she was not fluent in English when she first toured abroad but gradually attained mastery in a variety of languages in the course of her life. It might never be enough to know the fantastic talents of Shakuntala Devi. Her skills accuracy and fastness seem like an unbelievable story, but she was an extremely talented Indian mathematician who made the impossible calculations by human possible.

Shakuntala Devi was a multi-faceted personality and she went on to dabble in various fields rather than stick to just mathematics. Shakuntala Devi was also an astrologer and a prolific writer dabbling in various topics. She was not someone who touted her skills or wanted to pursue maths exclusively, rather, she said that what the world needed was more humanity.

She was progressive and forward thinking. She left a lasting impact in people's mind, not only for her genius abilities but also as an empathetic person who cared deeply for others. Shakuntala Devi's life and action serve as a role model for all of us especially for the younger generation.

Personal Life: In the mid 1960's, Shakuntala Devi was married with Paritosh Banerji, an officer of the Indian Administrative Service from Kolkata and was blessed with a daughter. They divorced in 1979 due to personal problems. In 1980, she contested the Lok Sabha elections as an independent candidate for South Mumbai and for Medak in Andhra Pradesh (now in Telangana). In Medak she stood against the former Prime Minister Indira Gandhi, she wanted to "defend the people of Medak from being fooled by Mrs. Gandhi." She came ninth, with 6,514 votes (1.47% of the votes).

Recognition: Shakuntala Devi was six years old, the genius has been recognized, she demonstrated her calculation skills at the University of Mysore, Annamalai University and Osmania University etc. These are the name of few universities and brilliantly she used to answer all the questions. She was becoming famous over a period of time and started to earn bigger money even being a child.

Shakuntala Devi came into the forefront and started getting recognized for her astonishing skill when she started traveling with her father around the world. She toured around United States, Hong Kong, Japan, Sri Lanka, Italy, Canada, Russia, France, Spain, Mauritius, Indonesia and Malaysia, earning many gasps from the audience at her good speed capability to solve complex arithmetic calculations.

Shakuntala Devi got recognition not only for her ability to calculate large sums but also for the astounding speed at which she was able to calculate them. In 1976, The New York Times wrote about her that, 'She could give you the cube root of 188,132,517 or almost any other number in the time it took to ask the question. If you gave her any date in the last century, she would tell you what day of the week it fell on.'

People who attended her shows would randomly ask her numbers to calculate or find the day with the date provided. Her answers were always perfect and faster than they would expect. Many people at the top universities wondered, "How Shakuntala Devi calculates."

Analysis Of Her Accuracy And Speed: One of the professors at University of California, Arthur Jensen, with his specialization in the fields of psychometrics and different psychology. Jensen set up a meeting with Shakuntala Devi in New York,

to analyse and study her unsurpassable caliber. In a journal written by him known as ‘Speed of Information Processing in a Calculating Prodigy’ , Arthur Jensen writes “Devi solved most of the problems faster than I was able to copy them in my notebook.”(Telegraph 2013).

a) Calculation of cube roots: It began with extracting cube roots of large numbers in her mind, which she could do mentally as well as rapidly while still a child in 1930’s. Then in 1988, in a test of her abilities conducted by the psychologist Arthur Jensen at the University of California-Berkeley. Shakuntala Devi mentally calculated the

1) $\sqrt[3]{95,443,913}$ =457 in 2 seconds

2) $\sqrt[3]{204,336,469}$ =589 in 5 seconds

3) $\sqrt[3]{2,373,927,704}$ =1334 in 10 seconds

b) Calculation of Higher Roots: She calculated the $\sqrt[7]{455,762,531,836,562,695,930,666,032,734,375}$ =46,295 in 40 seconds. This means that 46,295 multiplied by itself seven times yields that number of 27 digits; Shakuntala Devi worked backwards from the 7th power to derive the root. This too was recorded in the test at Berkeley in 1988.

c) Some Other Calculations: There are many calculations which she had done in fraction of seconds, such as

1) $\sqrt[7]{170,859,375}$ =15

2) $\sqrt[8]{20,047,612,231,936}$ =46

3) Add 25,842,278+111,201,721+370,247,830+55,511,315 and then multiply the result by 9,878.

d) Calendar Calculations: Given any date in the last century, to Shakuntala Devi, she could instantly say which date of the week that date fell on. For example, if you gave her the date July 31, 1920, she would immediately tell you that it was a Saturday. If the date was stated in the order month, day, year (for example, July-13-1920), her average response time was about 1 second. But when the dates were stated to her in the order year, month, day (for example 1920-July-31), her answer came about as fast as one could start the stopwatch.

TITLE ‘HUMAN COMPUTER’: Shakuntala Devi progress to international renown began in 1950, when she appeared on a BBC television program. This show was hosted by Leslie Mitchell on October 5, 1950. She was asked to solve a complex maths problem, which she did in a matter of seconds, but was told her

answer was wrong. Upon further checking, it turned out the BBC had calculated incorrectly, that Shakuntala Devi was right, and she thus became known as the “HUMAN COMPUTER.”

Shakuntala Devi did not like the title of “HUMAN COMPUTER” given to her. She stated that the human brain’s ability is far greater than a computer and should never compare both. She was always passionate and had interest in exploring and increasing the learning capacity of the human mind that led her to build up the concept of ‘mind dynamics.’

Appreciation And Achievements: In the year 1977, at the Southern Methodist University in Dallas, United States of America, Shakuntala Devi was asked to calculate the 23rd root of the digit number ‘201’. She solved the problem mentally within 50 seconds, 10 seconds before the UNIVAC computer could solve it.

$$\sqrt[23]{201 - \text{digit number}} = 546,372,891$$

On 18 June 1980, she again solved the multiplication of two 13 digit numbers 7,686,369,774,870 × 2,465,099,745,779 that were randomly picked by the computer department of Imperial College in London, and this, she did in 28 seconds flat. Her correct answer to this multiplication sum was 18,947,668,177,995,426,462,773,730. This incident has been included on the 26th page of the famous 1995 Guinness Book of Records.

Shakuntala Devi throughout her life had been a recipient of innumerable honors and awards. Shakuntala Devi was honored with the title ‘Most Distinguished Woman of the Year’ by the University of Philippines in 1969. In the United States of America, she was awarded with ‘Ramanujan Mathematical Genius’ in 1988. In 2013, she received the Lifetime Achievement Award in Bombay, one month prior to her death. In the same year, a Google Doodle was created and posted in her honor.

Her Contribution To Maths: Shakuntala Devi’s contribution to maths was immense. She was a born math genius and millions of students across the world learned from her with her workshops in schools and colleges. Shakuntala Devi- the Human Computer of the world as she was called made a great contribution to maths. She had an extraordinary mathematical skill which has inspired millions of students across the world. At an early age she became world famous through her superb arithmetic skills. She was a born genius and was able to solve difficult maths calculations even without the need for formal education in school.

The books written by her show that she was familiar with certain mathematical concepts that one usually learns during a formal education. For example, in some of her writings she discusses trigonometry and logarithms. It is most likely that she learnt these concepts from extensive reading, but there are not many literatures available on this aspect of her life.

As A Motivator: To inspire the students in a High School in New Jersey to learn maths she said, “Without mathematics there is nothing you can do. Everything around you is mathematics. Everything around you is numbers.” She even said, “Numbers have life; they are not just symbols on paper.” And continued saying, “Students shy away from Maths, but in reality, Maths is the best friend of man.”

She has not just stopped on exhibiting her expertise but also motivating the young minds to discover the world of mathematics. She maintains that a child’s curiosity and receptivity during infancy and childhood can never be matched, and we must nurture the young minds by offering the right learning process and motivation to develop the innate strengths possessed by every child.

Politeness: It was the time when some school students were about to visit Indian Mathematician Shakuntala Devi, where she was performing at a local university. One of the students was preparing a question to ask her. Once she met the students, she took questions from the students. He then submitted the question; the question was what would be the 13th power of 7. She smiled and asked him to ask some harder questions, but he insisted on her answer to the same question.

She then answered the question, for which the student replied that she has wrongly answered it. She rather than getting scared or getting nervous, she started explaining to him why how she was right. She even explained to him why the way he did the calculation because of which he got the wrong answer.

For example: The student has asked her to calculate what would be the 13th power of 7? And when the student has said that she has given the wrong answer for it, then she said, ‘First you calculate $7^2 = 49$, and then $7^4 = 49^2 = 2401$, and then $7^8 = 2401^2 = 5764801$. And then, for the next step, to get 7^{12} , you multiplied 7^4 by 7^8 , and you then just have to multiply by 7 to get your answer. But you multiplied 2401 by 5764801, that’s why you got the wrong answer.

As An Author: Shakuntala Devi has authored a few books, she shared some of the methods of mental calculations in her world famous book, Figuring: The Joy Of Numbers, Puzzles To Puzzle You, More Puzzles To Puzzle You, The Book Of Numbers, Math ability: Awaken The Math Genius IN Your Child, Astrology For

You, Perfect Murder, In The Wonderland Of Numbers are some of the popular books written by her. Her other famous books include Astrology for You and The World of Homosexuals.

List of Some Famous Books Written By Her Are Such As:

1. Figuring: The Joy of Numbers
2. Puzzles to Puzzle You
3. More Puzzles to Puzzle You
4. In The Wonderland Of Numbers
5. The Book of Numbers
6. Awaken Genius in Your Child
7. Super Memory- It Can Be Yours
8. Perfect Murder
9. Astrology for You
10. System of Education
11. Rural Credits and Agriculture Development
12. Caste System in India
13. Women's Status and Social Change
14. The World of Homosexuals

Shakuntala Devi has written several books on mathematical calculations, memory power, social issues, puzzles and mysteries. A few books written by Shakuntala Devi have the tricks and tips to improve mathematical ability and enhance memory.

She has also written books related to social issues that are inspiring and educational. Shakuntala Devi has added fun into maths and explained it as the easiest going concepts to learn.

Astrology And Other Work: Shakuntala Devi is an excellent astrologer as well and provides remedies based on date and time of birth and place. Her clients include celebrities and well known personalities from various fields.

Later, she was actively involved in setting up Shakuntala Devi Educational Foundation Public Trust for advancing and nurturing education in maths, philosophy, astrology and astronomy.

Death: In April 2013, Shakuntala Devi was admitted to a hospital in Bangalore with severe respiratory problems. Over the following two weeks she suffered from heart and kidney complications. Shakuntala Devi's demise has been a massive loss to the field of mathematics in India. The fantastic journey of mathematical prowess, respected astrologer, inspirational author, and an honorable individual ended on 21st April 2013.

Conclusion: Shakuntala Devi had constantly sent out the message to nurture young minds by offering the right learning process and motivation to develop the

innate strengths that are inherent in every child. Her timeline and portfolio has been engaging and stimulating for mathematicians, scientists, politicians and activists around the globe. Her presence was an honor to the country, and she will always be remembered as one of the great mathematician prowess.

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CHAPTER-7

Role of Women entrepreneurs in Economic Development

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Abstract

The woman plays a significant role in the economic development of any country. This is a considerable factor with great emphasis on any developing scenario. Women contribute and support the economy extensively in different ways by being employed in many different sectors. Many successful businesses are run by women some of whom are very skilled in entrepreneurial activities. Some of these women are well educated and are aware of correct application of theory in business. It is a known fact that many of the most successful and world's largest enterprises are owned and run by women today. In developing countries, some women are running small enterprises many of which have proven to be successful. Women entrepreneurs in both developed and developing countries are socially powerful in terms of education and making a positive impact on the society. It is important to study how women in business and their skills can be utilized to achieve a sustainable economy in a developing nation. Objectives of this study cover an extensive range from the study of the development of women entrepreneurs to a sustainable economy, social system, and ecology. A descriptive research methodology has been used for this study and administered to a selected sample from a specific population that include women in businesses and executives who represent both private and public sectors of selected developing countries. The Study has been carried out over a period of six months and has used a questionnaire as the survey instrument. The survey has indicated how women entrepreneurs can be positioned to play an important role in promoting sustainable practices in the economy, the social system and the ecology. The researcher concludes the study by observing that given the positive effect made by women on the economy and development, women entrepreneurship is key to the developing world in promoting sustainable practices in business socially, economically and ecologically.

Key words: Woman entrepreneurship, growth, infrastructure, production

Introduction:

The word Entrepreneur is derived from the French word —entreprendre¹ which means a person who undertakes the task of bringing together various resources and manages them to achieve desired results and take some share. Traditionally our society is male-dominated and women were not treated as equal partners and they were confined to four walls of the house. In modern societies women have stepped out the house to participate in all sorts of activities. Today with the growth of MSME, many women have plunged into entrepreneurship and are also running their enterprises successfully. With the relevant education, work experience, improved economic condition and financial opportunities more women are venturing into business. Women entrepreneurship in India represents a group of women who are exploring new avenues of economic participation. The entry of the women in organized business is a fairly recent phenomenon. Women Entrepreneurship plays a prime role in industrial development. India has always been a land of entrepreneurs and also occupied a strategic position in the Indian economy. Today the village and MSME units account for about 45% of the total industrial production, 30% of the country exports and estimated to employ

96 millions person in over 26 million units throughout the country. The Government of India has defined women entrepreneurs based on women participation in equity and employed of a business. While entrepreneurs are people who habitually create and develop new ventures of value around perceived opportunities (Maritz, 2004), women entrepreneurship adds a whole new dimension to entrepreneurship. The new dimension is motherhood, whereby these women business owners balance the role of mother and the role of entrepreneurship. Their motivation is the philanthropic desire to create a better environment for their family and overall community. The Global Entrepreneurship Monitor (GEM), 2007 identifies that women signify more than one-third of all entrepreneurs, and are expected to participate predominantly in roles in informal sectors. Informal sectors include the emergence of women entrepreneur, whereby instead of returning to the formal workforce, women entrepreneurs create new businesses around their family environment and circumstances. Women entrepreneurs also actively participate in the gender, home based and lifestyle entrepreneurship domains.

Woman entrepreneur in India: Functions of woman entrepreneur:

The women entrepreneur has to react to new ideas, demand and exploit the opportunities and thereby contribute to technical progress.

A women entrepreneur is expected to perform the following functions:

(a)Risks – The women entrepreneur has to take risks in the form of changes in tastes of consumers, techniques of production and new innovations. Such risks can be minimized if women take earlier initiative, use skill and judgment.

(b) Decision making – The women entrepreneur has to decide the nature of type of products to be produced. She enters a particular industry which offers her the best prospects and products and produces those goods which she thinks will pay her the most and employees those methods of production which seems to her the most profitable. She effects suitable changes in the size of the business, its location, techniques of production and does everything that is needed for the development of her business.

(c) Innovation – The women entrepreneur conceives the idea for the improvement in the quality of product line. She considers the economic viability and technological feasibility in bringing about improved quality.

(d) Managerial function – She formulates production plans, arranges finance, purchase raw materials, provides production amenities, organizes the sales and also undertake the task of personnel management. She undertakes a venture, assumes risk and earns profit. She is a woman who has a strong motivation to achieve success.

Traits of woman entrepreneur

1. Women are Ambitious:

A successful woman entrepreneur is dreadfully strong-minded one, has an inner urge or drives to change contemplation into realism. Knowledge from her previous occupancy as an employee, relying on educational qualifications or lessons learnt from inborn business, she is ready to grab opportunities, sets goal, possess clear vision, steps confidently forward and is ambitious to be successful.

Every successful woman entrepreneur is truly determined to achieve goals and make her business prosper. Thorough knowledge of the field is indispensable to success. She comes with new innovative solutions to old problems to tide over issues.

2. Women are Confident:

A successful woman entrepreneur is confident in her ability. She is ready to learn from others, search for help from experts if it means adding value to her goals. She is positive in nature and is keener to take risks. A winning woman entrepreneur uses

common intelligence to make sound judgments when encountering everyday situations.

This is gleaned from past experience and information acquired over the years. It is essential not to get aggravated and give up when you face obstacles and trials. The aptitude to explore uncharted territories and take bold decisions is the hallmark of a successful woman entrepreneur. A successful woman usually loves what she does.

She is extremely fervent about her tasks and activities. Her high energy levels motivate her to contribute immensely towards building, establishing and maintaining a prosperous business.

3. Women is Open and Willing to Learn:

A successful woman entrepreneur keeps side by side of changes, as she is fully conscious of the importance of evolving changes. She is ahead of her competitors and thrives on changes. She adapts her business to changes in technology or service prospect of her patrons. She is inquisitive, concerned to learn and accommodative to innovations.

4. Women are Cost Conscious:

A successful woman entrepreneur prepares pragmatic budget estimates. She provides cost effective quality services to her clients. With minimized cost of operations, she is able to force her team to capitalize on profits and gather its benefits.

5. Women Values Cooperation and Allegiance:

A woman has the ability to work with all levels of populace. She is keen on maintaining associations and communicates evidently and efficiently. This helps her to negotiate even responsive issues without difficulty. She is sympathetic to people around her and have good networking skills that help her to get better contacts and utilize opportunities.

6. Women can Balance Home and Work:

A successful woman entrepreneur is good at balancing varied aspects of life. Her multitasking aptitude combined with support from spouse and relatives enables her to bring together business priorities with domestic responsibilities competently and efficiently.

The role of women entrepreneurs:

i. Employment Generation:

It implies that women entrepreneurs not only establish their enterprise, but provide job to others. Women entrepreneurship is about women's position in the society and their role as entrepreneurs in the same society. It can be understood in two ways, namely, at the individual level (number of self-employed) and at the firm level (number of firms owned by women and their economic impact). In this way, woman entrepreneurs have an important impact on the economy in terms of their ability to create jobs for themselves as well as for others.

ii. Economic Development:

It signifies that women entrepreneurs contribute to the gross domestic product of the country by establishing enterprises and producing goods and services. Due to their entrepreneurial activity, women entrepreneurs bring dynamism in market. In this way, they also help in increasing the national income of the country.

iii. Better Utilization of Resources:

It implies that the involvement of women in industrial development ensure the effective utilization of all available resources (labor, raw materials, capital). The issue of women in the industrialization process has been emphasized only in the last decade when the 'Declaration of Mexico in July 1975', the equality of womanhood and their contribution to individual development became the center of attention.

iv. Improved Quality of Life:

It implies that women entrepreneurs are now economically independent and take decisions independently. They are now capable of upbringing their children according to their wish. They are providing quality education to their children and a better living standard to their family members. They not only improve their living standards, but also the living standards of others by providing them the means of earning.

Economic contribution:

Women's economic activities contribute directly to growth and efficiency in dealing with informal business problems and poverty reduction is one of the main issues for policy makers

i)Capital formation: Entrepreneurs mobilise the idle savings of the public through the issue of industrial securities . Investment of public savings in industry results in productive utilisation of national resources. The rate of capital formation increases, which is essential for rapid economic growth.

ii) Improvement in Per capita Income: women entrepreneurs in India have also been exploiting the opportunities the opportunities. They convert the latent and idle

resources like land, labour and capital in to national income and wealth in the form of goods and services. They help increase the country's net national product and per capita which are important yardsticks for measuring the economic growth.

iii) Generation of employment: Women entrepreneur in India are playing an important role in generating employment both directly and indirectly. By setting up small scale industries, they offer jobs to people.

Social Contribution:

Women entrepreneurs are also contributing towards improving the balanced regional development and improvement of living standards in the country.

i)Balanced Regional Development: Women entrepreneurs in India to remove regional disparities in economic development. They set up industries in backward areas to avail of the resources concessions and subsidies offered by government.

li) Improvement in living standards: With the setting up of small scale industries, reduction of scarcity of essential commodities and introducing new products can be achieved. Women entrepreneurs in this country are producing variety of goods on a large scale and offering them at low rates, as a result, achieving improvement in the standard of life.

iii) Innovation: Innovation is the key to entrepreneurship. It implies the commercial application of an invention. As an innovator, the entrepreneur assumes the role of a pioneer and an industrial leader. Entrepreneurs have contributed many innovations in the developing new products and in the existing products and services. All these have resulted in economic development by way of generating employment, more income etc.,

Other contributions:

Women entrepreneurs are the main actresses in charging the culture of the society. In our country, women are workaholics and participate outside the house and develop the sense of independence and the like. Thus women entrepreneurs in our country are directly or indirectly playing an important role in environmental protection, back ward and forward integration and are acting as charge agents, thus contributing to the economic growth of the country.

Conclusion:

In the majority of women operate their medium and small enterprises under very adverse conditions. Not only is it difficult for them to find premises, find markets

for their products, access information and credit, but they also have limited access to training especially in the rural areas. Their educational levels are low, they are responsible for all the domestic chores and they have to seek permission from their family members to travel to trade fairs or for training, even if they do want to grow their enterprises. Women entrepreneurs need to be better organised in to women entrepreneurs Association which help identify higher potential business opportunities, develop markets for their products, improve product quality and marketing skills, practice good financial management and secure better premises.

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CHAPTER-8

Factors affecting Mental Health of Women

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&

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Abstract

Women are the forerunners of the nation. Women play a variety of roles in their family and in their professional lives at once, being wife, daughter, sister, organizer, teacher, administrator manager of the family budget, and most importantly, mother and beyond that, women play a vital protagonist in the socio-economic growth of the society. Women's participation in multiple roles can be understood in relation to five health dimensions including social, physical, mental, occupational and spiritual, and different factors of these dimensions can shape women's mental health which further enhances women's abilities and overall well-being.

Keywords: Mental Health, Social, Physical, Mental, Vocational, Spiritual.

Introduction

In this present scenario, everyone's life is becoming very busy which can somehow affect the mental health of the human being. In the society, both men and women have their own duties and responsibilities which can help them to make a good rapport in the family, society.

These responsibilities of life sometimes have an adverse effect on health, which is visible in the form of various types of mental stress, physical ailments etc. Here different types of diseases interact with the dimensions of health in some way or the other as stated by WHO. Mental health also affects humans on the basis of gender, which includes a variety of factors. Bio-physiological differences, social interactions, environment, etc. are the many factors that show differences between men and women.

In this chapter we will discuss all the factors that affect the mental health of women on the basis of health dimensions set by WHO (World Health Organization). Mental health (WHO, March 30 2018) is an essential component of overall health; in fact, there is no such thing as health without mental health. It is a condition of well-being

in which a person recognizes his or her own potential, is able to cope with everyday stressors, works productively, and contributes to his or her area. Mental Health is all about what we think, react, feel and behave. As per the WHO fact sheets poor mental health is associated with stress, anxiety, depression and mood disorders. There are many components which are present in the environment in which people live, affect mental health conditions to a greater extent (WHO, 2014).

Researchers suggested that gender has a significant impact on human cognitive skills such as sentiment, retention, and perception (Cahill, 2006). Men and women appear to encode memories differently (Zeenat F. Zaidi, 2010), sense emotions differently, identify faces differently, solve glitches differently, and make decisions differently. Because the brain is in-charge of cognition and behavior, these gender-related functional differences could be linked to the gender-specific anatomy of the mind (Cosgrove et.al, 2007). Debra Bangser (2010) of the children's hospital of Philadelphia found in her research on rats, that the female brain is not only more vulnerable to small amounts of stress, but also less able to adapt to large levels of stress.

Mental Disorders

Many mental disorders, such as anxiety and depression, are influenced by traumatic life events or experiences (Book, Mayo Clinic Family health Book, 5th Edition). Women face a multiplicity of every day stressors, such as an unforeseen minor illness of a family member/ friends who entails care, changing work hours, home chores, and so on, which are not always perceived as difficult but are linked to the outcomes of major life events. (Brantley et al, 1987)

According to recent research (Schmaus BJ, et al, 2008), the association between psychosocial stresses and physical health in women could be due to gender differences in stress reactivity. Women have a greater heart rate (HR) and suffer more deleterious consequences from repeated stress exposure than men whereas (Wang J, et al, 2007) advocated men and woman have diverse arrays of cerebral blood flow (CBF) in response to stress.

Factors Affecting Mental Health in Environmental Dimension

Many mental illnesses are prejudiced by the diversity of societal, monetary and physical environment that exists at various stages of life. Women's violence is

pervasive all throughout the world Domestic violence (Z Rakovec-Felser, 2014), adverse early life experiences (Gardner, K. L., Hale, 2009), a lack of access to sufficient healthy food (Ivers, L. C., & Cullen, K. A., 2011), sexual harassment (Itzin C, Taket A, 2010) public humiliation of women and girls (Fattore, T., & Mason, J. (2020), and female genital mutilation (Momoh, C., 2017) all worsen women's mental health. (García M C & Riecher R A, 2013). According to Alipour Z (2018), the most foremost hazard reasons for upset mental health among Iranian expectant women are socioeconomic position and conjugal quality.

Factors Affecting Mental Health in Physical Dimensions

Domestic violence is a major issue in India. Women are prone to mental illnesses due to various physical factors such as headaches and bodily aches, sensory symptoms, and nonspecific symptoms such as weariness and weakness (Reddy V, 2019). Women with lower levels of education, low household income, and limited access to basic amenities are more likely to suffer from mental illness. S. Romans and M. Seeman (2006) investigated the biological, hormonal, and psychological foundations of female mental diseases at each stage of the life cycle and provided a paradigm for thinking about clinical difficulties. Pregnancy is an inimitable maternal experience in which pregnant women feel vulnerable due to changes in their mental health as the pregnancy progresses, and economic loads during pregnancy were also found to have an impact on mental health and the women who attains adequate health services are having a healthier mental state. (J. Canals et al., 2002).

Factors Affecting Mental Health in Social Dimensions

Due to fast societal change, gender discrimination, social isolation, gender disadvantages such as marrying at a young age, anxiety about the husband's drug abuse habits, and domestic violence, females are more vulnerable to mental illnesses (Reddy V, 2019). Social determinants such as life-course, family, Community, Local services & Country level can aid in risk reduction and provide opportunities for intervention (WHO- Social Determinants of Mental Health) & (Debbie L Stoewen, 2017). The impact of social determinants fluctuates throughout life, and persons of different ages, genders, and stages of life are influenced in different ways (WHO, 2014).

Social Determinants (WHO - Social Determinants of Mental Health)

Life Course	Prenatal, Pregnancy and perinatal periods, early childhood, adolescence, working and family building years, older ages all related also to gender
Family	Parenting behaviors, food/ nutrition, water, sanitation, employment condition etc.
Community	Neighborhood trust and safety, community-based participation, violence/crime, attributes of the natural and built environment, neighborhood deprivation
Local services	Early years care and education provision, schools, youth/adolescent services, healthcare, social services, clean water and sanitation
Country level	Inequality, discrimination, human rights, health care etc.

Factors Affecting Mental Health in Vocational Dimensions

The job of parent, rather than that of paid worker, is the greatest source of stress for women in their middle years, according to Barnett, R. C., and Baruch, G. K. (1985). Unemployment and low-quality employ are mainly sturdy risk factors for mental disorders, as well as a momentous cradle of inequalities in mental illnesses, because the risk of unemployment and low-quality employment is meticulously associated to social class and skill levels (UCL IHE,2012; Catalano R, 2011).Poor-quality jobs, such as those with no or short-term contracts, and occupations that offer little reward or control, have a major adverse impact on mental health(Anderson P,2011). Job safety and a sense of control at work, on the other hand, are protective of good mental health (Bambra C, 2010).

Factors Affecting Mental Health in Spiritual Dimensions

Environment plays an important role to make a relationship between spirituality and mental health and in line of those relationship, churches, temples, and mosques, nature, art, and music can all have a positive effect on mental health (Wesseldijk, en.tl (2019).

Over the last few spans, a more universal approach to considerate people has paved the way for research into spirituality as one of the intellectual, emotive, interactive, interpersonal, and psychosomatic facets that encompass a human being (King, U., 1998).Spirituality, according to Swinton, is an intra-, inter-, and trans-personal

involvement molded and inclined by the familiarities of individuals and the societies in which they live (Swinton, J., 2001).

Conclusion

In women, Stress, anxiety and depression are a part of everyday living, and long-term illness can be harmful to their mental health. Long-term mental illness in women necessitates a variety of specialized approaches to improve their quality of life and health outcomes. Employers can improve the mental health of their employees by paying a decent remuneration that protects them from poverty and the other circumstances. (Marmot Review Team. 2010)

Strengthening social networks is an essential factor in enhancing adherence in women. It is necessary to develop living situations and environments that support mental health and allow people to adopt and sustain healthy lifestyles in order to improve mental health. Women's socioeconomic empowerment through improved access to education and employment opportunities is required to minimize the burden of mental disorders among women. Farmer's clubs, mahilamandals, and adolescent girls' organizations are examples of groups where women should participate. These social, health, and educational activities, as well as income-generating activities, will bring people together. Discrimination based on gender, caste, handicap, and social status must be reduced in order to reduce mental diseases. Social support for women's needs to be strengthened. Meditation on a word or phrase having spiritual value (often termed a mantra) has been also found to reduce stress and related symptoms in war survivors. Mantra repetition dramatically reduced stress, anxiety, and rage symptoms, as well as enhancing quality of life and spiritual wellness.

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CHAPTER-9

Empowerment of Women Through Governmental Efforts

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Abstract

Government has concisely fostered an enabling policy environment in which women's issues are properly reflected, articulated and seriously addressed. As women faces oppression in all spheres of life, they need to be empowered in all walks of life. It is foundational step to ensure the prosperous growth of the family as well as the country. The Government has taken concerted action towards mainstreaming of women into national development process by raising their overall status. The impact of various development plans, policies and programmes have brought out perceptible improvement in social, economic, legal and political status of women.

Key Words: Empowerment, Women, Governmental Efforts

INTRODUCTION

Empowerment is a multi- dimensional process which should enables individuals or a group of individuals to realize their full identity and powers in all spheres of life. It consists of greater access to knowledge and resources, greater autonomy in decision-making to enable them to have greater ability to live their live freely and independently. Women empowerment mainly refers to the practice of making women independent so that they can take their own decisions as well as handle their lives without any familial or societal restrictions.

Discrimination of women in society is a known fact having its journey from 'womb to tomb'. As women faces oppression in all spheres of life, they need to be empowered in all walks of life. It is foundational step to ensure the prosperous growth of the family as well as the country. It is very much needed to restructure the measures of women empowerment ensuring the strengthening of their position in society.

Pandit Jawahar Lal Nehru once said- "To awaken the people, it is women who must be awakened; once she is on the move, the family moves, the village moves and the nation moves". The empowerment mechanism must be an active process.

Power is not an commodity to be transacted. Power must be acquired. Once acquired, it needs to be exercised sustained and preserved. Women have to empower themselves.

After Independence the Government of India had mainly adopted the welfare-oriented approach but today there are government schemes which are designed to empower women within the broad goals laid down by Five Year Plans. Government has concisely fostered an enabling policy environment in which women's issues are properly reflected, articulated and seriously addressed. The holistic development of women and children received impetus after the Department of Women and Children Development was set up in 1985 as a part of the Ministry of Human Resource Development. The department formulates plans, policies programmes and enacts and amends legislation related to women and children. The department also guides and co-ordinates the efforts of both the government and non- governmental organizations working in the field of women and children development. These programmes are in the areas of training and capacity building, employment and income generation, welfare and support services, awareness generation and gender sensitization.

The Government has taken concerted action towards mainstreaming of women into national development process by raising their overall status. The impact of various development plans, policies and programmes have brought out perceptible improvement in social, economic, legal and political status of women. A National policy for the Empowerment of Women has also been announced on 20 March, 2001. The policy represents the first document brought by the government stating its aims and objectives in relation to women's issues. It is the culmination of a process of consultation with NGO's, activists , academicians, representatives of State Governments and Members of Parliament followed by consideration by a group of Ministers headed by Shri K.C.Pant, Deputy Chairman, Planning Commission.

The Women's Empowerment Year 2001 was celebrated with the following objectives:-

- a) To create and raise large scale awareness of women's issues with active participation and involvement of all women and men;
- b) To initiate and accelerate action to improve access to, and control of resources by women;
- c) To create an enabling environment to enhance self-confidence and autonomy of women.

Accordingly, a long programme under it were drawn with several themes which were: Human rights for women, social empowerment of women, Women in difficult circumstances, Women and Technology, Women and Governance, Women and Education, Women's health and nutrition, Women and Media, Entrepreneurship in Women.

Government Schemes and Policies for Girl Child and Women Empowerment

The future of a country hinges on ensuring the generations to come are adequately represented, qualified and able to carry the mantle of development. As a nation, our past is rife with gender inequality but aiming to rectify that situation; the Government is taking steps to empower, educate and uplift the girl child.

Central and State Government policies and schemes that are targeted at improving the lives of girl child in India are mentioned below

1. Beti Bachao Beti Padhao Scheme
2. One Stop Centre Scheme
3. Women Helpline Scheme
4. UJJAWALA : A Comprehensive Scheme for Prevention of trafficking and Rescue, Rehabilitation and Re-integration of Victims of Trafficking and Commercial Sexual Exploitation
5. Working Women Hostel
6. Ministry approves new projects under Ujjawala Scheme and continues existing projects
7. SWADHAR Greh (A Scheme for Women in Difficult Circumstances)
8. NARI SHAKTI PURASKAR
9. Awardees of Stree Shakti Puruskar, 2014 & Awardees of Nari Shakti Puruskar
10. Awardees of Rajya Mahila Samman & Zila Mahila Samman
11. Mahila police Volunteers
12. Mahila Shakti Kendras (MSK)
13. NIRBHAYA

The Ministry of Women and Child Development is implementing various schemes/programmes for empowerment of women and development of children across the country. The details of those schemes are as follows:

For Women empowerment:

Pradhan Mantri Matru Vandana Yojana (PMMVY), {erstwhile Maternity Benefit Programme} has been contributing towards better enabling environment by providing cash incentives for improved health and nutrition to pregnant and nursing mothers.

Scheme for Adolescent Girls aims at girls in the age group 11-18, to empower and improve their social status through nutrition, life skills, home skills and vocational training.

Pradhan Mantri Mahila Shakti Kendra scheme, promote community participation through involvement of Student Volunteers for empowerment of rural women.

National Creche Scheme to provide day care facilities to children of age group of 6 months to 6 years of working women who are employed.

Rastriya Mahila Kosh (RMK) to provide micro-credit to poor women for various livelihood support and income generating activities at concessional terms in a client-friendly procedure to bring about their socio-economic development.

Swadhar Greh to provide relief and rehabilitation to destitute women and women in distress.

Ujjawala, a Comprehensive Scheme for prevention of trafficking and for rescue, rehabilitation, re-integration and repatriation of victims of trafficking for commercial sexual exploitation.

Working Women Hostels for ensuring safe accommodation for women working away from their place of residence. Under this scheme, 2 new proposals have been received and 2 sanctioned in Himachal Pradesh during last three years.

Schemes of One Stop Centre (OSC) and Women Helpline (WH) are being implemented to facilitate access to an integrated range of services including medical aid, police assistance, legal aid/ case management, psychosocial counselling and temporary support services to women affected by violence.

Gender Budgeting Scheme is being implemented as a tool for mainstreaming gender perspective at various stages of planning, budgeting, implementation, impact

assessment and revisiting of policy/programme objectives and allocations. The Scheme helps in strengthening of institutional mechanisms and training of various stakeholders so as to mainstream gender concerns in Central and State Governments.

Beti Bachao, Beti Padhao Launched with initial funding of Rs. 100 crore the scheme aims to address the issue of the declining child sex ratio (CSR) and is a national initiative run jointly by the Ministry of Women and Child Development, the Ministry of Health and Family Welfare and the Ministry of Human Resource Development. **Beti Bachao Beti Padhao (BBBP)**, a comprehensive programme is being implemented to address the declining Child Sex Ratio (CSR) and related issues of empowerment of women over a life-cycle continuum.

Highlights

- It's focused on multi-sector action in 100 districts across the country with a low CSR.
- Aims at generating awareness about the importance of girl children and improving the efficiency of welfare services intended for girls in India.
- Working towards preventing female infanticide.
- Under the BBBP scheme, even district-level education officials must ensure that the benefit of free elementary education reaches all the girls in their area.

Sukanya Samriddhi Yojna

Part of the 'Beti Bachao, Beti Padhao' campaign, this Government of India backed saving scheme is targeted at the parents of girl children. The programme encourages them to build a fund for future education and marriage expenses for their female child. Parents can start saving early as the minimum amount of investment required is small, and the account is active for 14 years from the date of opening the account.

Highlights

- It has tax benefits and an interest rate of 9.1%.
- It is meant for girls under the age of 10 years.
- You can start the account with just Rs 1,000.
- The maximum deposit is Rs 1,50,000 per year.

Balika Samridhi Yojna

This scheme was launched by the Government of India on 15th August 1997 and covered all girls born on or after 15 August 1997 who are below the poverty line. Aimed at offering financial aid to girl children born on or after 15 August 1997, the schemes key objectives include improving the enrolment and retention of the girl child in schools and helping raise daughters until their legal age of marriage. If successful, young girls will get an education that will help them with jobs to generate a steady income.

Highlights

Gift deposit of Rs 500 at birth and second fixed amount deposited every year of school she progresses until class 10.

- Up to Class 3rd - Rs 300 per year
- For Class 4 - Rs 500 per year
- For Class 5 - Rs 600 per year
- For Class 6 & 7- Rs 700 per year
- For Class 8 - Rs 800 per year
- For Class 9 & 10 - Rs 1000 Only one girl child per family can use this scheme.

CBSE Scholarship Scheme/Policy for Girl Education

This central government scheme is available at Government CBSE schools only. It is applicable for one girl child per family across India and aims to supplement the school tuition fee.

Highlights

- Relaxation of Rs 500 per month in school tuition fee.
- The girl should have scored at least 60% or 6.2 CGPA in her 10th board exams.
- The girl child should be the single girl child of her parents.
- Her school fees should not be more than Rs 1500 a month.

While many of these programs tackle the issue of savings and education, some like the **Kishori Shakti Yojana** also aim to educate adolescent girls about the

importance of health care. Adolescent girls get access to current and updated healthcare initiatives and learn about good hygiene. As future mothers to be, knowing about 13 life-saving vaccines that the government provides free of cost and the importance of MMR, Polio and similar vaccination is integral to their health and reducing child mortality through vaccine-preventable diseases in the future.

State Government Sponsored Schemes for Girl Child in India

Apart from the central government, the Indian State governments also actively offer several schemes that benefit girl children. Some of these include:

- Rajshri Yojna - Rajasthan
- Girl child protection scheme - Andhra Pradesh
- Sivagami Ammaiyar Memorial girl child protection scheme - Tamil Nadu.
- Ladli Laxmi Yojana - Madhya Pradesh.
- Ladli - Delhi & Haryana • Mukhyamantri Laadli Yojna – Uttar Pradesh
- Mukhyamantri Kanya Suraksha Yojna – Bihar
- Ladli scheme – Haryana
- Kishori Shakti Yojana - Odisha
- MAMTA scheme for girl child - Goa
- Saraswati Bicycle Scheme - Chhattisgarh.
- West Bengal Kanyashree Prakalpa - West Bengal
- Bhagyalaxmi scheme – Karnataka

The union and state governments in India have been working towards ensuring that such policies and programmes are designed using a gender lens and that allocated budgets are outcome-focused. However, for most policies and programmes, there has been an absence of a rigorous, evidence-informed debate on what works for women and girls and is effective in improving key outcomes for them. While information about policies, schemes and programmes targeting women and girls exists across various government platforms and publicly available repositories, there have been few concerted efforts to synthesize and amp them. This has been

particularly challenging when it comes to individual states and union territories, where no such focussed mapping exists.

Thus, Women empowerment is one of the prioritized areas for which government are working at all levels. Stress on need based functional education and skill development in the practical utility areas would attract enrolment of girls in non-formal education. People in mass media, functionaries of voluntary agencies, performing artists and creative workers should be sensitised to promote the identified values of empowerment of women.

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CHAPTER-10

Indian Feminism and the Road Ahead: An Analysis of Various Narratives

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Abstract

According to Carol Hanisch ‘Women and its conditions are same all around the globe but still there is lot of difference in the challenges faced and solutions available’. We need to keep in mind the Intellectual Sources and the larger framework or Narratives. It is in this very context, that the present piece of writing wants to look at different discourses and narratives present in front of Indian Women.

We have a School of thought mainly argued by Scholars like A.S. Altekar in his book “The Position of Women in Hindu Civilization”, which says that there were presence of women scholars like Uppala, Ghosha, Gargi, Maître etc. and overall position of women Indian society was very good. And it was only after the advent of Mughal Rule in India coupled with extreme Brahmanism, Islamic fundamentalism etc. that position of women in India become pathetic.

Key Words: Indian, Feminism Narratives.

While talking about anything regarding Women no matter in Asian, South-Asian or particularly Indian context or about European or Scandinavian context (and although many Feminist would say by the logic of “Personal is Political”, using the words of Carol Hanisch, that Women and its conditions are same all around the globe but still there is lot of difference in the challenges faced and solutions available), we need to keep in mind the Intellectual Sources and the larger framework or Narratives. It is in this very context, that the present piece of writing wants to look at different discourses and narratives present in front of Indian Women.

While tracing the intellectual links though we can start with Charles Fourier and his version of Feminism mixed with Socialism but the first important and impactful work was “A Vindication of Rights of Women” by Mary Wollstonecraft in 1792 as it encompassed various philosophical as well as pragmatic issues like Role of

Women in Politics, Education, liberalism, Middle Class Women, Economic upliftment, domestic side and Importance of Mother in society etc. and that too in great detail. Going further we cannot ignore the essay “The Subjection of Women” by John Stuart Mill in 1869 as it not only sees the subordination of women as a universal convention, but it also talks about the legal subordination and rights as well as advocates greater Social and political role.

“Second Sex” by Simone de Beauvoir in 1949 and “Sexual Politics” by Kate Millett in 1970 are some other important texts. Looking at the issue from the angle of different global waves of Feminism we can see that The First Wave-Feminism (1792-1963) was largely focussed around the issues of political, social and cultural inequalities and getting Voting Rights etc. The Second Wave- Feminism (1963-1980) was mainly related to the Question of Identity. And the Third Wave-Feminism (1980 onwards) is related to Global concerns of Women and all related issues like pornography, mutilation, human trafficking, and women’s right over her body etc.

Now analysing things from Indian perspective we have a School of thought mainly argued by Scholars like A.S. Altekar in his book “The Position of Women in Hindu Civilization”, which says that there were presence of women scholars like Uppala, Ghosha, Gargi, Maître etc. and overall position of women Indian society was very good. And it was only after the advent of Mughal Rule in India coupled with extreme Brahmanism, Islamic fundamentalism etc. that position of women in India become pathetic. And further going by the overview in terms of Indian Waves of Feminism we can see that First Indian Wave Feminism (1850-1915) where issue of social awakening, education, abolition of corrupt and superstitious practices like Sati, child marriage etc. were at the centre and works of great Indian Social Reformers and thinkers like Raja Ram Mohan Roy. Dayanand Saraswati, Ishwarchand Vidyasagar, Keshav Karve etc. The Second Indian Wave-Feminism (1915-1947) comprised of awakening revolving around Nationalism. The Third Indian Wave-Feminism (1947 onwards) was associated with Organisational Awakening and changes like formation of SEWA (Self Employed Women Association), AIDWA (The All India Democratic Women’s Association) etc. And later on in 1972-73 Chipko Movement and 1985 onwards Narmada Bachao Andolan and the very crucial role of Women and the narrative of Eco-Feminism and other dimensions of Feminism related to Environment.

Now focusing on some main issues in and around Feminism and Women Issues in India.

Sex-Gender Binary and Indian Society

The debates and discourses regarding Sex (a classification on biological basis and based on certain sex organs and characteristics) and Gender (more of a social construct which distinguishes men and women on social, cultural, economical and reproductive basis) is a age old debate and various scholars like Michael Foucault, Harriet Bradley, Nivedita Menon, Sylvia Walby, Shira Tarrant etc. has discussed this issue in detail and there is a general agreement among various scholars that every society needs to see these dimension very seriously. So how Indian Society, which worships Women, will deal with the issues of Gender Sensitization from Primary School level to Workplaces and in families itself; how Indian Society will collectively deal with the 'rapism' and various other forms of sexual offences and violence against Women in India; how we will teach our Youth especially our boys and men that there is whole idea merely beyond the body of a women and sexual pleasure(especially when in Indian tradition Scholar Bharti defeated Adi Shankaracharya in Shastrartha on the question of Male-Female Relationships and Savitri got Satyawana back on the basis of logic and reasoning from Lord of death Yamaraja), when commodification of women's body is so high and pornography and other related issues is a big problem in India; how society will change the mental and social construct and other stereotypes(even when inventions like Scooty has completely revolutionized lives of girls and women in India) which is existing for so long in our Indian society in favour of Patriarchy with various visual, colours, dresses, toys, division of work etc.

How Society will see and react to Women's Health Issues (here a very interesting and important idea is that women experiences menstrual cycle, pregnancy, breastfeeding etc. but men are totally away from these things and still claim to be stronger gender) And when even after so much of general awareness and Acts like Pre-Conception and Pre- Natal Diagnostics Techniques Act 1994, 'Beti Bachao and Beti Padhao' is the call of the day, and declining Sex Ratio is a great concern in many DAUGHTER MARU States, and when even after revolutionary techniques like Contraceptive Pills etc. Women in Indian households are yet to get a strong say in matters related to Family planning although recently lot of positive changes in society has been there on this front. And finally here we can say that as a fresh and contested opinion that even Feminism now needs to see and work beyond the discourse and frame work of The Body.

Economic Front: Will Individual Success Stories be Enough?

Kiran Mazumdar Shaw, Indira Nooyi, Roshni Nadar, Mallika Srinivasan, Chanda Kochar, Shobhna Bhartia, Vandana Luthra , Shikha Sharma...and and ?? And in this very vast country very few names to remember (not to discredit lot of small medium and other big women entrepreneurs and many whose names are known belong to family legacies) And other than this few success stories like of AMUL and LIJJAT PAPAD. But in coming days the real challenge in front of Indian State and Women themselves will be to convert these individual stories into some larger mass achievement because until and unless Economic emancipation is not there with women all other efforts will not yield desired result and Economic independence will empower women to take decisions not only regarding their own body but also regarding their family, kids, education and many other things. And especially when we have a Women Finance Minister presently, who can take things at least regarding women on mission mode and not only from the view point of Women's financial inclusion but their overall economic emancipation for the maximum number possible.

Politics For Women or Politics of Women?

In coming few years the million dollar question will be how Women are dominating the Politics in India? Not only from the vote bank perspective or show-piece perspective but from the lens

of few vital questions like 33% Reservation in Parliament and Legislative Assemblies, issue of under representation (States like Uttarakhand who blow the trumpet of Women Power and where most of the Environmental movements and Social Movements were led by Women including the movement for statehood, have only one Women Minister of State and 5 Women MLA (3 of which coming from family legacy)).

In a country where historically Women were there in politics in a fair number and presence, starting from Indian National Movement, Indira Gandhi (as a women PM who changed Geography of World), Sonia Gandhi (who was an outsider to India and Politics but leading a major National Political Party for so long and two consecutive tenures as the head of ruling alliance), Mamta Banerjee (one of the longest serving Chief Minister and recently defeating the nearly invincible male-duo of Indian Politics presently), Mayawati(Party Head of Bahujan Samaj Party and former Chief Minister of vast State like Uttar Pradesh), Late Jayalalita, Late Sushma Swaraj to Nirmala Sitharaman...In addition to this long list if we take whole South Asia then we have examples of Sheikh Hasina, Khalida Zia, Benazir Bhutto and

Chandrika Kumaratunga, but despite all this, Women dominating Indian politics in coming days will be the key.

Panchayati Raj Institutions and Local Self Government at Urban level have strengthened women a lot but phenomena like 'Pradhan- Pati' is still a big problem (beautifully depicted in a recent Web Series "Panchayat").

Now when we have ear-marked the above main narratives/discourses which will be crucial in coming days for India and Indian Women, we need to look at some related issues also. One important thing from future perspective and still as a cool breeze is from the side of Judiciary in some important matters related with claim over Ancestral/parental property; regarding triple talaq; regarding temple entry (Sabrimala Case) etc.; regarding appointment of three Women SC judges etc. So the point to make here is that in near future we have to see that how Judiciary is dealing with issues related to women and that will be a very major thing as Judiciary is not only the custodian of fundamental rights of citizens and hope for every Indian but at the same time resolve issues of society in an amicable way.

Now having said this the larger onus lies on Indian Society that how they are going to change their approach regarding women and their issues. For Example decriminalization of consensual sexual conduct of same sex adults (Section 377 as unconstitutional) by Supreme Court of India; but is Indian Society ok with this concept or with the concept of Live-In relationships or inter caste marriages ? These are few examples, Indian Society as well as Indian Women have to deal with many such ideas and issues in future and some 'in- principal' things have to be generated. With a consensus, at least a consensus among Indian Women on the issue and debate between Emancipation versus Empowerment. That what is the need of the hour for Indian Women, which way Indian Women Movement should go (if there is any such thing at all because after 'Pink Chaddi Campaign' and so called small Indian version of 'Mee Too Movement' we have not seen any recent mass movement focusing on women issues in India and that's the point where lies a very serious problem because either women don't have any issues or they are not organised) is the Central Question.

Now here comes a very crucial (and may be contested idea) that in India even Feminists, Women Scholars, Women Leaders, Women Entrepreneurs, Women celebrities, Women sportspersons etc. have failed to do what was required and organise Women in India on the question of their development, space, stake etc. (still fetching drinking water all through the life is not only a question in states like Rajasthan but in a state like Uttarakhand also). Now again there is contested and

may be controversial example that of many Women Indian Television/Film Producer are, either portraying Indian women as Naagin, Dayan etc. or as costume drama- queen via their shows or in a very filthy and sleazy erotic manner via their Web content and movies. They could have easily gone for portraying real time, real life struggles of Indian middle class or poor Women, iconic ‘Heroinism’ of our historical women characters (e.g. not only once any of Women Television/Film Producer have attempted to present something on Savitri Phule, Anandibai Joshi, Tarabai Shinde (who had given us one of the early Feminist Text ‘Stri-Purush Tulna in 1882 against Patriarchy), Annie Besant, Aruna Asaf Ali, Vijay Lakshmi Pandit etc.)

So, there is an interesting thing to consider what Indian Women have done for themselves. (In India even, Sanitary Pads were revolutionised by a man and very recently many urinating gadgets/equipment were designed by men), so the point here is not to question abilities of Indian women in any manner, they have immense potential and individual success stories, the simple thing is that they have to come together and change the whole narrative and discourse in their favour.

All the discussion leads us to a central thing that even if this World is a Men’s Construct, masculinity and patriarchy are deep rooted, and then also Women can’t shy away from their failures and responsibilities in India regarding their issues as a whole one single unit, because they have the potential for change and revolution. So whether we see ‘We should all be Feminists by Chimamanda Ngozi Adichie (where she was arguing about stereotypes, normalisation and changing the course of action), or, ‘Seeing like a Feminist’ by Nivedita Menon (where she was talking about Gender and Sex, female desires and about her sexuality), we can say one thing for sure that a change in looking towards the issues of Indian Women is required and how that will happen and take place is a thing to watch and implement. And how changing social and political conditions and dominating Discourse/Narratives, can change the situation can be witnessed in recent ongoing Farmer’s Protest, where women are participating along with all the Khaps who were/are notorious for their stand towards women and another example to keep in mind is What the narrative of Hindu- Nationalism had did to the narrative of caste? in past few Lok Sabha and Vidhan Sabha elections and now again how the politics of Bhartiya Janta Party is coming back to Caste Politics (mainly of OBCs) reflected in Caste calculations regarding changing CMs in various States. So it’s all about which Narrative works at what time.

CHAPTER-11

Gender equality and Women's Empowerment

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Abstract

This research paper endeavors to analyze the status of gender equality and women empowerment, it also highlights the mentioned topic in relation with history, government taken measures, issues and challenges faced by women. Practically seeing, empowerment of women is still a phantasm of reality. From day-to-day life we see women being victimized by various communal evils. The vital key to enlarge the ability of women to have ample of resources and to make calculated life decisions. The study is based on secondary sources. It reveals that relatively Indian women are disempowered and they somewhat enjoy their status being lower than men, despite many efforts initiated by the government. It is found that embracement of unlike gender standards by women is still prevailing in the community. The growth of women education in countryside is very slow, which means that there are still large number of women folks of our country who are illiterate, backward, weak and exploited. The research concludes by an inspection that access to Employment, Education and Change in power structure are the only enabling factors to Gender Equality and Women Empowerment.

Key words: Gender equality, Women empowerment, Education, Apparition, Challenges, Decision making of one's own life, Socio religious, Constitution, Preamble, Reality, Government.

Introduction:

Gender equality means equal rights by women and men of resources, opportunities, socially- valued goods and rewards, also the power to shape their lives. It is also a process of being fair to both women and men. Gender equality doesn't mean that women and men will become the same; only that access to life changes and opportunities are not constrained by anyone's sex. The place where gender inequality exists, it's mostly the women who suffer, they are disadvantaged in relation to taking decision, and access to social and economic resources. Although in western society, gender inequality has levelled down yet it persists in India. Therefore, an analytic aspect to promote gender equality is the empowerment of

women. Empowerment means to create a social environment in which a person can make choices and decisions for a transformation. It is a process to authorize an individual to take action, control work and think, also the power to gain control over the circumstances of one's life and one's destiny.

Historical Background:

Over the past few epochs, the status of women in India has been put through many great changes. Women have always been the Centre of study. During, Vedic period women got equal status as that of men and the Indian social society held a respectable and noble view of women. However, from post Vedic and epic age, the status of women began to deteriorate. The situation got worse with invasion of Mughals and European Invaders. The paradoxical situation was such that women were sometimes considered to be Goddesses and at other times merely a slave.

Many socio religious movements led by Guru Nanak, Raja Ram Mohan Rai, Jyotiba Phule, Baba Saheb Ambedkar, etc. did give some relief. Even Britishers tried to improve situation of women in India. Women's empowerment got a fillip after independence. The government of India took various measures in upliftment of women.

Gender equality and Women Empowerment in relation to Constitution:

Women play a vital role in contributing to the country's evolution. The Indian Constitution has the postulate of gender equality enshrined in its Fundamental rights, Fundamental duties, Preamble and Directive principles. Under the law of Indian Constitution, women and men both have equal rights which enables them to take part effectively in the country's administrative.

Article 14 incorporates the general postulates of equal protection of laws and equality before law. Article 15(1) and 15(2) forbids the state from discriminating against any person on basis of caste, sex, religion, race, etc. Article 15(3) provides the state to create special provisions to protect the interests of children and women. Equality of opportunity for all the natives in relation to appointment to any office under the state is provided by Article 16. Article 39 obligates the State to direct its policy apropos securing for women and men equally the right to an apposite means of livelihood.

The Constitution not only accords equality to women, but also empowers the State

to espouse measures, a position; indiscrimination in approbation of women. Within the substructure of democratic policy, our developmental policies, plans and programs, and our laws are directed at women's empowerment and advancement indifferent spheres. India has besides her woman Prime Minister, women cabinet ministers, women ambassadors, women governors, women legislatures, women scientists, doctors – engineers – giant IT specialists – space researchers, women public officers, judiciary officers, women Generals and women in may more responsible positions. Women and men have become equal partners in dismissing or making of the Government.

Gender Equality and Women Empowerment – Still an apparition of reality:

In spite of the remarkable changes in position of the women in Free India, there is a still a great bifurcation between the Constitutional position of women and stark reality of degradation and deprivation. In Indian society, whatever trace of emancipation has blown, has only be enjoyed and inhaled by women residing in Urban areas, women who belong to rural areas are still untouched by the wind of change. They still live in miserable condition, steeped up in superstition, ignorance, poverty and slavery. There still exists a broad gulf between the laws enunciated in the Constitution, plans, programs, policies, legislations and related laws on one hand and on the other hand, the situational reality of status of women in India. The fundamental and human rights scenario in the State continues to be depressing and dismal.

Even after many years of Independence, leaving a few exceptions, women most of the times remain outside the domain of political authority and power. Though they constitute about half of the population of India and from many years their participation in voting has increased, yet their representation and participation in law making and implementing bodies are not satisfactory. No doubt that the 73rd and 74th amendment acts have provided women the access to make decisions at a grass root level but their representation in the state legislatures and Parliament is woefully poor.

At the grass root level, the insecurity of women leaders does not allow them to identify leadership. In reality, women leaders are ornamental in nature and consciousness for politics is found missing among them. They are affected by class

and caste divisions, patriarchal nature of their family, feudal attitudes, and village-social, ethnic, environmental separatism. On record, women are members of Parliament and legislatures. But allegedly, they are not even consulted while taking decisions. From this we can understand that in the village administration women representatives are not free from the dominance of the males and there is no change in the power equal between men and women in the villages.

Nowadays, when scam ridden politics is common, and there is increasing role of money and mafia during elections, most of the women keep away from politics. Also, increasing vulgarity and violence against women, intimates them and consequently keeps them away from politics.

Now, the question arises that how will participation of women in politics increase? Mostly, the answer is that women participation in politics can be increased by 'reservation'. However, a mere reservation cannot solve the problem until and unless, women are empowered and are given commensurate powers to function effectively and the women themselves become more aware and conscious of their rights and duties.

Role of NGO's and International Agencies:

Government organizations are formal agencies which work for women empowerment. But this work requires a multi-dimensional approach and therefore, large number of NGO's attention in relation to the field from grass root level to international and national level. Their part is so impressive as they work with commitment and missionary ardor. The style of working of NGO's is personal, open and transparent. Therefore, they become effective in this superintendence. For awakening masses, they organize workshops, seminars and conferences. Their style of appealing the mass to a better comprehension of the rights of women and of means to secure the benefits of those rights and the eradication of discrimination. They prepare the rural and urban uneducated women for freelance which is important for economic empowerment of women. In a nutshell, all these functions and programs of NGO's contribution towards the awareness of durable community development and consequently the empowerment of women. The women empowerment and gender equality between women and men is important to the work of the United Nations. United Nations assiduously promotes the human rights of women and works to discourage the brutality against women, consisting in armed conflicts and trafficking. Many UN agencies like the Committee on

eradication of discrimination against women, the Commission on the status of women, the division for advancement of women and many more for the empowerment of women. The United Nations women association which is formed recently coordinates the activities done by all the previously mentioned UN agencies. These agencies work to warrant that woman voice all their concerns in governance institutions, from civil services to judiciary, also in civil society and private sectors. Because of which women and men can participate equally in decision making, public dialogue and control the resolutions which will regulate the future of their family and their country.

Importance of Women Education in India:

“Educating a man means educating an individual; educating a woman means educating a whole nation.”

Gender equality in education can ensure the welfare of every child. The most powerful tool of social transformation is Education. It can bring about a positive behavioral change. For women empowerment education is a milestone as it enables them to confront their traditional rules, respond to challenges and change their life. Women education plays a very chief role in full length development of a State. It is not only beneficial for evolution of human resources but it also improves the standard of life in and outside home. It won't be improper to say that education is the solution to all the problems. The difference between what is bad and what is good is demonstrated by education. Whatever revolutions took place in history are an outcome of education. Education means moderation of conduct in every facet, such as attitude, outlook, mentality, etc. Women who are educated are not only inclined to promote education for girls but to also provide a finer counsel. Growth of population and infant mortality rate can be reduced because of educated women.

Communities, countries and entire nation can be transformed by investing in girl's education. Instead of marrying young, a healthy and productive life is led by a girl who receives her education. Economies are strengthened and inequality is reduced when a girl is educated. It also contributes to a more resilient and stable society that gives all the individuals – inclusive of both boys and men – the opportunity to fulfil all their potentials. But education for young women is more than the access to school, it's more about girls feeling safe in their schools and supported in the career they want to pursue.

An education which is free from negative gender norms has benefits for boys too. Norms around manliness can fuel disengagement from gang violence, child labour, recruitment and school into armed groups. The desire to earn a remuneration also causes many young men to drop out of their secondary school, as they believe that the school curriculum is not pertinent

to work opportunities. Thus, gender equitable education system helps keep both boys and girls in school, thereby building prosperity for entire country.

Conclusion

One of the most chief concerns of 21st century is women empowerment not only at national but also at an international level. Gender equality and women empowerment efforts made by the government alone are not enough, the society must take an enterprise to generate an atmosphere in which there exists no gender bias and women have full fortuities of decision making and taking part in social, economic and political life of the State with a perception of equality. There has been an accelerating progress and opportunities for every boy and every girl. In spite of many hurdles that still deny women their equal rights, girls refuse to limit themselves and move forward to accomplish their ambitions. There are few girls who get married or become mothers while being children themselves, but there are more and more girls who are attending and completing school. But limiting stereotypes and discrimination still remain rife. Although old challenges like – violence, poor learning, life opportunities and institutionalized biases – still persists, there are some new challenges like humanitarian emergencies and technological change which are also confronting young women. That's the reason why women from all walks of life are boldly and strongly raising their voices against inequality, discrimination and crime against women. Women – led movements are stopping female genital mutilation and child marriages, they are also demanding action on changing climate and trail – blazing in the fields of engineering, math, science and technology – that is they are asserting their power of being a global change maker. Women now have shifted conventional assumptions about their capabilities and roles. There has been a remarkable change, and the voice of women is now as important and forceful as that of men.

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CHAPTER-12

Intervention Effect of Bhagwat Gita To Overcome Depression In Divorced Female

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Abstract

An epitome of all the scriptures, Bhagwat Gita is considered as an unfathomable ocean of wisdom. In its 18 Chapter it narrates different variation in human behavior and thought process. It also deals with day to day stressors, its management, behavior modification through counselling process etc. Blending the two paths together i.e. God realization and self-acceptance it help one focus on action, worship and knowledge and thus maintain the positivity of mind, and body.

The present study focuses on combating depression level in divorced females through administering the intervention effect of Bhagwat Gita for a specific period of time. The result obtained proved that indepth understanding of Bhagwat Gita not only help fight depressive conditions but also enlightens the mind, rectifies negative behaviour with a better and reasonable positive state of mind. Practice of teachings of Gita in everyday life brings about all sided development and thus a balanced personality emerges.

Keywords Depression, intervention effect, Bhagwat Gita.

Introduction

The value of spirituality in healing the mind, body and soul is a time honored concept. In this reference, the timeless teachings of Bhagwat Gita are deeply embedded in the psyche of individuals and also plays a vital role in helping people overcome various psychological disorders.

Depression may be considered as one of the rapidly growing behaviour disorder in today's complicated society technically speaking, anhedonia or depression is loss of capacity to experience pleasure often for no apparent reason. It may take on many forms. It may be selective or reactive and covers wide range of issues such as rejection, separation, peripartum or postpartum depression, death of a loved one

facing any other traumatic experience etc. (Laurence, J; Saivyer, M. And Ainley, J. 2015).

Many a times depression occurs just because one fails to find any meaningfulness in life (cohen, S; Janicki – Deverts D, and Miller, G.E 2007).

Depressed people continuously suffer from negative and self defeating thoughts. Recurrent tendencies of self blame, lowered self esteem, loss of self confidence, helpless to face a difficult situation emerges, sometimes due to psychological pressure and at other times due to sick fabrication of society.

Moreover, the studies on biopsychology of depression state that chronic illness and regular or long term use of drugs or medication also leads to depressed mood.

Depressed individuals show greater loss in amygdale and hippocampus (Goodkind, et al 2015) Researches have also observed the role of genes in the occurrence of unipolar and bipolar depression (human & Cohen, 2013 ; Mc Mohata et al, 2010).

Divorce – a word, which still in 21st century has a stigma attached to it is such negative state of affairs in which both men and women have to go through a lot of turmoil and pressure, though women suffer more.

As women are more sensitive towards relationship, family bonds etc, being in a divorced state not only deprives them of lifelong companionship, but they are often treated as an outcast or second graded in society not only social support is withdrawn, but their self esteem has been crushed down too Social and cultured values which they had been practised all through, their values, sacrifices etc everything seems to be put at stake. A sense of rejection, betrayal, feeling of being unwanted in someone's life leaves them with unexplained pain, (Agrawal, Bina ; 2001) Divorce, especially in Indian society, is an unsaid banishment for a women, which leaves behind such emotional scars which are left unhealed throughout life.

Though in some cases, divorce may be mutual, well planned where both the partners separate for a more meaningful cause and move on well in life there. Still in most of the divorce is a disruptive experience which derails the regular rhythm of life. This disturbed and stressed mental state gives rise to many negative psychological and emotional reactions which demand for some psychological / spiritual counselling technique to help them overcome adversities and move on Gorzalez, Libertad & Taefa K, Vitanen , (2006) .

The divine sage Vedvyas himself says, “ The Bhagwat Gita alone should, be sung, heard, recited, studied, taught, pondered and assimilated properly and well, for the

Gita has emerged directly from the lotus like lips of lord Vishnu himself, undoubtedly the Bhagwat Gita contains divine world. It is an epitome of all the scriptures and the essence of all the Vedas. It is an unfathomable ocean of wisdom which mainly aims to lead the Jiva, merged in the worldly existence due to ignorance, coming down from eternity to the realization of God (Balodhi, J.P. 1984) (Goyandhka, J 2015).

Bhagwat gita acknowledged as a part of Bhisma Parva of Mahabharat contains 18 Yogas (Chapters) with 701 shlokas (short poem). It is a dialogue between Nar (Arjun) and Narayan (Lord Krishna) at the battle field of kurukshetra. The initial turmoil of depressed mind and the counselling process to lead the mental conflict towards righteous action. (Das, S, 2015) (Vajpayee , B. 2004).

Solution focused directive counselling and cognitive restructuring along with dealing with transpersonal aspects project close relation of Bhagwat Gita with psychology. It is not only a spiritual scripture but the best book for personality development and tool for resolving day to day problems of man. (Trivedi, D. 2007) (Rao, A; Venkoba Parvathidevi, S. 1774).

Intervention effect of Gita re-educates and restructures the cognitive thoughts process, helping the target groups to overcome psychological adversities and bringing out the desired results.

Methodology

Objective

To find out the pre and post depression level of divorced female by administering the intervention effect of Bhagwat Gita.

Hypothesis

Significant difference would be found between pre and post depression level of divorced female by administering the intervention effect of Bhagwat Gita.

Variables

Sample selection and intervention procedure / intervention effect of Bhagwat Gita was the IV for the study whereas the depression level was chosen as the DV. Controlled variables for the sample chosen were age group (30 to 50 years) and socio economic status (middle / upper middle class) chosen sample was restricted to the city of Kanpur.

Initially 100 divorced female were randomly chosen for pre test. After assessing the depression level, sample with above overage and high depression level i.e. (50 divorced females) were selected for intervention process. Intervention effect on Bhagwat Gita was administred for duration of 3 months.

A group of interventionists interacted 3 days a week with the sample chosen due to restricted Covid conditions and the sample being busy with different occupations or other affairs the reasons were conducted online.

The sessions were initiated with the induction of Bhagwat Gita. Psychological analysis of every chapter, its impact upon the overall personality, conceptual clarity and how one can inculcate a clear, logical, reasonable thought process to deal with adversities of life. The session was conducted on alternate days for 1 hour. Interaction with the sample, clearing of their doubts, and introspection of ones own life on the days when session were not hold. The sample was counselled and helped to develop spiritual growth healing power, positivity, and meaningfulness in life and thus manage their depression effectively.

Tools

A consolidated test on anxiety stress and depression contracted by or Pallavi Bhatnagar, Megha Singh et al (Lucknow University) was used, the scale consisted of 3 subscales, among which the subscale containing items of depression (15 items) was selected for study.

Research design and analytical strategy

Pre and post within group design was opted for the study. The obtained date was analyzed by computing mean, SD and t test.

Interpretation of results

As stated earlier, divorce is such self devaluating feeling which leaves a female experiencing herself a loner, a fish out of the pond or a person who could not pull along with the norms of the society. This state of mind ends up in depression symptoms a person may experience.

The study displayed level of depression on two conditions. The mean value computed was 10.9 and 6.05 (pre and post intervention conditions). Similarly SD 1.83 and 2.99 was computed. T value obtained was 3.32 which was found significant at 0.01 level of significance which proves the hypothesis of the study.

Anxiety, anger, guilt frustration, uncertainty of insecure future life situations in liable to make divorced females subject to depression.

The intervention gives on account of Bhagwat Gita help one relationalize adverse and less beneficial life situations as positive and work to make life conditions more meaningful other than brooding over destiny and deprivation. Overcoming depressive situations makes one feel stressed, more control over life situations and develops new confidence to start afresh and try new ventures.

The results obtained hence prove, that no matter how adverse or challenging the conditions may be, Bhagwat Gita is an effective tool with unfailing positive powers in mind and physically. Significant fall in the level of depression after pre and post intervention sessions establish the importance of this ocean of knowledge and spiritual growth.

The existence and importance of Bhagwat Gita and its teachings would never fade, no matter how many decades and times change.

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CHAPTER-13

Breaking the Glass ceiling for Women

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Abstract

The objective of this article is to highlight one of the most faced phenomenon by women in the society nationally and globally. Apart from the visible challenges that both male and female face while being in any organization or in any field of life; there are also unseen obstacles which only a female have to face. The term 'Glass ceiling phenomenon' has been coined to point out this scenario. Women are half of the world's population and in today's world number of working women is increasing day by day; however from the phase of recruitment to getting promotions women face barriers throughout the workplace. Female get very few opportunities than their male counterparts to come up with their full potential and also they have to work harder to prove themselves repeatedly as they work in their own way in senior positions. In this article, some statistics related to glass ceiling have been given, also some solutions have been given which can be proved to be helpful in dealing with this problem both individually and on a large scale.

Keywords: Glass ceiling, counterparts, workforce

Introduction

The glass ceiling refers to a representation for the imperceptible boundary that avoids a few individuals from raising to any senior positions. It's an inconspicuous but harming frame of separation where you can't achieve the openings you see before you, in spite of your capability and your best endeavors. Significantly, this "disappointment" isn't the result of a need of aptitudes and reasonableness or involvement, or since you haven't attempted harder. The glass ceiling is most regularly concerned with ladies at work – investigate recommends that ladies are 18 percent less likely to be advanced than their male co-workers. A Give Thornton report, 'Women in Trade: Past Arrangement to Progress', states that whereas 75% of businesses had at slightest one lady in a senior administration parts in 2018, compared to 66% in 2017, ladies still hold as it were 24% of the senior parts all inclusive. In India, the

current rate of senior parts held by ladies is as it were 20%, in spite of the fact that it has expanded hardly from 17% in 2017.

Definitions

The Joined together States Government Glass Ceiling commission characterizes the glass ceiling as "the inconspicuous, however unbreachable obstruction that keeps minorities and ladies from rising to the upper rungs of the corporate stepping stool, in any case of their capabilities or achievements." David Cotter and colleagues characterized four unmistakable characteristics that must demonstrate glass ceiling exists. These are

1. "A sexual orientation or racial contrast that's not clarified by other job-relevant characteristics of the employee."
2. "A sexual orientation or racial contrast that's more prominent at higher levels of an result than at lower levels of an outcome."
3. "A sex or racial disparity within the chances of progression into higher levels, not simply the extents of each sexual orientation or race right now at those higher levels."
4. "A sexual orientation or racial imbalance that increments over the course of a career." Cotter and colleagues found that glass ceilings are connected unequivocally with sexual orientation, with both white and minority ladies confronting a glass ceiling.

Marilyn Loden to begin with coined the express "glass ceiling" whereas talking as a panelist at the 1978 Women's Composition in Modern York.¹ As a fill-in for her employer's as it were female official, Loden was welcomed to talk about how ladies were to fault for the boundries avoiding them from progressing in their careers. Instep, she talked around more profound, disregarded issues that truly kept ladies from involving positions of specialist: the glass ceiling. This concept was afterward popularized in a 1986 Divider Road Diary article talking about the corporate chain of command and how imperceptible boundries appeared to avoid ladies from progressing in their career past a certain level. In 2015, The Divider Road Diary itself detailed (citing Cheerful Bryant, previous editor of Working Lady magazine) that the concept goes back to the 1970s and may have begun with two ladies at Hewlett-Packard. The concept extended in more modern times to incorporate minorities in expansion to women.

Some statistical data related to glass ceiling phenomenon

Both male and female supervisors are twice as likely to enlist men over women.

- Women are 25-46% more likely to be contracted with daze applications.
- 40% of individuals take note a twofold standard against female candidates.
- At companies where 90% of authority is men, half of men at the company see ladies as being well-represented.
- Men are 30% more likely to realize administrative roles.
- Only 38.6% of administrative parts are held by women.
- Just 10% of administration within the work environment is spoken to by ladies.
- 34% of individuals see male officials as way better hazard assessors.
- Women make up 23% of C-Suites.
- Women of color make up 4% of C-Suites.
- Women make up 4.1% of Fortune 500 CEOs.
- Contrary to well known conviction, men and ladies inquire for pay raises at the same rate.
- Women get pay raises 5% less frequently than men.

How Predominant Is the Glass Ceiling Effect?

A 2003 report by the government Glass Ceiling Commission appeared that as it were seven to nine percent of upper administration at Fortune 1000 firms were ladies. Concurring to a 2005 article by Paul Igasak on the Divider Road Journal's Career Diary location, a comparative think about appeared that 97 percent of beat officials at the same companies were white. Clearly, the impact is amazingly inescapable all through all sorts of industries.

What can ladies do to split the glass ceiling?

There is no simple reply since circumstances contrast from one lady and work environment to another. Be that as it may, Jennifer W. Martineau, who has co-authored the book 'Kick A few Glass: 10 Ways Ladies Succeed at Work on Their Possess Terms' with Portia R. Mount, accepts that ladies can take charge of their claim victory. The book engages ladies to get in their setting reveal what they truly need, find their definition of victory, distinguish their

qualities and shortcomings, and set objectives to overcome the glass ceiling obstructions. Given underneath are a few focuses which a ladies can do

1) Don't linger. Whether it's a youthful young lady raising her hand in course or a female business visionary propelling a trade thought, ladies tend to delay. All as well regularly, this characteristic holds them back. The foremost successful women are risk-takers. Instead of holding up until everything is flawlessly adjusted before acting, they valiantly jump right in.

2) Disappointment isn't a shortcoming. Ladies endeavor to be dependable, be that as it may all extraordinary pioneers stumble sometimes. What is vital is how one reacts to disappointment. Rather than chiding themselves when blunders happen, ladies ought to grasp botches and transform them into learning experiences.

3) Recognize that victory is plentiful. Some ladies are persuaded that there's a limited sum of control and accomplishment within the world. The truth is that control and victory isn't a restricted resource—the law of widespread plenitude ensures sufficient for everybody. When ladies development, it isn't at the cost of men.

4) Kill suspicions. Ladies and men have oblivious sex inclinations. Rather than denying them, bring them to light and openly discuss how to play down them within the work environment. Look at how work descriptions or the choice of candidates to be met for an open position can be contributing to gender bias.

5) Point tall. Whereas men as a rule dream huge, ladies tend to have more humble objectives. Ladies ought to be empowered to specified desire. Everybody ought to extend their creative impulses approximately the part of ladies within the working environment, and females ought to be enabled to endeavor for official administration roles.

6) Request point of view. Men tend to be more versatile and don't take career hits as actually as ladies do. Females can bounce back from career challenges by requesting criticism from trusted colleagues who will give objective exhortation. Valuable criticism cultivates individual and proficient development, so optimize criticism channels to maximize learning and develop as a leader.

7) Construct a organize. Active ladies, who regularly have caretaking obligations in expansion to careers, tend to maintain a strategic distance

from after-hours organizing occasions. Organizing occasions ought to be prioritized in arrange to cultivate individual development. Set a objective to create 10 modern connections.

8) Toot your posses horn. Ladies customarily make light of their achievements. Hurl lowliness aside and gloat around triumphs. Ladies ought to make online portfolios, distribute blogs or overhaul their LinkedIn profiles. They shouldn't stress almost coming off as blowhards—proudly highlighting their achievements positions them as dynamos.

9) Develop certainty and a sense of humor. Certainty makes a difference lady overcome generalizations that hold them back. Humor empowers them to remain positive and rise over debilitating situations.

10) Let go of flawlessness. Having it all is an slippery myth. Rather than endeavoring for flawlessness in all regions, women should point for development in what things most. This may be individual or proficient, and will transform over time.

What Can an Individual Do to Combat the Glass Ceiling Effect?

Unfortunately, there are no ensured procedures that will offer assistance an person break through the glass ceiling. In spite of the fact that there are certainly special cases to each run the show, by and huge both ladies and minorities ought to anticipate that their climb to the best will be troublesome. You will ought to demonstrate yourself twice as much as your male associates, particularly in the event that you happen to be both female and a minority. Take on additional assignments, especially those that are high-profile. Make a point of holding with the administrator a level up from your possess. Archive all of your accomplishments and display them concisely at each review.

Gotten to be a portion of the administrative organize, indeed in the event that it feels a bit as well “boys club” for your tastes. In brief, demonstrate that you just are not as it were exceedingly qualified, but that you simply are one of them. Then again, consider working for a female-owned company or start your claim. There are a part of allow programs that are particularly planned to assist female-owned businesses get off the ground. In case you select to work for a female-owned company, be that as it may, keep in mind that typically no ensure that your battles will be any less. A few ladies who ended up effective create a difficult edge and bitterness and feel that they clawed their way

to the best and so ought to each lady after them. Of course, other female beat administrators feel the precise inverse and endeavor to create things less demanding for ladies who take after. Moreover, numerous best male officials appreciate the status quo and savor their position of control and have individual inclinations against ladies who attempt to interfere on what they see as their domain.

What Can Employers Do to Fight the Glass Ceiling Effect ?

What Can Managers Do to Battle the Glass Ceiling Impact ? If you're in a beat position at a company that shows up to endure from the glass ceiling Shockingly, there are so few top-level positions and the competition is so furious, last enlisting choices perpetually come down to individual sentiments. Brief of forcing standards, which can set you up for reverse discrimination claims, there's moderately small you'll be

able do. Cultivate an discuss of uniformity at each level of the company. Be beyond any doubt that women and minorities are decently spoken to in any worker advancement programs that will exist. Effectively select ladies in case yours in the event that a male-dominated field. Require affectability training. In brief, cultivating a genuine soul of gender-blind and color-blind cohesion all through the company can help within the long run by erasing stereotypes and inclinations. The glass ceiling impact was to begin with examined within the 1980s and appears to have changed exceptionally small within the 20 a long time that taken after.

Discussion

In this study we attempt to get better ways to deal with the phenomenon of the glass ceiling. The show think about has two destinations, one is to get it around this marvel and another more vital is to ponder truths that can cover up this. Social orders got to alter their generalization states of mind toward ladies and empower them to utilize their potential to advantage social orders by shattering glass ceilings that proceed to put ladies at a impediment. Creating a social culture that progresses ladies strengthening will contribute to social and framework advancement in Asian nations.

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मैडम भीकाजी कामा और राष्ट्रीय स्वतंत्रता आंदोलन

डॉ० ऊषा देवी

एसोसिएट प्रोफेसर इतिहास विभाग, विद्यान्त हिन्दू पी० जी० कॉलेज लखनऊ

शोध संक्षेपिका

भारत की स्वतंत्रता के लिए जिन लाखों स्त्री पुरुषों ने अपने जीवन को मातृभूमि की बलिवेदी पर अर्पण कर दिया था उनमें श्रीमती भीकाजी कामा का नाम स्वर्ण अक्षरों में लिखा जाएगा। बीसवीं शताब्दी के आरंभ में विशेषकर इंग्लैंड फ्रांस जर्मनी में जो क्रांतिकारी संगठन बने वहां भारत की स्वतंत्रता प्राप्ति आंदोलन को तेज बनाने में मैडम भीकाजी कामा का बहुत बड़ा योगदान रहा। उन्होंने भारतीय क्रांतिकारी संगठनों को अस्त्र-शस्त्र की सहायता पहुंचाना विदेशी सरकारों की भारतीय स्वतंत्रता के आंदोलन के लिए सक्रिय सहानुभूति प्राप्त करना तथा विदेशों में भारतीय क्रांतिकारियों को संगठित करने के खतरनाक कार्य किए जिन्हें भुलाया नहीं जा सकता है।

मुख्य-शब्द : मैडम भीकाजी कामा और राष्ट्रीय स्वतंत्रता आंदोलन

मैडम कामा यूरोप में भारतीय क्रांतिकारियों की संरक्षक एवं प्रेरणा स्रोत थीं। उन्होंने अपना संपूर्ण जीवन देश के लिए समर्पित कर दिया था। उनके हृदय में देश प्रेम का जो अविरल स्रोत था उससे हजारों भारतीय युवकों को प्रेरणा और देशभक्ति की दीक्षा मिलती थी। जो भी उनके संपर्क में आता था वह उसे मातृभूमि के इस बलिदान यज्ञ में अपनी आहुति देने के लिए प्रेरित करती थी। उनके व्यक्तित्व में एक ऐसा तेज आकर्षण था कि कोई उनसे प्रभावित हुए बिना नहीं रहता था। देश के स्वाधीनता संग्राम में अग्रणी भूमिका भूमिका अदा करने वाली मैडम भीकाजी कामा भारत की महान क्रांतिकारी महिला थीं। उन्होंने विदेश में रहकर देश की आजादी के लिए अनेकों कष्ट सहें और अपने भगीरथ प्रयासों के द्वारा भारतीय स्वतंत्रता संग्राम में महत्वपूर्ण भूमिका निभाई। उनकी राष्ट्रभक्ति ने स्वतंत्रता के इतिहास में उन्हें अमरता प्रदान की है।

मैडम भीकाजी कामा का जन्म 20 सितंबर 1861 ईसवी को मुंबई के एक अत्यंत धनी परिवार में हुआ था। उनके पिता श्री सौराव जी फ्रॉम जी पटेल मुंबई के एक प्रसिद्ध व्यापारी थे। उन्होंने अपनी पुत्री का लालन-पालन ऐश्वर्य व वैभव के साथ बड़े स्नेह से किया था। उनके पिता उदारवादी विचारधारा के एक सच्चे देश प्रेमी थे और मां सुशिक्षित उच्च विचारों वाली एक गंभीर महिला थी। मैडम भीकाजी कामा की शिक्षा मुंबई के अलैक्जेंडरा पारसी स्कूल में हुई थी। अंग्रेजी भाषा में उन्हें विशेष योग्यता प्राप्त थी। उनके पिता अंग्रेजी शिक्षा पश्चिमी संस्कृति और सभ्यता के पक्षधर थे परंतु भीकाजी कामा स्वयं को भारत माता की पुत्री मानती थीं। मैडम कामा स्वाभिमानी जन्मजात प्रतिभा संपन्न संवेदनशील व मृदुल हृदय वाली महिला थीं। भारतीयों की अपमानजनक

गुलामी उन्हें असहनीय थी। यह वह जमाना था जब महिलाओं को विशेषकर समृद्ध परिवार की महिलाओं को घरों से बाहर निकलना और समाज सेवा करना एक साहस का कार्य माना जाता था परंतु मैडम कामा को कोई भी सामाजिक बंधन रोक नहीं पाया। आरंभ से ही उनमें देशभक्ति की उत्कृष्ट भावना थी। वे सशस्त्र क्रांति के द्वारा मातृभूमि को विदेशियों की दासता से मुक्त कराने का स्वप्न देख रही थीं। क्रांतिकारी गतिविधियों को रोकने के उद्देश्य से ही उनके पिता ने उनका विवाह किशोरावस्था में श्री रुस्तम कामा के साथ कर दिया था परंतु यह बंधन भी उन्हें राष्ट्र भक्ति से रोक न सका। मैडम कामा वैवाहिक बंधन में बंध जाने के पश्चात भी देश के कार्यों में अत्यधिक समर्पित रहीं। वे स्वयं कहती थी कि मेरा विवाह तो मेरे उद्देश्य के साथ हो चुका है। 1885 ई० में कांग्रेस की स्थापना के पश्चात उनका ध्यान राजनीति की ओर उन्मुख हुआ। कांग्रेस के प्रथम अधिवेशन के समय उनकी आयु मात्र 24 वर्ष थी। नेताओं के जोशीले भाषणों एवं दलीलों से इतनी प्रभावित होती थीं कि वह एक कर्मठ कार्यकर्त्री के रूप में समाज सेवा में जुट गईं। जातिपाति धर्म संप्रदाय और भेदभाव मिटाकर समस्त महिलाओं को संगठित करने का बीड़ा उठाया। क्रांतिकारी भावना से प्रेरित होकर नवनिर्मित क्रांतिकारी संगठन और अभिनव भारत समिति की सदस्य एवं कार्यकर्ता बन गईं। वे क्रांतिकारी साहित्य को तरुण युवाओं में छुप छुप कर बांटती और उन्हें अभिनव भारत समिति के क्रांतिकारी उद्देश्यों से अवगत करा कर स्वतंत्रता के इस यज्ञ में सम्मिलित करती थीं। यह उनके प्रयत्नों का ही परिणाम था कि अभिनव भारत समिति एक अत्यधिक प्रभावशाली क्रांतिकारी संगठन बन गया।

सन 1901 ई० में वह रोग ग्रस्त हो गईं और उन्हें चिकित्सकों ने इंग्लैंड जाकर चिकित्सा करवाने का परामर्श दिया कुछ विद्वानों का मत है कि इंग्लैंड जाकर चिकित्सा कराना बहाना मात्र था। उनका उद्देश्य देश के बाहर जाकर अंग्रेजी सरकार के विरुद्ध भारतीयों को संगठित कर उन्हें क्रांति के लिए प्रेरित करना था। वह अंग्रेजी सरकार के अत्याचारों से अन्य यूरोपीय राष्ट्रों को अवगत कराना चाहती थीं। इसी कारण इंग्लैंड जाकर उनकी क्रांतिकारी गतिविधियां तीव्र हो गईं। इंग्लैंड में उनकी भेंट सुविख्यात भारतीय क्रांतिकारी श्यामजी कृष्ण वर्मा से हुई और उन्हीं के साथ मिलकर स्वतंत्रता संग्राम के यज्ञ में सम्मिलित हो गईं। लंदन के हाइड पार्क में जहां बहुत बड़ी संख्या में लंदन वासी एकत्रित होते थे वहां भारत की राजनीति के संबंध में भाषण देती थीं और ब्रिटेन की जनता को ब्रिटेन के द्वारा भारत पर किए जा रहे अत्याचारों से अवगत कराती थीं कि किस प्रकार वह तलवार के बल पर भारत पर शासन कर रहा है और स्वतंत्रता के लिए आंदोलन करने वाले क्रांतिकारी देशभक्तों के साथ कितनी क्रूर व दमनात्मक कार्यवाही कर रहा है। यदि यह प्रक्रिया बंद नहीं हुई और अंग्रेजों ने भारतवासियों की भावनाओं का आदर कर भारत को अपने शिकंजे से मुक्त नहीं किया तो भारत 1857 की क्रांति के भांति पुनः आंदोलन करेगा और चारों ओर क्रांति होगी जिसका दायित्व ब्रिटिश शासकों का होगा। हाइड पार्क में उनकी गर्मजोशी के भाषणों एवं ब्रिटिश विरोधी प्रचार में संलग्न देखकर ब्रिटिश अधिकारी गुस्से से आगबबूला हो गए उन्हें भारत वापस जाने की चेतावनी दी गई। वे केवल भाषण ही नहीं देती

थीं बल्कि पत्र-पत्रिकाओं में लेख भी लिखती थीं और ब्रिटेन की जनता को अपने देश के पक्ष में करने के लिए प्रचार-प्रसार करती थी। मैडम कामा ने इंग्लैंड जर्मनी और आयरलैंड के क्रांतिकारियों के पास हथियार भेजे एवं विदेश से हथियार खिलौनों की बेटियों में बड़ी होशियारी के साथ छिपाकर लाए जाते थे। वह बड़ी बहादुरी और धैर्य के साथ देश की आजादी की लड़ाई लड़ रही थीं उन्होंने ऐसे भारतीयों के लिए एक छात्रवृत्ति भी स्थापित की जो विदेशों में जाकर पढ़ने के लिए इच्छुक हों।

भारतीय क्रांतिकारी श्री श्यामजी कृष्ण वर्मा ने लंदन में 1905 में इंडिया हाउस की स्थापना की जिसका उद्देश्य विदेशों के माध्यम से भारत में क्रांतिकारी गतिविधियों का प्रसार करना था। इसी क्रम में श्री श्याम जी कृष्ण वर्मा द्वारा इंडियन सोशियोलॉजिस्ट नामक एक पत्रिका एवं एक छात्रवृत्ति योजना प्रारंभ की गई। 1907 ई० में वीर सावरकर के इंडिया हाउस में शामिल होने से इसकी गतिविधियां और अधिक अतिवादी हो गईं। वीरेंद्र नाथ चट्टोपाध्याय, तिरुमल आचार्य, एभीकाजी कामा, भाई परमानंद, मदन लाल धींगरा, लाला लाजपत राय, लाला हरदयाल आदि इसके अन्य क्रांतिकारी एवं सक्रिय सदस्य थे। श्यामजी कृष्ण वर्मा के लंदन से जाने के पश्चात इस क्रांतिकारी दल का कार्य मैडम कामा ने संभाला और अभिनव भारत समिति का कार्य मंत्री ज्ञान चंद्र बर्मा के सहयोग से उत्साह पूर्वक संभालने लगीं।

उनके अथक प्रयासों एवं परिश्रम के परिणाम स्वरूप बहुत बड़ी संख्या में क्रांतिकारी दल में लोग सम्मिलित हुए। 22 अगस्त 1907 ई० को जर्मनी के स्टुटगार्ट नगर में अंतर्राष्ट्रीय समाजवादी कांग्रेस ; (international socialist conference) के अधिवेशन में मैडम कामा को भारतीय प्रतिनिधि चुनकर भेजा गया। इस सम्मेलन के नेता जीन जौरस ने सभा मंच से उनका परिचय फ्रेटरनाम डेलीगेट, हमसफर प्रतिनिधि के रूप में दिया था। मैं ब्रिटिश समाजवादी प्रतिनिधि रैम्जे मैकडोनाल्ड ने उनके बोलने पर आपत्ति जताई परंतु इंग्लैंड के श्री हाइन्डमैन तथा फ्रांस के श्री जीन जार्ज के समर्थन करने पर अध्यक्ष ने उन्हें भाषण देने की आज्ञा दी उन्होंने अत्यंत ओजस्वी वाणी में सभी को स्तब्ध कर देने वाला क्रांतिकारी व देशभक्ति से परिपूर्ण राष्ट्रीय भाषण दिया। इस सम्मेलन में सभी प्रतिनिधि अपना अपने राष्ट्र का ध्वज फहरा रहे थे, भारत का कोई राष्ट्रध्वज नहीं था और जब भारतीय झंडे के रूप में ब्रिटेन का यूनियन जैक फहराया जाने वाला था तब मैडम कामा ने इसका विरोध किया। मैडम कामा ने इस अंतरराष्ट्रीय सम्मेलन में प्रथम बार भारतीय राष्ट्रीय ध्वज को फहराया था जिसको स्वयं उन्होंने ही डिजाइन किया था। इस भारतीय राष्ट्रीय ध्वज में तीन रंग थे, हरा, सफ़ेद और लाल। बीच की पट्टी में वंदेमातरम शब्द देवनागरी लिपि में लिखा गया था। प्रथम पट्टी में तारे अंकित थे और नीचे की पट्टी में एक ओर सूर्य और दूसरी ओर चंद्रमा बना हुआ था। इस प्रकार मैडम कामा ही प्रथम भारतीय महिला रही जिन्होंने विदेश में भारत के स्वतंत्र ध्वज को एक अंतरराष्ट्रीय सम्मेलन में फहराया था। ध्वजारोहण के पश्चात सम्मेलन को संबोधित करते हुए उन्होंने कहा था कि यह एक भारतीय स्वतंत्रता की ध्वजा है। साथियों देखिए अब इसका अनाविर्भाव हो चुका है। सज्जनों! मैं आपसे प्रार्थना करती हूँ कि आप खड़े होकर भारतीय स्वतंत्रता के इस ध्वज का अभिनंदन व अभिवादन करें, मैं इस पवित्र

ध्वजा के नाम पर संसार के समस्त स्वतंत्रता प्रेमी व्यक्तियों से अनुरोध करती हूं कि वे इस ध्वज से सहयोग कर समस्त मानव जाति के पांचवें भाग को दासता से मुक्त कराने में सहयोग व सहायता दे। इस सम्मेलन में मैडम कामा ने एक प्रस्ताव प्रस्तुत किया कि अंतरराष्ट्रीय सम्मेलन यह घोषणा करे कि ब्रिटेन का शासन भारत पर जारी रहना भारत के लिए अत्यंत हानिकारक वह खतरनाक है और विश्व के सभी स्वतंत्रता प्रेमी इस अत्याचार से पीड़ित भारत देश को जिसमें मानव जाति का पांचवा भाग निवास करता है दासता से मुक्त कराने में सहयोग दें।

महत्वपूर्ण यह है कि मैडम कामा ने अपने इस प्रस्ताव में भारत के लिए किसी डोमिनियन स्टेट्स स्वायत्त शासन या अन्य प्रकार के शासन अधिकारों की मांग न ना कर भारत के राजनैतिक इतिहास में प्रथम बार पूर्ण प्रभुसत्ता संपन्न स्वतंत्रता की मांग की थी। इस मांग का हाइंडमैन ने समर्थन किया किंतु रैम्जे मैकडोनाल्ड ने इसका विरोध किया। इस सम्मेलन में मैडम कामा का यह प्रस्ताव बहुमत से स्वीकार हो गया। यह दिन भारत के लिए स्वर्णिम गौरव दिवस था जब एक भारतीय महिला ने एक अत्यंत महत्वपूर्ण अंतरराष्ट्रीय सम्मेलन में राष्ट्रीय ध्वज फहरा कर भारत की पूर्ण स्वतंत्रता का दावा प्रस्तुत किया और उनके जोशीले भाषण से प्रभावित होकर उनकी भूरि-भूरि प्रशंसा करते हुए कहा था कि इस भारतीय राजकुमारी ने हमें जिस प्रकार उद्धोधित किया है हम उसे कभी नहीं भूल सकते।

वास्तव में भारत की स्वतंत्रता के प्रश्न को अंतरराष्ट्रीय प्रश्न में परिवर्तित करने का कार्य मैडम कामा ने किया था जिनके प्रयत्नों के परिणाम स्वरूप ही जर्मनी के सम्राट विलियम कैसर ने प्रेसिडेंट विल्सन को अपने पत्र में भारत की स्वतंत्रता का समर्थन करते हुए लिखा था कि भारत की पूर्ण स्वतंत्रता विश्व शांति की एक अनिवार्य शर्त है। स्टंटगार्ट के इस अंतरराष्ट्रीय सम्मेलन के अध्यक्ष ने मैडम कामा के ओजस्वीपूर्ण दैवीय भाषण को सुनकर घोषणा की कि अंतरराष्ट्रीय ब्यूरो व अंतरराष्ट्रीय समाजवादी कांग्रेस मैडम कामा के प्रस्ताव की भावना को स्वीकार करती है और उसका समर्थन करती है।

इसके पश्चात मैडम कामा जर्मनी से संयुक्त राज्य अमेरिका चली गईं। उनका उद्देश्य अमेरिका जैसे महान जनतंत्र की सहानुभूति भारत के लिए प्राप्त करना आवश्यक था वह मानती थी कि यदि अमेरिका जैसा अन्य महत्वपूर्ण यूरोपीय राष्ट्रों का नैतिक समर्थन मिल जाए तो भारत की स्वतंत्रता का आंदोलन और अधिक तेजवान होगा व अंग्रेजी साम्राज्यवाद का भारत पर पंजा उतना ही निर्बल होगा। 28 अक्टूबर 1907 को मैडम कामा ने प्रसिद्ध मिनर्वा क्लब के सदस्यों के सामने बल्डोर्फ अस्टोरिया होटल न्यूयॉर्क में भारत के संबंध में तेजस्वी भाषण दिया जिसको सुनकर एक श्रोता ने पूछा कि आपका लक्ष्य क्या है मैडम कामा ने उत्तर दिया कि मैं भारत के लिए स्वतंत्रता एवं पूर्ण स्वराज और स्वशासन की मांग करती हूं। नवंबर 1908 में पुनः लंदन के इंडिया हाउस में दृढ़ता व साहस के साथ राष्ट्र मुक्ति व स्वतंत्रता आंदोलन संघर्ष में हिंसा के औचित्य पूर्ण समर्थन हेतु भाषण दिया। उन्होंने कहा कि हम भारत की स्वतंत्रता के संघर्ष में हिंसा के उपयोग के लिए खेद क्यों प्रकट करें, जबकि हमारा शत्रु ब्रिटेन हमें ऐसा करने के लिए विवश कर देता है। इस ऐतिहासिक भाषण की सर्वत्र चर्चा हुई, लाखों की संख्या में प्रतियां

छपवाकर क्रांतिकारियों ने भारत और विदेशों में बांटी। यह भाषण क्रांतिकारियों के लिए घोषणा पत्र बन गया था।

मैडम कामा ने अपना संपूर्ण जीवन मातृभूमि को समर्पित कर दिया। वे भारत के लिए प्रचार करतीं. विदेशों में शिक्षा प्राप्त करने आए भारतीय युवकों को आजन्म देश सेवा के व्रत की दीक्षा देतीं व मार्गदर्शन करतीं। उनकी गतिविधियों से ब्रिटिश सरकार अब उन्हें क्रांतिकारी के रूप में देखने लगी थी और उन पर नजर रखी जाने लगी। इंग्लैंड में रहकर कार्य करना अब संभव नहीं रह गया था इसी कारण 1909 में वे इंग्लैंड से फ्रांस पहुंची और पेरिस को अपना कार्य स्थल बनाया। यहां मैडम कामा का घर क्रांतिकारियों के लिए मुख्य आश्रय था और भारत, फ्रांस एवं रूस के सभी भूमिगत क्रांतिकारी यहां शरण पाते थे। वे यूरोप भ्रमण पर भी निकलीं यूरोप भ्रमण से उनका एकमात्र उद्देश्य यूरोप के राजनीतिज्ञों से संपर्क कर भारत के क्रांतिकारियों के लिए समर्थन व अस्त्र-शस्त्र प्राप्त करना था। ब्रिटिश अधिकारियों ने मैडम कामा की गतिविधियों से भयभीत होकर उनके भारत प्रवेश पर रोक लगा दी और उन्हें गिरफ्तार करने का असफल प्रयास करती रही।

फ्रांसीसी सरकार से सुरक्षा का आश्वासन पाकर मैडम कामा ने 1909 ई. में वंदेमातरम पत्र निकाला। इसके प्रकाशन से फ्रांस सरकार को किसी प्रकार की अड़चन का सामना ना करना पड़े इसके लिए इसका प्रकाशन जिनेवा से किया गया। यह क्रांतिकारी पत्र 9 वर्ष तक प्रकाशित हुआ और विदेशों में भारतीय स्वतंत्रता का अलख जगाता रहा। व इसके संपादन के लिए लाला हरदयाल जैसे प्रकांड पंडित विलक्षण प्रतिभा संपन्न अन्य क्रांतिकारियों का सहयोग मिला।

वंदेमातरम पत्र के व्यय का भार स्वेच्छा दान द्वारा संपन्न होता था जो भारत व भारत की स्वतंत्रता से सहानुभूति रखते थे वे ही इसके व्यय को पूरा करते। इस पत्र के द्वारा भारत व विदेशों में क्रांति की ज्वाला प्रज्वलित होने लगी। यह संपूर्ण यूरोप में बांटा जाता था और छिपाकर बहुत बड़ी संख्या में यूरोप से भारत में भेजा जाता था। शीघ्र ही वंदेमातरम भारतीय स्वतंत्रता का अत्यंत प्रभावशाली संदेशवाहक पत्र बन गया। वंदेमातरम के मुख्य पृष्ठ पर दो चित्र होते थे. प्रथम भारतीय ध्वज का जिसे मैडम कामा ने 1907 ई. में जर्मनी के स्टुटगार्ट नगर के अंतरराष्ट्रीय सम्मेलन में फहराया था और दूसरा भारत माता का जो मयान से तलवार निकाल रही होती थी। भारत माता के चरणों में भगवत गीता का एक श्लोक लिखा होता था...

अथ चेतुर्मिमं धर्म्य संग्रामं न करिष्यसि।

ततः स्वधर्म कीर्तिन्च हित्वा पाप भवाप्स्यसि।।

अर्थात् इसके बाद भी यदि तुम धर्म युद्ध नहीं करते हो तो इससे स्वधर्म और कीर्ति को त्याग कर पाप को प्राप्त होगे। वंदे मातरम आरंभ से ही सशस्त्र क्रांति का पक्षधर था और भारतीय राजनीतिज्ञों जोकि नरम दल के थे भिक्षावृत्ति की नीति में विश्वास करते थे पर करारी चोट करता था इस प्रकार के प्रचार के कारण 1910 में भारत सरकार ने इंडियन प्रेस एक्ट बनाकर राष्ट्रीय विचारधारा के समाचार पत्रों व साहित्य के विरुद्ध कठोर कार्रवाई करना आरंभ कर दिया था

और बहुत से राष्ट्रीय समाचार पत्र बंद कर दिए गए परंतु मैडम कामा और उनका वंदे मातरम पत्र अंग्रेजी सरकार की पहुंच से बहुत बाहर था अतः मैं अपनी लेखनी से ब्रिटिश साम्राज्य पर कठोर प्रहार करते रहे भारत व ब्रिटिश सरकार मैडम कामा की योजनाओं से सशक्त होती और उनकी डाक पर कड़ी निगाह रखी जाने लगी. यह समाचार पत्र एवं क्रांतिकारी साहित्य व अन्य सामग्री छिपाकर भी क्रांतिकारियों को भेजती थी वह भी जप्त की जाने लगी उनके साधारण पत्र भी अब खोल लिए जाते थे जो भी टॉप समुद्री मार्ग से आती थी उसकी बड़ी गहराई से छानबीन की जाती थी परंतु मैडम कामा ने अपना साहस नहीं छोड़ा और पांडिचेरी के द्वारा भारत में आने वाले साहित्य व सामग्री पर ब्रिटिश सरकार रोक नहीं लगा सकी जिसका भारत में वर्चस्व बना रहा। मैडम का एक अन्य पत्र बर्लिन में जमदन तलवार नामक पत्र अमर शहीद ढींगरा के नाम से निकाला जो अपने प्रत्येक अंक में क्रांति विद्रोह की अग्नि को प्रज्वलित करता था । पहले वंदे मातरम जिनेवा से निकलता था बाद में वह रॉटरडम से निकलने लगा और उस पर जिनेवा का ही नाम रहता था । क्रांतिकारी साहित्य व सामग्री के लगातार भारत पहुंचने से ब्रिटिश सरकार बौखला उठी और उसने फ्रांस की सरकार पर दबाव डाला कि वह मैडम कामा को अपने देश से निकाल दें। फ्रांस की सरकार ने यह स्वीकार नहीं किया इससे वे और अधिक क्रोधित हो गयी क्योंकि ब्रिटिश सरकार अब मैडम कामा को एक भयंकर भारतीय क्रांतिकारी के रूप में देख रही थी जो उनकी पहुंच से बाहर थी । अतः ब्रिटिश सरकार ने उन्हें आर्थिक दृष्टि से पंगु बनाने का निश्चय किया । ब्रिटिश शासन को उखाड़ फेंकने के लिए एजन्ता को सरकार के विरुद्ध भड़काने का षड्यंत्र करने का आरोप लगाकर उन्हें भगोड़ा घोषित कर दिया । उनकी लाखों की संपत्ति जप्त कर ली गई जिससे उनकी राजनीतिक व क्रांतिकारी गतिविधियां रुक सके किंतु ब्रिटिश सरकार का यह प्रयत्न भी भ्रम साबित हुआ । भारत की स्वतंत्रता के लिए सर्वस्व अर्पण कर देने वाली इस महान क्रांति की देवी को ब्रिटिश सरकार की महान शक्ति झुका ना सकी।

1914 ई० में प्रथम विश्व युद्ध आरंभ हुआ. इंग्लैंड ने भारत से हिंदुस्तानी फौज लेकर यूरोप के मोर्चे पर अड़ा दी थीं. यह फौजें फ्रांस के बंदरगाह पर उतरा करती थीं तब मैडम कामा स्वयं जाकर उन्हें युद्ध ना करने के लिए प्रेरित करती थीं उन्हें भाषण देती थीं कि मेरे वीर बच्चों ! तुम लोग उस देश की तरफ से लड़ने जा रहे हो जिसने हमारी भारत माता को कैद कर रखा है यदि तुम लोग अंग्रेजों की तरफ से लड़ोगे तो भारत माता के बंधन और मजबूत व दृढ़ होते जाएंगे । याद रखो यह युद्ध हमारा नहीं है । तुम्हें धोखे में रखा जा रहा है । तुम्हें मरने के लिए मोर्चे पर भेजा जा रहा है । मेरे वीर बच्चों ! अपनी मातृभूमि को गुलाम बनाने वालों की ओर से मत लड़ो । इस समय मैडम कामा ने क्रांतिकारी कार्यों को और अधिक तीव्र कर दिया था और क्रांतिकारी वीरेंद्र चट्टोपाध्याय के सहयोग से उन्होंने वेगार्ड पत्र निकाला और भारतीयों से अनुरोध किया कि वे अंग्रेजों के लिए युद्ध ना लड़ें। यह भारत का युद्ध नहीं है. वह भारतीय सैनिकों को एकजुट होकर अंग्रेजों के विरुद्ध विद्रोह करने के लिए प्रेरित कर रही थीं इस विरोधी कार्य से अंग्रेज सरकार और अधिक क्रोधित हो गई। दुर्भाग्यवश इसी समय जर्मनी ने फ्रांस पर आक्रमण कर दिया । फ्रांस घबरा गया। ऐसी स्थिति में वह अपने मित्र व सहायक देश ब्रिटेन की अवहेलना

नहीं कर सकता था। तभी उचित अवसर जानकर ब्रिटिश सरकार ने फ्रांस पर दबाव डाला कि वह मैडम कामा को देश निकाला देकर ब्रिटिश सरकार को सुपुर्द कर दे। फ्रांस की सरकार इस बार झुक गई किंतु उसने उन्हें ब्रिटिश सरकार को नहीं सौंपा बल्कि पेरिस से दूर एक जगह पर नजर बंद कर दिया उन्हें यह आदेश दिया गया कि वह प्रतिदिन शाम के समय पुलिस स्टेशन पर अपनी उपस्थिति दर्ज कराएं। भारत की स्वाधीनता के लिए फ्रांस सरकार के इस आदेश को बड़ी विवशता में स्वीकार किया था। विश्व युद्ध के अंत में उन्हें 3 वर्ष तक जेल में भी रखा गया युद्ध की समाप्ति पर उन्हें मुक्त कर दिया गया और पुनः पेरिस आ गई थी। 1926 में पंडित जवाहरलाल नेहरू यूरोप की यात्रा के समय स्वयं इस क्रांति की देवी से मिलने के लिए पेरिस गए थे।

मैडम कामा जीवन के अंत तक मातृभूमि की स्वतंत्रता के लिए अनवरत संघर्ष करती रहीं। उनकी देशभक्ति और मातृभूमि के लिए अपना सर्वस्व पारिवारिक सुख एवं संपत्ति निछावर करने की कहानी जितनी प्रेरणादायक है उतनी ही रोमांचकारी भी है। भारत माता की महान पुत्री अपने जीवन के अंत समय में लौटकर भारत आईं तो परंतु वास्तव में मातृभूमि की पावन गोद में मृत्यु का आलिंगन करने के लिए ही आई थीं। वह देवी अपने पीछे देश के लिए बलिदान होने की अभूतपूर्व परंपरा छोड़ गई जो भारत की भावी पीढ़ी को देश के लिए बलिदान होने की अनवरत प्रेरणा देती रहेगी। मैडम कामा एकता में विश्वास रखती थी उनका कहना था हम हिंदू मुसलमान सिख पारसी चाहे जो हैं पर हम सब भारतीय हैं और भारत की स्वतंत्रता के लिए एक हो जाना चाहिए। यदि हम सभी ब्रिटिश सरकार की नौकरी छोड़ दें तो भारतवर्ष में अंग्रेजों का राज्य करना कठिन हो जाएगा। वे उच्च विचारों वाली महिला थीं और देश का कल्याण चाहती थीं वह कहती थीं कि वह दिन कब आएगा जब मैं कहूंगी कि संसार के सभी लोग मेरे ही कुटुंब के हैं परंतु उस दिन के आने से पूर्व मैं चाहूंगी कि संसार के सभी परतंत्र राष्ट्र स्वतंत्र हो जाएं।

समाजवाद की प्रेरणा उन्हें रूसी क्रांति से मिली और इसलिए उन्होंने रूसी क्रांतिकारियों से संपर्क बनाया। वह भारत में समाजवाद लाना चाहती थीं वे कहती थी कि जब तक गरीब और मजदूरों में जागरण उत्पन्न नहीं होगा भारत में अंग्रेजों का शासन बना रहेगा अतः यह आवश्यक है कि मालिक और मजदूरों को एक धरातल पर लाया जाए। मैडम कामा का रूसी क्रांतिकारी लेखक गोर्की से भी पत्र व्यवहार रहता था एवं एक दूसरे के प्रशंसक थे। रूसी साहित्य को वह पसंद करती थी और बड़ी मात्रा में रूसी साहित्य भारत में भेजती थी जिससे भारतवासी रूसी क्रांति और साहित्य से प्रेरणा पाकर अंग्रेजों के विरुद्ध संगठित हो सकें। मैडम कामा के कृतित्व एवं व्यक्तित्व से प्रभावित होकर ही स्वयं लेनिन ने उन्हें रूस आने के लिए आमंत्रित किया था। मैडम कामा कुशल वक्ता और लौह लेखनी की धनी ही नहीं बल्कि वह एक कुशल राजनीतिज्ञ भी थीं और उनके फ्रांस रूस जर्मनी स्विट्जरलैंड तथा यूरोप के अन्य देशों से घनिष्ठ संबंध थे। भारत में लाला लाजपत राय व सरदार अजीत सिंह को जब देश से निर्वासित कर दिया गया तब इस स्वतंत्रता की देवी ने जो अपील निकाली उसको फ्रांस, अमेरिका, जर्मनी, स्विट्जरलैंड सभी देशों में पत्रों के मुख्य पृष्ठ पर प्रकाशित किया गया था और अपील के समर्थन

में सहानुभूति पूर्ण संपादकीय टिप्पणियां भी लिखी गई थीं। भारत में अंग्रेज़ी सरकार ने लाहौर में लाला लाजपत राय और सरदार अजीत सिंह को गिरफ्तार कर लिया और एक बड़े पुलिस दल के साथ उन्हें देश के बाहर किसी अज्ञात स्थान पर ले जाया गया। लाला लाजपत राय जैसे उच्च कोटि के नेता के निर्वासन से समस्त भारत स्तब्ध रह गया। पेरिस में भारतीय क्रांतिकारियों ने इसका विरोध करने के लिए सभा की जिसमें मैडम कामा ने भारतीयों के नाम एक अपील निकाली कि प्रातः काल जब मैंने सुना कि लाला लाजपत राय जैसे सच्चे देशभक्त को उनके गृह से गिरफ्तार कर लिया गया और वह कैदी बना दिए गए तो मुझे गहरा आघात लगा। भारत के स्त्री पुरुषों! इस अत्याचार का डटकर विरोध करो एतुम अपने मन में यह विचार दृढ़ कर लो कि संपूर्ण भारत की जनसंख्या इस प्रकार की दासता का जीवन व्यतीत करने की अपेक्षा समूल नष्ट हो जाना पसंद करती है। भारत ईरान अरब के गौरवशाली अतीत की चर्चा करने से क्या लाभ यदि तुम आज दासता का जीवन व्यतीत कर रहे हो। वीर राजपूतों! सिखों पठानों गोरखा देशभक्त मराठा बंगालियों एवं क्रियाशील पारसियों और साहसी मुसलमानों और विनम्र जैनियों धैर्यवान हिंदुओं तुम महान शक्तिशाली जातियों की संतान हो। तुम अपनी प्राचीन परंपराओं के अनुसार क्यों नहीं रहते। क्या कारण है कि तुम दासता में रह रहे हो उठो! स्वराज के अंतर्गत स्वतंत्रता और समानता की स्थापना करो। उठो! अपने लिए अपनी संतान के लिए उठो! भाइयों और बहनों! मानवीय अधिकारों का यह युद्ध लड़ो एसंसार को बतला दो कि पूरब पश्चिम को पाठ पढ़ा सकता है। इन अंग्रेजों को पाठ पढ़ाओ एजिन्हें विलियम वर्ड्सवर्थ ने स्फेद कपड़ों में जंगली और बर्बर कहा है। काश यदि मैं उस कारागार के लौह फाटकों को तोड़कर लाला लाजपत राय को बाहर निकाल ले आ सकती। उस देशभक्त को कारागार कि दूषित वायु में सांस लेने के लिए नहीं छोड़ देना चाहिए। हमें मिलकर एक हो जाना चाहिए। यदि हम सब भारतवासी लाला लाजपत राय की भांति वीर वाणी में बोलें तो सरकार को कितने अधिक दुर्ग और कारागृह बनाने पड़ेंगे जिनमें हम सब को बंदी बनाकर रख सकेगी। हम सब भारतवासी मिलकर 30 करोड़ है इसमें केवल एकता की आवश्यकता है कि भारतीयों को इस संकट के क्षण में एकता की कमी ना होने पाए। मित्रों! अपने में स्वाभिमान जागृत करो और इस स्वेच्छाचारी शासन को अब उसके लिए किसी भी रूप में सहयोग ना देकर तथा उसके लिए किसी भी स्थिति में काम करने से इंकार करके ठप्प कर दो। हम भारतीय वंदेमातरम की प्रेरणा से एक होकर उठ खड़े हों यही मेरी कामना है।

मैडम कामा की यह अपील सोशियोलॉजिस्ट के जून अंक में प्रकाशित ही नहीं हुई वल्कि 7 जून को लंदन के इंडिया हाउस में लाला लाजपत राय और सरदार अजीत सिंह के देश निर्वासन के विरोध में जो सभा हुई है उसमें भी पढ़ी गई। इस सभा के सभापति श्री श्याम जी कृष्ण वर्मा थे।

रूसी लेखक गोरकी ने अपने पत्र में मैडम कामा को लिखा था कि रूस के जनतंत्र वादी लोग आपके अत्यंत कृतज्ञ और आभारी होंगे यदि आप उन्हें भारत के महान जनतंत्र वादी पुरुष स्त्रियों के संबंध में जो गंगा तट पर निवास करते हैं और वह किस प्रकार अपनी स्वतंत्रता का

संघर्ष चला रहे हैं उसकी कहानी लिखकर भेजें। गोर्की के इस पत्र के उत्तर में मैडम कामा ने 31 अक्टूबर 1912 को लिखा कि मेरा संपूर्ण जीवन मेरे देश और उसकी स्वतंत्रता के संघर्ष के लिए अर्पित है। मैं आपकी इच्छा पूरी करने को मेरे देश के आदर्शों व संघर्षों पर लेख लिखूंगी। मैडम कामा ने गोर्की को सावरकर लिखित 18 57 के प्रथम भारतीय स्वतंत्रता संग्राम के इतिहास की पुस्तक भेजी थी जिसकी गोर्की ने प्रशंसा की।

मैडम कामा को भारतीय क्रांति की जननी कहकर संबोधित किया जाता है उन्हें वह भारत के महान स्वतंत्रता देवी स्वतंत्रता वीरों की गौरवमई परंपरा की एक अत्यंत प्रकाशमान तेजोमय नक्षत्र मानते हैं जिसके तेज प्रकाश से उद्दीप्त होकर हजारों को बलिदान करने की भावना उत्पन्न हुई थी। ऐसी महान देवी का संपूर्ण जीवन भारत माता की सेवा में ही व्यतीत हो गया। वह रात दिन अपने कार्य में व्यस्त रहती थीं उन्हें अपने स्वास्थ्य का ध्यान नहीं था। वे चाहती तो बड़े आनंद और सुख चैन का जीवन यापन कर सकती थीं एवं अपने वैवाहिक परिवार का आनंद ले सकती थीं परंतु सुखी दांपत्य जीवन को तिलांजलि देकर कांटो भरे पथ को उन्होंने चुना जो विदेशों में रहकर भूखे प्यासे परेशानियों को सहते हुए भारतीय स्वाधीनता के संघर्ष में संलग्न रहीं और अपना संपूर्ण जीवन निछावर कर दिया। वह क्रांतिकारियों की सभी प्रकार की आवश्यकताओं की पूर्ति करने के लिए कटिबद्ध रहती थीं जिस कारण से वह अभावग्रस्त हो गईं उनका स्वास्थ्य गिरने लगा। वे बीमार हो गईं। भारत के नेताओं ने तब अंग्रेजी सरकार पर दबाव डाला कि मैडम कामा को भारत आने की अनुमति दे और इस मांग के लिए भी संघर्ष किया गया अंततः अंग्रेजी सरकार को झुकना पड़ा और 35 वर्ष भारत से बाहर रहकर निरंतर देश के कार्य में जुटी रहने वाली निर्भीक महिला को इतनी वृद्धावस्था में 74 वर्ष की आयु में स्वदेश लौटने की स्वीकृति। अंग्रेजी सरकार ने उनके राजनीति में भाग ना लेने की शर्त पर दी थी। अंग्रेजी सरकार यह जानती थी कि अब वह राजनीति में भाग लेने योग्य नहीं रह गईं वह थकी हुई रोगी कृशकाय वृद्ध महिला मात्र हैं। नवंबर 1935 ईस्वी में मैडम कामा के मुंबई पहुंचने पर उन्हें सीधे अस्पताल ले जाया गया। जहां 8 महीने तक संघर्ष करने के पश्चात 13 अगस्त 1936 में मृत्यु को प्राप्त हो गईं। उनके अंतिम शब्द ६ वंदे मातरम् थे। भारत की आजादी के लिए मैडम कामा ने अपना जीवन का एक-एक क्षण बलिदान कर दिया उसका उदय उनकी मृत्यु के 11 वर्ष पश्चात हुआ। भारत की स्वतंत्रता संग्राम में मैडम कामा का स्थान अग्रणी है। मैडम कामा गोली लगने या फांसी चढ़ने से शहीद नहीं हुई थी परंतु यह सत्य है कि उनकी मृत्यु किसी शहादत से कम नहीं है। हम कृत्घ्न भारतीयों ने स्वतंत्रता की देवी की स्मृति की रक्षा करने के लिए कुछ करने की आवश्यकता नहीं समझी। उनका प्रेरणादायक जीवन चरित्र नहीं लिखा गया। उनका कोई स्मारक नहीं बना। केवल डाक विभाग ने उनके नाम का टिकट निकाल कर अपने कर्तव्य की इतिश्री समझ ली। वहीं इस देवी ने जहां अपने जीवन का लंबा हिस्सा व्यतीत किया वहां पैरे ला पेज सिमटरी में उनके प्रशंसकों ने स्तूप शिला उनकी स्मृति में स्थापित कर उन्हें श्रद्धांजलि अर्पित की जिसके नीचे निम्नलिखित वाक्य अंकित हैं जो युगों युगों तक स्वतंत्रता प्रेमियों को प्रेरित करते रहेंगे -- "He

who loses his livevty loses his virtues resistance to tyranny is obedience to God.,"

मानव जीवन बड़ा बहुमूल्य है। इस जीवन को स्वतंत्रता प्रेमी देशभक्त बिना मोह के देश के चरणों में उत्सर्ग कर देते हैं। इसलिए स्वतंत्रता प्रेमियों द्वारा किया गया बलिदान शत.शत यज्ञों से भी अधिक पवित्र समझा जाता है। मैडम कामा ने अपने त्याग बलिदान मेहनत एवं लगन साधना के माध्यम से देश की सेवा की। वह सदैव इतिहास के स्वर्णिम पृष्ठों पर चमकती रहेगी। स्वतंत्रता यज्ञ में मैडम कामा का संघर्ष व क्रांतिकारी कार्यों की आहुति से जो ज्वालाएं प्रस्फुटित हुई उसकी उष्णता से अंग्रेजी सरकार छटपटाने लगी थी। स्वतंत्रता संग्राम में बलिदान देने वालों में मैडम भीकाजी कामा का स्थान अत्यधिक महत्वपूर्ण है। वे साहसी और वीर हृदया नारी थीं। आजीवन देश की स्वतंत्रता के लिए संघर्ष करते हुए वे अपना सर्वस्व निछावर कर गईं। उनका जीवन उनकी बहादुरी त्याग एवं बलिदान की कहानी कहता है। देश के इतिहास में मैडम भीकाजी कामा का नाम सूर्य एवं चंद्रमा की भांति सदैव देदीप्यमान रहेगा।

संदर्भ ग्रंथ सूची

भारत की गरिमामय नारियां ...डॉ० लाल बहादुर सिंह चौहान

इंडियन रिवॉल्यूशनरी मूवमेंट इन द यूनाइटेड स्टेट्स ऑफ अमेरिकाडॉ०एल०पी० माथुर

देश जिन्हें भूल गया..... शंकर सहाय सक्सेना

क्रांतिकारी शब्द कोश ...प्रथम खंड ए श्रीकृष्ण सरल

भारतीय महिलाएं : बदलते परिपेक्ष..... डॉ०उद्धव तुकाराम भंडारे

CHAPTER-15

महिला सशक्तिकरण

राजेश कुमार शाह

पीएच.डी. शोधार्थी इतिहास विभाग डी. ए. वी. (पी. जी.) कालेज, देहरादून।

शोध संक्षेपिका

आज के आधुनिक युग में भी महिला सशक्तिकरण पर चर्चा करना अत्यन्त आवश्यक हो गया है। यदि हम प्राचीन कालीन ग्रन्थों को उठाकर देखें तो वहाँ 'यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवता' अर्थात् जहाँ नारी की पूजा होता है, वहाँ देवता निवास करते हैं। लेकिन, विडम्बना यह है कि नारी में इतनी शक्ति होने के बावजूद भी उसके विभिन्न क्षेत्रों में सशक्तिकरण की अत्यन्त आवश्यकता महसूस हो रही है। महिलाओं के आर्थिक सशक्तिकरण का अर्थ उनके आर्थिक फ़ैसलों, आय, संपत्ति और दूसरी वस्तुओं की उपलब्धता से है, इन सुविधाओं को पाकर ही वह अपने सामाजिक—मानसिक स्तर को ऊपर उठा सकती है। राष्ट्र के विकास में महिलाओं का महत्व और अधिकार के बारे में समाज में जागरूकता लाने के लिए मातृ—दिवस, अन्तर्राष्ट्रीय महिला दिवस आदि जैसे कई कार्यक्रम सरकार द्वारा चलाये जा रहे हैं। महिला को सशक्त बनाने के लिए समाज में व्याप्त विभिन्न कुरीतियों—कुप्रथाओं को समाप्त करके सोच को बदलना होगा। समाज में उनको वास्तविक अधिकार प्रदान करने के लिए उन्हें सक्षम बनाना ही, महिला सशक्तिकरण है। बदलते समय के साथ आधुनिक युग में नारी ने विभिन्न क्षेत्रों में अपनी योग्यता के आधार पर लोहा मनवाया है। इसी वजह से राष्ट्र के विकास के महान काम में महिलाओं की भूमिका और योगदान की पूरी तरह और सही परिप्रेक्ष्य में रखकर ही राष्ट्र निर्माण के लक्ष्य को हासिल किया जा सकता है। इस शोध पत्र में महिला सशक्तिकरण की आवश्यकता और उपायों का विवेचना किया है।

कुंजी शब्द — राष्ट्र, महिला, सशक्तिकरण, योजनायें

ताड़न की अधिकारी से लेकर ओलंपिक के पोटियम तक महिला ने एक लम्बी वैचारिक यात्रा तय की है किन्तु आज भी देश की आधी आबादी का लगभग 80 प्रतिशत भाग अपने हकों के लिए संघर्षशील है। समाज में निरन्तरता के दो स्रोतों प्रजनन व पोषण का अकेले उत्तरदायित्व निर्वहन करने वाली महिला को प्राचीनकाल से ही आराम व सुरक्षा की दृष्टि से आर्थिक उत्पादन की प्रक्रियाओं से दूर रखा गया जिससे धीरे—धीरे

वे निर्णयन की प्रक्रिया से स्वयं ही दूर होती चली गई। यदि भारतीय आर्थिक विकास, संविधानवाद तथा सामाजिक न्याय जैसे प्रमानों को बनाये रखना है तो महिला सशक्तीकरण के क्षेत्र में अभी भी कई काम किए जाने बाकी हैं।

ऋषियों ने यहाँ तक कहा है कि 'यत्र नार्यस्तु पूज्यन्ते, रमन्ते तत्र देवताः। यत्रैतास्तु न पूज्यन्ते सर्वास्तात्रफलाः क्रियाः'। परिवार में उन्हें गृहलक्ष्मी एवं गृहदेवियों की उपमाएं देकर धार्मिक एवं सामाजिक कार्यों में सक्रिय एवं कुशल सहभागी बनाया हो, किन्तु धीरे-धीरे नारियों को दुर्बल समझकर उनके अधिकार व कार्य सीमा पर हस्तक्षेप करना प्रारम्भ कर दिया। इसके परिणाम स्वरूप एक ऐसा समय भी आया जब स्त्रियों की सीमा घर की चारदीवारी तक सीमित हो कर रह गई। परिवार में कन्या का जन्म अशुभ माना जाने लगा। स्वतन्त्रता प्राप्ति के पश्चात् भारतीय समाज में नारियों की परिस्थिति में काफी सुधार हुआ। हमारे देश की स्त्रियाँ आज समाज के हर क्षेत्र में पुरुषों की बराबरी करने में प्रयत्नशील हैं। इस परिवर्तनशील समाज में सभी स्थितियाँ परिवर्तित होती हैं।

प्राचीन काल में महिलाओं को प्रायः सभी क्षेत्रों में कुछ स्वतन्त्रता एवं अधिकार प्राप्त थे। परिवार में उसे सम्मान का स्थान प्राप्त था। धार्मिक कार्यों में उसकी उपस्थिति महत्वपूर्ण मानी जाती थी, कोई भी धार्मिक कार्य महिलाओं के बिना पूरा नहीं माना जाता था। लेकिन महिलाओं की यह स्थिति अधिक समय तक नहीं रही। मध्यकाल में उसकी सामान्य स्वतन्त्रता एवं अधिकार सीमित हो गये। स्त्री को घर की चारदीवारी में ही रहने के निर्देश दिये गये। स्त्रियों से अपेक्षा की जाती थी कि वे पति को देव तुल्य मानकर उसकी सेवा व सम्मान करे। हिन्दू व इसी तरह मुस्लिम समाज में पुरुष-प्रधान परिवार ही सामाजिक ढांचे में मान्य थे। मध्यकाल में अनेकों सामाजिक कुप्रथाओं पर्दा प्रथा, बाल विवाह, वेश्यावृत्ति, विधवा दुर्दशा, तलाक, दहेज प्रथा आदि के कारण महिलाओं की स्थिति गौण व इसका जीवन संरक्षण का जीवन बन कर रह गया था।

भारत में महिलाओं की निम्न स्थिति के पीछे कई कारण उत्तरदायी हैं। उत्तरवैदिक काल में जहाँ संस्कारों से प्रवंचित कर उन्हें न केवल व्यक्तित्व निर्माण की प्रक्रिया से बाहर कर दिया गया बल्कि उनके शैक्षिक, आर्थिक एवं उत्तराधिकार सम्बन्धी अधिकारों को भी समाप्त कर दिया गया। हिन्दू दर्शन में नारी को देवी तथा सरियप में पर्दानशीं घोषित कर दिया गया है अर्थात् नारी जैसा सभ्यता एवं संस्कृति की शर्तें जोड़ते हुए उसकी पवित्रता पर अत्यधिक जोर दिया गया है जिस कारण मध्यकाल की कुरीतियाँ यथा- पर्दा प्रथा, सती प्रथा, बाल विवाह, बहु-पत्नी जैसी कुप्रथाएँ सामने आयीं। बाल विवाह के कारण शिक्षा उससे छिन गयी और तब यह केवल संभ्रान्त परिवारों की स्त्रियों तक

ही सीमित हो गई और पुरुष की संकीर्ण मानसिकता, स्त्री को शिक्षा से वंचित होना पड़ा जिसके कारण वह पर्दा-प्रथा, सती प्रथा, नियोग-प्रथा आदि उनके बुराईयों की बेड़ियाँ काटने में असक्षम हो गयी क्योंकि उसका हथियार “शिक्षा” उससे छीना जा चुका था। शिक्षा जोकि सिर्फ सर्वांगीण विकास ही नहीं करती बल्कि हमें समाज में व्याप्त बुराईयों से लड़ने की शक्ति भी प्रदान करती है।

हिन्दू उत्तराधिकार अधिनियम के अनुसार पुत्री पिता की सम्पत्ति में बराबर की हिस्सेदार होगी तथा सरियप के अनुसार एक-चौथाई भाग है, किन्तु घृणित विचार धारा एवं पुरुष वर्चस्ववादी समाज में इन प्रावधानों को वास्तविक रूप से कभी भी स्वीकार नहीं किया गया।

भारतीय अर्थव्यवस्था में भारत के कुल श्रम बल में महिलाओं की भूमिका लगभग 27 प्रतिशत है लेकिन वह भारतीय जनसंख्या का लगभग 49 फीसदी हैं। महिलाओं के कुल श्रम बल का लगभग 90 प्रतिशत असंगठित क्षेत्रों में संलग्न है। भारतीय राजव्यवस्था में महिलाओं का प्रतिनिधित्व सन्तोषजनक नहीं है। 17 वीं लोकसभा चुनाव में महिलाओं ने अपना मताधिकार के महत्ता को समझते हुए उत्तराखण्ड सहित कई राज्यों एवं केन्द्र शासित प्रदेशों में पुरुषों की तुलना में मताधिकार का प्रयोग करने में अधिक उत्साह दिखाया है। महिलाओं के इस बढ़ते उत्साह के बावजूद दरअसल सवाल संसद और विधानसभाओं में उनके प्रतिनिधित्व से जुड़ा है जहाँ उनकी स्थिति आज भी अच्छी नहीं है। वास्तविकता यह है कि लोकसभा में महिलाओं का प्रतिनिधित्व महज 14 फीसदी ही है। प्रशासन में 11 प्रतिशत, पुलिस में कांस्टेबल स्तर पर 6 प्रतिशत तथा न्यायपालिका में मात्र 1 प्रतिशत प्रतिनिधित्व महिलाओं को प्राप्त है। जिसका परिणाम है कि महिला अधिकारों के विषय पर संसद में चर्चा नहीं हो पाती। दूसरी ओर महिलाओं की सुरक्षा भी इससे प्रभावित होती है।

उपर्युक्त कारणों के बावजूद भी भारतीय महिलाओं ने राष्ट्रीय एवं अन्तर्राष्ट्रीय स्तर पर कई क्षेत्रों में प्रतिनिधित्व किया। देविका रानी, पी. टी. ऊषा, कल्पना चावला, मदर टेरेसा, बछेन्द्री पाल, मैरीकॉम, हिमा दास जैसी उड़नपरी एथलीट, मुथैया वनिता, रितु करिधल आदि कई ऐसे नाम हैं जिन्होंने यह साबित कर दिया है कि बात चाहे धरती की हो या आसमान की, वे हर क्षेत्र में अपना लोहा मनवा सकती हैं और देश का नाम रौशन कर महिला सशक्तीकरण के क्षेत्र में प्रतिमान स्थापित कर सकती हैं।

महिला सशक्तीकरण के क्षेत्र में भारत में कई प्रयास किये गये हैं। संविधान निर्माण करते समय संविधान की मसौदा समिति के अध्यक्ष डॉ. अम्बेडकर ने महिलाओं की समस्याओं पर विशेष ध्यान रखा और संविधान में आवश्यक उपबन्ध किये, जैसे प्रथमतः अनुच्छेद 15 के द्वारा लिंग पर आधारित सभी भेदभाव समाप्त कर दिये गये। लैंगिक समानता की

तरफ यह सबसे मजबूत कदम साबित हुआ है। सांविधानिक दृष्टिकोण से अनुच्छेद 14, 15, 16, 39, 42, 243(क) में महिलाओं के कल्याण से संबंधित प्रावधान किये गये हैं। वैधानिक उपायों यथा— दहेज अधिनियम, घरेलू हिंसा रोक अधिनियम, कार्यस्थल पर यौन शोषण रोक अधिनियम, पॉस्को आदि के माध्यम से महिलाओं के सुरक्षित और सम्मानित जीवन देने का प्रयास किया गया है। दूसरी ओर सुकन्या, स्वाधार स्वयोजना, उज्ज्वला, बेटा बचाओ बेटा पढ़ाओ, तीन तलाक पर रोक आदि योजनाएं भी महिला सशक्तीकरण में सहायक सिद्ध हो रही हैं। इसके अतिरिक्त महिला एवं बाल विकास मंत्रालय तथा राष्ट्रीय महिला आयोग ने महिला सशक्तीकरण को नीतिगत आधार प्रदान किया।

उपरोक्त उपायों के अलावा भी क्रियान्वयन के तरीकों में सुधार करके लक्षित तब से तब तक लाभ की पहुँच सुनिश्चित करने की भी आवश्यकता थी। इसके अतिरिक्त संसद में महिलाओं को उचित प्रतिनिधित्व प्रदान कर, सरकारी सेवाओं में उचित आरक्षण की व्यवस्था कर, ग्रामीण क्षेत्रों में शिक्षा, स्वास्थ्य व पोषण के स्तर को सन्तुलित रखकर महिला सशक्तीकरण में लाभदायक होगा।

उपर्युक्त विवेचनों से स्पष्ट होता है कि एक ओर महिला धरती से लेकर आसमान तक के सफर को तय कर रहीं हैं और दूसरी ओर घृणित मानसिकवादी एवं रूढ़िवादी लोग उन्हें घर की चारदीवारी से बाहर नहीं निकलने देते हैं साथ ही उन्हें शिक्षा प्राप्त न करने एवं आधुनिक विचारधारा अपनाने से भी वंचित रखा गया है। यदि आर्थिक विकास, संविधानवाद, सामाजिक न्याय जैसे प्रमानों को बनाए रखना है तो महिलाओं को आर्थिक क्षेत्र में निर्णय लेने की स्वतन्त्रता प्रदान करने और साथ ही जन-जागृति विस्तार के माध्यम से पूर्ण महिला सशक्तीकरण अपेक्षित है।

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6. शर्मा, पूर्णिमा— भारत में नारी सशक्तीकरण का व्यावहारिक स्वरूप, विकास प्रकाशन, कानपुर, 2015।
7. श्रीवास्तव, सुधारनी— महिला शोषण और मानवाधिकार, अर्जुन पब्लिशिंग हाउस, नई दिल्ली, 2013।

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8. यादव, वीरेन्द्र सिंह— भारत में महिला सशक्तीकरण, मुद्दे विकल्प और नीतियाँ, अल्फा पब्लिकेशन, नई दिल्ली, 2014।
 9. शुक्ल, प्रवीण— महिला सशक्तीकरण की बाधाएं एवं संकल्प, आर. के. पब्लिशर्स एण्ड डिस्ट्रीब्यूटर्स दिल्ली, 2009।
 10. मधुकर, श्याम कुमार, भारतीय नारी सशक्तीकरण के विविध आयाम एवं संवैधानिक प्रावधान, जर्नल ऑफ़ इमर्जिंग टेक्नोलॉजीज एण्ड इनोवेटिव रिसर्च, 2019।
 11. अमर उजाला समाचार पत्र।
 12. दैनिक जागरण समाचार पत्र।

CHAPTER--16

महिला संगठन और राजनीति में भागीदारी

ललित सिंह,
शोधार्थी (इतिहास), डी0 ए0 वी0 (पी0 जी0) कॉलेज, देहरादून

शोध संक्षेपिका

आधुनिक भारतीय राजनीति में कई ऐसी महिलायें हैं, जिनकी ऐतिहासिक भूमिका से हम भली-भाँति परिचित हैं। समय-समय पर विभिन्न क्षेत्रों में महिलाओं की भागीदारी काफी अहम रही है। महिलाओं ने विभिन्न समस्याओं के विरुद्ध अपने संगठन बनाकर जंग जारी रखी हुई है। यद्यपि हमें काफी पहले से विभिन्न महिला संगठनों की जानकारी मिलती है किन्तु फिर भी महिलायें अपनी पहचान पाने के लिए जूझ रही हैं। समय-समय पर महिला संगठन विरोधी कानूनों के खिलाफ भी आवाज उठाते रहते हैं। महिलायें विचार गोष्ठी, जूलूस, प्रदर्शन, धरने आदि के जरिये बात बुलंद करने की कोशिश करती ही रहती हैं। वर्तमान समय में चुनौतियों को देखते हुए लगता है कि अब संघर्ष का तरीका बल देने का समय आ गया है। हालाँकि अब ऐसे कई राजनीतिक संगठन सामने आये हैं जो महिलाओं को हिंसा के इस निरंतर खतरे से निपटने में मदद कर रहे हैं और हमारे देश के विभिन्न क्षेत्रों की महिलाओं को सुरक्षित बनाने की दिशा में कार्य कर रहे हैं। ये संगठन नीतिगत बदलावों को शुरुआत के साथ महिलाओं को शिक्षित करने के इरादे से जागरूकता अभियान चला रहे हैं। ये संगठन विभिन्न उद्देश्यों के लिए कार्य करते हैं। इस शोध पत्र में मैंने उन सभी संगठनों के नाम और काम को एक जगह पर देने की कोशिश की है, जो कमजोर महिलाओं के सामाजिक-आर्थिक-राजनीतिक हितों के लिए निर्देशिका के रूप में कार्य करते हैं।

कुंजी शब्द— महिला, राजनीतिक संगठन, जागरूकता, निर्देशिका

निःसन्देह सुधार आन्दोलन के दौरान हमारे बुद्धिवादी सुधारकों ने सामाजिक रूढ़ियों और अन्धविश्वासों से महिलाओं को मुक्ति दिलाने के लिए कई सराहनीय प्रयास किये जिससे महिलाओं के प्रति सामाजिक दृष्टिकोण में परिवर्तन आना प्रारम्भ हो गया और जन साधारण पर्दा, बाल विवाह आदि कुरीतियों से मुक्ति हेतु प्रयास करने लगे फिर भी भारतीय महिलाओं की स्थिति में उस समय तक कोई विशेष परिवर्तन दृष्टिगोचर नहीं हुआ, जब तक स्वयं महिला नेत्रियों ने स्वयं को इस कार्य में नहीं लगा दिया। अखिल भारतीय महिला परिषद् की स्थापना से पूर्व भारत में अनेक महिला संगठन बन चुके थे।

प्रारम्भ में पंडिता रमाबाई और रमाबाई रानाडे आदि शिक्षित एवं बुद्धिजीवी महिलाओं ने कुछ व्यक्तिगत प्रयासों के द्वारा पीड़ित महिलाओं के कल्याण हेतु कुछ उपयोगी संस्थाओं का गठन किया और बाद में कुछ संगठन देश में नारी शिक्षा के प्रसार हेतु बनाए गए जिनमें से निम्नलिखित विशेष रूप से उल्लेखनीय हैं—

1. **द लेडीज एसोसियेशन** — 1886 ई. में इसकी स्थापना बंगाल में स्वर्ण कुमारी देवी ने की थी। उनका उद्देश्य महिलाओं को अन्धकार से निकालकर प्रकाश में लाना था।
2. **शारदा सदन** — 1892 ई. में इसकी स्थापना पंडिता रमाबाई ने की थी ताकि महिला शिक्षा में समुचित विकास किया जा सके। बाद में इस संस्था ने अनाथों के पोषण तथा अकाल पीड़ितों की सेवा कार्य को भी सम्पन्न करना प्रारम्भ कर दिया।
3. **श्री माहीपत्रम रूपराम अनाथ आश्रम** — 1892 ई. में ही प्रमुख समाज सुधारक माही-पत्रम की स्मृति में इस संस्था की स्थापना की गई। अनाथ बच्चों का पोषण करना इस संस्था से जुड़े लोगों का प्रमुख उद्देश्य था। साथ ही इस संस्था ने बेसहारा महिलाओं को सिलाई बुनाई का प्रशिक्षण प्रदान करके उन्हें आत्मनिर्भर बनाने में महत्वपूर्ण योगदान प्रदान किया।
4. **महिला जोरास्ट्रियन मण्डल** — इस संस्था की स्थापना 1903 ई. में मुम्बई की पारसी महिलाओं ने मिलकर की थी। आर्थिक रूप से पिछड़ी महिलाओं की सहायता करना इस संस्था का मुख्य लक्ष्य था। उन्हें कुटीर उद्योगों में प्रशिक्षण देकर स्वावलम्बी व आत्म निर्भर बनाना था, इस संस्था का अन्य महत्वपूर्ण कार्य था।
5. **गुजराती हिन्दू स्त्री मण्डल** — गुजरात की महिलाओं को शिक्षित बनाने के लिए इस संस्था की स्थापना की गई थी। साथ ही इस संस्था द्वारा महिलाओं को आत्म निर्भर बनाने के लिए विभिन्न प्रशिक्षण किये जाते थे।
6. **सेवासदन** — 1909 ई. में स्थापित इस संस्था का प्रमुख उद्देश्य महिला शिक्षा का विस्तार और राष्ट्रीयता का प्रचार करना था। इसकी संस्थापक रमा बाई रानाडे थीं। इस संस्था के सम्बन्ध में यह भी कहा जाता है कि वस्तुतः यह संगठन संस्था न होकर महिला सशक्तिकरण के हेतु एक आन्दोलन था।
7. **सरोज नलिनी की समितियाँ** — सरोज नलिनी ने सम्पूर्ण भारत में समितियों की स्थापना की और भारतीय महिलाओं का ध्यान सामज में विद्यमान कुरीतियों को हटाने की ओर आकर्षित किया। स्वदेशी के प्रचार में भी इन समितियों ने विशेष योगदान प्रदान किया। साथ ही बाल विवाह और पर्दा प्रथा के विरुद्ध आवाज उठाई तथा विधवा विवाह का समर्थन किया।
8. **वुमेन्स इण्डियन एसोसियेशन** — 1917 ई. में स्थापित इस संस्था के सन्दर्भ में मार्ग्रेट काजिन्स ने यह उल्लेख किया है कि इस संस्था ने महिलाओं में आत्म चेतना जागृत करने का दायित्व आरम्भ किया और विभिन्न नगरों में इसकी शाखाएँ स्थापित की

गई। यह अखिल भारतीय स्तर की पहली संस्था थी। यह संस्था कई अन्तर्राष्ट्रीय संस्थाओं से सम्बद्ध थी और महिलाओं को मताधिकार दिलाने में इसमें महत्वपूर्ण भूमिका अदा की थी।

9. **वुमेन्स काउन्सिल ऑफ इण्डिया** — 1920 ई. में स्थापित इस संस्था का मुख्य लक्ष्य महिला कल्याण की दिशा में कार्य करना था। इस संस्था में भिखारियों की समस्या को दूर करने, लघु उद्योगों को प्रोत्साहन देने और श्रम कैम्पों के आयोजन को अपना लक्ष्य बनाना तथा 1922 ई० में एक अनाथालय की भी स्थापना का था।

10. **अखिल भारतीय महिला परिषद्** — 1926 ई० में अखिल भारतीय महिला परिषद् का गठन किया गया जिसका श्रेय मार्ग्रेट काजिन्स और सरोजिनी नायडू को जाता है। प्रारम्भ में कई स्थानों पर छोटी-छोटी सभाओं का आयोजन कर जागरूक महिलाओं ने महिलाओं की स्थिति के सम्बन्ध में चिन्तन किया। कालान्तर में पूना में इसका प्रथम अखिल भारतीय सम्मेलन आयोजित किया गया। इस सम्मलेन की अध्यक्ष महारानी चिमनीबाई गायकवाड़ चुनी गई और प्रथम सचिव का दायित्व मार्ग्रेट काजिन्स को दिया गया और इसमें प्राइमरी से उच्च शिक्षा तक के महत्वपूर्ण बिन्दुओं पर विचार किया गया। सामाजिक कुरीतियों व कुप्रथाओं की निन्दा की गई और सामान्यतः महिलाओं की समस्याओं को भली प्रकार प्रस्तुत करते हुए उनके हल का भी प्रयास किया गया।

1928 ई. से 1940 ई. तक इस अखिल भारतीय महिला परिषद् के कई सम्मेलन हुए जिनमें अलग-अलग विदुषी महिलाओं ने अध्यक्षता की और कई महत्वपूर्ण निर्णय लिए जो निम्न प्रकार हैं—

1. लेडी इरविन कॉलेज की नींव रखी गई।
2. गाँधी जी के आह्वान पर महिलाओं ने राजनीतिक संघर्ष में भाग लिया।
3. उत्तराधिकार के प्रश्न पर गम्भीर विचार-विमर्श किया गया।
4. बर्लिन की इण्टरनेशनल काँग्रेस में भाग लेने के लिए कई महिलाएँ विदेश गईं।
5. 1931 ई. में सम्पूर्ण देश में महिला दिवस का आयोजन किया गया।
6. समान अधिकारों के लिए एक ठोस कार्यक्रम बनाया गया।
7. गोलमेज सम्मेलन में भाग लेने तथा संवैधानिक समानता की वकालत करने का निश्चय किया गया।
8. संस्था का एक प्रतिनिधि मंडल वायसराय से मिला।
9. 1933 ई. में वृहत् सम्मेलन लखनऊ में आयोजित किया गया।
10. 1934 ई. व 1940 ई. में क्रमशः कोलकत्ता और कराची में विराट महिला सम्मेलन का आयोजन किया गया।
11. तदन्तर 1935 ई. में त्रिवेन्द्रम और 1936 ई. में अहमदाबाद में सम्मेलन हुए। अहमदाबाद सम्मेलन में इंग्लैण्ड की एक महिला नेत्री ने भाग लिया।

12. इस संस्था के ग्राम सुधार, नारी शिक्षा, उत्तराधिकार बिल, विवाह अधिनियम ग्राम्य चिकित्सा सेवा आदि महत्वपूर्ण बिन्दुओं पर विचार किया तथा समस्याओं के हल का मार्ग प्रशस्त किया।

इस अवधि के अन्य महिला संगठनों में—

(प) हिन्दू वुमेन्स रेक्स्यू होम सोसायटी (1927)

(पप) रतन टाटा इण्डस्ट्रियल इन्स्टीट्यूट (1928)

(पपप) ज्योति संघ (1934)

(पअ) विकास गृह (1935)

(अ) दयालबाग महिला कोऑपरेटिव एसोसिएशन (1938) तथा

(अप) कस्तूरबा गाँधी नेशनल ट्रस्ट आदि विशेष रूप से उल्लेखनीय हैं।

राजनीति में महिलाओं की सहभागिता

राजनीति और प्रशासन में महिलाओं की सहभागिता प्रागैतिहासिक काल में जितनी रही है उतनी शायद कालान्तर में कभी देखने में नहीं आई है— भारत में देवी पूजन की परम्परा यह सिद्ध करती है, परन्तु साथ ही यह भी स्पष्ट है कि किसी काल इतिहास में ऐसा दृष्टिगोचर नहीं होता है जब महिलाओं ने राजनीति में अपनी भागीदारी न की हो। निःसंदेह चाणक्य के समान किसी कूटनीतिक प्रतिभासम्पन्न महिला का उल्लेख नहीं मिलता है किन्तु प्रत्यक्ष शासन प्रबन्ध अथवा प्रशासनिक मन्त्रणा, भारतीय महिलाओं की योग्यता, सूझबूझ, दूरदृष्टि और प्रशासनिक क्षमता आदि सभी क्षेत्रों में महिलाओं ने अपनी क्षमता का प्रदर्शन सफलतापूर्वक किया है।

मातृसत्तात्मक सामाजिक व्यवस्था के अन्तर्गत महिला ही कबीले की मुखिया मानी जाती रही है और वर्तमान समय में भी कुछ आदिवासी कबीलों में महिलाओं को प्रधान के पद पर सुशोभित देखा जा सकता है परन्तु इसका तात्पर्य यह कदाचित नहीं है कि वहाँ पुरुष पूर्णतया शक्तिहीन और दया के पात्र थे।

हमारी पौराणिक देवियों और उत्खनन से प्राप्त महिला मूर्तियों से शक्ति सम्पन्न नारियों का आभास होता है। यद्यपि वैदिक समाज का स्वरूप पितृसत्तात्मक था किन्तु फिर भी इस काल में महिलाएँ विदुषी थीं और उन्हें राज्य के महत्वपूर्ण पदों पर नियुक्त किये जाने का वर्णन प्राप्त होता है।

महाकाव्य काल में कई स्त्री राज्यों के स्थापना का वर्णन प्राप्त होता है। रावण द्वारा श्वेतद्वीप के स्त्री राज्य पर आक्रमण किये जाने का उल्लेख रामायण में प्राप्त होता है जिसके लिए नारद के उसे प्रोत्साहित किया था किन्तु कार्यकारी पुरुष न होने के बाद

भी रावण को पराजय का सामना करना पड़ा। राजा दशरथ की पत्नी एक विदुषी मंत्राणी होने के साथ-साथ बहादुर महिला थी और अपने पति के साथ रणक्षेत्र में जाती थी।

मध्यकाल में सिकन्दर के भारत पर आक्रमण के समय पंजाब रावी नदी के किनारे पर एक महिला शासकों ने सिकन्दर का बहादुरी से सामना किया था और सिकन्दर की सेना को नौ दिन बाद पर्याप्त हानि के बाद विजय श्री प्राप्त हुई। मुगल काल में गोंडवाना की रानी दुर्गावती, चित्तौड़ की महारानी कर्मवती, मराठवाड़े की राजमाता ताराबाई जैसे बहादुर महिलाओं का वर्णन प्राप्त होता है। अंग्रेजों से लोहा लेने वाली कित्तूर की रानी चैनम्मा और झाँसी की रानी लक्ष्मीबाई को भुला पाना लगभग असम्भव है। रजिया बेगम, चाँदबीबी तथा अहिल्याबाई होल्कर के शासन और बहादुरी की कहानियाँ बच्चों को स्कूलों में पढ़ाई जाती हैं।

वस्तुतः भारत में पुनर्जागरण और राजनीतिक चेतना का विकास साथ-साथ प्रारम्भ हुआ। तत्कालीन समाज सुधारक राजा राममोहन राय, महादेव गोविन्द रानाडे और स्वामी दयानन्द सरस्वती ने अपने समाज सुधार आन्दोलन के द्वारा नारी उत्थान और सामाजिक सुधारों पर विशेष बल दिया।

1857 ई. में भी पहले स्वतन्त्रता संग्राम के समय और 1885 ई. में भारतीय राष्ट्रीय कांग्रेस की स्थापना के समय सामाजिक सुधारों के साथ राजनीतिक चेतना के क्षेत्र में भी मिली-जुली प्रतिक्रिया सामने आई। कांग्रेस की उत्पत्ति के समय से ही महिलाओं की रुचि राजनीति में किसी-न-किसी रूप में दृष्टिगोचर होने लगी। यद्यपि सामाजिक संस्थाएँ और स्त्री संगठन उनमें राजनीतिक चेतना जागृत करने में सहयोग और सहायता प्रदान कर रहे थे फिर भी इसे महिलाओं के राजनीति में प्रवेश के रूप में नहीं देखा जा सकता है।

राजनीति में प्रवेश

बीसवीं शताब्दी के प्रारम्भ में महिलाओं का राजनीति में वास्तविक प्रवेश हुआ। बीसवीं शताब्दी के प्रथम दशक में महिलाओं ने कांग्रेस के स्वदेशी आन्दोल में उल्लेखनीय भूमिका अभिनीत की और आगामी दशा में उन्होंने सीधे राजनीति में प्रवेश कर लिया। 1913 ई. में राजनीति में प्रवेश करके आयरिश महिला ऐनीबेसेन्ट ने भारती के प्रति अपनी प्रतिबद्धता का परिचय दिया तथा भारती की महिलाओं को राजनीति में प्रवेश करने की प्रेरणा प्रदान की। वे 1907 ई. में कोलकाता में होने वाले कांग्रेस के अधिवेशन में अध्यक्ष भी चुनी गईं। इससे उन्होंने मार्ग्रेट काजिन्स और सिस्टर निवेदिता के साथ मिलकर 'वेक अप इण्डिया' नामक आन्दोलन चलाया जो कालान्तर में होमरूल आन्दोलन में बदल गया था।

1917 ई० में राजनीतिक भूमिका में भारतीय महिलाओं का प्रथम महत्वपूर्ण वर्ष था। जब उन्होंने एक साथ कई नवीन दिशाओं में पग बढ़ाये। श्रीमती ऐनीबेसेण्ट के नेतृत्व में महिलाओं को पुरुषों के समान मतदान करने की माँग को उठाया गया तथा उस तथ्य को परखा जाये कि वे महिलाएँ स्थानीय शासन व शिक्षा के क्षेत्र में किस क्षमता से अपनी दायित्व का निर्वाह करती हैं। फलतः 1907 ई. में सरोजिनी नायडू के नेतृत्व में कुछ प्रमुख महिलाओं का एक शिष्टमण्डल भारत मंत्री मॉण्टेग्यू तथा वाइसराय चेम्सफोर्ड से मिला। इस घटना को केवल महिला जागृति का प्रतीक नहीं कहा जा सकता अपितु राजनीतिक के क्षेत्र में सक्रिय योगदान का प्रमाण कहा जा सकता है।

इसी वर्ष 1917 ई. में ही मार्ग्रेट काजिन्स ने चेन्नई में वुमेन्स इण्डियन एसोसिएशन नामक एक अखिल भारतीय महिला संगठन बनाया जिसकी प्रेरणा श्रीमती बेसेण्ट और महात्मा गांधी ने उन्हें दी थी। यद्यपि इस समय अंग्रेजी संसद ने महिलाओं को मताधिकार से वंचित ही रखा था परन्तु प्रान्तीय विधान सभाओं को इस मामले पर विचार करने की आज्ञा दे दी थी। फलतः महिलाओं को सीमित रूप में चुनाव लड़ने का अधिकार प्राप्त हुआ। भारत में स्थापित अन्य संगठनों ने भी मिल-जुलकर अंग्रेजी सरकार का कड़ा विरोध किया और अन्त में सफलता अर्जित की और मताधिकार का मामला प्रान्तीय विधानसभा को सौंप दिया गया।

राजनीतिक क्षेत्र में उपलब्धियाँ

1919 ई. में महिला कार्यकर्त्रियों के प्रयासों के फलस्वरूप नई विधान परिषद् ने महिलाओं को सीमित मताधिकार दिये जाने का प्रस्ताव पारित कर दिया था और 1926 ई. में उन्हें पुरुषों के समान मतदान का अधिकार प्राप्त भी हो गया। इसी वर्ष उन्हें प्रान्तीय विधान सभाओं के लिए चुनाव लड़ने का भी अधिकार मिल गया और श्रीमती कमला देवी चट्टोपाध्याय प्रथम महिला थी जिसने दक्षिण कनारा क्षेत्र में चेन्नई विधान परिषद् के लिए चुनाव लड़ा परन्तु दुर्भाग्यवश वह पराजित हो गई फिर भी इसे महिलाओं की एक महान उपलब्धि स्वीकार किया गया क्योंकि यह हार लगभग पाँच सौ मतों के अन्तर से हुई थी। इस पराजय के बाद भी भारतीय महिला परिषद ने चेन्नई सरकार पर दबाव डाल कर उन्हें नामजद महिला प्रतिनिधि के रूप में विधानसभा में लेने के लिए राजी कर लिया। फलतः महिलाओं को प्रोत्साहन मिला और 1926 ई० में होने वाले चुनावों में चट्टोपाध्याय और एन्ना ऐंजेलों विजयी रहीं। इसी समय में डॉ. मुत्तुलक्ष्मी रेडी अम्मल को चेन्नई व्यवस्थापिका में सदस्य नामित किया गया तथा 20 वर्ष के कम समय में ही

भारतीय महिलाओं ने नागरिक के रूप में अपने दायित्व के पालन का समान अधिकार प्राप्त कर लिया।

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शासन में प्रवेश — 1937 ई. में कांग्रेस मन्त्रिमण्डल के गठन के साथ ही महिलाओं को प्रान्तीय व केन्द्रीय विधान सभाओं में लिया जाना प्रारम्भ हो गया परन्तु अभी तक उच्च प्रशासनिक पदों तक उनकी पहुँच नहीं हो पाई थी। स्वतन्त्र भारत में संविधान के अन्तर्गत समानाधिकारों के घोषणा के पश्चात् महिलाओं के लिए उच्च पदों पर पहुँचने का मार्ग भी उन्मुख हो गया। आजादी से पूर्व किसी महिला द्वारा आई.सी.एस. की परीक्षा उत्तीर्ण करने का वर्णन प्राप्त नहीं होता है, परन्तु स्वतन्त्रोत्तर काल में कुमारी अन्ना जार्ज इस परीक्षा में उत्तीर्ण होने वाली पहली महिला थी। वर्तमान में यह संख्या सैंकड़ों में है। इसके साथ पुलिस विभाग, लेखा विभाग और विश्वविद्यालय आयोग के अध्यक्ष से रूप से भी महिलाएँ कार्य कर रही हैं। प्रत्येक वर्ष नये नाम नये विभागों और सेवाओं में जुड़ते जा रहे हैं जो महिलाओं की निरन्तर बढ़ती हुई क्षमता और योग्यता के स्पष्ट प्रमाण हैं।

संदर्भ

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“महिला सशक्तिकरण में आर्य समाजी शिक्षण संस्थानों की भूमिका” (देहरादून के विशेष संदर्भ में)

ज्योत्सना

शोधार्थी, ए इतिहास विभाग, डी0 ए0 वी0 पी0 जी0 कॉलेज, देहरादून,
उत्तराखण्ड

शोध संक्षेपिका

शिक्षा का ध्येय एवं उद्देश्य के विषय में विचार करते हुए यह कहा जा सकता है कि अन्तः शक्तियों को समुचित रूप से विकसित करना ही, शिक्षा का प्रथम व अन्तिम ध्येय है। शिक्षा का पूर्ण विकास राष्ट्र की संस्कृति के आधार पर ही हो सकता है। क्योंकि उसकी पृष्ठभूमि में अपने देश के आदर्श निहित रहते हैं। जिस प्रकार एक पौधा अपने अनुकूल जलवायु एवं मिट्टी से पृथक् हो अन्य भूमि पर विकसित नहीं हो सकता है, उसी प्रकार किसी राष्ट्र की शिक्षा पद्धति अपनी संस्कृति की आधारशिला का परित्याग कर उन्नति नहीं कर सकती है।

आधुनिक समय में वैदिक साहित्य एवं शिक्षा का जो कुछ कार्य हुआ है, उसमें महर्षि दयानन्द व उनके द्वारा स्थापित आर्य समाज का महत्वपूर्ण योगदान है। उन्होंने वेदों को ज्ञान का भण्डार बताया है और कहा है कि वेद ही ज्ञान की कुंजी हैं, उससे दूसरा कोई सत्य ज्ञान नहीं है, उनका कालजयी ग्रन्थ “सत्यार्थ प्रकाश” वास्तव में समाज की आँखों से अज्ञानता का पर्दा उठाता है। आर्य समाज ने अपनी मातृभाषा हिन्दी का प्रयोग, धर्म को आडम्बर से दूर रख एक मानव धर्म की स्थापना, सभी की उन्नति में सहयोग करना, जन-सामान्य में शिक्षा का प्रसार, जन सेवा की भावना जागृत करना आदि अनेक ऐसे कार्यों का निष्पादन किया जो उनके कर्तव्यपरायणता और महान त्याग का उदाहरण है। आर्य समाजी शिक्षण संस्थाओं ने महिला सशक्तिकरण महान कार्य किया है, जिससे वह अपनी योग्यताओं, शक्तियों व क्षमताओं को पहचान कर स्वतंत्र रूप से समाज के हर क्षेत्र में अपनी सहभागिता अंकित करा रही है और सभ्य समाज के निर्माण में अपना महत्वपूर्ण योगदान दे रही है।

मुख्य शब्द : महिला सशक्तिकरण आर्य समाजी शिक्षण संस्थान एवं देहरादून

सुधारवादी आन्दोलनों में आर्य समाज का प्रमुख स्थान रहा है, संदर्भ में उन्नीसवीं सदी में महर्षि दयानन्द द्वारा स्थापित आर्य समाज ने समाज के सभी वर्गों में नवचेतना का प्रसार किया। 10 अप्रैल 1875 के दिन चिरगाँव में डॉ० मानिक चन्द्र जी वाटिका में

नियमपूर्वक आर्य समाज की स्थापना हुई। यह वैदिक धर्म पर आधारित था। वेदों में अगाध आस्था होने के कारण उन्होंने 'वेदों की तरफ लौटो' का नारा दिया तथा हिन्दू धर्म में व्याप्त बुराईयों को दूर करते हुए हिन्दुओं का ध्यान उनके धर्म के मूल स्वरूप की ओर आकृष्ट किया। इस बात पर बल दिया कि भारतीय संस्कृति विश्व की श्रेष्ठतम संस्कृति है।

दयानन्द तथा उनके अनुयायियों ने ज्ञान के प्रसार द्वारा अज्ञान—जनित कुरीतियों का दूर करने का महत्वपूर्ण कार्य किया। उनका मानना था कि यदि वैदिक धर्म की बुराईयों को दूर कर उसे पुनः प्रतिष्ठित किया जाए तो भारत पुनः विश्व गुरु बनने में सक्षम है। उन्होंने अपने प्रकाण्ड पाण्डित्य और उपदेशों द्वारा करोड़ों लोगों के जीवन में नई चेतना का प्रसार किया। उनके द्वारा भारत में एक नये युग सूत्रपात किया गया।

समाज सुधार आन्दोलनों में आर्य समाज सर्वाधिक व्यापक, प्रभावशाली तथा चिरस्थायी सिद्ध हुआ है। इस आन्दोलन की एक प्रमुख विशेषता यह है कि जहाँ अन्य आन्दोलन किसी न किसी रूप में पाश्चात्य शिक्षा व सभ्यता से प्रभावित थे, वहाँ आर्य समाज मूलतः भारतीय था। आज जबकि अन्य सुधार संस्थाएँ समाप्त होकर केवल इतिहास की वस्तु रह गयी है, आर्य समाज जीवित ही नहीं अपितु सक्रिय भी है। इसका प्रमुख कारण यह है कि आर्य समाज केवल शिक्षित वर्ग तक ही सीमित न रहकर जन—साधारण में अत्यधिक लोकप्रिय रहा है। आर्य समाज ने अपने प्रचार आन्दोलन का माध्यम हिन्दी भाषा को बनाया, जिसे अधिकांश भारतवंशी विशेषतः उत्तरी भारत में भली—भाँति स्वभाषा के रूप में जानते तथा समझते थे।

19वीं शताब्दी में राजा राम मोहन राय के 'ब्रह्म समाज' एनीबेसेन्ट का 'थियोसोफिकल सोसाइटी' तथा स्वामी विवेकानन्द के रामकृष्ण मिशन आदि आन्दोलनों का उत्तराखण्ड में प्रवेश हुआ। कुमाऊँ तथा गढ़वाल को कोई भाग उनके प्रभाव से अछूता नहीं रहा। संचार तथा यातायात सुविधाओं के कारण उन्नीसवीं शताब्दी के अन्त तक उत्तराखण्ड का अन्य भागों से संपर्क बढ़ गया तथा वहाँ पाश्चात्य सभ्यता के साथ—साथ राष्ट्रीय भावनाओं का भी प्रचार और प्रसार होने लगा। इन दिनों भारत में धार्मिक व सांस्कृतिक पुर्नरुत्थान की जो देशव्यापी लहर आयी, वह पर्वतीय प्रदेश में भी फैल गयी।

स्वामी दयानन्द सरस्वती की शिक्षा तथा उनके आर्यसमाज आन्दोलन ने उत्तराखण्ड के सुप्त जन—जीवन को अवश्य प्रभावित किया। इस आन्दोलन ने धार्मिक, सामाजिक, शैक्षिक, राजनीतिक आदि विविध क्षेत्रों में उत्तराखण्ड में पुर्नजागरण की नवीन लहर उत्पन्न कर

दी। दयानन्द सरस्वती अपनी साधना के दिनों में तीर्थ स्थानों, शिवरों और बीहड़ क्षेत्रों की यात्रा करते रहे।

स्वामी दयानन्द जी के उच्च आदर्शों से प्रेरित होकर अनेक आर्यजनों ने उत्तराखण्ड में महिलाओं को सशक्त करने के लिए अनेक शिक्षण संस्थानों की स्थापना की। जिससे कि नारी वर्ग में भी सशक्त होने के लिए शिक्षा प्राप्ति के महत्व को समझा जाने लगा। वर्तमान में उत्तराखण्ड में अनेक ऐसी शिक्षण संस्थाएँ हैं जो बालिकाओं को सशक्त बनाने का हर सम्भव प्रयास कर रही हैं।

आधुनिक भारत के सांस्कृतिक जागरण के इतिहास में राष्ट्रीय शिक्षा, सामाजिक संस्करण और धार्मिक पुनर्विधान के क्षेत्र में जिन महान कर्मवीरों ने स्वेच्छा से अपना जीवन न्यौछावर कर दिया, उन तपस्वी साधकों में ज्ञानयोगी आचार्य रामदेव जी का नाम आदर और श्रद्धा से स्मरण किया जाता है।

ऋषि दयानन्द के प्रभाव में आकर आचार्य रामदेव जी के जीवन का दृष्टिकोण ही बदल गया। सरकारी नौकरियों को ठुकरा कर 22 वर्ष की अवस्था में महात्मा मुंशीराम जी के साथ गुरुकुल कांगड़ी में आ गये, यहीं से उनके सार्वजनिक जीवन का प्रथम अध्याय प्रारम्भ होता है।

इस समय स्त्री सामाजिक कुप्रथाओं तथा पुरुषों की स्वेच्छाचारिता का शिकार बनी हुई थी। वह सम्पूर्ण मानवीय जन्मसिद्ध अधिकारों से वंचित तथा सब प्रकार की जिम्मेदारियों से लदी हुई किन्तु हर प्रकार की योग्यता से शून्य घर के अन्दर बैठी थी। आचार्य रामदेव का भावुक हृदय नारी जाति की यह दुर्दशा देखकर तिलमिला उठा उनकी अन्तरआत्मा आर्य जाति का आधा अंग यानि स्त्री जाति की अवहेलना को देखकर उनका यह दृढ़ निश्चय हो गया कि केवल शिक्षा से ही स्त्री जाति का कायाकल्प सम्भव है।

शिक्षा ही सदियों से सोई पड़ी निश्चेत नारी के अन्दर जीवन का संचार कर सकती है, और यह शिक्षा ही उसको आत्म-निर्भरता तथा स्वावलम्बन का पाठ पढ़ा सकती है। स्त्री शिक्षा ही मृतप्राय आर्य जाति के लिये संजीवनी का कार्य कर सकती है। आचार्य रामदेव जी चाहते थे कि वर्तमान भारतीय नारी प्राचीन वैदिक समय की देवियों का अनुकरण करें। प्राचीनकाल की तरह वह आत्मिक, शारीरिक और मानसिक शिक्षा प्राप्त कर विश्व के कीर्ति मंदिर में प्रतिष्ठा स्थापित करें। गार्गी और भारती के समान विदुषि बनकर

शास्त्रार्थ में याज्ञवल्क्य और जगदगुरु शंकराचार्य के समान विद्वानों को पराजित करें।
लोपामुद्रा और राजकुमारी घोषा के समान ऋषिका बनें।

गृह में साम्राज्ञी का पद प्राप्त करें। गौमत, पतंजलि, दयानन्द, शिवाजी जैसे महापुरुषों की जननी बनें। समाज तथा देश के विशाल कार्य क्षेत्र में प्रवेश कर पुरुषों से लोहा लें। गृहजीवन और सामाजिक जीवन में पुरुषों के समकक्ष हो। उच्च शिक्षा द्वारा अपनी स्वाभाविक प्रवृत्तियों को विकसित कर गृहस्थ जीवन को मधुर बनाये तथा भारतीय समाज में पथ-प्रदर्शन करने हेतु ध्रुव बन जाने की भी उसमें क्षमता हो।

आचार्य रामदेव जी के जीवन का सर्वोत्तम और सर्वाधिक भाग गुरुकुल कांगड़ी के निर्माण और सेवा में व्यतीत हुआ परन्तु उनके जीवन का सबसे मुख्य कार्य देहरादून का कन्या गुरुकुल है।

भारत में महिलायें सदैव श्रद्धा और आदर की पात्र रही हैं। सन्तान माँ से संस्कार और सदाचारण की शिक्षा प्राप्त करती है। माता ही निर्माता है। भारतीय परम्परा में गृहिणी या माँ का दायित्व बड़ा महत्वपूर्ण होता है। अतएव भारत के प्राचीन गौरव के पुनरुत्थान एवं वैदिक विदुषियों का निर्माण करने हेतु मानव कल्याण केन्द्र ने द्रोणास्थली आर्ष कन्या गुरुकुल देहरादून महाविद्यालय की स्थापना की है।

यहाँ यज्ञोपवित संस्कार के उपरान्त विद्या आरम्भ की जाती है। विश्वविद्यालय के पाठ्यक्रम के अनुसार अष्टाध्यायी तथा प्रथमावृत्ति के साथ-साथ भारतीय षड्दर्शन आदि को पढ़ाकर बालिकाओं को विदुषी बनाने का एक महान लक्ष्य रखा गया है। छात्राओं को वीरांगना बनाने हेतु लाठी, अस्त्र-शस्त्र, तैराकी और कर्कटे आदि का प्रशिक्षण दिया जाता है।

महर्षि दयानन्द सत्यार्थ प्रकाश में लिखित है, केवल आत्मा को अर्थात् विद्याधन बढ़ायें जाए और शरीर का बल न बढ़ायें तो एक ही बलवान व्यक्ति अनेक ज्ञानी और विद्वानों को जीत सकता है। इसी से प्रेरणा लेकर गुरुकुल के माध्यम से विदुषी एवं वीरांगनाओं की निर्माणशाला स्थापित करने का सपना साकार हुआ है। यह केन्द्र ऐसी शैक्षिक, धार्मिक, सामाजिक परोपकारी संस्था है जो बिना किसी स्वार्थ के कन्याओं को एक अच्छा जीवन प्रदान कर विदुषी एवं वीरांगना बनाने में तत्पर है। राजपुर रोड़ पर स्थित किशनपुर (देहरादून) में मानव कल्याण केन्द्र का शुभारम्भ हुआ। इसके निर्माण के प्रेरणास्रोत पूजनीय स्वर्गीय पं० गोपाल सिंह वाचस्पति है, जो एक महान क्रान्तिकारी विभूति थे।

सितम्बर 1999 में डॉ० अन्नपूर्णा के निर्देशन में द्रोणस्थली आर्य कन्या गुरुकुल की स्थापना की। यहाँ बालिकाओं के शारीरिक एवं मानसिक विकास हेतु योग व ध्यान आदि का भी प्रशिक्षण दिया जाता है। आधुनिक शिक्षा प्राप्त करवाकर विश्वविद्यालय से परीक्षा दिलवाने के लिए भी उपयुक्त व्यवस्था है।

देहरादून में आर्य समाज की स्थापना जून 1979 में हुई थी। सन् 1886 में बाबू ज्योतिस्वरूप देहरादून आये और वहाँ उन्होंने वकालत प्रारम्भ की। उनके कार्यों से इस समय आर्य समाज की विशेष प्रगति हुई। उन्होंने स्वामी महानन्द से संस्कृत का अध्ययन किया और वकालत के साथ-साथ वह वैदिक धर्म के मन्त्रव्यों का प्रतिपादन भी करने लगे। शीघ्र ही उन्होंने उत्तर प्रदेश के आर्यसमाजी क्षेत्र में उच्च स्थान प्राप्त कर लिया और सन् 1891 में वह प्रतिनिधि सभा के प्रधान भी चुने गये। उन्हीं के प्रयत्न से मेरठ में स्थापित डी०ए०वी० कॉलेज को सन् 1904 में देहरादून लाया गया। अपनी धर्मपत्नी महादेवी भटनागर जो कि आर्य विचारों से सुशिक्षित महिला थी, के अनुरोध पर बाबू ज्योतिस्वरूप ने देहरादून में महादेवी कन्या पाठशाला की स्थापना की, जो आज स्नातकोत्तर शिक्षा स्तर का महान शिक्षा केन्द्र है।

आर्य समाजी श्री आनन्दी प्रसाद अस्थाना द्वारा अपनी पत्नी श्रीमती रामप्यारी जी की स्मृति में रामप्यारी आर्य कन्या पाठशाला इण्टर कॉलेज की स्थापना सन् 1944 ई० में की गयी। प्राथमिक पाठशाला के रूप में प्रारम्भ इस विद्यालय ने सन् 1955 में हाईस्कूल तथा 1965 में इण्टर कॉलेज की मान्यता प्राप्त की। विगत वर्षों में देहरादून में कन्या शिक्षा के क्षेत्र में इस विद्यालय में अग्रणी भूमिका निभाई है। आर्य कन्या इण्टर कॉलेज डोईवाला तथा दयानन्द इण्टर कॉलेज सुभाष नगर, डी०ए०वी० पी०जी० कॉलेज देहरादून, डी०बी०एस० कॉलेज देहरादून आदि अन्य प्रमुख शिक्षण संस्थायें हैं, जो बालकों के साथ-साथ बालिकाओं की शिक्षा एवं उनके सर्वांगीण विकास में सहयोग देती रही हैं।

इसके अलावा आर्य समाज ने विधवाओं तथा अनाथों के लिये आर्य समाज ने अनाथालय तथा विधवा आश्रम भी स्थापित किये। आर्य समाज का एक अन्य प्रयत्न विधवा विवाह भी था। प्रमुख आर्य समाजी महात्मा नारायण स्वामी ने अपने रामगढ़ स्थित आश्रम (नैनीताल) में एक विधवा विवाह सम्पन्न कराया था। पर्वतीय क्षेत्र में नायक जाति की कन्याओं का विवाह न होने और उन्हें विलासी क्षत्रिय राजाओं के पास भेज देने के विरुद्ध आन्दोलन भी आर्य समाज द्वारा ही चलाया गया। कुमाऊँ क्षेत्र में नायक जाति की कुप्रथा के उन्मूलन का सर्वाधिक श्रेय महात्मा नारायण स्वामी को जाता है, किन्तु उनके रामगढ़ आगमन से पूर्व इस आन्दोलन को क्रियात्मक रूप से राम प्रसाद मुख्तार नैनीताल और

ठाकुर उदय सिंह नायक रामगढ़ निवासी ने दिया। महात्मा नारायण स्वामी जी के आगमन से इस आन्दोलन को गति मिली। तत्पश्चात नायकों ने भी अपनी पुत्रियों का विवाह कर इस कलंक को अपने माथे से दूर किया।

सन् 1924 में रायबहादुर ठाकुर मसाल सिंह ने प्रान्तीय कौंसिल में यह प्रस्ताव प्रस्तुत किया कि नायक जाति में कन्याओं द्वारा अनैतिक कुप्रथा कानून द्वारा समाप्त किया जाय। सन् 1929 में एक कानून पास किया गया जिसका नाम “नायक बालिका रक्षा कानून” रखा गया जिसमें यह विधान रखा गया कि 18 वर्ष तक की कोई कन्या यह अनैतिक कार्य नहीं करेगी और उसे इस कार्य को करने वाली स्त्रियों के साथ रहने की भी इजाजत नहीं होगी।

आर्य समाज के सुधारवादी प्रयास अविस्मरणीय हैं जिसने आम लोगों के जीवन में क्रान्तिकारी परिवर्तन किये तथा समाज को सही दिशा दिखाने हेतु आर्य समाज द्वारा किये गये कार्य उसे अतिविशिष्ट बनाते हैं। समाज का सर्वांगीण विकास एवं सुधार ही आर्य समाज का मुख्य ध्येय व लक्ष्य था। जिसने देश की आधी आबादी यानि स्त्री समाज को ससम्मान जीवन यापन के लिए प्रेरित किया। जब तक घर की स्त्री सशक्त नहीं होगी। सशक्त समाज की कल्पना नहीं की जा सकती। समाज के सर्वांगीण विकास हेतु महिलाओं का सशक्त होना अति आवश्यक है। जिसके लिए शिक्षा ही एक मात्र ऐसा हथियार है जो स्त्री व समाज के स्वर्णिम भविष्य की पृष्ठभूमि तैयार करता है। इसके लिए आर्य समाज द्वारा किये गये कार्य प्रशंसनीय हैं।

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CHAPTER--18

“सावित्री बाई फूले की शैक्षिक क्रांति की वर्तमान में प्रासंगिकता”

ललित कुमार

शोध छात्र इतिहास विभाग डी.ए.वी. (पी. जी.) कालेज देहरादून

शोध संक्षेपिका

भारतीय स्वतंत्रता आंदोलन विश्व के आंदोलनों में प्रमुख स्थान रखता है । भारत की स्वतंत्रता में देश के सभी व्यक्तियों ने अपना योगदान दिया है । इसमें प्रमुख रूप से दादा भाई नोरौजी, बंकिम चंद्र चटर्जी, लाला लाजपत राय, महात्मा गांधी, भगत सिंह, नेहरू, अंबेडकर जैसे महान हस्तियों ने अपने-अपने स्तर पर आंदोलन को आगे बढ़ाया । इसी दिशा में महिलाओं ने भी इसमें बढ़-चढ़कर आंदोलन को मजबूत किया है । जिनमें प्रमुख रूप से सरोजिनी नायडू, कस्तूरबा गांधी, रानी लक्ष्मी बाई, एनी बेसेंट, राजकुमारी अमृता कौर, बेगम हजरत महल, सावित्री बाई फूले, विजय लक्ष्मी पंडित इत्यादि हैं । सावित्री बाई फूले ने भारतीय समाज में एक शिक्षा की क्रांति के रूप में जाना जाता है। प्राचीन समय से लेकर महिलाओं को तरह-तरह की पाबंदियों को सहन करना पड़ता था। अंग्रेजों के आने के पश्चात भी इसमें कोई सुधार नहीं देखने को मिलता । अतः सावित्री बाई फूले ने “समाज व देश की परिस्थितियों के अनुसार महिलाओं, बालिकाओं के लिए बहुत सारे कार्य किये । इन्होंने छुआछुत को रोकना, बाल विवाह को रोकना तथा स्त्री शिक्षा को बढ़ावा देने के प्रयास किये । सावित्री बाई फूले ने ज्योतिराव फूले के साथ कंधे से कंधा मिलाकर अपने प्रयासों को निरंतर जारी रखा। सावित्री बाई ने भारत में

‘प्रथम बालिका स्कूल की स्थापना की । तथा बालिकाओं की शिक्षा की समर्थक रही है । इन्होंने समाज के प्रत्येक वर्ग की महिला, बालिकाओं की शिक्षा तथा सामाजिक सुधार के कार्यों को किया ।

सावित्री बाई फूले ने समानता तथा एकता पर जोर दिया । इन्होंने अपनी कविताओं के द्वारा स्वतंत्रता, समानता, भाईचारा के मूल्यों पर ध्यान दिया । ज्योतिराव फूले के साथ मिलकर सावित्रीबाई फूले ने देश में फैले आडंबरों, कुरीतियों को चुनौती दी। सावित्रीबाई फूले के द्वारा जो शैक्षिक आंदोलन चलाया गया, उसी के कारण महिलाओं को शिक्षा ग्रहण करने का अधिकार मिला हुआ है । उसी कारण से आज समाज में शैक्षिक क्रांति आई हुई है ।

मुख्य शब्द : स्वतंत्रता आंदोलन, शैक्षिक क्रांति, सावित्रीबाई फूले ।

प्रस्तावना

शिक्षा मनुष्य के लिए सर्वोपरि होती है। प्राचीन समय में शिक्षा वेद, शास्त्र तथा महाकाव्यों के रूप में प्रदान की जाती थी। ऋषि मुनि शिक्षा का प्रचार— प्रसार करते थे। वैदिक युग के बाद से शिक्षा का स्वरूप बदलता रहा है। गुप्त कालीन शिक्षा का प्रमुख माध्यम संस्कृत भाषा थी। अतः मध्यकालीन भारत में शिक्षा के प्रचार—प्रसार में अनेक परिवर्तनों को देखा जा सकता है। मुगलकालीन शिक्षा, मदरसों, शाही घरानों में प्रदान की जाती थी। राजकुमारों के लिए शिक्षा की व्यवस्था व्यवस्थित ढंग से की जाती थी।

अंग्रेजों के भारत आगमन के पश्चात शिक्षा में फिर बदलाव हुआ। अंग्रेजों ने एक ऐसी शिक्षा नीति का निर्माण किया, जो कि उन्हीं के अनुरूप हो। अंग्रेज भारतीयों को अपने फायदे के रूप में प्रयोग करते थे। इन्हीं कारणों से भारतीय समाज में धीरे—धीरे एक जनांदोलन का विस्तार हो रहा था। समाज में धार्मिक बुराईयां, सामाजिक आडंबर बढ़ते ही जा रहे थे। इस समय स्वामी विवेकानन्द, स्वामी दयानंद, सरस्वती, ज्योतिबा फूले, तथा सावित्री बाई फूले ने इन सामाजिक बुराईयों को समाप्त करने का प्रयास किया। सावित्री बाई ने भारतीय समाज में व्याप्त छुआछूत, सती प्रथा, बाल विवाह के विरुद्ध आंदोलन की शुरुआत की। सावित्री बाई ने ज्योतिराव के साथ मिलकर प्रथम बालिका स्कूल (1843) की स्थापना की। सावित्री बाई एक समाज सुधारिका, एक कवियत्री के रूप में जानी जाती हैं। इन्होंने अपने प्रयासों से शिक्षा के क्षेत्र में अभूतपूर्व कार्य किये। इन्होंने रात्रि पाठशाला, स्त्रियों के लिए अलग स्कूल, प्रौढ शिक्षा के कार्य किये। शैक्षिक क्षेत्र में सावित्री के कार्य, उनके सामाजिक क्षेत्र के कार्यों की प्रासंगिकता तथा उनके कार्यों का अध्ययन किया गया है। इन्हीं के प्रयासों से शैक्षिक क्रान्ति का विस्तार हो रहा है। महिलाओं की शिक्षा के लिए सावित्री फूले के कार्यों के फलस्वरूप ही एक उच्च आदर्श स्थापित हुआ है। सावित्री बाई ने शिक्षा, बालिका शिक्षा, स्त्रियों की मुक्ति के रूप में जाना जाता है।

सावित्री ने ज्योतिराव के साथ मिलकर समाज को एक नया रास्ता दिखाने का प्रयास किया है। वर्तमान समय में स्त्री शिक्षा का अनुपात, तथा देश में प्रत्येक क्षेत्र में महिलाओं की बढ़ती भागीदारी इसका प्रमाण है ।

अतः सावित्री बाई ने देश को एक नई दिशा, जाग्रति के रूप में याद किया जाता है। इनके योगदान के कारण ही आज महिलाओं को उनका हक मिल रहा है।

शिक्षा के प्रति दृष्टिकोण

सावित्री बाई फूले भारत की पहली ऐसी महिला थी जो कि शिक्षा के महत्व को

समझती थी। इन्होंने शिक्षा को स्त्रियों के लिए बहुत जरूरी माना था। सावित्री बाई फूले की शिक्षा को लेकर सोच तार्किक थी। उनके अनुसार यदि स्त्रियां शिक्षित होगी तो वो अपने परिवार की भलाई के लिए खुद अच्छे कार्य करेंगी। सावित्री बाई ने तत्कालीन परिस्थितियों को सामना किया था। उनको समाज में तरह-तरह के विरोध को सहन करना पड़ता था। भारत में इस समय सुधार आंदोलनों की शुरुआत हो चुकी थी। इसी समय स्वामी विवेकानन्द, स्वामी दयानंद सरस्वती, तथा राजा राममोहन राय जैसे दूरदर्शी तथा सामाजिक उद्धारकों ने समाज में फैली हुई बुराइयों तथा आडंबरों का विरोध किया था। स्त्रियों की स्थिति चिंताजनक थी।

प्राचीन समय से लेकर वर्तमान काल तक स्त्रियों की स्थिति में कोई परिवर्तन नहीं हुआ। स्त्रियों को केवल घर की चारदीवारी तक ही सीमित रखा गया था। सावित्री बाई फूले ने शिक्षा के द्वारा महिलाओं, बालिकाओं के लिए जो कार्य किये, वो अभूतपूर्व कार्य थे। इनके कार्यों ने भारतीय समाज को एक नई दिशा तथा गति देने का कार्य किया। सावित्री बाई के प्रयासों से ही वर्तमान समय में शैक्षिक क्रांति स्पष्ट रूप से देखी जा सकती है। इन्होंने देश तथा समाज के लिए बहुत सारे कार्य किये जिसमें बाल विवाह, छुआछुत को रोकना।

बालिका शिक्षा की प्रगति

सावित्री बाई फूले बालिका शिक्षा की पक्षधर थी। फूले ने बचपन से ही लड़कियों की शिक्षा के बारे में सोचना शुरू कर दिया था। अपनी बाल्यवस्था के समय से ही ये शिक्षा के महत्व को भलीभांति जानती थी। अतः इन्होंने अपने पति के साथ मिलकर बालिकाओं की शिक्षा के लिए कार्य शुरू कर दिया। सावित्री बाई ने 1848 में अपने पति ज्योतिराव फूले के साथ मिलकर प्रथम बालिका विद्यालय की स्थापना की। इन्होंने बालिकाओं की सुविधानुसार अपने कार्य को आगे बढ़ाया था। अंग्रेजों के द्वारा अपने फायदे के लिए शिक्षा की शुरुआत की सर्वप्रथम 1833 में शिक्षा पर 1 लाख रुपये वार्षिक खर्च करने की घोषणा की गई थी।

इसके पश्चात 1854 में वुड डिस्पेच की घोषणा की गई थी, जिसमें प्राथमिक स्तर पर स्थानीय भाषा को शिक्षा प्रदान का माध्यम बनाया गया। फूले ने लड़कियों तथा महिलाओं को शिक्षा उपलब्ध करवाने के लिए जहां-जहां संभव हुआ वहां पर स्कूलों की स्थापना करवाई। इन्होंने शिक्षा का माध्यम स्थानीय भाषा ही रखी। क्योंकि स्थानीय भाषा के द्वारा एक आम व्यक्ति भी शिक्षा को आसानी से ग्रहण कर सकता था। इन्होंने महाराष्ट्र में जगह-जगह पर विद्यालयों का निर्माण करवाया।

सावित्री बाई फूले द्वारा किये गए शिक्षा के कार्य—

सावित्री बाई फूले को भारत में क्रान्तिकारी, युग परिवर्तनकारी, शिक्षा जननी के रूप में जाना जाता है। सावित्री बाई ने अपने प्रयासों से महिलाओं के जीवन में एक ऐसी रोशनी लाने का प्रयास किया जो कि उनकी दूरदर्शी सोच को दर्शाता है। फूले मेहनती, धैर्य, जैसे गुणों से

युक्त महिला थी। उन्होंने स्त्री शिक्षा के लिए बहुत सारे कष्टों का दृढ़तापूर्वक सामना किया। इन्होंने अपने समाज व देश की लड़कियों तथा महिलाओं को आगे बढ़ाने के प्रयास किए।

सावित्री का जन्म सतारा (महाराष्ट्र) जिले में 3 जनवरी, 1831 ई० को हुआ था। इनके पिता खंडेराव पाटिल तथा माता लक्ष्मीबाई थी। 1840 में इनका विवाह 13 वर्षीय ज्योतिराव फूले के साथ हुआ था। इन्होंने शादी के पश्चात अपने पति के साथ मिलकर भारतीय समाज में व्याप्त बुराईयों छुआछूत, सती—प्रथा, बाल—विवाह आदि का विरोध किया। विवाह के पश्चात ज्योतिराव फूले ने सावित्री बाई के लिए पढाई की व्यवस्था घर पर ही कर दी। इसके पश्चात् 1848 में सावित्री फूले अहमदनगर में एक प्रशिक्षित अध्यापिका बन गई। इन दोनों ने मिलकर अपने शिक्षा के कार्य को आगे बढ़ाया। इसी दिशा में सावित्री बाई ने अपने मिशन को लगातार आगे बढ़ाया। सावित्री बाई को पढ़ाने के समय में तरह—तरह की कठिनाईयों का सामना करना पड़ता था। उनको लोगों के द्वारा गालियां देना, उनका मजाक उड़ाना इत्यादि का सामना करना पड़ता था परन्तु सावित्री बाई अपने मार्ग पर अड़िग रही। 1851 में सावित्री ने प्रथम प्रौढ़ शिक्षिका के रूप में पढ़ाना शुरू किया। इन्होंने सभी धर्म व जातियों की महिलाओं को शिक्षा प्रदान की थी। सावित्री बाई महिलाओं की शिक्षा के लिए निरंतर प्रयासरत रहती थी। ज्योतिराव की मृत्यु के बाद विद्यालय का कार्य सावित्री ने किया था। फातिमा शेख नामक मुस्लिम महिला इनके साथ शिक्षा के कार्यों से जुड़ी रही।

सावित्री बाई फूले स्त्री शिक्षा तक सीमित नहीं रही। ये स्त्रियों को आत्मनिर्भर बनाना चाहती थी। ये विधवाश्रम तथा अनाथाश्रम की देखरेख स्वयं करती थी। ये प्रत्येक कार्य को पूरी निष्ठापूर्वक करती थी। ज्योतिराव की मृत्युपरांत स्त्री शिक्षा को सावित्री ने खुद आगे बढ़ाया था। सावित्री केवल अध्यापिका तक सीमित नहीं रही, अपितु बुद्धिजीवी, समाजसेवी, और लेखिका, के रूप में भी इनको देखा जा सकता है।

सावित्री बाई ने अपने कार्य को करते समय किसी की भी बातों पर ध्यान नहीं दिया था। इनको तरह—तरह के विरोध का सामना करना पड़ता था परन्तु ये अपने मार्ग पर लगातार चलती रही, ये हमेशा कहती थी सत्य के मार्ग पर चलते रहना है, जीत हमारी ही होगी।

प्राथमिक शिक्षा के कार्य:

सावित्री बाई फूले ने शिक्षा को प्रमुख आधार बनाकर समाज को आगे बढ़ाने का कार्य किया।

1848 में स्थापित प्रथम बालिका विद्यालय की स्थापना के पश्चात इन्होंने अपने शैक्षिक कार्य को निरंतर जारी रखा। इन्होंने अपने पति ज्योतिराव के साथ मिलकर शिक्षा में नए-नए प्रयोग किये। उस समय शिक्षा को प्राप्त करना बहुत ही मुश्किल कार्य था। अतः सावित्री ने अपने प्रयासों से शिक्षा के द्वारा समाज के हर वर्ग, को आगे बढ़ाने का काम किया।

सावित्री ने ज्योतिराव के साथ मिलकर प्राथमिक शिक्षा के विषय में सुधार की बात कही। सावित्री के अनुसार, “ शिक्षा के अध्ययन तथा शैक्षणिक व्यवस्था के बीच तालमेल होना चाहिए। शिक्षकों के लिए वातावरण अच्छा होना चाहिए। परीक्षा पास करने बाद ही शिक्षक बनाया जाये। प्राथमिक विद्यालयों की संख्या में बढ़ोतरी होनी चाहिए। सावित्री बाई प्राथमिक शिक्षा को जरूरी मानती थी। क्योंकि शिक्षा के द्वारा मनुष्य अपने तथा समाज के विषय में जानकारी प्राप्त करके, समाज में बदलाव को ला सकता है।

ज्योतिबा फूले का शैक्षणिक दृष्टिकोण

ज्योतिराव फूले, भारतीय इतिहास में एक दूरदर्शी सोच व तार्किक विचारों के रूप में जाने जाते हैं। भारतीय समाज अनेक आडंबरों में व्याप्त था, सती प्रथा, बाल-विवाह इत्यादि। ज्योतिबा फूले विश्व के प्रमुख महापुरुषों में अपना स्थान रखते हैं, जिन्होंने सामाजिक बुराईयों का विरोध किया था। ये नारी शिक्षा के प्रबल समर्थक थे। ज्योतिबा शिक्षा को स्त्रियों को आवश्यक मानते थे। इनके अनुसार, “ स्त्रियों को पुरुषों के समान अधिकार प्राप्त होने चाहिए।

वे स्त्री-पुरुषों की समानता के पक्षधर थे।

19वीं सदी के सुधार आंदोलनों में स्वामी दयानंद सरस्वती, विवेकानन्द तथा ज्योतिराव भी अपना योगदान दे रहे थे। इस समय स्त्रियों की सामाजिक, आर्थिक, शैक्षणिक स्थिति ठीक नहीं थी। प्राचीन समय से लेकर अभी तक समाज में कोई बदलाव नहीं आया था। स्त्रियां घर के कार्यों तक सीमित रह गई थी। स्त्रियों को नाममात्र के कार्यों तक सीमित रखा गया था।

ज्योतिबा ने शिक्षा को माध्यम बनाकर समाज में एक जागृति लाने का प्रयास किया था। इन्होंने अपनी पत्नी के साथ मिलकर विद्यालयों की स्थापना करके शिक्षा की शुरुआत दी थी। ज्योति ने 1848 में बालिका विद्यालय की स्थापना की। इसमें शुरुआत में 6 बालिकाओं ने भाग लिया जिनमें अन्नापूर्णा जोशी, सुमती मोकाक्षी, माधवी थते, सारे पवार, दूर्गा देशमुख तथा जानी कराईले शामिल थी। ज्योतिबा ने अपने मित्र सदाशिवराव गोवंदे के साथ मिलकर स्त्री शिक्षा को आगे बढ़ाने का कार्य किया। इन्होंने इसके लिए अपने घर से शुरुआत की थी। ज्योतिबा ने अपनी पत्नी को खुद शिक्षित किया, उसके पश्चात बालिका शिक्षा के लिए पूणे में पाठशाला की स्थापना की थी।

ज्योतिबा ने 1855 में प्रौढ़ शिक्षा की शुरुआत की। इन्होंने खेतों में कार्य करने वाले तथा अन्य जगहों पर कार्य करने वाले मजदूरों के लिए रात में पढ़ाने के लिए कक्षाओं की स्थापना की। ये उस समय एक क्रांतिकारी कदम था। शिक्षा को जन-जन तक पहुंचाने का कार्य ज्योतिराव तथा उनकी पत्नी सावित्री पूरे जोर शोर से कर रहे थे।

ज्योतिबा फूले ने अनेक स्कूलों का निर्माण किया था। बच्चों की संख्या को बढ़ते देखकर ज्योतिराव ने अपने घर के पास छात्रावास की स्थापना गरीब बच्चों के लिए शिक्षा निःशुल्क प्रदान की जाती थी।

ज्योतिराव फूले स्त्रियों की शिक्षा के पक्षधर थे। वे स्त्रियों को उनके अधिकारों के बारे में जागरूक करते थे। स्त्रियों की स्थिति चिंताजनक थी, अतः ज्योतिराव स्त्रियों की शिक्षा को सर्वोपरि मानते थे। नारी शिक्षा के लिए इन्होंने पाठशाला का निर्माण किया था।

स्त्री शिक्षा के लिए ज्योतिराव ने अपने मित्र के साथ मिलकर शिक्षा के कार्य को आगे बढ़ाया। शुरुआत में 8 छात्राओं शुरू होकर यह संख्या 48 छात्राओं तक पहुंच गई थी। ज्योतिबा में 18 विद्यालयों की स्थापना की थी। जोकि पूणे, सतारा, में विभिन्न स्थानों पर खोले गए थे।

ज्योतिबा फूले अपने मिशन को आगे बढ़ा रहे थे। धीरे-धीरे उनका बालिका शिक्षा का मिशन आगे बढ़ रहा था। अपने शिक्षा के मिशन को पूरा करने में इन्होंने अनेक समस्याओं का सामना करना पड़ता था। ज्योतिबा फूले के शिक्षा के कार्यों के लिए ब्रिटिश सरकार ने उनको 1852 में सम्मानित किया था।

सावित्री बाई फूले का शैक्षिक दृष्टिकोण

सावित्री बाई फूले का स्थान भारतीय इतिहास में प्रमुख से लिया जाता है।

सावित्री बाई का जन्म सतारा जिले के खंडाला तहसील में खंडौली नेवसे पाटिल के घर “3 जनवरी, 1831 ई0 को हुआ था। नौ वर्ष की उम्र में ही इनकी शादी 13 वर्षीय ज्योतिराव के साथ कर दी गयी। इतनी कम उम्र में शादी करने से सावित्री बाई को अनेक समस्याओं का सामना करना पड़ता।

ज्योतिराव भी सावित्री के साथ शिक्षा के महत्व को बखूबी जानते थे। अतः इन दोनों ने मिलकर शिक्षा को बालिकाओं के लिए जरूरी समझा तथा अपने मिशन को आगे बढ़ाया।

सावित्री बाई स्त्री शिक्षा को बहुत महत्व देती थी। इसीलिए उन्होंने समाज में फैली बुराईयों के खिलाफ शिक्षा को प्रमुख स्थान दिया। सावित्री बाई ने स्त्री शिक्षा, सामाजिक आडंबरों का पुरजोर विरोध किया।

सावित्री बाई फूले ने अपनी कविताओं के माध्यम से स्वतंत्रता, समानता, भाईचारे के मूल्यों पर जोर दिया। इन्होंने समाज की हर वर्ग, समुदाय की बालिकाओं के लिए कार्य किये।

सावित्री ने महिलाओं की सहायता के लिए हर संभव प्रयास किये। इन्होंने ज्योतिराव के साथ मिलकर शैक्षणिक क्रांति की लौ को शुरू किया। इन्होंने समाज में एकता, समानता, तथा बंधुत्व की भावना का विकास किया। इन्होंने अपनी मेहनत के द्वारा समाज को नई दिशा दिखाई थी। सावित्री बाई फूले अपने मिशन में तरह-तरह की परेशानियों का सामना करता पड़ता था। तत्कालीन समाज के हालात उस समय ठीक नहीं थे। सावित्री अपने शिक्षा के कार्यों को लगातार बिना भेदभाव के आगे बढ़ाती रही। इनके अपने स्कूल में जाने के समय तरह-तरह की पाबंदियों का सामना करना पड़ता था। लोग इनको गालियां देते थे। ये अपने साथ एक साड़ी अलग से लेकर जाती थी, क्योंकि रास्तों में इनके ऊपर कीचड़ भी फेंका जाता था।

अतः सावित्री ने बिना किसी बाधाओं के अपने कार्य को निरंतर जारी रखा। खुद इनके परिवार के सदस्यों ने इनके शिक्षा के कार्यों को करने से रोका था। परंतु सावित्री ने किसी की बातों पर ध्यान नहीं दिया तथा अपने मार्ग पर अपने पति ज्योतिराव के साथ मिलकर आगे बढ़

ती रही। सावित्री ज्योतिराव को कहती थी कि, हम सत्य के रास्तों पर चल रहे, एक दिन हम कामयाब जरूर होंगे।

1897 में महाराष्ट्र में प्लेग की बीमारी फैल गई। सावित्री हर समय दूसरों की मदद को तत्पर रहती थी। एक बच्चे की हालत बहुत खराब हो गई थी। सावित्री ने उसकी सहायता की। बाद में सावित्री को हैजा हो गया। इसके बाद में 1897 में महिला शिक्षा की जननी की मृत्यु हो गई।

सावित्रीबाई फूले एक शिक्षिका के रूप में जानी जाती हैं। इन्होंने समाज में व्याप्त बुराईयों को दूर करने में प्रमुख भूमिका निभाई थी। सावित्री बाई का बचपन ऐसी परिस्थितियों से गुजरा था कि उसकी तरह-तरह की परेशानियों का सामना करना पड़ता था। कम उम्र में ही इनकी शादी के साथ कर दी गई थी, परंतु ज्योतिराव ने सावित्री के साथ मिलकर शिक्षा के क्षेत्र में क्रांतिकारी कार्य किया। इसी के फलस्वरूप सावित्री को प्रथम शिक्षिका का दर्जा दिया जाता गया है।

सावित्री ने ज्योतिराव के साथ मिलकर स्कूलों की स्थापना की, इन स्कूलों में बालिकाओं के लिए शिक्षा के विशेष प्रबंध किये गये थे। सावित्री बाई को शिक्षा के कार्य करने से रोका भी गया। परंतु वो कभी भी डरी नहीं। इन्होंने विधवा विवाह, सती प्रथा का जमकर विरोध किया। वो एक दूरदर्शी सोच की महिला थी। वो एक कवयित्री के रूप में भी जानी जाती हैं, सावित्री बाई एक निडर महत्वकांशी महिला थी, वो हमेशा सभी वर्ग की

लडकियों की शिक्षा की समर्थक रही है। इन्होंने समाज में जाग्रति लाने का कार्य किया।

निष्कर्ष:—

भारतीय समाज में फैली बुराईयों धार्मिक आडंबरों के खिलाफ आवाज उठाने वाली सावित्री बाई फुले को एक शिक्षा की क्रांति, सामाजिक चिंतिका के रूप में जाना जाता है। इन्होंने अपनी शैक्षणिक विचारधारा के द्वारा समाज में एक क्रांति लाने का प्रयास किया है।

सावित्री का योगदान भारतीय समाज में हमेशा ही रहेगा, क्योंकि आज वर्तमान समय में शिक्षा सावित्री फुले की ही देन है। सही मायनो में सावित्री बाई फुले प्रथम क्रांतिकारी महिला है, जिन्होंने शिक्षा के महत्व को समझते हुए समाज तथा देश को एक नया रास्ता दिखाया।

सावित्री बाई फुले एक शिक्षिका ही नहीं, वरन् सामाजिक प्रेरणा के रूप के याद की जाती हैं। सावित्री बाई ने वो कार्य कर दिखाया था। जो कि अंग्रेज भी नहीं कर सके थे।

वर्तमान समय में देश की महिलाएं शिक्षा के क्षेत्र में, सेना में, कृषि कार्यों में, स्वास्थ्य सेवाओं के विभिन्न प्रारूपों के साथ-साथ कार्य कर रही हैं। आज समाज को सावित्री के मूल्यों पर चलने की जरूरत है, ताकि उनका सपना पूरा हो सके। हमें देश के महापुरुषों के साथ सावित्री बाई फुले का नाम उस श्रेणी में रखना होगा, जिसकी वो सच्ची हकदार हैं।

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