

# **WOMEN EMPOWERMENT AND LEADERSHIP**

**Dr. C. SUBATHRA  
Dr. A. THANGASWAMY**



# **WOMEN EMPOWERMENT AND LEADERSHIP**

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## WOMEN EMPOWERMENT AND LEADERSHIP

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WEL 001	Prospects and The Challenges Regarding Empowerment of Tribal Women <i>Abin P.Jose, Dr.Sanitha K.K</i>	<i>001</i>
WEL 002	Women Entrepreneur-Shahnazhussain <i>M.M.Abisheka</i>	<i>006</i>
WEL 003	Women Entrepreneur-Priya Paul <i>T.Abitha</i>	<i>008</i>
WEL 004	Women Entrepreneur-Nita Ambani <i>R.Asha</i>	<i>011</i>
WEL 005	Successfull Women Entrepreneur-Vanthana Luthra <i>G.V.Bhagavathiyyapan</i>	<i>014</i>
WEL 006	Women Entrepreneur-Radhika Ghai Aggarwal <i>S.Gayathri</i>	<i>017</i>
WEL 007	Women Entrepreneur-Ritu Kumar <i>T.Grace</i>	<i>020</i>
WEL 008	Women Entrepreneur-Anushka Sharma <i>S.Hameem</i>	<i>022</i>
WEL 009	Women Entrepreneur-Aditi Gupta <i>A.Harisma</i>	<i>025</i>
WEL 010	Successfull Entrepreneur Women-Indra Nooyi <i>Haritha .M</i>	<i>027</i>
WEL 011	Women Entrepreneur-Ritu Kumar <i>I.Parvathi</i>	<i>030</i>
WEL 012	Women Entrepreneur-Anamika Khanna <i>A.Jothika</i>	<i>034</i>
WEL 013	Women Leader-Prathiba Patel <i>M.J.Karthika</i>	<i>036</i>
WEL 014	Women Entrepreneur-Leena Nair <i>T.Krishnavathi</i>	<i>040</i>

**WOMEN EMPOWERMENT AND LEADERSHIP**

WEL 015	Women Entrepreneur-- Chitra Gurangi Dhaga <i>L.Lekshmi Priya</i>	043
WEL 016	Women Entrepreneur-Mallika Srinivasan <i>M.M.Manikandan</i>	045
WEL 017	Women Entrepreneur-Kiran Mazumdar-Shaw <i>V.Mathumitha</i>	049
WEL 018	Women Entrepreneur-Divya Gokulnath <i>Nagarajan</i>	052
WEL 019	Women Entrepreneur-Ritu Kumar <i>Nanthini.X</i>	056
WEL 020	Women Entrepreneur-Divya Gokulnath <i>R.Pavithra</i>	058
WEL 021	Women Entrepreneur-Ritu Kumar <i>T.Prinisha</i>	061
WEL 022	Women Entrepreneur-Indra Nooyi <i>M.Puvaneshwari</i>	064
WEL 023	Women Entrepreneur-Mallika Srinivasan <i>N.Sabitha</i>	066
WEL 024	Women Leader-J.Jayalalitha <i>M.Santhosh Raj</i>	068
WEL 025	A Successfull Women Entrepreneur-Chitragaurnani <i>M.Siva Priya</i>	072
WEL 026	Women Entrepreneur-Apurva Purohit <i>C.Stella</i>	075
WEL 027	A Successful women Entrepreneur-Kiran Mazumdar Shaw <i>N.K.Uma Ponni</i>	077
WEL 028	Women Entrepreneur-Roshini Nadar <i>Velmurugan.S</i>	080
WEL 029	Women Entrepreneur-Radhika Aggarwal <i>Vinoth.M</i>	083

## WOMEN EMPOWERMENT AND LEADERSHIP

---

WEL 030	Women Leader-Dr.Muthulekshmi Reddy <i>K.Abinesh</i>	086
WEL 031	Successfull Business Women In India <i>Dr.C.Subathra and C.Aishwarya</i>	089
WEL 032	Inspiring Women Farmers <i>Anchu Sn</i>	094
WEL 033	Freedom Of Movement- Womens Rights <i>Dr.S.Bharathivasu and Dr.C.Subathra</i>	100
WEL 034	Demographic Factors Influencing Women Empowerment-An Empirical Study <i>Dr.B.Chinna Muthu</i>	103
WEL 035	Women In Politics:Looking Beyond Reservations <i>D.Bhavani</i>	110
WEL 036	Death That Brings No Honour <i>Geethu Prakash</i>	112
WEL 037	Women Leadership And Empowerment <i>T.Hemalatha and Dr.C.Paneerselvam</i>	120
WEL 038	Womens Rights In Modern History <i>Dr.S.Krishna Kumari and Dr.C.Subathra</i>	124
WEL 039	Women Empowerment- Modern Movement <i>Dr.J.Mahil Kamalam and Dr.C.Subathra</i>	131
WEL 040	Issues Related To Women's Right-A Study <i>Meenakshi Srinivasan</i>	139
WEL 041	Women Political Participation In India <i>Dr.R.Nageswari and Dr.C.Subathra</i>	147
WEL 042	Women Reproductive Rights From The Ancient Days-A Study <i>Parimala.S and Dr.C.Subathra</i>	152
WEL 043	Commands Of Women <i>Dr.A.Rajalakshmi</i>	156

**WOMEN EMPOWERMENT AND LEADERSHIP**

---

WEL 044	Women A Head Or Tail <i>Dr.S.Sangeetha</i>	160
WEL 045	Self-Employment Creating Opportunities In Fashion Items And Handicraft Designing in India- A Study <i>E.Saranya Devi and Dr.S.Rajmohan</i>	166
WEL 046	Crime Against Women In India- A Study <i>S.Selvanathan and Dr.C.Subathra</i>	169
WEL 047	Women Rights- Ancient History <i>Dr.S.Selvarani and Dr.C.Subathra</i>	174
WEL 048	Government Schemes For Women Empowerment – A Study <i>K.Mary Macleen Sheema and Dr.M.Subala</i>	179
WEL 049	Traditional Practices Of Womens Rights <i>Dr.S.M.Srilanga Meenatshi and Dr.C.Subathra</i>	185
WEL 050	Participation Of Women In Social Life <i>Dr.D.Yuvraj and Dr.C.Subathra</i>	191

WEL 001

## PROSPECTS AND THE CHALLENGES REGARDING EMPOWERMENT OF TRIBAL WOMEN

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**ABSTRACT:** The primitive societies living in remote rural areas are procuring education for their children and they have attained a considerable standard of living. In addition to several governmental efforts, many non-governmental organizations have succeeded in giving training and guidelines for improvement in different sectors of economy among the tribal population. As a part of ERT International project for studying the opportunities and avenues for the tribal population to earn their livelihood, the ERT India Group initiated a survey. The study has been focused on various skill development programs for tribal women in India. The training and skill development among women are mainly concerned with farm forestry, papad making, sewing, cooking, sanitary pads making and so on. The tribal women in India, however are confronted with several abusive situations concerning physical and mental torture, domestic violence, sexual offences and so on. Moreover, it can be seen that women often face resistance in participating in training programmes because they have got to fear the lion share of family responsibilities. There are also hurdles of bias and discriminatory behaviour common in society. At present the government and NGO'S encourage women to form self-help groups and make sincere efforts to solve their problem. The paper is mainly concerned with the cases of some women who have been successful in empowering themselves by making use of education and training. A keen review has been held on the vocational and skill based training among the women of certain tribal villages in India.

**Key words:** Empowerment of Tribal Women, Training, Skill Development

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### 1. INTRODUCTION

The majority of Indian land space occupies rural areas. Besides the constructed, so called cities in India still possess their own peculiar traditional ethos. Most of the rural communities are still devoid of modern facilities like education, electricity, proper drinking water, basic health care, convenient transportation, hygiene awareness... etc. The lack of education is the main cause of the increasing social vices such as religious riots, drug traffic, child labour, sexual abuse of children and all sorts of anti social activities. Education promotes the competence level to maintain physical and social environments. Education was once referred to as "cultural capital". That is, the prompt and proper educational system can lead to the increase of wealth and power. Proper education can ensure the upward social mobility among people through liberating them from the shackles of casteism, groupism and superstitious of all kinds. Education can ensure opportunities for functional employment that will enable rural folk for more economic opportunities, growth thus leading to the change in the whole map of rural India of the downtrodden people. This paper deals with the skill development and training of women in the agricultural and rural areas of India. The young people should be encouraged and trained for working in the formal and informal sectors in rural areas to play an important role in poverty alleviation. The better the training in the refined skills in terms of human capital, higher the income and returns leading toward the better rural life and socio-economic structure. India possesses the second largest tribal population in the world and its women still under-

privileged in formal business training programmes. Thus situation limits their employment options, economic returns and long term career development. However it is an optimistic sign that inspite of discriminations, restrictions and other limitations, the rural women now try to contribute to family income either directly or indirectly. Poor and helpless women are usually more interested in skills training which can meet their immediate practical gender need. Generally, women are mostly concentrated in handicrafts, basic food processing and sale that are traditionally known as Women's Domain. Women now show a propensity indulge in micro-enterprises and homestead farming activities. Also Skillsdevelopment improves output, quality, diversity and occupational safety and improves health. This helps to develop social Capital and strengthens knowledge about this informal section of associations rural organizations and governance. The better the agricultural labour, the higher their productivity.

## 2. CONSTITUTIONAL PREVILEGES OF TRIBUNAL

There are more than 20 articles concerning the welfare and upliftment of the downtrodden rural folk especially those who belong to S.T.

1. Article 14 offers equal rights and opportunities to all
2. Article 15 bans discrimination against any citizen on the basis of sex, religion, race, caste etc;
3. Article 15 (4) gives special provisions for advancement of any socially and educationally backward classes
4. Article 16 (4) gives right to the state to make provisions for reservation in appointments or posts in favour of any backward class of citizens, which in the opinion of state, is not adequately represented.
5. Article 46 gives the provision to promote with special cares the educational and economic interests of the weaker section,especially the ST and protects the social injustice and all form of exploitation.
6. Article 275 grant-in aid for promoting the welfare of ST and raising the level of administration
7. Article 330 states that seats shall be reserved in the House of the People for -Article 332 Reservation of seats for Scheduled Castes and Scheduled Tribes in the Legislative Assemblies of the States 332,335 stipulates the claims that the members of the Scheduled Castes and the Scheduled Tribes shall be taken into consideration, consistently with the maintenance of efficiency of administration, in the making of appointments to services and posts in connection with the affairs of the Union or of a State.
8. Article 244(1) is concerned with setting up of tribal welfare communities
9. Article 22(2) 73rd and 74th amendments ensure effective participation of tribal in the process of planning and decision making.
10. It is an extension to Scheduled Areas Act 1996. Amendments of Constitution are extended to the Scheduled Areasthrough Panchayats.

The above mentioned constitutional provisions of the Government of India very helpful in the development of the tribes and their education.

## 3. TRIBAL WOMEN IN THE SOCIETY

The tribal women of any country play a key role in all walks of life, namely, social, religious, economic and cultural ways of life. So, they are or should be regarded as veritable asset in every society. However, they are far behind the main stream of life everywhere. In a sense they are still groping in darkness, unable to see where to turn, what to do, and how to do, to protect their existence and to recognise and grab their rights. They are still lagging behind in the realm of education, employment, good health, hygiene facilities and economic empowerment..etc. Infact, they are willing to do, not only the common works, but all sorts of drudgery as well strangely enough they don't have

adequate control over resources and economic activities. Hence the urgent need for the economic empowerment of tribal women with a view to overcoming the discrimination, exploitation, inequality and negation of justice and deserving opportunities. It is high time that they achieved their allround development in the society.

Majority of women throughout the world, especially tribal women, even now struggle under the bondage of male folk. The male domination affects the development of tribal women far more than other women. So, the economic empowerment of marginalized groups is also a process of liberation from man made bondage, through fruitful resistance. It also involves the process of creation of socio political space for marginalized folks by the state civil society. It will also provide means to realize the hopes and dreams of them.

The economic empowerment of tribals is also connected to the aspects such as libert, equality, and fraternity. So, a thorough scientific research is urgently required to overcome all impedements of the economic empowerment of tribal women. This concept is quite new and hasacquird a new conotation in recent years among the policy makers development activists, social reformers and scientists. There are many studies now dealing with the causes and consequences of women disempowerment. Such studies arerelated to a general prope on women exploitation, absence of skills and training, lack of property rights and all kinds of opportunities, male domination, segregation, male control over resources and reproductive rights as resnsible for women disempowerment. These are applicable to all socially hetrogeneous groups like White Women Vs Black women, High Cast Women Vs Low Caste Women, Christian, Hindu and Muslim Women, Educated and Uneducated Women. Anyway, Socially, segregated women face diverse sorts and different degrees of obstacles of empowrment. Moreovr, women are classified into High Income, Middle Income and Low Income Groups.

The Social backward financially poor tribal women are living at a low level of quality life. They face the problems of insecurity, malnutrition, lack of health care services and education and the victim of domestic violence and rape. The tribal women are at present laggind far behind in social networking. This is the true picture of the socio economic disempwermrnt problem among the tribal women in India.

#### **4. ROLE OF TRIBAL WOMEN**

##### **1. DECISION MAKING**

The ability to take decision is highly significant in the process of empowerment of women because it is often seen that women's voice is very often ignored or neglected in thematter of decision making. Active women participation is required or real development of a country.

##### **2. THE RELATION BETWEEN SOCIO ECONOMIC STATUS AND AUTONOMY AMONG WOMEN**

There is a strong link between the status of women in any society and women empowerment. The status of women depends on various socio-economic factors.

##### **3. EMPLOYMENT**

The nature of employment helps to realize the economic liberty of the females. The economic self independence enables the women to take own decisions. The family and society give due respect to employed women especially in the matter of taking decisions.

##### **4. INCOME**

Women's share in household income is also very helpful to enhance their status in family an society. Their voice is considered in all matters. An income surely gives the autonomy. The financial burden of male members of the family can be considerably reduced.

##### **5. MARITAL STATUS AND AGE**

Marital Status, that is whether a women is Married, Unmarried or Widow, plays an important role in women's autonomy. The unmarried women, and widows have more decision making powers in comparison to marred women. However, they have to face insecurities and non co operations.

## 6. WOMEN'S SECURITY

Many forms of violence are experienced in the household and community level by the women even in our modern times. In Northern states of India, Son preference is a widely practised phenomenon mainly because of the insecurity of girl child and difficulty to get access health, nutrition and education.

## 5. THE PROSPECTS OF TRIBALS OF INDIA & GOVERNMENT INITIATIVES

With a view to ensuring a better quality of life for the tribal population, the Constitution of India has advocated the policy of positive discrimination and affirmative action. For this purpose the Tribal Sub Plan (TSP) Strategy has been adopted for all round development of backward regions since Fifth Five-Year Plan. Under the TSP approach, almost entire tribal inhabited area of Gujarat has been covered. Specially empowered Project Administrators have been appointed to carryout development programmes in chosen areas. The TSP activities are mainly concerned with the allocation of fund for tribal areas from State Plan in proportion to the ST population in the State.

### GOVERNMENT INITIATIVES

#### 1. VAN BANDHU KALYAN YOJANA

The Union Government in the current financial year 2014-15, has introduced Van Bandhu Kalyan Yojna (VKY) as Central Sector Scheme with an allocation of Rs. 100 crore. The Central Government proposes to replicate the intervention with special focus on the qualitative and sustainable employment for tribal families; bridging infrastructure gaps with focus on quality; improving the quality of education and health and improving the quality of life in tribal areas. The scheme been launched on pilot basis in one block each of the States of AP, MP, HP, Telangana, Orissa, Jharkhand, Chattisgarh, Rajasthan, Maharashtra and Gujarat. Under the scheme centre will provide Rs. 10 crore for each block for the development of various facilities for the Tribals. These blocks have been selected on the recommendations of the concerned States and have very low literacy rate. Through VKY, it is envisaged to develop these Blocks as model Blocks over the period of next five years with qualitative and visible infrastructural facilities enabling congenial environment to further the mission of sustainable Development.

#### 2. SINGLE WINDOW SYSTEM FOR OBTAINING MARKET INFORMATION ON MINOR FOREST PRODUCES

A Single Window System for obtaining information on Minor Forest Products (MFPS) through Toll Free Call Service number 1800-180-1551 has been inaugurated where market rates information can be provided over phone to tribals and others on asking.

TRIFED initiated a dialogue with Ministry of Agriculture (MOA) which is already running Kisan Call Centres (KCC) for disseminating market information about agricultural products. Establishing Toll Free Call Centre's would have entailed major capital and recurring manpower expenses. So it was decided that instead of establishing a parallel infrastructure for similar service, TRIFED should leverage the existing infrastructure of Kisan Call Centres (KCC). TRIFED entered into negotiations with Ministry of Agriculture who very kindly agreed to provide the necessary linkage of "MFP net" with KCC. This is another commendable initiative of convergence between two Ministries which has created synergy and optimum utilisation of Govt. resources.

KCCs are available at Mumbai, Kanpur, Kochi, Bangalore, Chennai, Jammu, Guwahati,

Hyderabad, Chandigarh, Jaipur, Indore, Kolkata, Patna, Coimbatore, Kolkatta (North East States), Pune, Delhi, Ahmedabad, Jabalpur & Bhubaneshwar.

### **3. 184 EKLAVYA MODEL RESIDENTIAL SCHOOLS**

In order to facilitate infrastructure for provision of quality education to the tribals, the Ministry has sanctioned 184 Eklavya Model Residential Schools. These schools are intended to be equipped with requisite infrastructure and conducive environment for ensuring delivery of quality education among the tribals. Holding of this consultation is part of the process of sensitizing the State Government towards the bigger goal of tribal development at par with mainstream fellow population of the country.

### **4. MFPNET PORTAL OF TRIFED**

The Minister for Tribal Affairs ShriJualOoram inaugurated the new MFPnet portal of Tribal Cooperative Marketing Development Federation of India (TRIFED) in New Delhi. The MFPnet portal is designed to act as an adjunct and a catalyst for implementing the scheme of Minimum Support Price (MSP) for Minor Forest Produce (MFP). It is a one stop destination for all information needs on MFPs and facilitate stakeholders in MFP trade and users to take decisions backed by requisite information. It is intended with the main objective to ensure fair price to MFP gatherers who are mainly tribals, enhance their income level and ensure sustainable harvesting of MFPs. It is initially implemented for 10 main identified MFPs namely Karanj Seed, Mahua Seed, Sal Leed, Lac, Chironjee, Wild Honey, Myrobalan, Tamarind, Gums (Gum Karaya) in 102 districts of 8 States of Madhya Pradesh, Chhattisgarh, Odisha, Jharkhand, Andhra Pradesh, Maharashtra, Rajasthan & Gujarat. It is expected to increase quantum of MFP procurement substantially thereby benefitting tribal people. The Scheme also envisages training of 1,00,000 MFP gatherers of tribal origin on sustainable harvesting and value addition activities. This portal provides information about TRIFED, MFP trade in India, marketing prospects for MFPs, MSP for MFP, its current status, MFP development training beside its retail marketing activities.

### **5. ADIVASI MAHILA SASHAKTIKARAN YOJANA:**

National Scheduled Tribes Finance and Development Corporation (NSTFDC), an apex organisation under Ministry of Tribal Affairs is implementing this exclusive scheme for tribal women. Under the scheme, Scheduled Tribes women can undertake any income generation activity. Loans upto 90% for scheme costing upto Rs.1 lakh are provided at a concessional rate of interest of 4% per annum.

## **6. CONCLUSION**

Women must get more social and political status than ever before. The development process in India should give priority to welfare schemes and programmes meant for scheduled castes and scheduled tribes including women. There is a need of sincere efforts on the part of government to help improve the quality of their life. Efforts must be made to bring about a thorough transformation in their attitude and mindset. Only through the process of Tribal Women empowerment, the political representation becomes meaningful and realistic. Therefore, free education and employable skill development programmes must be implemented for tribal students and women inorder to make them self reliant and economically independent. If tribal women are not made conscious of several existing facts, educated and imparted skills to understand the present situation, even right to vote is meaningless.

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WEL 002

## WOMEN ENTERPRENEUR - SHAHNAZHUSSAIN

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### 1. INTRODUCTION



Shahnaz Husain is the founder, chairperson & managing director of The Shahnaz Husain Group in India. She has received international acclaim for pioneering the Herbal beauty care movement and taking the Indian herbal heritage of Ayurveda worldwide. In 2006, she was awarded the prestigious Padma Shri, the fourth highest civilian award, by the Government of India for her contribution to the fields of trade and industry. She was invited by Harvard Business School to speak on her success story of establishing an international brand without commercial advertising and has also become a Harvard Case Study which is included in its curriculum. She has also lectured to students at Massachusetts Institute of Technology (MIT), University of Oxford and London School of Economics. Shahnaz has also represented India at President Barack Obama's World Summit for Entrepreneurs. In 1996, she won Success Magazine's "World's Greatest Woman Entrepreneur" award.

### 2. SHAHNAZ HUSAIN

She was born in Samarkhand, to a Royal Muslim family and because of an influential father and family name, she got the opportunity to complete her schooling in an Irish convent school. During that time, she developed a sudden inclination towards poetry and English Literature. But before anything could be done about that, she was engaged when at the age of 14 and subsequently married at 16. She even gave birth to Nelofar in the same year itself. And although she always knew that, she was never meant to be a regular housewife, but eventually the routine of a housewife started to set in.

Shahnaz being different decided to beat the odds and began studying beauty from the very next year. And over the next ten years, she also went on from London to Paris, Germany, Denmark to New York, to achieve the ultimate. Upon returning back to India in 1977, she first set up her own salon at

her house in Delhi, by borrowing Rs.35,000 from father, but at the same time she also converted a veranda of her house into a clinic, as well. The good thing was that, she already had the technology and the relevant gadgets from abroad. And by introducing a totally new concept of “care and cure”, along with formulation of her own Ayurvedic products. She always had a burning desire to motivate, inspire and encourage the Indian housewife to become career oriented. To do so, she also set up a beauty school called **“Woman’s World International”** and also followed a broad syllabus. She started this during a time, when only beginner training was available in beauty in our country. She went a step ahead and also pushed all the housewives to learn beauty and open their own salons in their own homes, under her Shahnaz Herbal banner. This would not only help them build their career, but would also help them do so without having to leave their current household schedule and family.

### 3. CONCLUSION

Shahnaz Husain Group is planning to set up joint ventures with some of the reputed business houses and multinational companies, to enter into newer markets globally. They have also received many offers for joint ventures, and would soon be taking a final call. The group also will be opening treatment and de-stress centres along with spas in hospitals, where people going through treatments can relax and rejuvenate themselves. This would be done either at the same pace or soon after the aforementioned project is completed. Shahnaz Husain, is in process to co-author a book on beauty along with her daughter Nelofer. The book is titled to be – **‘Too beautiful to be true’**, and shall be published in Malayalam and English.

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WEL 003

## WOMEN ENTERPRENEUR - PRIYA PAUL

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### 1. INTRODUCTION



A legendary figure in the hospitality industry of India and abroad, **Priya Paul** is a wife, a mother, and above all a spirited, frank and straightforward entrepreneur. She is also referred to as “**The First Lady of Boutique in India**”. Today, she owns a glamour chain of six hotels present nationwide in major cities including Kolkata, New Delhi, Vishakhapatnam, Bangalore, Chennai and Hyderabad.

### 2. THE EARLY DAYS

Born in a privileged business family in Kolkata on 30th April 1967, Priya Paul always knew at heart that she would eventually join the family business, the Apeejay Surrendra Group. Call it fate or coincidence, Priya was born the same year in which her father launched the first The Park hotel in Kolkata.

After she completed her graduation in Economics from Wellesley College in the United States, she headed towards the Financial Services Division at Park Hotel, Delhi. However, her father had a different plan chalked out for her. He suggested her to join the Marketing Division instead. She joined the legacy of Apeejay Surrendra Park Hotels as a Marketing Manager at The Park, New Delhi in 1988. Perhaps, he saw something in his daughter that convinced him that she would shine in marketing.

Priya remembers her early days at The Park, trying to understand the nitty-gritty of the business. She had to initially report to her father, Surrendra Paul. Within merely 2 years, she became the Acting General Manager of The Park, New Delhi.

### **3. CHALLENGING TIMES**

The year 1990 brought in misfortune and testing times for the Paul family and the Apeejay Group. The company lost its Chairperson in 1990. The ULFA militant gunned down Mr. Surrendra Paul. The impact of this shock was more pronounced because the family had lost their young son, Priya Paul's brother Anand, in a car accident in 1989. These deaths not only left a vacuum in their hearts, but also a major gap to be filled in the organization.

At a very young age of 23, with just 2 years of experience, Priya Paul was faced with the challenge of filing a huge vacuum in their business. It was a challenge she took up with pride and has honoured it ever since. From managing a 220 room hotel, she was now handed over the three hotel chain of The Park.

In her earlier days, when she joined the industry, her father had told her that nothing stays forever, neither recession nor boom. At that time, the occupancy rate at The Park, New Delhi was a mere 10 percent. The hotels needed a major renovation. This is where Surrendra Paul's judgment about his daughter paid up. What Priya Paul was about to bring to the Hospitality Industry was nothing less than a revolution. She single-handedly brought in the concept boutique hotels in India.

Her passion to travel around the world gave her this idea of launching sophisticated and contemporary luxury boutique hotels. She soon recognized the gap in the hospitality industry. "We make sure that the hotels designed by us are not just another place for travelers to lay their heads, but becomes an active congregation of corporate meetings in the city that they are in. We create an environment such that our guests feel as if they are engaged in a local hub", says Priya Paul. These factors in mind encouraged her to add more happening elements to the hotel industry. She made more changes in her hotels by adding amusing corners for guests to hang out such as bars, lounges and in-vogue restaurants that were more experimental in their menu. They also organized hi-end fashion events and cool music.

Her initiatives helped her hotel chain tackle the recession of early 1990s. She realised that people who visited the country had money but very few suitable places to stay. The newly modified and reinvented Park Hotels, with their contemporary design combined with five-star services, had just the thing to offer. Today, all the six hotels of the chain stand as epitomes of luxury, panache and contemporary design, but at the same time, they are edgy, fun and warm.

### **4. A WOMAN OF MANY LAYERS**

Priya Paul is a blend of many shades. This busy business woman stretches her 24 hour day to as long as 36 hours with back to back meetings and press conferences. Yet, she seems unruffled at all times and exudes confidence born out of years of hard work and experience. She credits meditation as the tool that helps her stay aloof from the chaos and calmness to meditation.

She used to learn yoga and meditation from her teacher – TriptaBhanot until the day she realized that spirituality was something more intense, something that cannot be achieved superficially, it comes from within. She unwinds herself with art and literature. The Life of Noor Inayat Khan by ShrabaniBasu, and Ian McEwan are some of Priya Paul's personal favourites. She prefers non fictions and real stories which are more close to the world. She loves cooking, and is a complete foodie. So if she is not designing and collecting art, attending meetings or running around the world, she is in the kitchen trying out new recipes.

However, art has been a recent addiction for her. She has a special preference to Indian Art. Her home is decorated in varied Indian art pieces and Chettinad pillars in the living room. She has brought in the same warmth in the hotels. She says "It brings a human touch to the hotels; it's not so sterile, not so

commercial".

## 5. THE JOURNEY MADE COMPLETE

In 2004, Priya married SethuVaidyanathan, a Chennai-based leather businessman. They met in Chennai while she was working on The Park, Chennai. Today, they are blessed with a son Surya Vir. This accounts for her frequent travels between Chennai and New Delhi. She loves spending time with her family and tries to take weekends off.

## AWARDS

- The Federation of Hotels and Restaurants Association of India conferred on her *Young Entrepreneur of the Year* award (1999–2000)
- She was nominated for The Economic Times Awards as the Businessperson of the Year (2002–2003)
- Paul has been conferred with the Padma Shri award by Government of India on eve of the Republic Day, January 2012. Priya Paul has opened a new branch of hotels called Zone by The Park which is a 4 star branch of hotels.

## 6. CONCLUSION

India is a developing country and having mixed economy, male dominated society and women are assumed to be economically as well as socially dependent on male members. Women entrepreneurs are having basic indigenous knowledge, skill, potential and resources to establish and manage enterprise, but simultaneously women entrepreneurs faced lots of problems like lack of education, social barriers, legal formalities, high cost of production, male dominated society, limited managerial ability, lack of self confidence, harassment and not fulfillment of rules and regulation etc. Various factors like positive reinforcement and negative reinforcement influencing women entrepreneurs. Successful leading business women in India are ideal role model for our country. Government takes various steps for the upliftment of women entrepreneurs in 7th five year plan, 8th five year plan and in 9th five year plan. Women have the potential and determination to setup, uphold and supervise their own enterprise in a very systematic manner, appropriate support and encouragement from the society, family, government can make these women entrepreneur a part of mainstream of national economy and they can contribute to the economy progress of India.

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WEL 004

## WOMEN ENTERPRENEUR – NITA AMBANI

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**ABSTRACT :** NITA AMBANI the first lady of India Inc. is a powerhouse in her own right and has been successful in every project she has taken up. Consider the IPL team Mumbai Indians: It has a brand value of a little over ₹800 crore as of 2019, and is a four-time winner of the tournament. Nita Mukesh Ambani Dalal, born 1 November 1963) is an Indian philanthropist. This study highlight about Nita Ambani personality development.

*Keywords: Philanthropist, Ambani, Women empowerment*

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### 1. INTRODUCTION



NITA AMBANI the chairperson and founder of the **Reliance Foundation, Dhirubhai Ambani International School** and a non-executive director of Reliance Industries. She is married to Reliance Industries chairman and managing director Mukesh Ambani. With a family fortune estimated in excess of US\$80 billion (August 2020), the Ambanis are among the richest in the world. She is also an art **collector and owner** of the **Indian Premier League** cricket team **Mumbai Indians**. She was listed in 2016 in 'the fifty high and mighty Indians' list by IndiaToday. And in 'the most influential women business leaders in Asia' list by Forbes. She was the first Indian woman to become a member of the International Olympic Committee (IOC).

Nita Ambani was born on 1 November 1963 in a middle-class **Gujarati** family in **Mumbai** to Ravindrabhai Dalal and Purnima Dalal. She completed her bachelor's degree in Commerce from NarseeMonjee College of Commerce and Economics, and took up Bharatnatyam from an early age and grew to **become a professional Bharatnatyam dancer**.

Ambani is the founder and chairperson of **Reliance Foundation**, the CSR arm of Reliance Industries. She is also the owner of Mumbai Indians. In 2014 she was elected to the board of Reliance Industries. Reliance Foundation is an Indian philanthropic initiative founded in 2010 by Nita Ambani. Reliance Industries is a patron of the organization.

Ambani is the **co-owner** of **Indian Premier League (IPL)** team, **Mumbai Indians** which won the title in 2013, 2015, 2017, 2019 and 2020. She led the 'Education and sports for All' (ESA) initiative as part of Mumbai Indians' way of giving back to society. ESA has reached over 100,000 underprivileged children and created awareness for education using various media and digital platforms.

Ambani is the founder of the Dhirubhai Ambani International School which has been ranked among the best schools in Resources & Services.



**Reliance foundation** is an Indian initiative which was founded in 2010 by Mukesh Ambani. It is affiliated with Reliance Industries Limited and is one of the largest non profit making foundations.

Reliance Foundation is the Top CSR spender for the third year in a row in India.

Reliance Foundation was formerly known as **Dhirubhai Ambani Foundation**. It was founded in 2010 by Mukesh Ambani, chairperson of Reliance Industries.

Nita Ambani is a board member of Reliance Industries and East India Hotels, and leads the cricket team, Mumbai Indians, in the Indian Premier League. She is also the Founder and Chairperson of Dhirubhai Ambani International School, one of India's best international schools. In 2015, Nita Ambani founded an organization called Football Sports Development Limited, which focuses on developing sports in India through grassroots programs.



Ambani is the co-owner of **Indian Premier League (IPL)** team, **Mumbai Indians** which won the title in 2013, 2015, 2017, 2019 and 2020. She led the 'Education and sports for All' (ESA) initiative as part of Mumbai Indians' way of giving back to society. ESA has reached over 100,000 underprivileged children and created awareness for education using various media and digital platforms.

For her initiatives on grassroot sports, Ambani received the 'Rashtriya Khel Protsahan Award 2017' from the President of India. She is the recipient of the award for Best Corporate Supporter of Indian Sports, given by the Times of India.

Mumbai Indians is the most successful team in the IPL. They won the 2011 Champions League Twenty20 after beating Royal Challengers Bangalore by 31 runs in the final. The team won the double by winning its first IPL title, in 2013, by defeating Chennai Super Kings by 23 runs in the final, and then defeated the Rajasthan Royals by 33 runs to win its second Champions League Twenty20 title later that year.[5][6] They won their second IPL title on 24 May 2015 by defeating the Chennai Super Kings by 41 runs in the final and became the third team to win more than one IPL title. On 21 May 2017, they won their third IPL title by defeating the Rising Pune Supergiant by 1 run in a thrilling final, thus becoming the first team to win three IPL titles. While playing the tournament, they won their 100th T20, becoming the first team to do so. In 2019, they repeated the same feat as they won a record breaking fourth IPL title, by beating CSK by just 1 run on 12 May 2019 in the IPL Final. They became the first team to win the IPL title for the fifth time, by beating Delhi Capitals by 5 wickets on 10 November 2020 in the IPL Final.

## 2. CONCLUSION

Nita Mukesh Ambani- Chairperson and founder of Reliance Foundation is a well known name in the corporate sector. Nita is also serving Reliance Industries as non-executive Director. Presently, Nita Ambani is also considered as one of the most powerful and wealthiest women in the Country.

Nita Ambani had managed to gain her fame as Chairperson and founder for the Reliance Foundation. Nita Ambani is also presently the owner of Mumbai Indian Cricket Team, thus making her mark in the field of sports.

Nita Ambani is employed as Founder and owner of Reliance Foundation since 2010. The foundation offers assistance and aids in various fields including Healthcare, sports, education, disaster management, rural transformation, women empowerment, cultural heritage etc. Nita Ambani has also gained her fame in the social welfare area. She is known to have created the awareness programme under “Education for All” scheme. The programme aims at exposing the benefits of education to the unprivileged children of the country.

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WEL 005

## SUCESSFUL WOMAN ENTREPRENERUR -VANDHANA LUTHRA

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### 1. INTRODUCTION



The status of women in India has been subject to many changes over the span of recorded Indian history. Their position in society deteriorated early in India's ancient period, especially in the Indo-Aryan speaking regions, and their subordination continued to be reified well into India's early modern period. Practises such as female infanticide, dowry, child marriage and the taboo on widow remarriage, which began in upper-caste Hindu society in Northern India, have had a long duration, proving difficult to root out, and in the instance of dowry have spread to all castes, classes, and even religions.

Female entrepreneurship ranges from just over 1.5 percent to 45.4 percent of the adult female population in the 59 economies included in the Global Entrepreneurship Monitor research project. Although entrepreneurial activity among women is highest in emerging economies (45.5 percent), the proportion of all entrepreneurs who are women varies considerably among the economies: from 16 percent in the Republic of Korea to 55 percent in Ghana—the only economy with more women than men entrepreneurs. A multi-year analysis shows that this gender gap has persisted across most economies for the past nine years (2002-2010). And in many emerging economies women are now starting business at a faster rate than men, making significant contributions to job creation and economy growth. Women are more likely to start businesses which focus on sustainability.

Luthra started VLCC in 1989, as a beauty and wellness service centre in Safdarjung Development Area, New Delhi that focused on dietary modification and exercise regimen-based weight management programs . VLCC has a strong national and international presence. It offers weight management and beauty programmes (skin, body and haircare treatments and advanced dermatology and cosmetology solutions.

## 2. VANDHANA LUTHRA

**VandanaLuthra** (born 12 July 1959) is an Indian entrepreneur and the founder of VLCC Health Care Ltd, a beauty and wellness conglomerate represented in Asia, the GCC and Africa. She is also the chairperson of the Beauty & Wellness Sector Skill Council (B&WSSC), an initiative that provides training under the Pradhan MantriKaushalVikasYojana scheme.

She was appointed the first chairperson of the Beauty and Wellness Sector Skill Council in 2014. This is backed by the government of India and offers skills training for the beauty industry.

VandanaLuthra was born in New Delhi in 1959. Her father was a mechanical engineer and her mother was an ayurvedic doctor who was running a charitable initiative - Amar Jyoti. This motivated her to impact people's lives, and hence, after completing her graduation from the Polytechnic for Women in New Delhi she went to Europe to gain expertise in beauty, food and nutrition and skin care.

Luthra started VLCC in 1989, as a beauty and wellness service centre in Safdarjung Development Area, New Delhi that focused on dietary modification and exercise regimen-based weight management programs . VLCC has a strong national and international presence. It offers weight management and beauty programmes (skin, body and haircare treatments and advanced dermatology and cosmetology solutions).

Her determination and hardwork have been her strength ever since she started VLCC .She once said that when she started her business back in the 1980s, there were women entrepreneurs. The environment was highly skeptical of women entrepreneurs and she has also faced criticism. However, she believed that her unique and was being introduced in India for the first time.

Luthra started VLCC in 1989, as a beauty and wellness service centre in Safdarjung Development Area, New Delhi that focused on dietary modification and exercise regimen-based weight management programs . VLCC has a strong national and international presence. It offers weight management and beauty programmes (skin, body and haircare treatments and advanced dermatology and cosmetology solutions).

VLCC has the largest scale and breadth of operations within the beauty and wellness services industry in India. Currently the store operates in 326 locations in 153 cities and 13 countries in South Asia, South East Asia, the GCC Region and East Africa. With over 4,000 employees, including nutrition counsellors, medical professionals, physiotherapists, cosmetologists and beauty professionals, VLCC is a leader in the Indian beauty and wellness industry by market share.

The company operates its products business through its subsidiary, VLCC Personal Care Limited in India and GVig in Singapore third party manufacture, which it acquired in September 2013. Presently, its GMP-certified manufacturing plants are situated at Haridwar, India and Singapore. The company manufactures and markets 170 hair care, skin care and body care products along with functional and fortified foods that are consumed in-house (in treatments and therapies at VLCC Wellness Centres). These products are also sold through 100,000 outlets in India, over 10,000 outlets across the GCC region and South East Asia and through e-commerce channels.

VLCC also operates vocational training institutes called the VLCC Institute of Beauty & Nutrition that have grown to become India's largest chain of vocational education academies in the beauty and nutrition training segment after Mrs.Luthra became chairperson at BWSSC, with 73 campuses in 55 cities across India and one in Nepal. The institutes train nearly 10,000 students annually and offer courses in multiple disciplines.

### 3. CONCLUSION

Luthra is Vice Chairperson of the NGO, Khushii, which has projects like telemedicine centres, a remedial school with midday meal facility catering to 3,000 children, and a vocational training facility. She is a member of Morarji Desai National Institute of Yoga and of the Steering Committee and the Sub-Committee formed by India's Ministry of Skill Development & Entrepreneurship on the Pradhan Mantri Kaushal Vikas Yojana.

She is a patron of the Amar Jyoti Charitable Trust, which pioneered the concept of educating children with and without disability in equal number from nursery to class VIII. The Trust now has over 800 in children in its two schools.

Luthra has received a host of awards for excellence and entrepreneurship over the years including the Padma Shri (India's fourth highest civilian honour) in 2013 for her contribution to trade and industry Other awards include:

- The Asian Business Leaders Forum Trailblazer Award in 2012
- The Enterprise Asia Women Entrepreneur of the Year Award in 2010
- Luthra was ranked 26th in the distinguished annual Forbes Asia 2016 list of 50 Power Businesswomen in the APAC region (which includes Asia, Australia and New Zealand). Of the 50 women achievers featured, only 8 were from India. S
- She has featured in Fortune magazine's annual listing of the '50 Most Powerful Women in Business in India' for five years in a row – from 2011 to 2015.

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WEL 006

## **WOMEN ENTERPRENEUR - RADHIKA GHAI AGGARWAL**

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**ABSTRACT :** Radhika Ghai started Shopclues after a decade's worth of experience in industries like retail, ecommerce, fashion and lifestyle, advertising and public relations. This tech-driven entrepreneur has done an MBA from Washington University. She is definitely a noteworthy woman entrepreneur in India. She was the first Indian woman to join the Unicorn club.

*Keywords: Fashion style, women entrepreneur, public relation, life style.*

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### **1. INTRODUCTION**



Radhika also holds a postgraduate degree in Advertising and Public Relations. Radhika has worked with Nordstrom on strategy planning and with Goldman Sachs in its Wealth Management group in New York and Menlo Park, US. She started Shopclues in Silicon Valley in 2011 with her co-founders Sanjay Sethi and Sandeep Aggarwal.

ShopClues, an online shopping place selling products including everything from technology and fashion to footwear and jewellery, was co-founded by Radhika Ghai Aggarwal. She is currently the chief business officer of the ecommerce company.

Prior to joining ShopClues, Radhika worked with Goldman Sachs and Nordstrom. In fact, even ShopClues is not her first entrepreneurial venture. She had earlier started a company called FashionClues, which was a content portal for NRI women.

### **2. RADHIKA AGGARWAL- PERSONAL LIFE**

Radhika Aggarwal was born to a regular Army family. Her father was employed in the Indian Army. Her mother was professionally a dietitian. She got married to Sanjay Sethi, whom she met during her college days. Apart from being her husband, Sanjay is also her business partner. She lives in Gurgaon, Haryana.

### **3. RADHIKA AGGARWAL- EARLY LIFE**

Being an Army ward, she grew up in ten different cities including Pathankot, Ahmednagar, and Jodhpur and eventually attended many different schools. Travelling to new places gave her the opportunity to meet new people and adapt the formidable change. This experience helped her in running a business without getting affected by the daunting change in the corporate world.

- Perseverance is yet another quality that she learnt while growing up. Her attitude of not giving up helped her in standing against all odds in the startup world.
- She eventually got inspired from her father, who established his own health care set up at the age of 45, after leaving the Army in 1992. She helped him in his entrepreneurial venture as a fitness trainer and received her first pay check of Rs.400.
- She followed him and founded her very first advertising agency in Chandigarh in 1997. The early startup stemmed entrepreneurship within her, which assisted Radhika to excel in future thereafter.

### **4. RADHIKA AGGARWAL- EDUCATION**

- Radhika Aggarwal dropped the shutter of her advertising agency after two years, to study MBA in 1999. She pursued MBA from Washington University, St.Louis, US.
- She also did post graduation in advertising and public relations. She has also participated in an executive program at Stanford University.
- Her academic qualification owes to Devi Ahilya Vishwavidyalaya. She completed graduation from Maharaj Sayajirao University.

### **5. RADHIKA AGGARWAL- PROFESSIONAL LIFE**

Radhika Aggarwal started her career, working in the marketing field for companies like Nordstrom, headquartered in Seattle, Washington (2002-2005). She joined the core team of strategic planning at Goldman Sachs in 2001. She was a part of internal consulting resource for the product development group.

- She worked as a Marketing strategist in Abhivyakti Infotech for about one and a half year i.e., from January 2006- June 2007.
- Prior to this, she ran a fashion blog at South Asian women (2007-2009). She didn't raise money through this blog. Although, she learnt the thriftiness that was replicated while launching ShopClues.
- She has the experience of working in diverse sectors like e-commerce, fashion, lifestyle, and retail for about fourteen years in US.
- Radhika founded her e-commerce venture ShopClues with her husband Sanjay Sethi in 2011. It became one of the most recent entrants into the Unicorn club.

### **6. RADHIKA AGGARWAL - AWARDS AND RECOGNITION**

- Outlook Business Woman of Worth at Outlook Business Awards – 2016
- Woman Entrepreneur of the Year at Entrepreneur India Awards – 2016
- Exemplary Woman Entrepreneur of the Year at CMO Asia Awards – 2016
- CEO of the Year Award at CEO India Awards – 2016

### **7. CONCLUSION**

It was obviously not a cup of tea to build a e-commerce website, when there were already some e-commerce giants ruling hearts. ShopClues was established at a time when Flipkart, Snapdeal were

already raising to new heights. **Flipkart and Snapdeal raised desirable money and popularity until then.**

**Jabong and ShopClues were founded in the same year.** An inordinate amount of money was spent by the founders to grow their market respectively. However, Radhika aimed at making ShopClues a profitable venture. **Shopclues tossed a Gross Merchandise Value (GMV) of \$1.2 billion in Financial Year 2016.**

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WEL 007

## WOMEN ENTERPRENEUR – RITU KUMAR

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### 1. INTRODUCTION



Ritu Kumar is an Indian fashion designer who began her Fashion career in Kolkata. Initially, she was making bridal wear and evening clothes. After decades, she entered an international market. She has been operating her business in several different forging cities France and New York. In 2013, She awarded Padma Shree by the government of India. About her education, she completed schooling at Loreto Convent and have done college from lady Irwin College. Later she got a scholarship at Briarcliff College in New York, where she pursued Art History.

### 2. RITU KUMAR

Ritu Kumar was born in AMRISTAR in 1944. She was educated at Loreto Convent, Shimla and Lady Irwin College, where she met and married Shashi Kumar. She then got a scholarship to Briar Cliff College in New York, where she studied art history. Back in India, she studied museology at the Asutosh Museum of Indian Art of the University of Calcutta.

Ritu Kumar has the largest and most respected designer-wear brand in India today. Since 1969 she has developed a unique style of her own, reflecting the ancient traditions of Indian craftsmanship in a contemporary style. She began by designing bridal wear and evening clothes in the 1960s and 1970s and moved to the international market in the decades that followed. Apart from shops in India, Kumar's company opened branches in Paris, London and New York. By the end of the 1990s the turnover of her stores was the highest among Indian fashion outlets.

In 2013 she was awarded the Padma Shri. Her clothes have been worn by celebrities around the world and film stars in India. The group runs two kinds of stores, one with the Ritu Kumar Label with

brands designed exclusively by her and the Ritu Kumar Stores, which sell a combination of all brands in a single store.

Ritu Kumar has the largest and most respected designer-wear brand in India today. Since 1969 she has developed a unique style, combining Indian craftsmanship with contemporary styles

Ritu Kumar has frequently won the award for the Most Outstanding Evening Gown in international pageants. She was honoured with a Lifetime Achievement Award by the National Institute of Fashion Technology in 1998. That year she also received the Outstanding Women Entrepreneur Award from the PHD Chamber of Commerce. In 2000 Kumar got the Kingfisher group of industries' Lifetime Achievement Award. "Women in India are influencing fashion, making the craft sectors inclusive in their work," says Kumar "This is a first for women in this field and it will benefit the Indian textile in a big way," she goes on to say, adding, "My congratulations to BW Business world for acknowledging influential women leaders of today."

She was the first woman to bring the boutique culture to India, under the name 'Ritu'. Even though ethnic attires were her specialty, Ritu Kumar's designs changed with the changing fashion scenario. Kumar is known to be a revivalist in the fashion scenario, bridging the gap between conservative and conventional styles.

Starting on a small scale, Ritu Kumar has diversified her works of art globally and has been the mentor of fashion in India. She excels in contemporary and classic styles, but has also evolved an Indo-Western fusion to attract European buyers. Some of her global achievements include the wardrobes of international beauty pageants like Miss India, Miss Universe, Miss World and Miss Asia Pacific.

### 3. CONCLUSION

**Ritu Kumar** is the largest & most respected [designer-wear brand in India](#) today. Since 1969, it has developed a unique style of its own, reflecting the ancient traditions of Indian craftsmanship in a contemporary vocabulary. Mrs. Kumar's understanding of ancient designs and the innovative use of traditional crafts has created a new classicism. Today the company is renowned for its distinctive use of colors, quality of fabrics, intricate embroideries and a gloriously rich Indian aesthetic. Since the company was built on patronage of craftspeople, it has made a significant impact in creating employment in underdeveloped areas. Over the years it has patronized several organizations working in these areas and helped in developing skills and taking them to the market.

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WEL 008

## WOMEN ENTERPRENEUR - ANUSHKASHARMA

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### 1. INTRODUCTION



**Anushka Sharma** (born 1 May 1988) is an Indian actress and producer who works in Hindi films. One of the most popular and highest-paid actresses in India, she has received several awards, including a Filmfare Award. She has appeared in *Forbes India*'s Celebrity 100 since 2012 and was featured by *Forbes Asia* in their 30 Under 30 list of 2018.

Born in Ayodhya and raised in Bangalore, Sharma had her first modelling assignment for the fashion designer Wendell Rodricks in 2007 and later moved to Mumbai to pursue a full-time career as a model. She made her acting debut opposite Shah Rukh Khan in the highly successful romantic film *Rab Ne Bana Di Jodi* (2008) and rose to prominence with starring roles in Yash Raj Films' romances *Band Baaja Baaraat* (2010) and *Jab Tak Hai Jaan* (2012). For playing an aspiring filmmaker in the lattermost, she won the Filmfare Award for Best Supporting Actress. Sharma went on to earn praise for playing strong-willed women in the crime thriller *NH10* (2015), and the dramas *Dil Dhadakne Do* (2015), *Ae Dil Hai Mushkil* (2016), and *Sui Dhaaga* (2018). Her highest-grossing releases came with the sports drama *Sultan* (2016), and Rajkumar Hirani's religious satire *PK* (2014) and biopic *Sanju* (2018).

Sharma is the co-founder of the production company Clean Slate Filmz, under which she has produced several films, including *NH10*. She is the ambassador for multiple brands and products, has designed her own line of clothing for women, named Nush, and supports various charities and causes, including gender equality and animal rights. Sharma is married to the cricketer Virat Kohli.

## 2. ANUSHKA SHARMA



**Clean Slate Filmz** (Previously known as *Clean Slate Films*) is an Indian film production and distribution company established by actress Anushka Sharma and her brother Karnesh Ssharma in October 2013. Based in Mumbai, it mainly produces and distributes Hindi films and web series. Co-founded in September 2013 by Anushka Sharma and her brother Karnesh Ssharma, Clean Slate Filmz was set up with the single-minded intention of producing movies that the sibling duo "believe in and the audience loves, while backing exciting hot new talent." Karnesh added, "Our first project, *NH10* is taking shape so well, that it gave us a lot of confidence to put things into 5th gear under our banner."

Their debut venture, the crime-thriller *NH10* was a co-production between Clean Slate Filmz and Phantom Films, distributed by Eros International. The film dealt with a married couple in Gurgaon who decide to take a road trip, and instead endanger their lives by intervening in an incident of honor killing. Anushka Sharma played the lead role alongside actor Neil Bhoopalam, Darshan Kumar and Deepti Naval. The film was directed by Navdeep Singh, and written by Sudip Sharma. Following the success of their maiden production venture *NH10*, Clean Slate Filmz released their next production *Phillauri*, a romantic comedy directed by Anshai Lal and starring Anushka Sharma in the lead alongside Diljit Dosanjh, Suraj Sharma and Mehreen Pirzada. It opened to positive to mixed reviews and was a modest box office success. They next produced *Pari*, a supernatural horror film directed by Prosit Roy in his debut. It stars Anushka Sharma, with Parambrata Chatterjee, Ritabhari Chakraborty, Rajat Kapoor and Mansi Multani featuring in supporting roles. The film received generally positive reviews for Sharma's performance and praising for the makers for doing a movie on this genre. Clean Slate Filmz next produced a web series, a cop drama titled *Paatal Lok*, written and created by Sudip Sharma. The series is in collaboration with Amazon and was hosted on Amazon Prime on 15 May 2020 to positive reviews. Their latest production *Bulbbul*, which released on Netflix on 24 June 2020, received positive reviews from the critics and the audience with a particular praise for its stand on feminism, visual effects, background music, and performance of the leads, especially Tripti Dimrised on 13 March 2015, on a budget of about US\$2.1 million, *NH10* was declared a sleeper hit, raking in approximately US\$5.1 million worldwide at the box office. The film was screened at the Beijing International Film Festival where it was warmly received and widely appreciated.

## 3. CONCLUSION

Anushka Sharma is in the "5th gear" and has several aces up her sleeves. Her production house, Clean Slate Films is set to produce two web series and a film that will be released on Netflix. In January 2019, shoot for the Sudip Sharma cop drama show was supposed to take place. The second series will be titled *Bulbul* and it will be a period drama, that will revolve around old beliefs and superstitions. Anushka Sharma is in the "5th gear" and has several aces up her sleeves. Her production house, Clean Slate Films is set to produce two web series and a film that will be released on Netflix. In January 2019, shoot for the Sudip Sharma cop drama show was supposed to take place. The second series will

be titled *Bulbul* and it will be a period drama, that will revolve around old beliefs and superstitions.

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WEL 009

## WOMEN ENTERPRENEUR – ADITI GUPTA

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### 1. INTRODUCTION



Aditi Gupta is a social entrepreneur and co-founder of Menstrupedia, working towards spreading awareness about menstruation. While studying at the National Institute of Design, as a Ford Foundation research Scholar she has conducted extensive research in understanding the scenario of menstrual unawareness in India and its impact on a girl's life. She has designed effective educational tools for girls and schools using storytelling and sequential art for educating young girls about periods in a society where the subject is a major taboo. Menstrupedia Comic which is a complete guide on periods designed by the Menstrupedia team is available in 17 languages and is being used by more than 6000 schools as a part of their curriculum across India. The books are being used by 20 countries across the world to teach and learn about Menstrupedia. She is also a Global Shaper alumnus at the World Economic Forum. Aditi aspires to create a future where menstruation is not a taboo but a welcoming change in a girl's life.

### 2. ADITI GUPTA

Aditi Gupta is a 34-year-old engineering graduate and a New Media Design post-graduate from National Institute of Design, Ahmedabad. She was born in Garhwa in Jharkhand, India. She started menstruating at the age of 12, but only learnt about menstruation when she was taught about it in class 9 at the age of 15. In her childhood, when she was menstruating she was not allowed to touch a place of worship, or sit on other people's beds; she had to wash and dry her clothes separately. She was not allowed to use the sanitary napkins available in the market as buying them would 'risk the family's dignity'. She bought her first sanitary napkin at the age of 15. Aditi met her husband, Tuhin Paul in the National Institute of Design where they both worked on several projects together. They

found a severe lack of awareness about menstruation even among the most educated people, and that many still believed and followed menstrual myths. The lack of awareness and education about menstruation motivated her to undergo research on the subject for one year. She collated information from doctors and girls which gave her an idea to start a comic book with three young girls and a doctor as the main characters. She put up the comic books on a website ([www.talesofchange.in](http://www.talesofchange.in)). In November 2012, Gupta and her husband, Paul started Menstrupedia to spread more knowledge and awareness about the subject. It originally began as a thesis project while they were in National Institute of Design, Ahmedabad. The website has developed into a platform ‘providing information on puberty and sexuality for pre-teens and teenagers.’

Menstrupedia provides a user-friendly guide to menstruation, hygiene and puberty and helps break myths associated to them. The aim of the website is to present this information in a culturally sensitive and an easy-to-understand way through digital media. The website contains various comic books, blogs, Q&A section and a Learn section. The comics are available in fourteen languages and has been utilised in more than 18 countries.<sup>[9]</sup> Gupta prepared the materials used in schools in five states of North India currently.<sup>[10]</sup> Gupta distributed these comics, in schools in Mehsana, Gandhinagar, Ahmedabad and Ranchi, where the girls, their parents and teachers liked them a lot.<sup>[11]</sup> Menstrupedia has started several campaigns in collaboration with Whisper India such as Touch the Pickle movement in collaboration with many actresses like Shraddha Kapoor, Parineeti Chopra, KalkiKoechlin, Neha Dhupia, MandiraBedi among others. She was listed on the Forbes India U-30 list.

### 3. CONCLUSION

It is the people who have joined forces, and made Menstrupedia their own, who have taken up the responsibility to break the taboo in their own community. Aditi says, “The support we got during our crowd-funding campaign strengthened our belief in the initiative. Every story, each poem that a person shares, each voice that speaks against menstrual taboo, inspires me.”

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WEL 010

## SUCCESSFUL ENTERPRENEUR WOMEN

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### 1. INTRODUCTION



**INDRA NOOYI** is the board member of Amazon. **Indra Nooyi**, Indian-born American business woman who was instrumental in the lucrative restructuring and diversification of soft-drink manufacturer PepsiCo, Inc.'s brands. **Nooyi** served as the company's CEO (2006–18) and chairman of the board (2007–19).

Indra Nooyi is a former CEO of PepsiCo who has joined Amazon's board of directors. After completing a master's degree from Yale School of Management, she worked as a product manager at Johnson & Johnson. Later she joined the Boston Consulting Group as a strategy consultant. In 1994, she started working at PepsiCo, later she led the company as CEO from 2006 to 2018. In Feb 2019, she elected a member of Amazon's board of directors. In 2017, She held title world's 11th powerful woman as per Forbes.

**IndraNooyi** has ruled out joining politics and will now focus on her family after her long-innings at the world's second-largest food and beverage giant PepsiCo. PepsiCo on Monday announced that its Board of Directors has unanimously elected Ramon Laguarta, 54, to succeed Indian-origin **Nooyi** as Chief Executive Officer.

The 100 highest paid CEOs of the biggest companies by revenue earned more than **\$1.6 billion** (Rs 10,430 crore) as salary last year, with India-born Pepsico CEO IndraNooyi becoming the second highest paid woman CEO and the seventh highest paid CEO globally, taking home more than **\$25.89 million** (Rs 168.92 crore).

## 2. THE ASTOUNDING LEADERSHIP AND WORK OF A FORTUNE 100 LEADER

- **Competency** (become the 'go-to' person for a particular skill)
- **Courage and Confidence** (be willing to speak up and out)
- **Communication skills** ('you cannot over-invest in becoming a better communicator')

### 3. INDRA NOOYI

Nooyi joined PepsiCo in 1994, and was named CEO in 2006, replacing Steven Reinemund, becoming the fifth CEO in PepsiCo's 44-year history. Prior to becoming CEO, Nooyi served as President and Chief Financial Officer, beginning in 2001, she was also named to PepsiCo's Board of Directors. Between February 2000 and April 2001, Nooyi was Senior Vice President, and Chief Financial Officer of PepsiCo.

She also served as PepsiCo's Senior Vice President, Corporate Strategy and Development from 1996 until 2000, and as PepsiCo's Senior Vice President, Strategic Planning from 1994 until 1996. Nooyi has directed the company's global strategy for more than a decade and led PepsiCo's restructuring, including the 1997 divestiture of Tricon, now known as Yum Brands. Tricon included companies like Pizza Hut, KFC, and Taco Bell under its umbrella.

The financial gains from this spinoff allowed the company to increase the pace of its share buyback strategy, thereby giving it more leverage to pursue future acquisitions without as much shareholder backlash. Nooyi also took the lead in the acquisition of Tropicana in 1998, and the merger with Quaker Oats Company, which also brought Gatorade in 2001. The \$3.3 billion acquisition of Tropicana initially faced opposition from other PepsiCo executives and Wall Street critics. Acquiring Tropicana allowed PepsiCo to gain a competitive edge; Tropicana at the time captured 44percent of the chilled orange juice segment, the fastest growing segment of the juice market, an especially positive metric when compared to Coca-Cola's Minute Maid which captured less than half of Tropicana's market share.

The Quaker Oats Company's ownership of Gatorade was a positive strategic move for PepsiCo, since Gatorade was responsible for 80percent of sports drink sales at the time. Similar to the Tropicana acquisition, this strategic move gave PepsiCo leverage against Coca-Cola, owner of Powerade – second in the sports drink segment. PepsiCo's annual net profit rose from **\$2.7 billion to \$6.5 billion**.

Nooyi was named on *Wall Street Journal's* list of 50 women to watch in 2007 and 2008, and was listed among *Time's* 100 Most Influential People in The World in 2007 and 2008. *Forbes* named her the 3 most powerful woman in 2008. In 2014, she was ranked 13 by *Forbes*. *Fortune* ranked her the 1 in the list of Most Powerful Women in Business in 2009 and 2010. On 7 October 2010, Fortune magazine ranked her the 6th most powerful woman in the world. In *Fortune's* Most Powerful Women List of 2015, Nooyi ranked 2nd.

Nooyi's strategic redirection of PepsiCo, called Performance with a Purpose, has been largely successful and involved creating long-term growth while leaving a positive impact on society and the environment. She reclassified PepsiCo's products into three categories: "fun for you" (such as potato chips and regular soda), "better for you" (diet or low-fat versions of snacks and sodas), and "good for you" (items such as oatmeal). Her initiative was backed up with ample funding. She moved corporate spending away from junk foods and into the healthier alternatives, with the aim of improving the healthiness of even the "fun" offerings. In 2015, Nooyi removed aspartame from Diet Pepsi, furthering the shift towards healthier foods, despite lack of evidence of aspartame's harmful effects.

**PepsiCo**, one of the world's largest beverage and food companies, is presently focused on widen its business in Europe through the subsidiary **PepsiCo** International. In 2004, international sales accounted for **\$ 9,949 million** – that is about one third of its group revenues.

**PepsiCo's global headquarters building from the Donald M. Kendall Sculpture Gardens in Harrison, New York, in the hamlet of Purchase**

Traded as NASDAQ: PEP NASDAQ-100 component S&P 100 component S&P 500 component  
Industry Beverages Food processing  
Founded August 28, 1920 New Bern, North Carolina, United States

The roots of PepsiCo Beverages North America (PBNA) go back to 1898, when Caleb Bradham, an entrepreneur from New Bern, North Carolina created Pepsi-Cola and began offering it to his pharmacy customers.

The Europe Sub-Saharan Africa segment comprises of beverage, food, and snack goods in Europe and Sub-Saharan Africa regions. The Asia, Middle East, and North Africa segment offers snack food products under the Lay's, Kurkure, Chipsy, Doritos, Cheetos, and Crunchy brands. The company was founded by Donald M. Kendall, Sr. and Herman W. Lay in 1965 and is headquartered in Purchase, NY.

#### **4. CONCULSION**

PepsiCo concentrates on partnerships and joint ventures to expand its operations. In 2007, it extended the scope of its partnerships with Starbucks and Unilever on RTD beverages, and is expanding into other categories through acquisitions. In January 2008, it announced plans to acquire Penelopa nuts and seeds in Bulgaria, and in 2006, it purchased Duyvis nuts business. Also In 2006, the company entered the salted snacks business in New Zealand with the acquisition of Bluebird Foods, and expanded its snacks business in Brazil with the purchase of Lucky snacks.

The company's operating margin was 18.61 percent for the fiscal year 2009. This was above the S&P 500 companies average of 14.7 percent. A higher than S&P 500 companies average operating margin may indicate efficient cost management or a strong pricing strategy by the company. The company's operating profit was USD 8,044.00 million during the fiscal year 2009, an increase of 15.59 percent over 2008 while the net profit was USD 5,946.00 million, an increase of 15.64 percent over 2008. The operating margin has increased 252 basis points (bps) over 2008, which may indicate management's high focus on improving profitability.

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WEL 011

## WOMEN ENTERPRENEUR – RITU KUMAR

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### 1. INTRODUCTION



**Female entrepreneurs** are women who organize and manage an enterprise, especially a business. Female entrepreneurship has steadily increased in the United States during the 20th and 21st century, with female owned businesses increasing at a rate of 5% since 1997.

The first female owned business in the United States is recorded in 1739 when Eliza Lucas Pinckney took over her family's plantations in South Carolina when she was 16 years old. In the 18th and 19th centuries, women operated small businesses attained from inheritance or to supplement their income. In many cases, they were trying to avoid poverty or were replacing the income from the loss of a spouse. At that time, the ventures that these women undertook were not thought of as entrepreneurial. Many of them had to focus on their domestic responsibilities. For instance, with longstanding and significant barriers to educational and alternative employment opportunities, Black women were historically relegated to low-paying jobs and domestic work—particularly in the Jim Crow South. As a result, Black women of the early 20th century developed entrepreneurial niches in dressmaking, Black hair care, private home domestic work and midwifery. Lower levels of wealth, access to capital, racial discrimination and inadequate networks have been and continue to be barriers to entrepreneurship women of color face. The term entrepreneur is used to describe individuals who have ideas for products and/or services that they turn into a working business. In earlier times, this term was reserved for men.

Ritu Kumar is one of the foremost designers in the Indian fashion industry credited with boutique brands such as '**Ritu Kumar**' and '**Ri**' along with '**Label Ritu Kumar**' which runs under the leadership of her son. Recipient of the Padma Shri Award in 2013, Ritu Kumar as a brand appeals to many patrons who are avidly interested in ancient arts and crafts molded into contemporary fashion items. Ritu Kumar's list of patrons includes the who's who of India. Her product offerings include couture as well as formal prêt accessories. Several international celebrities have also worn and praised

her work. She has started a series of video campaigns called Beautiful Hands, based out of Kolkata, which garners support for indigenous craftsmen and their crafts.

## 2. RITU KUMAR

Born in Amritsar, Punjab, Ritu Kumar is a native of Delhi. She graduated in 1964 from Lady Irwin College in Delhi and pursued her higher education from Briarcliff College in New York. She has a background in art history and museology. Her enterprise as an Indian **designer** began nearly 40 years ago in Kolkata (then Calcutta) in West Bengal. Four hand-block printing craftsmen in a small village nearby served the executors of her design. From these humble beginnings, she has transcended to owning 35 high-end stores across 14 cities in the country. She is one of the pioneers of Indian fusion garments and has thus been honored with many prestigious awards and accolades.

Besides the Padma Shri award, she has also received the Achievement Award in 2012 at L'oreal Paris Femina Women's Awards and the Indira Gandhi Priyadarshini award for her role in the development of the fashion industry. Over the span of her career, she has been bestowed with many other honors.

She is also one of the founding members of the All India Artisans and Craft Workers Welfare Association (AIACA) along with four other renowned Indian fashion brands. She has been credited with the ushering of the ‘boutique culture’ in India.

Her background in art history and museology has inspired her line of clothing designs and ensembles. Preferring to work with fabrics like **silk**, cotton, and leather, Ritu Kumar’s outfits are stunning in their richness, elegance, and intricacy of embroidery. Her clothes actively reflect the rich embroidery heritage of India, whether in their motifs, type of stitching or the elements used in the embroidery.

Her more recent line of clothing caters to the contemporary Indian woman, her inspiration draws on India’s fashion heritage meeting the changing needs of the new generation. While Indian prints, embroideries, and motifs still feature heavily in these outfits, the array of silhouettes mingles Western and Indian styles. She has been working with the craftsmen in Kolkata since the beginning. Among others, a lot of Ritu Kumar’s work showcases work and textiles such as **Jamdani** and Tangail. The legacy of the craftsmen and their ancestors interspersed with Ritu Kumar’s own legacy are made known through this campaign.

**Ritu Kumar** is the largest & most respected designer-wear brand in India today. ... **Ritu** who began her career in 1969, started with just four hand block printers and two tables in a small village near Calcutta. Today her brand has grown to retail through ninety three stores across the country.

**Ritu Kumar** is the largest & most respected designer-wear brand in India today. Since 1969, it has developed a unique style of its own, reflecting the ancient traditions of Indian craftsmanship in a contemporary vocabulary. Mrs. Kumar's understanding of ancient designs and the innovative use of traditional crafts has created a new classicism. Today the company is renowned for its distinctive use of colors, quality of fabrics, intricate embroideries and a gloriously rich Indian aesthetic. Since the company was built on patronage of craftspeople, it has made a significant impact in creating employment in underdeveloped areas. Over the years it has patronized several organizations working in these areas and helped in developing skills and taking them to the market.

Ritu who began her career in 1969, started with just four hand block printers and two tables in a small village near Calcutta. Today her brand has grown to retail through ninety three stores across the country. She has pioneered the term ‘fashion’ in the Indian context and more importantly has demonstrated that hand-made products can be as profitable and even more glamorous than those made by machine. The company sources the finest fabrics and craftsmanship from across the country thereby reviving great textile skills and providing employment to hundreds of artisans.

In 2002, the company launched a sub-brand LABEL – Ritu Kumar. LABEL uses the established forte of traditional Indian aesthetic to create fashion oriented international products. The brand's charter involves pushing boundaries and forging alliances with design talent across the world to create a unique, sophisticated product. This is aimed at the young, global Indian woman with a contemporary lifestyle. LABEL retails from most Ritu Kumar stores as well as some standalone stores.

Ritu pioneering work in reviving master craftsmanship has earned her several accolades including the French Honor "Chevalier des arts et des letters", a knighthood was awarded to her by the French government in recognition of her contribution to Indian textile crafts and her interaction with the French fashion world.

She has also been graced with 'Indira Gandhi Priyadarshini Award' for her achievements and contribution in the field of fashion. Mother Teresa, Birju Maharaj, Pt. Hari Prasad were previous recipients of this prestigious award.

The designer brand **Ritu Kumar** has been retailing in Europe and India since the 1970s. The **products** include couture, formal prêt accessories and a fashion-forward sub-brand called **LABEL, Ritu Kumar**. Currently Ritika Pvt. Limited operates two main production centers Gurgaon and Calcutta.



In October 1999 Christie's of London published Ritu Kumar's book "Costumes and Textiles of Royal India" a definitive chronicle of the history of India's royal patronage to textile arts down the centuries starting with the historical context of Mohenjo Daro to the present era of vintage royalty. The book is an academic fashion history text which has become a key reference for its field in India.

### 3. CONCLUSION

Ritu Kumar is the largest & most respected designer-wear brand in **India** today. Since 1969 she has developed a unique style of her own, reflecting the ancient traditions of Indian craftsmanship in a contemporary vocabulary. Mumbai: Apparel brand Ritu Kumar, which currently runs 36 stores across the country, plans to scale it up to 86 stores in four years to increase its retail footprint.

The group runs two kinds of stores namely Ritu Kumar Label with brands designed exclusively by her and Ritu Kumar Store which sells a combination of all brands in a single store.

"Currently, we have 36 stores and we are looking at increasing it to 86 stores over a period of four years from now and a majority of them will be the Ritu Kumar Label," Ritu Kumar Group Chief Executive Officer Amrish Kumar told here today, adding that in Mumbai alone where the chain has seven stores, it would open three more stores.

The retailer received investment to the tune of Rs 100 crore from private equity firm Everstone early this year.

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WEL 012

## WOMEN ENTREPRENEUR – ANAMIKA KHANNA

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### 1. INTRODUCTION



Anamika Khanna (born in Jodhpur, 19 July 1971) is an Indian fashion designer who operates from her studio situated in Kolkata. She has been covered by the Business of Fashion (BOF) for being the Indian designer who has blended traditional Indian textiles and techniques with Western silhouette and tailoring. She is the first Indian designer to have an International label: "Ana mika". Her creations are sold online and offline stores across India and abroad. Before entering the fashion industry, Anamika was a classical dancer and painter.

### 2. ANAMIKA KHANNA

Anamika Khanna is an Indian Fashion Designer famously known for her designer brands Anamika 19<sup>th</sup> July 1971, Monday. Her birth place was Jodhpur, hometown in Kolkata. She had no professional degree or experience. She was a painter and Khanna(India) and Ana-mika(International). She was born on classical dancer before making her career in to fashion designing.

Anamika Fashionwears & Exports Private Limited is a company in India, with a head office in Kolkata. The company operates in the Apparel Manufacturing sector. The company was established on 2005. Its' recorded a growth of 24.5% Anamika Fashionwears & Exports's operating total assets revenues range is INR 1 cr - 100 cr for the financial year ending on 31 March, 2018. It's has EBITDA increased by 9.53 % over the previous year.

Anamika Exports Pvt Ltd is a Private incorporated on 17 October 1978. It is classified as Non-govt company and is registered at Registrar of Companies, Kolkata. Its authorized share capital is Rs. 1,000,000 and its paid up capital is Rs. 411,000. It is involved in Manufacture of Basic Iron & Steel .

Anamika Exports Pvt Ltd's Annual General Meeting (AGM) was last held on N/A and as per records from Ministry of Corporate Affairs (MCA), its balance sheet was last filed on N/A.

Decadence is something which has been the core of the brand Anamika Khanna. The lady who pioneered sari pants and cape dupattas has created new silhouettes for Spring Resort 2018 as the Lakme Absolute Grand Finale designer. However, when we ask her to throw some light on her new look, she wants it to be a surprise. "Let this be a surprise, there will be a lot of experimental silhouettes," shares she. Over to the lady.. Anamika Khanna is much revered in the industry. Her collection is an act of presenting India's rich craft encapsulated in global contours. Anamika's philosophy is about innovation with regards to the Indian style, while also keeping it extremely relevant to the modern world. For instance, the dhoti pant, commonly accredited to the brand, is now accepted as a modern high waist trouser worn with a dupatta or the Indian skirt. Another example is the pickup skirt where the silhouette is used within an Indian context. Anamika used soft fabrics with added drapes while clinching it to the waist for structure. Teamed up with kurtas and capes, boots and shirts gives a perfect example of modern relevance.

### 3. CONCLUSION

Operating from her studio in Kolkata, Khanna resists easy labels. Be it ethnic bridal wear, to contemporary, western-infused designs, she is known for her versatile range. Although not trained in fashion designing, Khanna started her business with ₹10,000 and hasn't looked back since. This year, the pandemic affected her business. But Khanna has operated with what really can be called grace under pressure. The fashion industry was severely hit, and orders have shrunk. Despite that, Khanna has managed to stay afloat, ensuring none of her staff were laid off. Her studio has focussed on the targets and have accomplished them.

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WEL 013

## WOMEN LEADER – PRATIBHA PATIL

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### 1. INTRODUCTION



The status of **women in India** has been subject to many changes over the span of recorded Indian history. Their position in society deteriorated early in India's ancient period, especially in the Indo-Aryan speaking regions, and their subordination continued to be reified well into India's early modern period. Practises such as female infanticide, dowry, child marriage and the taboo on widow remarriage, which began in upper-caste Hindu society in Northern India, have had a long duration, proving difficult to root out, and in the instance of dowry have spread to all castes, classes, and even religions.

During the British East India Company rule (1757–1857), and the British Raj (1858–1947), measures aiming at amelioration were enacted, including Bengal Sati Regulation, 1829, Hindu Widows' Remarriage Act, 1856, Female Infanticide Prevention Act, 1870, and Age of Consent Act, 1891. Women's rights under the Constitution of India mainly include equality, dignity, and freedom from discrimination; additionally, India has various statutes governing the rights of women.

As of 2018, some women have served in various senior official positions in the Indian government, including that of the President of India, the Prime Minister of India, the Speaker of the Lok Sabha. However, many women in India continue to face significant difficulties. The rates of malnutrition are exceptionally high among adolescent girls and pregnant and lactating women in India, with repercussions for children's health. Violence against women, especially sexual violence, has been on the rise in India.

In 1917, the first women's delegation met the Secretary of State to demand women's political rights, supported by the Indian National Congress. The All India Women's Education Conference was held in Pune in 1927, it became a major organisation in the movement for social change. In 1929, the Child Marriage Restraint Act was passed, stipulating fourteen as the minimum age of marriage for a girl. Mahatma Gandhi, himself a victim of child marriage at the age of thirteen, he later urged people

to boycott child marriages and called upon young men to marry child widows.

Women in India now participate fully in areas such as education, sports, politics, media, art and culture, service sectors, science and technology, etc. Indira Gandhi, who served as Prime Minister of India for an aggregate period of fifteen years, is the world's longest serving female Prime Minister.

## 2. PRATIBHA DEVISINGH PATIL

**Pratibha Devisingh Patil** (born 19 December 1934) is an Indian politician who served as the 12th President of India from 2007 to 2012. A member of the Indian National Congress, Patil is the only woman to have held the office.<sup>[2]</sup> She previously served as the Governor of Rajasthan from 2004 to 2007.

Pratibha Devisingh Patil is the daughter of Narayan Rao Patil. She was born on 19 December 1934 in the village of Nadgaon, in the Jalgaon district of Maharashtra, India. She was educated initially at R. R. Vidyalaya, Jalgaon, and subsequently was awarded a master's degree in Political Science and Economics by Mooljee Jetha College, Jalgaon (then under Poona University), and then a Bachelor of Law degree by Government Law College, Bombay, affiliated to the University of Bombay (now University of Mumbai). Patil then began to practice law at the Jalgaon District Court, while also taking interest in social issues such as improving the conditions faced by Indian women.

Patil married Devisingh Ransingh Shekhawat on 7 July 1965. The couple have a daughter and a son, Raosaheb Shekhawat, who is also a politician.

The BBC has described Patil's political career prior to assuming presidential office as "long and largely low-key". In 1962, at the age of 27, she was elected to the Maharashtra Legislative Assembly for the Jalgaon constituency. Thereafter she won in the Muktinagar (formerly Edlabad) constituency on four consecutive occasions between 1967 and 1985, before becoming a Member of Parliament in the Rajya Sabha between 1985 and 1990. In the 1991 elections for the 10th Lok Sabha, she was elected as a Member of Parliament representing the Amravati constituency.<sup>[4]</sup> A period of retirement from politics followed later in the decade.

Patil had held various Cabinet portfolios during her period in the Maharashtra Legislative Assembly and she had also held official positions while in both the Rajya Sabha and Lok Sabha. In addition, she had been for some years the president of the Maharashtra Pradesh Congress Committee and also held office as Director of the National Federation of Urban Co-operative Banks and Credit Societies and as a Member of the Governing Council of the National Co-operative Union of India.

On 8 November 2004 she was appointed as the 17th Governor of Rajasthan, the first woman to hold that office<sup>[1]</sup> and according to the BBC was "a low-profile" incumbent.

Patil was announced as the United Progressive Alliance (UPA) candidate on 14 June 2007. She emerged as a compromise candidate after the left-wing parties of the alliance would not agree to the nomination of former Home Minister Shivraj Patil or Karan Singh. Patil had been loyal to the INC and the Nehru–Gandhi family for decades and this was considered to be a significant factor in her selection by INC leader Sonia Gandhi, although Patil said that she had no intention of being a "rubber-stamp president".

In the same month that she was selected, as a member of the UPA Patil was accused of shielding her brother, G. N. Patil, in the 2005 Vishram Patil murder case. Vishram Patil had narrowly defeated G. N. Patil in an election to be the President of the District Congress Committee of Jalgaon and in September of that year had been murdered. Vishram Patil's widow eventually accused G. N. Patil of involvement in the crime and claimed that Pratibha Patil had influenced the criminal investigation and

that the issue needed to be examined before presidential immunity became active. Her accusations were rejected by the courts in 2009 but in 2015 G. N. Patil was charged. No reference to the alleged involvement of Pratibha Patil was made at this time.

Due to the presidential role being largely a figurehead position, the selection of the candidate is often arranged by consensus among the various political parties and the candidate runs unopposed. Contrary to the normal pattern of events, Patil faced a challenge in the election. The BBC described the situation as "the latest casualty of the country's increasingly partisan politics and [it] highlights what is widely seen as an acute crisis of leadership". It "degenerated into unseemly mudslinging between the ruling party and the opposition". Her challenger was Bhairon Singh Shekhawat, the incumbent vice-president and a Bharatiya Janata Party (BJP) veteran. Shekhawat stood as an independent candidate and was supported by the National Democratic Alliance (NDA), a group led by the BJP, although the Shiv Sena party, which was a part of NDA, supported her because of her Marathi origin.

Those opposed to Patil becoming president claimed that she lacked charisma, experience, and ability. They also highlighted her time spent away from high-level politics and queried her belief in the supernatural, such as her claim to have received a message from Dada Lekhraj, a dead guru. Various specific issues were raised, such as a comment made by her in 1975 that those suffering from hereditary diseases should be sterilized. Another alleged that while a Member of Parliament for Amravati she diverted Rs 3.6 million from her MPLADS fund to a trust run by her husband. This was in violation of Government rules which barred MPs from providing funds to organizations run by their relatives. The parliamentary affairs minister denied any wrongdoing on Patil's part, and noted that the funds utilized under MPLADS are audited by the Comptroller and Auditor General of India.

In addition, Patil founded a cooperative bank, PratibhaMahilaSahakari Bank, that ceased trading in February 2003 when its licence was cancelled by the Reserve Bank of India. Among other failings, the bank had given illegal loans to her relatives that exceeded the bank's share capital. It had also given a loan to her sugar mill which was never repaid. The bank waived these loans, and this drove it into liquidation. The government liquidator of the bank, P. D. Nigam, said, "The fact that relatives of the founder chairperson (Pratibha Patil) were among those indiscriminately granted loans and that some illegal loan waivers were done has come up in our audit." Six of the top ten defaulters in the bank were linked to her relatives. The INC claimed that Patil had not been involved with the bank since 1994 but The Indian Express reported that it had official documents showing her involvement as late as 2002.

### **3. CONCLUSION**

Pratibha Devsingh Patil is an Indian politician who served as the 12th President of the Republic of India. Having served from 2007 to 2012, she was preceded by Dr A. P. J. Abdul Kalam and succeeded by Pranab Mukherjee. A Political Science and Economics postgraduate, Patil also chose to get a law degree and started practising at Jalgaon District Court in Maharashtra, her home state. Her transition to the world of politics came about in the early 1960s. She joined the Indian National Congress (INC) party and subsequently won the Jalgaon Assembly seat in 1962. Later, she was elected from Muktinagar constituency four consecutive times, during which she was a minister in the Congress government and held multiple portfolios. She also served as a Member of Parliament both in Rajya and Lok Sabha. After taking a long break from politics, Patil returned and was appointed the 24th Governor of Rajasthan. She was the first woman to be picked for that office and the first woman President of India as well. Her tenure as the latter was marked by several controversies, but it also saw her being more active than many of her predecessors. She was instrumental in improving women's rights in the country and in solving the agrarian crisis. Since her retirement, she has been primarily busy with her charity works.

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WEL 014

## WOMEN ENTERPRENUER – LEENA NAIR

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### 1. INTRODUCTION



Leena Nair (born 1969) is the first female, first Asian, youngest ever Chief Human Resource Officer of Unilever and member of the Unilever Leadership Executive (ULE), which is responsible for delivering Unilever's business and financial performance.

Leena bears overall responsibility for the human capital of Unilever, which operates across multiple regulatory and labour environments spread over 190 countries. She ensures the company has the right people, in the right roles, with the right capabilities and mindset to deliver high business performance that enables Unilever to meet its ambitious business growth with environmental and positive social impact. She also heads the Diversity and Inclusion agenda for the organisation ensuring that its workforce is truly diverse and inclusive.

In 2007, Leena became the Hindustan Unilever's youngest executive director and the first woman in the Management Committee of Hindustan Unilever in 90 years heading HR.[4] She was also appointed the first woman on Unilever South Asia Leadership Team a year later, team responsible for Unilever's growth in each of the following markets: India, Pakistan, Bangladesh, Sri Lanka and Nepal.

### 2. LEENA NAIR

Prior to her current role, Leena served as Global Senior Vice President for Leadership and Organisational Development and Global Head of Diversity and Inclusion. In that role, she was instrumental in driving our employer brand to a record high and in step-changing our Diversity

agenda to industry leadership. Leena also spearheaded the creation of a world-class leadership centre in Singapore and led the launch of key technology innovations which will significantly simplify our core HR offerings.

Before this, she undertook a wide range of HR roles in India and, as VP HR South Asia, she led the talent and organisation strategy that was a significant enabler in helping the business deliver its vision. She embedded performance culture as a way of life and transformed employee relations into a proactive employee-centric function. She brought in a number of innovations, including the Career by Choice programme, which helps women who have fallen off the career ladder to rejoin the workforce.

As General Manager of HPC and Foods and Head of Management Development for Hindustan Unilever (HUL), Leena led the move of our Foods business from Bangalore to Mumbai and created a model for building capability that is now used across the company.

Since 1992, when she joined Unilever as a trainee, Leena has had many firsts to her credit, from being one of the first female managers to opt for a factory stint to becoming the first woman on HUL's management committee and its youngest executive director. She is the first female and youngest ever CHRO of Unilever. She is also a Trustee of the Leverhulme Trust.

Nair encourages leaders, especially women leaders, to put our hands up for difficult things – such as employee relations, negotiating difficult terms with the trade unions, signing settlements – as it really shows that we understand the business.

Tough jobs, tough stints, and putting up your hand – these really enhance your credibility with the business,” she says. “In every job I've done, I've been the first woman ever to do the job, be in the night shifts or the production work. You've got to be courageous, not only embrace the trailblazing, but also bring your own take on it. (np)

Indeed this was the powerful message that Dr. Tanvi as well shares often in her global professional women and leadership programme that has run in Singapore for more than eight years.

Growing up in the small town of Kolhapur, Nair often fielded questions like ‘you're a girl, what are you going to do with all this education?’ or ‘oh, your father's only got two daughters and no sons?’ And while these saddened her, they also helped her to build a thick skin.

“It made me resilient. I decided to use this anger and disappointment to fuel a determination to do something in this world.”

Given her own work and deep-expertise on purpose-driven leadership, Dr. Tanvi believes that this is the true differentiator of long-term success of a leader and so she asked Leena her purpose as a leader. Nair defines her purpose as: "To ignite the human spark, in order to build a better world and a better business. To me, therefore, showing the importance of human capital gets me out of bed. Changing the world is a mission for me."

### 3. CONCLUSION

Leena Nair is the first female, first Asian, youngest ever Chief Human Resource Officer of Unilever and member of the Unilever Leadership Executive, which is responsible for delivering Unilever's business & financial performance

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WEL 015

## WOMEN ENTERPRENEUR- CHITRA GURANGI DHAGA

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**ABSTRACT :** Chitrangidhaga is the Cofounder of Thrillophilia and one of the most innovative entrepreneurs of India. In today's stressridden world, people often turn to a mini-vacation for a break. Through Thrillophilia, Chitra tried to combine the adventure and tourism together for the travel enthusiasts. This study made an attempt to study about women entrepreneur.

*Keywords: Women entrepreneur, tourism, adventure, enthusiasts.*

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### 1. INTRODUCTION



Chitra is the alumnus of Indian business school and belongs to a family with high designations in the service industry. However, she did not have any exposure to the family business. She wanted to build something independently so she shot in the dark and scored indeed.

After a lot of debates, research, and discussion, in 2009 Chitra established Thrillophilia. She hired exceptional adventure experts, experienced staff, and trained professionals who have within them the passion just like she has. Currently, Thrillophilia has more than 3.5 million monthly users. Consequently, Thrillophilia has more than 12,500 listed activities across 125+ destinations.

### 2. CHITRA GURANGIDHAGA

Chitra Gurangi Daga, CEO of Thrillophilia has an MBA in her name from ISB, Hyderabad. Chitra co-founded the company with her husband, Abhishek Daga. Thrillophilia began its operations in April 2009 while it had its official website launched later that year in August. Thrillophilia is a company that started and is based in Bangalore.

Thrillophilia deals with adventure-related activities on a pan-India level. Be it rafting in the Tons of the Kali River at Dandeli, Camel Safari in Ladakh or the Thar Desert, Trekking around Bangalore or in Ladakh, Scuba Diving in Lakshadweep or Andaman,

Thrillophilia caters it all. It also offers caving, wildlife, paragliding and umpteenth other activities that get one's adrenaline rushing. India has a varied and rich culture. It also has a variety of landscapes that provides great locations for fun-filled activities, leaving one with unique and memorable experiences. Thrillophiliacurates local suppliers and ensures their legitimacy and runs regular quality checks.

The idea of Thrillophilia was born out of the love the husband-wife duo has for adventure and thrill. They decided to organize and assemble all the adventure sports-related activities using the internet, thus tapping into a lucrative and promising industry. By meticulously placing and categorizing the miscellaneous activities India has to offer, they created Thrillophilia.

The founders at Thrillophilia admit to having made mistakes. They handpick their vendors, once they have fulfilled certain criteria. But on some unfortunate occasions, these vendors might be unable to cater to the audience and fail to contact Thrillophilia. At such times, a backup plan must always be ready. **conclusion**

Thrillophilia learned from its mistakes in this field and has bounced back stupendously. An entrepreneur needs to do so as there will be several hurdles on the road to success. India is abundant with young, nature and adventure enthusiasts. Thrillophilia has managed to capture their attention and continues to evolve every day.

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WEL 016

## WOMEN ENTREPRENEUR – MALLIKA SRINIVASAN

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### 1. INTRODUCTION



Women. Entrepreneurs means the women or a group of women who initiate, organize and operate a business enterprise. A woman entrepreneur is therefore a confident, creative and innovative woman. desiring economic independence individually and simultaneously creating employment. opportunities for others.

In short, women entrepreneurs are those women who think of a business enterprise, initiate it, organise and combine factors of production, operate the enterprise and undertake risks and handle economic uncertainty involved in running it.

According to Government of India, “A Woman enterprise is the one owned and controlled by a woman having minimum financial interest of 51% of the capital and giving at least minimum 51% of generated employment to women”.

Mallika Srinivasan (born 1959) is the Chairman & Managing Director of Tractors and Farm Equipment Limited, a tractor major incorporated in 1960 at Chennai, India. She is additionally on the Global Board of U.S.-India Business Council (USIBC), and the Boards of AGCO Corporation - United States and Tata Steel Limited. She is a member of the Executive Board of the Indian School of Business, Hyderabad, the Governing Board of the Indian Institute of Technology (IIT), Chennai, Bharathidasan Institute of Management (BIM), Trichy, and a member of the Governing Body of Stella Maris College, Chennai.

Mallika established TAFE as a mass manufacturer of tractors. She led the company's growth to its present status with revenues of INR 96 billion with diverse interests in tractors, farm machinery, diesel engines, engineering plastics, hydraulic pumps and cylinders, batteries, automobile franchises

and plantations. Mallika has led a variety of industry bodies such as the Tractor Manufacturers' Association of India, The Madras Chamber of Commerce and has held various positions in industry bodies such as the Confederation of Indian Industry, Indian Institute of Foreign Trade, etc.

Mallika Srinivasan, the current Chairperson and Chief Executive Officer of Tractors and Farm Equipment Limited (TAFE), is known for her entrepreneurial skills and contribution to the Indian agriculture machinery business and academia. Today, TAFE is the third largest tractor manufacturer in the world and the second largest in India in terms of volume, and it has branches in 82 countries. In less than three decades, Mallika Srinivasan managed to establish TAFE as a mass manufacturer of quality tractors for the international market and a resilient organization that is capable of weathering the ups and downs of the tractor business. In addition, Mallika Srinivasan strengthened TAFE's partnership with AGCO, an American agricultural equipment manufacturer, for the growth of both the organizations.

## **2. MS.MALLIKA SRINIVASAN**

Mallika established TAFE as a mass manufacturer of tractors. She led the company's growth to its present status with revenues of INR 96 billion with diverse interests in tractors, farm machinery, diesel engines, engineering plastics, hydraulic pumps and cylinders, batteries, automobile franchises and plantations.

The most common use of the term "tractor" is for the vehicles used on farms. The farm tractor is used for pulling or pushing agricultural machinery or trailers, for plowing, tilling, disking, harrowing, planting, and similar tasks.

Ms.Mallika Srinivasan heads the Rs 4750 crores Tractors and Farm Equipment Limited (TAFE), India's pioneering manufacturers of tractors and farm equipment. In a span of 25 years, she has steadily built this enterprise into becoming the world's 3rd largest Tractor manufacturer, the country's largest exporter of tractors and the most profitable tractor manufacturer in the world. Its brands Massey- Ferguson and Eicher are the first choices of the Indian farmer. TAFE has played a pioneering role in farm mechanization and agricultural productivity in the country and, through its efforts at its adaptive research centre 'J Farm', revolutionized farming practices which have resulted in the enhancement of farm productivity and incomes, particularly in the state of Tamil Nadu. Her personal efforts in the area of Women and child care and contribution to management education have been well acknowledged. Her organization's contribution to social development in Tamil Nadu, through the establishment of schools , colleges, orphanages, community centers and wedding halls , besides contributions to a wide variety of causes aimed at better health care of the less privileged, are widely recognized.

TAFE was recognized by the jury of the CII-Exim Bank Award for Excellence for "Significant achievement on the journey towards business excellence" in 2009 and has been awarded Star status by "Business Standard" in the unlisted category in august 2009. MallikaSrinivasan was the very first recipient of the BBC (UK) Business Woman of the year Award in 1999. She was awarded the 'Zee Astitva Award for Exemplary Women' in 2005.

Mallika Srinivasan, Chairman,Tractors and Farm Equipment Limited (TAFE), has been appointed to the Global Board of the U.S. Chamber of Commerce's US-India Business Council (USIBC). With this appointment, she joins a prestigious list of CEOs and executives on USIBC's 35-member board, according to a statement.

"USIBC has been the premier voice of the industry, forging strong connections between businesses and governments in India and USA. Fostering strong and inclusive growth in trade and investment relations between both the countries, USIBC has been a key catalyst of positive bilateral engagement

and transformative reforms," Mallika Srinivasan said.

With TAFE's demonstrated belief in the benefits of a stronger economic cooperation between American and Indian corporates and our focus on mechanization and agricultural development, Ms. Srinivasan said she looks forward to the opportunity of engaging effectively in USIBC's initiatives towards a continuously strengthening eco-system that promotes stronger economic partnership between India and the US.

### Tractors and Farm Equipment Limited



The third-largest tractor manufacturer in the world and the second largest in India by volumes, **TAFE** wields about 25% market share of the Indian tractor industry with a sale of over 150,000 **tractors** (domestic and international) annually.

TAFE's partnership with AGCO Corporation and the Massey Ferguson brand for over 58 years is a stellar example of its commitment to building long-term relationships with its stakeholders, through fair and ethical business practices. TAFE is also a significant shareholder in AGCO Corporation, USA – a US \$9.4 billion tractor and agricultural equipment manufacturer.

TAFE has earned the trust of customers through its range of products that are widely acclaimed for quality and low cost of operation. A strong distribution network of over 1000 dealers effectively backs TAFE's four iconic tractor brands – Massey Ferguson, TAFE, Eicher and the recently acquired Serbian tractor and agricultural equipment brand IMT – IndustrijaMašinaiTraktora. TAFE exports tractors, both in partnership with AGCO and independently, powering farms in over 100 countries which include developed countries in Europe and the Americas.

### 3. CONCLUSION

TAFE has the necessary strengths to succeed and outsmart the competition in the tractor industry in India. It is present across all the market segments, has a vast distribution network, and is financially sound. So, the major challenge for TAFE is to exploit its current strengths and channelizing them in the right direction as discussed in the recommended plan of action.

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WEL 017

## **WOMEN ENTREPRENEUR – KIRAN MAZUMDAR-SHAW**

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### **1. INTRODUCTION**



The role of women at the work place has undergone a dramatic change in the last 50 years, just as the view of entrepreneurship over the centuries. Just five decades ago, there were only a few women who owned and operated their own businesses. The Second World War brought many more women into the workforce, but such accepted social values as the male being the head of the house and women being dependent and staying indoors did not create an environment conducive for women to work unless there was a necessity. A woman entrepreneur includes a woman or a group of women who initiate, organize, and operate a business enterprise.

Slowly they are making their mark as business women and giving their male counterparts a run for their money. Women entrepreneurs have been on the Indian business scene for quite some time now and have achieved remarkable success. However, their number in relation to the overall number of small scale enterprises is still very small. Worldwide too, the trend is not very much different.

### **2. KIRAN MAZUMDAR-SHAW**

Kiran Mazumdar-Shaw (born 23 March 1953) is an Indian billionaire entrepreneur. She is the chairperson and managing director of Biocon Limited, a biotechnology company based in Bangalore, India and the former chairperson of Indian Institute of Management, Bangalore. In 2014, she was awarded the Othmer Gold Medal for outstanding contributions to the progress of science and chemistry. She is on the Financial Times' top 50 women in business list. In 2019, she is listed as the

68th most powerful woman in the world by Forbes. She was named EY World Entrepreneur Of The Year 2020.

Kiran Mazumdar was born on 23 March 1953 in Pune, Maharashtra state, to Gujarati parents. She was educated at Bangalore's Bishop Cotton Girl's High School, graduating in 1968. She then attended Mount Carmel College, Bangalore, a women's college offering pre-university courses as an affiliate of Bangalore University. She studied biology and zoology, graduating from Bangalore University with a bachelor's degree in zoology in 1973. Mazumdar hoped to go to medical school, but was not able to obtain a scholarship.

Her father, Rasendra Mazumdar, was the head brewmaster at United Breweries. He suggested that she study fermentation science, and train to be a brewmaster, a very non-traditional field for women. Mazumdar went to Ballarat College, Melbourne University in Australia to study malting and brewing. In 1974, she was the only woman enrolled in the brewing course and topped in her class. She earned the degree as master brewer in 1975.

She worked as a trainee brewer in Carlton and United Breweries, Melbourne and as a trainee maltster at Barrett Brothers and Burston, Australia. She also worked for some time as a technical consultant at Jupiter Breweries Limited, Calcutta and as a technical manager at Standard Maltings Corporation, Baroda between 1975 and 1977. However, when she investigated the possibility of advancing her career in Bangalore or Delhi, she was told that she could not be hired as a master brewer in India because "It's a man's work." She began to look abroad for opportunities and was offered a position in Scotland.

She did consulting work for a few years before meeting Leslie Auchincloss, then owner of an Irish firm, Biocon Biochemicals. Impressed by Mazumdar-Shaw's drive and ambition, Auchincloss took her on as a partner in a new venture, Biocon India, which was launched in 1978 and produced enzymes for alcoholic beverages, paper, and other products.

Within a year Biocon had become the first Indian company to export enzymes to the United States and Europe, but progress was slowed as Mazumdar-Shaw continued to face skepticism and discrimination. She found it difficult to find employees in India who were willing to work for a woman. Investors were equally hard to come by, and some vendors refused to do business with her unless she hired a male manager.

In 2001 Biocon became the first Indian company to gain the approval of the U.S. Food and Drug Administration (FDA) for the manufacture of a cholesterol-lowering molecule. The company subsequently expanded exponentially. Profits jumped more than 42 percent in 2003 alone. After a wildly successful initial public stock offering the following year, Biocon's stock-market value skyrocketed, and Mazumdar-Shaw, with a nearly 40-percent stake in the company, became the richest woman in India. Over the following years, Biocon continued its trail-blazing work, with the testing and development of the world's first orally consumed insulin product among its most notable undertakings.

Biocon's manufacturing facilities are located at two sites in Bangalore. Biocon's discovery-led R&D focuses on the entire drug development pathway – from process development, to non-clinical and clinical research. Biocon's portfolio consists of 36 brands across the four therapeutic divisions of Diabetology, Nephrology, Oncology and Cardiology.

### 3. CONCLUSION

Mazumdar-Shaw received an honorary doctorate from her alma mater, Ballarat University in 2004, in recognition of her contributions to biotechnology. She has been awarded honorary doctorates from

the University of Abertay, Dundee, UK (2007), the University of Glasgow, UK (2008), Heriot-Watt University, Edinburgh, UK (2008) and University College Cork, Ireland (2012). She received an honorary doctorate from Davangere University, India, at its first convocation, July 2013, in recognition of her contribution in the field of biotechnology

Women entrepreneurship is defined as “an individual or a group of women running an enterprise with 51% of ownership & financial interest in it.” Female-run enterprises are constantly blooming all over the world, contributing to household incomes and growth of national economies. “Women in business” is a recent phenomenon in India. Till now women had confined themselves to petty household business& cottage industries but things have changed remarkably. Women today are the proud owners of giant business chains which they are managing extremely well moving abreast with their male counterparts and, undoubtedly outshining them.

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WEL 018

## WOMEN ENTREPRENEUR – DIVYA GOKULNATH

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**ABSTRACT :** The term “women entrepreneur” deals with that section of the female population who venture out into industrial activities i.e. manufacturing, assembling, job works, repairs/servicing and other businesses. Women entrepreneurs may be defined as the women or a group of women who initiate, organise and operate a business enterprise. Women are expected to innovate, imitate or adopt an economic activity to be called women entrepreneurs. The Government of India has treated women entrepreneurs of a different criteria-level of women participation in equity and employment position of the enterprise.

*Keywords: Women entrepreneur, employment, economic growth, female population*

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### 1. INTRODUCTION



As such “women entrepreneurs is defined as an enterprise owned and controlled by a woman having a minimum financial interest of 51 per cent of the capital and giving at least 51 per cent of the employment generated in the enterprise to women.” Thus, on the basis of above definitions we can say that women entrepreneurs are those entrepreneurs who have taken initiative in promoting and running an enterprise by having a controlling interest in that particular enterprise.

The emergence of entrepreneurs in a society depends to a great extent, on the economic, social, religious, cultural and psychological factors prevailing in the society. In the advanced countries of the world, there is a phenomenal increase in the number of self-employed women after the World War II. In the U.S., women own 25 per cent of all businesses, even though their sales on an average are less, than two-fifths of those of other small businesses.

In Canada, one-third of small businesses are owned by women and in France it is one-fifth. In the U.K., since 1980, the number of self-employed women has increased three times as fast as the number of self-employed men.

## 2. INDRA NOOYI

IndraNooyi (née Krishnamurthy; born October 28, 1955) is an Indian-American business executive and former chairperson and chief executive officer (CEO) of PepsiCo. She has consistently ranked among the world's 100 most powerful women. In 2014, she was ranked at number 13 on the Forbes list of The World's 100 Most Powerful Women, and was ranked the 2nd most powerful woman on the Fortune list in 2015. In 2017, she was ranked the 2nd most powerful woman once more on the Forbes list of the 100 Most Powerful Women in Business. She serves on the boards of Amazon and the International Cricket Council.

Nooyi was born in Madras (now known as Chennai), Tamil Nadu, India. Nooyi did her schooling in Holy Angels Anglo Indian Higher Secondary School in T. Nagar. Nooyi received bachelor's degrees in physics, chemistry and mathematics from Madras Christian College of the University of Madras in 1974, and a Post Graduate Programme Diploma from Indian Institute of Management Calcutta in 1976.

In 1978, Nooyi was admitted to Yale School of Management, and moved to USA where she earned a Master's degree in Public and Private Management in 1980. Beginning her career in India, Nooyi held product manager positions at Johnson & Johnson and textile firm MetturBeardsell. While attending Yale School of Management, Nooyi completed her summer internship with Booz Allen Hamilton. In 1980, Nooyi joined the Boston Consulting Group (BCG) as a strategy consultant, and then worked at Motorola as Vice President and Director of Corporate Strategy and Planning, followed by a stint at Asea Brown Boveri.

While CEO of PepsiCo in 2011, Nooyi earned \$17 million, which included a base salary of \$1.9 million, a cash bonus of \$2.5 million, pension value and deferred remuneration of \$3 million. By 2014, her total remuneration had grown to \$19,087,832, including \$5.5 million of equity.

As an employee of PepsiCo, Nooyi is credited to have directed the company's global strategy, leading to its extensive expansion and restructuring including the divestiture of its restaurants. She played an instrumental role in PepsiCo's acquisition of Tropicana and merger with Quaker Oats Company.

Nooyi assumed the title of CEO in October 2006 and the next year became chairman of the board as well. The fifth chairman and CEO in PepsiCo's 42-year history, Nooyi was the first woman to lead the soft-drink and snack-food giant and one of only 11 female chief executives of *Fortune* 500 companies. Although analysts expressed surprise at the timing of Nooyi's appointment as chairman (her predecessor, Steven Reinemund, had served just five years before abruptly deciding to retire), many praised the skills that she would bring to the job.

Nooyi continued the strategy of making PepsiCo a well-balanced consumer-products company that was less reliant on sales of its flagship soft drinks. She also aggressively pursued international expansion. Under her leadership, PepsiCo's revenues increased from \$35 billion in 2006 to \$63.5 billion in 2017. The following year it was announced that Nooyi would be stepping down as CEO in October and as chairman of the board in early 2019.

Nooyi is trying to push Pepsi toward healthier offerings while marketing to customers who aren't ready to give up their Mountain Dew. While soda consumption has been declining in the U.S. for more than a decade, finding the right approach to growing the business isn't easy. Pepsi recently lost market share in its soda brands because it shifted too much of its promotional spending toward newer brands such as LIFEWTR. Still, Nooyi is working to cut sugar, salt and fat from many Pepsi products by 2025. This year the company began selling Simply Organic Doritos, the type of product meant to court the Amazon/Whole Foods grocery powerhouse. In April, the company stumbled by airing a tone-deaf Pepsi commercial starring Kendall Jenner that appeared to reference the Black Lives Matter

movement. Nooyi responded quickly, immediately pulling the ad.

Nooyi was named on Wall Street Journal's list of 50 women to watch in 2007 and 2008,<sup>[1]</sup> and was listed among Time's 100 Most Influential People in The World in 2007 and 2008. Forbes named her the #3 most powerful woman in 2008.<sup>[32]</sup> In 2014, she was ranked #13 by Forbes. Fortune ranked her the #1 in the list of Most Powerful Women in Business in 2009 and 2010. On 7 October 2010, Fortune magazine ranked her the 6th most powerful woman in the world. In Fortune's Most Powerful Women List of 2015, Nooyi ranked 2<sup>nd</sup>.

In 2018, Nooyi was named one of the "Best CEOs In The World" by the CEOWORLD magazine. Forbes magazine ranked Nooyi on the 2008 through 2017 lists of The World's 100 Most Powerful Women. Fortune magazine has named Nooyi number one on its annual ranking of Most Powerful Women in business for 2006, 2007, 2008, 2009 and 2010. In 2008, Nooyi was named one of America's Best Leaders by U.S. News & World Report. In 2008, she was elected to the Fellowship of the American Academy of Arts and Sciences.

In January 2008, Nooyi was elected chairwoman of the U.S.-India Business Council (USIBC). Nooyi leads USIBC's Board of Directors, an assembly of more than 60 senior executives representing a cross-section of American industry. Nooyi has been named 2009 CEO of the Year by Global Supply Chain Leaders Group.

In 2016, Nooyi gifted an undisclosed amount to her alma mater, The Yale School of Management. She became the school's biggest alumni donor in history and the first woman to endow a deanship at a top business school with her gift. Nooyi and her husband Raj donated 187,000 Scholastic books to Connecticut's alliance school districts as part of the Partnership for Connecticut during the COVID-19 crisis.

While CEO of PepsiCo in 2011, Nooyi earned \$17 million, which included a base salary of \$1.9 million, a cash bonus of \$2.5 million, pension value and deferred remuneration of \$3 million. By 2014, her total remuneration had grown to \$19,087,832, including \$5.5 million of equity.

In 2013, Nooyi was named one of the "25 Greatest Global Living Legends" by NDTV. On 14 December 2013, she was awarded by the President of India Pranab Mukherjee at the Rashtrapati Bhavan. Nooyi was named to Institutional Investor's Best CEOs list in the All-America Executive Team Survey in 2008 to 2011.

### 3. CONCLUSION

Nooyi was selected as one of the 2019 American Portrait Gala honorees by the Smithsonian's National Portrait Gallery. The oil on canvas work created in 2019 by Jon R. Friedman was commissioned by the museum to be part of the collection. In 2019 Nooyi received the Bower Award for Business Leadership from the Franklin Institute Awards Program. In February 2020, Nooyi was honored with the Outstanding Woman in Business award by the League of Women Voters of Connecticut.

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WEL 019

## WOMEN ENTERPRENEUR – RITU KUMAR

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### 1. INTRODUCTION



Ritu Kumar is the largest & most respected designer-wear brand in India today. Since 1969, it has developed a unique style of its own, reflecting the ancient traditions of Indian craftsmanship in a contemporary vocabulary. Mrs. Kumar's understanding of ancient designs and the innovative use of traditional crafts has created a new classicism. Today the company is renowned for its distinctive use of colors, quality of fabrics, intricate embroideries and a gloriously rich Indian aesthetic. Since the company was built on patronage of craftspeople, it has made a significant impact in creating employment in underdeveloped areas. Over the years it has patronized several organizations working in these areas and helped in developing skills and taking them to the market.

### 2. RITU KUMAR

Ritu who began her career in 1969, started with just four hand block printers and two tables in a small village near Calcutta. Today her brand has grown to retail through ninety three stores across the country. She has pioneered the term 'fashion' in the Indian context and more importantly has demonstrated that hand-made products can be as profitable and even more glamorous than those made by machine. The company sources the finest fabrics and craftsmanship from across the country thereby reviving great textile skills and providing employment to hundreds of artisans.

In 2002, the company launched a sub-brand LABEL – Ritu Kumar. LABEL uses the established forte of traditional Indian aesthetic to create fashion oriented international products. The brand's charter involves pushing boundaries and forging alliances with design talent across the world to create a unique, sophisticated product. This is aimed at the young, global Indian woman with a contemporary lifestyle. LABEL retails from most Ritu Kumar stores as well as some standalone stores.

Since Ritu's company was founded on the patronage of craftsmen, the company has played an instrumental role in providing jobs to people living in the undeveloped areas of India. The designer discovered Ranihati's embroiders in the early 1970s living in the outskirts of Calcutta and provided them with a workspace in their own native environment making them more comfortable while they work. Ritu also helped revive the age old craft of Zardozi which dates back to the era of Mughal emperors by using it to make her bridal outfits and eveningwear along with gold embroidery, unique patterns and rich fabrics. In 1999, Ritu wrote a book on the history of India's textile and art designs titled, Costumes and Textiles of Royal India.

In 2002, Ritu launched her company's sub brand called LABEL in partnership with her son Amrish Kumar which targeted the foreign and local fashion markets alike with their traditional yet contemporary fashion oriented outfits. In 2005, Ritu Kumar became one of the founding members of the All India Artisans and Craft Workers Welfare Association alongside Laila Tyabji, Fabindia, MadhukarKhera and Pritam Singh.

Ritu has won many prestigious awards throughout her career. One of them is the Padma Shri Award she received in 2013 for her distinguished services to the Indian fashion industry. In 2012, she won the Femina Women's Award by L'Oreal Paris. Ritu was also awarded the Indira Gandhi Priyadarshini for her contribution to the field of fashion. In 2000, she was awarded the Kingfisher Group of Industries' Lifetime Achievement Award. The French Government also bestowed upon her 'The Knight of the Order of Arts and Letters'. In 1998, she received two awards; the Outstanding Women Entrepreneur Award by PHD Chamber of Commerce and the National Institute of Fashion's Lifetime Achievement Award.

Ritu Kumar as a brand has been admired and worn all over the world. Its patrons include Indian stars such as Aishwarya Rai, Priyanka Chopra, Lara Dutta, Dia Mirza to name a few and international celebrities such as the late Princess Diana, Mischa Barton, Anoushka Shankar. Since 1994, Ritu Kumar has also designed the wardrobes for the Miss India contestants for their participation in international beauty pageants such as Miss Universe, Miss World and Miss Asia Pacific. An impressive number of winners have emerged from amongst these contestants putting India on the beauty

### 3. CONCLUSION

Ritu Kumar, has also been awarded the Padma Shri Award 2013, the country's fourth highest civilian award for her exceptional and distinguished service in the field of fashion, textile and craftsmanship.

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WEL 020

## **WOMENS ENTREPRENEUR - DIVYA GOKULNATH**

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### **1. INTRODUCTION**



Divya co-founded Byju's an educational platform to help students learn better. She completed her engineering degree from RV College and was preparing for her GRE to continue her studies abroad. This is when she joined Byju Raveendran's classes as his student. Soon Divya became a teacher at Byju's and then got married to him. When it was time to launch the platform Byjus chose her to do it with. Today, BYJU's is the most valuable ed-tech company in the world. Divya was featured as one of LinkedIn's top voices in 2019.

### **2. What is BYJU's**

BYJU's is the world's most valuable ed-tech startup. It offers learning through an app and website for competitive exams like JEE, CAT, NEET and IAS and students in classes 1- 12.

### **3. DIVYA GOKULNATH**

DivyaGokulnath was born in Bengaluru, Karnataka. She received her primary education from the Frank Anthony Public School, New Delhi. She pursued her under graduate from the The National Degree College in Jayanagar, Karnataka. She did her B.Tech in Biotechnology from the RV College of Engineering, Bengaluru, Karnataka.

Divya Gokulnath belongs to a South Indian Family. Not much is known about her family. She is married to Raveendran. They met when she was a student of Byju. They fell in love and got married. They have a son together Nish.

After completing her studies, she wanted to study in the United States. She took admission in Byju's coaching classes to prepare for the Graduate Record Examination (GRE). When she completed her exam, Byju offered her a position to teach students in his coaching classes, while she awaited her

results. She was teaching students just 4 years younger to her. While she was teaching, her results were announced, and she was selected, but she made a judgement call and decided to stay back and continue teaching at Byju's as she loved teaching.

Divya Gokulnath started her career as a teacher in Byju's coaching classes. She used to teach quick and effective ways of learning and completing exams on time. She eventually got married to Byju Raveendran, and when Buju decided to launch his app, she was chosen as a director in "Think & Learn", the parent company of "Buju's- The learning App". She was in charge of the syllabus and the content of the app. She wanted to create such content which would engage the user and allow him to learn and understand the concepts clearly.

She wanted to give the students a complete experience, which would eventually result in the students getting the best study session they have ever received. She prepared tests and question papers according to the amount of time they studied, which would help the students in getting evaluated accordingly. Her strategy worked, and the students were very comfortable with the learner style and were also adapting to the online learning scenario. She often makes videos on the app herself. As she is from the Biotechnology background, she often teaches subjects related to it.

#### **4. PROFILE AND AREA OF COMPANY**

BYJU'S is an educational technology company that develops personalized learning programs for K-12 students.

#### **HIGHLIGHTS**

- Number of Acquisitions 7
- Total Funding Amount \$2.1B
- Number of Current Team Members 9
- Number of Investors 24

#### **DETAILS**

- E-Learning
- Ed Tech
- Education
- Higher Education
- Mobile
- Mobile Apps
- Secondary Education
- Software

#### **5. INVESTMENT AND PROFIT**

BYJU's Co-Founder Divya Reveals That Revenue Has Doubled To \$2800cr

BYJU'S the online learning platform, had its busiest three months and the revenue had doubled to Rs. 2800 crore in a year. The reason Byju's could afford free content for over 50 million subscribers is that in the year ending March 2020, co-founder DivyaGokulnath announced that BYJU's had already doubled its revenue to around 2,800 crores. But the engagement rate was a metric that had made all the difference.

The startup now has 50 millions user on its platform, even though paid user count is 3.5 million. But a metric that made all the difference was the engagement rate. Students who used to spend 70 minutes on the app per session and come back twice-thrice a week, now spend 100 minutes per day.

“85% of our students renew the courses year after year. That is happening because parents see effectiveness of our students.

According to reports, BYJU’s is now raising funds with a \$10 billion valuation set to be India’s third startup to be a decacorn, after Paytm and OYO. 65% of students are outside the top 10 cities, that showed us it is an aspirational product for students who don’t have access to good education.

So, in the times of the pandemic, BYJU’s rolled out three new features- it started live classes, introduced new subjects like social studies (history, civics and geography) and also rolled out the app in multiple languages. And this meant, teams worked over time and put in double the effort to roll out new features.

## 6. BENEFICIARIES

‘BYJU’s Classes , students will now be assigned a dedicated mentor who will offer one-on-one attention, comprehensive progress reports. The Bengaluru-based firm has launched “BYJU’s Classes” – a programme that aims to provide students all benefits of personalised after-school tuition classes from the best teachers.

Teachers will help students with live ‘doubt resolution’ during the classes. A mentor will look after the learning requirements of students. Mentors would interact with students regularly to understand their progress and requirements.

## 7. CONCLUSION

Divya Gokulnath, co-founder of BYJU’s started teaching at 21, and had to wear saris to appear older than her students. From there on, the journey of setting up the learning app has been overwhelming and fruitful. The journey has been widely rewarding, with an overwhelming 70 million registered students learning with the app. BYJU’s has also come in a few rounds of funding , looking to expand in multiple ways.

Divya is Co-founder and also Director at BYJU’s she strongly believes she is a teacher first. She points out, “Being a teacher involves some crazy hard work where you need to understand and explain concepts on camera, for students from different parts of the country. Divya pauses the conversation to show me some videos, and I wish I were back at school again. The simplicity of content with some great visuals is attractive and engaging. The method is simple but there are thousands of hours that goes into each video.

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WEL 021

## WOMEN ENTREPRENEUR – RITU KUMAR

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### 1. INTRODUCTION



Ritu Kumar is the largest & most respected designer-wear brand in India today. Since 1969 she has developed a unique style of her own, reflecting the ancient traditions of Indian craftsmanship in a contemporary vocabulary. Her understanding of ancient designs and the innovative use of traditional crafts has created a new classicism. The company is renowned for its distinctive use of colors, quality of fabrics, intricate embroideries and a gloriously rich Indian aesthetic.

She is one of the leading female fashion designers in India who has been in the Fashion Industry for the last 40 years. Ritu Kumar was born into a well-to-do family in Amritsar, Punjab. Kumar's parents were highly educated and encouraged her to get higher education in the field of her choice.

Her background in art history and museology inspired her to pursue fashion designing as her career.

She met her husband, Shashi Kumar, at Lady Irwin College during her graduation. The couple fell in love with each other and later, got married. She started her career in a very small town of Kolkata in 1969; using hand-block printing and a couple of small tables.

She began with evening clothes and bridal wear in the 1960s and 1970s and created a niche for herself in the international market within these two decades.

After becoming a successful entrepreneur in the field of fashion designing in India, in 1996, she expanded her business by opening several branches of her company in other countries, including New York, Paris, and London. (London branch closed in 1999). The annual turnover of her company at that time was around Rs. 10 billion, higher than any other Indian Fashion Outlet. She is the woman who introduced Boutique culture in India with the brand name 'RITU.'

She got her first designing project in 2002 for the movie “Bollywood Hollywood” (a Canadian movie by an Indo-Canadian director Deepa Mehta). In the same year, Ritu, along with her son Amrish Kumar, launched her sub-brand “LABEL.”

Later, Kumar introduced her fragrance “The Tree of Life.”

Ritu even designed the costumes of the Indian film “No Fathers in Kashmir Kumar’s book “Costumes and Textiles of Royal India” was published in October 1999. The book chronicles the great history of art designs and textiles in India.

## 2. PROFILE OF RITU KUMAR

Ritu Kumar is the largest & most respected designer-wear brand in India today. Since 1969, it has developed a unique style of its own, reflecting the ancient traditions of Indian craftsmanship in a contemporary vocabulary.

Ritu who began her career in 1969, started with just four hand block printers and two tables in a small village near Calcutta. Today her brand has grown to retail through ninety three stores across the country. She has pioneered the term ‘fashion’ in the Indian context and more importantly has demonstrated that hand-made products can be as profitable and even more glamorous than those made by machine. The company sources the finest fabrics and craftsmanship from across the country thereby reviving great textile skills and providing employment to hundreds of artisans.

In 2002, the company launched a sub-brand LABEL – Ritu Kumar. LABEL uses the established forte of traditional Indian aesthetic to create fashion oriented international products. The brand's charter involves pushing boundaries and forging alliances with design talent across the world to create a unique, sophisticated product. This is aimed at the young, global Indian woman with a contemporary lifestyle. LABEL retails from most Ritu Kumar stores as well as some standalone stores.

Ritu in 1999 published a book "Costumes and Textiles of Royal India" which chronicles the history of textiles and art design in India. Ritu has also been the recipient of numerous awards such as the 'Indira Gandhi Priyadarshini Award' for her contribution in the field of fashion. She has also been bestowed with the prestigious award of "Chevalier des arts et des lettres" by the French government. Most recently, she was awarded the Achievement Award at the L'oreal Paris Femina Women's Awards.

Ritu Kumar, has also been awarded the Padma Shri Award 2013, the country's fourth highest civilian award for her exceptional and distinguished service in the field of fashion, textile and craftsmanship.

## 3. RITU KUMAR ACHIEVEMENTS

Mumbai: Apparel brand Ritu Kumar, which currently runs 36 stores across the country, plans to scale it up to 86 stores in four years to increase its retail footprint.

The group runs two kinds of stores namely Ritu Kumar Label with brands designed exclusively by her and Ritu Kumar Store which sells a combination of all brands in a single store.

"Currently, we have 36 stores and we are looking at increasing it to 86 stores over a period of four years from now and a majority of them will be the Ritu Kumar Label," Ritu Kumar Group Chief Executive Officer Amrish Kumar told here today, adding that in Mumbai alone where the chain has seven stores, it would open three more stores.

The retailer received investment to the tune of Rs 100 crore from private equity firm Everstone early this year.

"We have received Rs 100 crore of investment from PE firm Everstone and we will use it to increase our retail footprint in the country," Kumar said.

The retailer has a staff strength of 350 and it plans to recruit more people to diversify its range of products.

"We will recruit more at the senior managerial level as we plan to diversify into lifestyle oriented products," he said.

"My company's sale through e-commerce is currently pegged at about five per cent. However, we do see a growth of around 30 per cent to 50 per cent in this space on an year-on-year basis, he said.

#### **4. CONCLUSION**

Ritu Kumar-She is an Indian fashion designer with 35 stores across the world she has also designed the clothes for seminar miss india contestant and is known as style icon in designing industry. She was determined to build up ritukumar's boutique. Started business in relatively new innovative field. Her confidence was commendable when comparing with the challenges that she has faced. Mrs. Kumar become the first women to introduce the "boutique" culture in India under the brand name "Ritu" Ritu Kumar with her team of committed designers has come a long way. Ritu Kumar speciality is traditional Indian clothes, which highlights on the textile and embroidery heritage of India. But the mix of match of the Indian and western wear also holds a prime position in work.

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WEL 022

## WOMEN ENTERPRENEUR – INDRA NOOYI

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### 1. INTRODUCTION



**Indra Nooyi** (née **Krishnamurthy**; born October 28, 1955) is an Indian-American business executive and former chairperson and chief executive officer (CEO) of PepsiCo.

She has consistently ranked among the world's 100 most powerful women. In 2014, she was ranked at number 13 on the Forbes list of The World's 100 Most Powerful Women, and was ranked the 2nd most powerful woman on the Fortune list in 2015. In 2017, she was ranked the 2nd most powerful woman once more on the Forbes list of The 19 Most Powerful Women in Business. She serves on the boards of Amazon and the International Cricket Council.

### 2. INDRA NOOYI

Nooyi was born in Madras (now known as Chennai), Tamil Nadu, India. Nooyi did her schooling in Holy Angels Anglo Indian Higher Secondary School in T. Nagar.

**Indra Nooyi**, (born October 28, 1955, Madras [now Chennai], India), Indian-born American businesswoman who was instrumental in the lucrative restructuring and diversification of soft-drink manufacturer PepsiCo, Inc.'s brands. Nooyi served as the company's CEO (2006–18) and chairman of the board (2007–19).

Nooyi received bachelor's degrees in physics, chemistry and mathematics from Madras Christian College of the University of Madras in 1974, and a Post Graduate Programme Diploma from Indian Institute of Management Calcutta in 1976.

In 1978, Nooyi was admitted to Yale School of Management, and moved to USA where she earned a Master's degree in Public and Private Management in 1980.

Nooyi is a Successor Fellow of the Yale Corporation. She serves as a member of the Foundation Board of the World Economic Forum, International Rescue Committee, Catalyst and the Lincoln Center for the Performing Arts. She is also a member of the Board of Trustees of Eisenhower Fellowships, and has served as Chairperson of the U.S.-India Business Council.

Nooyi serves as an Honorary Co-Chair for the World Justice Project. The World Justice Project works to lead a global, multidisciplinary effort to strengthen the Rule of Law for the development of communities of opportunity and equity.

From April 2015 until April 2020, she was a director of Schlumberger Limited.

In June 2016, she was part of the inaugural team on the Temasek Americas Advisory Panel. In December 2016, Nooyi joined a business forum assembled by Donald Trump to provide strategic and policy advice on economic issues.

In June 2018, Nooyi joined the International Cricket Council Board as the organization's first independent female director.

Since February 2019, Nooyi has been a member of the board of directors at Amazon.

Nooyi also serves as the Class of 1951 Chair for the Study of Leadership at West Point,<sup>[86]</sup> a Dean's Advisory Council member at MIT's School of Engineering,<sup>[87]</sup> and a member of the MIT Corporation.

### 3. CONCLUSION

Indra married Raj K. Nooyi, president at AmSoft Systems, in 1981. Nooyi has two daughters and resides in Greenwich, Connecticut. Forbes ranked her at the 3rd spot among "World's Powerful Moms" list. Her older sister is businesswoman and Grammy-nominated artist Chandrika Krishnamurthy Tandon. South Indian Carnatic musician Aruna Sairam is Indra's aunt. In India, she used to play cricket and was also in an all-girl rock band, where she played guitar.

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WEL 023

## WOMEN ENTERPRENEUR – MALLIKA SRINIVASAN

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### 1. INTRODUCTION



**Mallika Srinivasan** (born 1959) is the Chairman & Managing Director of Tractors and Farm Equipment Limited, a tractor major incorporated in 1960 at Chennai, India. She is additionally on the Global Board of U.S.-India Business Council (USIBC), and the Boards of AGCO Corporation - United States and Tata Steel Limited. She is a member of the Executive Board of the Indian School of Business, Hyderabad, the Governing Board of the Indian Institute of Technology (IIT), Chennai, Bharathidasan Institute of Management (BIM), Trichy, and a member of the Governing Body of Stella Maris College, Chennai. Mallika established TAFE as a mass manufacturer of tractors. She led the company's growth to its present status with revenues of INR 96 billion with diverse interests in tractors, farm machinery, diesel engines, engineering plastics, hydraulic pumps and cylinders, batteries, automobile franchises and plantations. Mallika has led a variety of industry bodies such as the Tractor Manufacturers' Association of India, The Madras Chamber of Commerce and has held various positions in industry bodies such as the Confederation of Indian Industry, Indian Institute of Foreign Trade, etc

### 2. MALLIKA SRINIVASAN

She has an abiding interest in ensuring the development of education and healthcare in India and has been instrumental in supporting organizations such as the SankaraNethralaya (A leading eye care organization), the Cancer Hospital in Chennai, and a number of educational and healthcare facilities in Alwarkurichi, Tirunelveli district in South India. In addition, she has also been a generous patron of arts through her involvement in the promotion and support of one of India's leading musical tradition of Carnatic music through the Indira Sivasailam Foundation. She earned her degree in Mathematics from the Women's Christian College and later was a university gold-medalist in Econometrics from the University of Madras, she graduated as a member of the Dean's Honor List, and the Alpha Beta Gamma Society, from the Wharton School of Business, University of Pennsylvania, United States, and was ranked as one of its top 125 most successful alumni.

Mallika Srinivasan is a thought leader and a strategist, recognized for entrepreneurship, commitment to excellence and contribution to Indian agriculture machinery business and academia. She is presently the Chairman and Managing Director of TAFE – Tractors and Farm Equipment Limited, a ₹93 billion tractor major incorporated in 1960 at Chennai, India. TAFE is today, the third largest tractor manufacturer in the

world and the second largest in India by volumes, with an annual sale of about 150,000 tractors and presence in over 100 countries, including developed countries in Europe and the Americas. TAFE is also a significant shareholder in AGCO Corporation, USA - a US \$9.0 billion tractor and agricultural equipment manufacturer.

She is on the Boards of AGCO Corporation - USA and TATA Steel Limited. She is additionally on the Global Board of U.S.-India Business Council (USIBC), a core member of the BRICS Women's Business Alliance (BRICS WBA), member of the Executive Board of the Indian School of Business (ISB) - Hyderabad, member of the Governing Board of the Indian Institute of Technology (IIT) - Madras and a member of the Governing Body of Stella Maris College - Chennai.

In a span of 25 years, Mallika has established TAFE as a quality mass manufacturer of tractors, a lean and resilient organization that can effectively weather the cyclicalities of the tractor business. With her special emphasis on product and process development, she has ensured significant expansion of TAFE's product range. She enhanced and leveraged the engineering strengths at TAFE to design, develop and manufacture a range of products for international markets, while simultaneously strengthening TAFE's partnership with AGCO for mutual growth, in both, the components and complete tractors businesses.

### 3. CONCLUSION

Mallika Srinivasan is a thought leader and a strategist, recognized for entrepreneurship, commitment to excellence and contribution to Indian agriculture machinery business and academia. She is presently the Chairman of TAFE – Tractors and Farm Equipment Limited, an INR 93 billion tractor major incorporated in 1960 at Chennai, India. TAFE is today, the third largest tractor manufacturer in the world and the second largest in India by volumes, with an annual sale of over 150,000 tractors and presence in over 100 countries, including developed countries in Europe and the Americas. TAFE is also a significant shareholder in AGCO Corporation, USA – a US \$9.4 billion tractor and agricultural equipment manufacturer.

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WEL 024

## WOMEN LEADER – J.JEYALALITHA

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### 1. INTRODUCTION



Women turnout during India's parliamentary general elections was 65.63percent, compared to 67.09percent turnout for men. India ranks 20th from the bottom in terms of representation of women in Parliament.<sup>[2]</sup> Women have held the posts of president and prime minister in India, as well as chief ministers of various states. Indian voters have elected women to numerous state legislative assemblies and national ministry for many decades.

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

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

Increased participation is occurring in both rich and poor states in India. The sex ratio of voters has improved from 715 female voters for every 1,000 male voters in the 1960s to 883 female voters in the 2000s. The Election Commission of India (ECI) has sought to increase voter turnout by cleaning up electoral rolls and removing missing or deceased members. Voter outreach has included door-to-door

voter registration, and in 2014 elections, voters will be issued a photo id with polling station information to increase voter turnout. Increased voter turnout in India is also partially due to the women voters. ECI has sought to encourage voter registration among women and participation through education and outreach on college and university campuses. Growing participation has also been attributed to increased security at polling stations.

## 2. JAYARAM JAYALALITHAA

**Jayaram Jayalalithaa** (24 February 1948 – 5 December 2016) was an Indian politician and film actress who served six times as the Chief Minister of Tamil Nadu for over fourteen years between 1991 and 2016. From 9 February 1989, she was the general secretary of the All India Anna Dravida Munnetra Kazhagam (AIADMK), a Dravidian party whose cadre revered her as their "*Amma*" (mother) and *PuratchiThalaivi* (revolutionary leader). Her critics in the media and the opposition accused her of fostering a personality cult and of demanding absolute loyalty from AIADMK legislators and ministers, who often publicly prostrated themselves before her.

Jayalalithaa first came into prominence as a leading film actress in the mid-1960s. Though she had entered the profession reluctantly, upon the urging of her mother to support the family, Jayalalithaa worked prolifically. She appeared in 140 films between 1961 and 1980, primarily in the Tamil, Telugu and Kannada languages. Jayalalithaa received praise for her versatility as an actress and for her dancing skills, earning the sobriquet "Queen of Tamil Cinema". Among her frequent co-stars was M. G. Ramachandran, a Tamil cultural icon who leveraged his immense popularity with the masses into a successful political career. In 1982, when MGR was chief minister, Jayalalithaa joined the AIADMK, the party he founded. Her political rise was rapid; within a few years she became AIADMK propaganda secretary and was elected to the Rajya Sabha, the upper house of India's Parliament. After MGR's death in 1987, Jayalalithaa proclaimed herself his political heir and, having fought off the faction headed by Janaki Ramachandran, MGR's widow, emerged as the sole leader of the AIADMK. Following the 1989 election, she became Leader of the Opposition to the DMK-led government headed by Karunanidhi.

In 1991 Jayalalithaa became chief minister, Tamil Nadu's youngest, for the first time. She earned a reputation for centralising state power among a coterie of bureaucrats; her council of ministers, whom she often shuffled around, were largely ceremonial in nature. The successful cradle-baby scheme, which enabled mothers to anonymously offer their newborns for adoption, emerged during this time. Despite an official salary of only a rupee a month, Jayalalithaa indulged in public displays of wealth, culminating in a lavish wedding for her foster son in 1995. In the 1996 election, the AIADMK was nearly wiped out at the hustings; Jayalalithaa herself lost her seat. The new Karunanidhi government filed several corruption cases against her, and she had to spend time in jail. Her fortunes revived in the 1998 general election, as the AIADMK became a key component of Prime Minister Atal Bihari Vajpayee's 1998–99 government; her withdrawal of support toppled it and triggered another general election just a year later.

The AIADMK returned to power in 2001, although Jayalalithaa was personally disbarred from contesting due to the corruption cases. Within a few months of her taking oath as chief minister, in September 2001, she was disqualified from holding office and forced to cede the chair to loyalist O. Panneerselvam. Upon her acquittal six months later, Jayalalithaa returned as chief minister to complete her term. Noted for its ruthlessness to political opponents, many of whom were arrested in midnight raids, her government grew unpopular. Another period (2006–11) in the opposition followed, before Jayalalithaa was sworn in as chief minister for the fourth time after the AIADMK swept the 2011 assembly election.

Jayalalithaa was initially convicted of misusing her office during her tenure in 1991–1996. Subramanian Swamy was the main petitioner. Some of the accusations concerned expenditure

on her foster son's luxurious marriage in 1996 and acquiring properties worth more than 66.65 crore, as well as jewelry, bank deposits, investment and a convoy of luxury vehicles. The trial lasted for 18 years. Justice John Michael D'Cunha, in a detailed judgement, showed that the entire asset belonged to the accused and no one else On 11 May 2015, Jayalalithaa was absolved of all charges by the High Court of Karnataka. On 14 February 2017, the Supreme Court of India overruled the High Court of Karnataka. Sasikala and the other accused were convicted and sentenced to four years in prison, as well as to a fine of 10 crore each. On 11 May 2015, Jayalalithaa was absolved of all charges by the High Court of Karnataka. On 14 February 2017, the Supreme Court of India overruled the High Court of Karnataka. Sasikala as well as the other accused were convicted and sentenced to four years in prison, as well as to a fine of ₹10 crore each.

The TANSI land deal case refers to the purchase of land by Jaya Publications, which included Jayalalithaa and her friend Sasikala, from the State Small Industry Company, Tansi, Guindy. Justice P Anbhazhagan delivered the judgment, and said that the evidence stated in the prosecution sheet, and that the sale deed of the prime land in Guindy had been carried out on 29 May 1992, in the unequivocal aim of cheating against the government. The Supreme Court disqualified her in September 2001, resulting in her stepping down and which made O. Panneerselvam as the chief minister of Tamil Nadu. The Madras High Court acquitted her and other 5 accused in the case of all the charges on 4 December 2001.

In the colour TV corruption case involving the purchase of TV sets to villagers, Jayalalithaa was convicted. The TV sets were provided in the framework of a government education and entertainment plan for the village population. Officials said the TVs were purchased at inflated prices and claimed that some of the money paid for TV stations was returned as kickbacks to government officials.<sup>[163]</sup>

Detained in 1996, the media reported that 21.28 kg of gold jewels worth Rs 3.5 crore, 10,500 saris, 91 designer watches, 750 pairs of shoes, 1,250 kg of silver objects worth 3.12 crores, diamonds worth 2 crores, a silver sword and 19 vehicles were found among the priceless treasures that were found at her house.

A case of murder attempt were registered against Jayalalithaa, her close associate Sasikala, and Sasikala's nephew V Mahadivan has been recorded by the Chennai police on following a complaint by former Jayalalithaa's auditor, Rajasekaran, who alleged that he was summoned to the Poes Garden bungalow and violently assaulted by Sasikala and Mahadevan with a stick and high-heeled shoes. Rajasekaran also stated that he had been forced by Jayalalithaa and Sasikala to sign two letters and a promissory note in respect of ₹50 lakhs. Jayalalithaa, however, denied the charges in a statement.

### 3. CONCLUSION

On 22 September 2016, Jayalalithaa was admitted to Apollo Hospitals in Chennai, as she was suffering from an infection and acute dehydration. Her official duties were handed over to her aide O. Panneerselvam on 12 October 2016, though she continued to remain as the chief minister of the state. She was also said to be suffering from a severe pulmonary infection and septicaemia, which were cured. On 4 December 2016, she was re-admitted to the intensive care unit after suffering a cardiac arrest around 16:45. The hospital released a press statement stating that her condition was "very critical" and that she was on life support. On 5 December 2016, the hospital announced her death and she became the first female chief minister to die in office in India.

Government of India declared a one-day national mourning with the national flag in all government buildings flying at half-mast. While a seven-day mourning from 6 to 12 December 2016 was observed by Government of Tamil Nadu, also three day state mourning from 6 to 8 December 2016 were observed by Government of Kerala and the Government of Puducherry.

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WEL 025

## A SUCCESSFUL WOMAN ENTREPRENEUR CHITRAGAURNANI

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### 1. INTRODUCTION



Female entrepreneurship ranges from just over 1.5 percent to 45.4 percent of the adult female population in the 59 economies included in the Global Entrepreneurship Monitor research project. Although entrepreneurial activity among women is highest in emerging economies (45.5 percent), the proportion of all entrepreneurs who are women varies considerably among the economies: from 16 percent in the Republic of Korea to 55 percent in Ghana—the only economy with more women than men entrepreneurs. A multi-year analysis shows that this gender gap has persisted across most economies for the past nine years (2002-2010). And in many emerging economies women are now starting business at a faster rate than men, making significant contributions to job creation and economy growth. Women are more likely to start businesses which focus on sustainability.

### 2. THRILLOPHILIA

Chitra is CEO of Thrillophilia, India's leading brand for travel experiences. 40 Million travelers use Thrillophilia every year to discover and book meaningful travel experiences.

On Thrillophilia, one can discover, compare, and book from 15000+ experiences across the globe.

Chitra, a successful entrepreneur, mentor for a few startups, is currently scaling Thrillophilia. Thrillophilia is a derivative of her deep love and passion for traveling and offbeat experiences so much so that she completed MBA into Strategy & Leadership from the Indian School of Business, Hyderabad in 2011 and signed off the campus placement to pursue her passionate venture.



She has been recognized by the Ministry of External Affairs, Govt of India, for her outstanding work in tourism, besides this she has been featured in multiple magazines and digital channels as India's top women entrepreneurs.

Thrillophilia is India's biggest online platform for activities and things to do. They have 8000+ activities listed from 3500+ operators across 200+ cities in India and 15+ countries in Asia. With 2000+ customer reviews on the platform, they bring in transparency and credibility for their users. Their product teams hand curate operators and activity providers to ensure that each of their customers gets a delightful experience.

#### **Chitra Gurnani Daga , CEO of Thrillophilia Adventure Tours**

The passion for travel with a firm belief that India as a destination has abundant opportunities when it comes to adventure travel and local experiences which sown the seed of Thrillophilia in Chitra Gurnani Daga and she co-founded Thrillophilia Adventure Tours Pvt Ltd. with her husband Abhishek Daga in 2009.

Chitra a MBA graduate served at SAP labs is a woman who loves to take risks and very passionate about traveling, exploring and seeking adventure. Both she and her husband have a passion for adventure and on one such adventure break when they realized a business opportunity with unprecedented potential and jumped into it.

Over the years, Thrillophilia has evolved from being an online service provider to being a marketplace connecting vendor partners and customers with more than 10,000+ activities, tours and excursions. Our business model is similar to that of any marketplace where any transaction happening results in vendor partners getting business and we are getting a certain percentage for helping them acquire customers.

Thrillophilia was founded in 2011 by Abhishek Daga, alumnus of the IIT BHU and ChitraGurnani alumnus of the Indian School of Business and DA-IICT. Initially they used word of mouth and Digital marketing to popularize their company. Today, as per Alexa traffic rankings, Thrillophilia is among the top 10 Travel Web sites and has been credited with India's largest tours and activities company with more than 8000 tours on website. Thrillophilia claims to have had at least 70% growth every quarter since its founding. The company started with eco tours and experiential tours in 2011 branched out to selling corporate tours, weekend getaways, weekend experiences, treks, camps, activity honeymoon trips and long excursions. Further in 2012, Thrillophilia added wildlife Initially bootstrapped with ₹2,500,000 Thrillophilia has since then twice raised funding from Angels and VC'S.

The company's headquarters is located in Jaipur's Startup Oasis. Its previous headquarter was in the HSR Layout in Bangalore, Karnataka which was moved in early 2017. Thrillophilia has offices and customer service centers across [India](#).

### 3. CONCLUSION

Chitra said "We, at Thrillophilia curate unique, genuinely local and high quality travel experiences. Our customers love how we add thrill to their regular holidays and make them truly memorable. Our suppliers love how we simplify business operations and sales for them and let them focus on the core of their outdoor business.USP of Thrillophilia is the understanding and the learning developed over the years which have helped us tremendously in not only getting to know our customers but also to develop phenomenal outdoor products while at the same time delivering exceptional customer service.

She added that the reason why Thrillophilia is doing well is mainly due to the fact that it is not like a me-too online activities platform or a rip off of some business model operating in some part of this world. We ourselves encountered a problem while wanting to book an adventure based activity when this idea came. So, essentially, in a largely disorganized market, full of chaos, wrong commitments and unpleasant experiences, this came as an opportunity and more importantly, we are solving a real world problem.

As an experienced traveler and inspiring women entrepreneur Chitra have a word of warning to upcoming entrepreneurs, My sincere advice to them would be to do something only with their 200% heart and soul. Don't get into travel because you see Thrillophilia as a success or you see me as an inspiration. Do it because you want to do it. Do it because this is your passion. And once you get into it, give it your best shot and keep giving it each day

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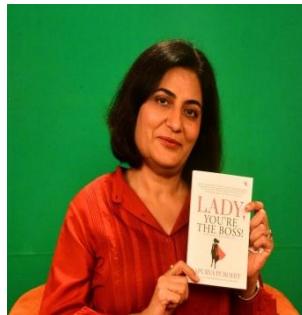
WEL 026

## WOMEN ENTERPRENEUR – APURVA PUROHIT

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### 1. INTRODUCTION



Apurva Purohit (born 3 October 1966) is an Indian businesswoman. She is the president of Jagran Prakashan Ltd. The JagranPrakashan Ltd owns publications like DainikJagran, MidDay, Inext, and Inquilab along with India's first private FM radio station Radio City (Indian radio station).

She is the author of the national bestselling book *Lady, You're not a Man – the Adventures of a Woman at Work* published in 2013 by Rupa Publications. She launched her second book, *Lady You're The Boss* in 2019 published by Amazon Westland.<sup>[3]</sup> She has been ranked as one of the Most Powerful Women in Business as per the India Today Group for 2016, 2018, 2019 and Fortune India in the year 2018. and 2019. Apurva has a Bachelor's degree in Science (Physics) from Stella Maris College, Chennai and completed her masters in business administration from Indian Institute of Management Bangalore. She was a state level hockey player and represented Tamil Nadu in the sport.

### 2. APURVA PUROHIT

ApurvaPurohit is the President of the JagranGroup , one of India's largest multi-media conglomerates. With over three decades of experience in the media and entertainment industry, she currently leads multiple companies across print, radio, digital and outdoor in the group.<sup>[11]</sup> In her tenure at Jagran, Apurva has pivoted the group from a deep-rooted reliance on its traditional print businesses to a focus on new age emerging businesses. She is an independent director at Mindtree and L&T Engineering services She is on the board of Midday Infimedia, Music Broadcast Limited, and at L&T Technology Services.<sup>[15]</sup> She is an advisor to private equity fund Amicus Capital and BD FoundationApurva is credited with the listing of Radio City (Indian radio station) on the stock exchange in 2017. During her stint as the CEO of Radio City, the organization was ranked among the Top 20 places to work according to the Great Place to Work Survey, 2015. Radio City has been consecutively featured in the Great Place To Work survey for 9 years in India and amongst the Best Places to Work in Asia

(2019) and has become a case study on building high impact organizations through simplification of complex business structures and problems , The Victory Project : Case study of Ms. ApurvaPurohit In the past, Apurva was associated with BCCL & Zee Telefilms, where she was a part of the launch of TV brands like Zoom and engineered the re-launch strategy for Zee TV. She also launched Lodestar.Apurva has been a leading voice in the Indian business landscape, advocating gender diversity, what ails it, and what organizations and leaders can do to improve this critical imperative. She is also the author of the two national bestselling books “Lady, You’re not a Man” – the Adventures of a Woman at Work. and Lady, You’re the Boss. Through her books,

Apurva aims to empower women and encourage them to achieve their full potential. ApurvaPurohit is one of India’s most powerful women in media and business. She is the President of JagranPrakashan, one of India’s largest media houses that has a presence across print, radio, digital, and outdoor. A staunch supporter of gender diversity in the workplace, she has authored books on the subject. An IIM-B alumnus and media industry veteran for over three decades, Apurva manages a \$800 million multimedia conglomerate. She is also credited for the successful IPO of Radio City FM in 2017. This year, it was recognised as one of the Best Places to Work for Women. Prior to Jagran, she set up Lodestar, one of India’s most prominent media buying agencies, and also had stints at Times Network and ZEE Entertainment Enterprises.

Apurva has also been listed among India’s most powerful women in business by Fortune magazine. In **2010, December**, Aparna joined **Mumbai Mantra Media Ltd.**, the film arm of the Mahindra Group as Head – Creative Initiatives and managed the company’s collaboration with Robert Redford’s Sundance Institute on two important initiatives – **Mumbai Mantra | Sundance Institute Screenwriters Lab** and the **Sundance Institute | Mahindra Global Filmmaking Award**. She managed the Screenwriting Lab for three years (2011-2013) and coordinated all aspects including outreach and marketing the Lab, reviewing & evaluating the applications & screenplays, and inviting creative advisors from not just India, but across the world for a 5 day residential Lab.

### 3. CONCLUSION

Aparna is currently the **Head of India Originals at Amazon Prime Video, India**. She has developed and launched all Indian Originals on Amazon Prime Video including *Inside Edge (International Emmys Nomination, 2018)*, *Breathe*, *Comicstaan*, *Four More Shots Please!*, *Mirzapur* and *Made In Heaven*.

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WEL 027

## A SUCCESSFUL WOMEN ENTREPRENEUR- KIRAN MAZUMDAR SHAW

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### 1. INTRODUCTION



In the past couple of decades, the status of women in Indian society has changed drastically. Today, Women have been playing a vital role in the growth of the Indian economy and have made a big impact and got success in almost every sector. Here I have listed the **Women Entrepreneurs**, who have done something different to boost the Indian economy and inspired other women.

### 2 ABOUT A WOMEN ENTREPRENEUR

#### *KIRAN MAZUMDAR SHAW – THE FOUNDER OF BIOCON LIMITED*

Kiran Mazumdar Shaw is known as India's wealthiest self-made women entrepreneur who founded a biopharmaceutical firm in 1978. This firm has entered in US biosimilars market and is getting the attention of investors. As per Forbes, it is the first company to get approval from the USFDA. She has put big fortune to build deep R&D-Based biotech firm. In 2019 she held the title called Indian's 54th richest person and world's 65th powerful woman. As far as her qualification is concerned, she did a bachelor's and master's degree from Bangalore University and Melbourne University respectively.

### 3. CHAIRPERSON OF THE BOARD OF DIRECTORS SINCE INCEPTION.

**YEAR OF BIRTH: 1953**

**PROFESSIONAL EXPERIENCE**

- First-generation entrepreneur
- Founded Biocon in 1978
- Non-Executive Chairperson, Syngene International
- Board member, Infosys

- Board member, Narayana Hrudayalaya
- Board member, United Breweries
- Vice Chair, US India Business Council (USIBC)
- Member, National Academy of Engineering (NAE), U.S.
- Full-term member, MIT Corporation, U.S.
- Member, Board of Directors, U.S.-India Business Council
- Member, Advisory Council, UK-India Business Council
- Member, Board of Trustees, Keck Graduate Institute, U.S.
- Global Alumni Ambassador, Australia
- Signatory, The Giving Pledge
- 45 years of experience in Biotechnology

#### 4. RECOGNITIONS

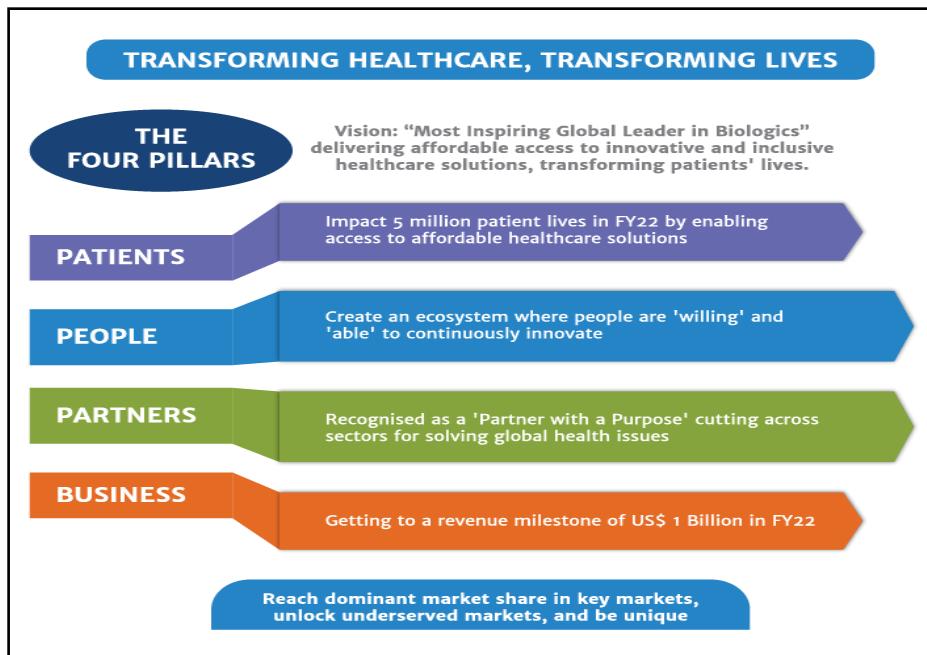
- Recipient of Padma Shri (1989), Padma Bhushan (2005)
- Recipient of EY World Entrepreneur of the Year (2020) and EY Entrepreneur of the Year (2019)
- India Award (2019)
- Recipient of Order of Australia (2020)
- Recipient of ICMR's Lifetime Achievement Award for Outstanding Achievement in Healthcare (2019)
- Recipient of AWSM Award for Excellence (2017)
- Knight of the National Order of the French Legion of Honour (2016)
- Recipient of Othmer Gold Medal (2014)
- Recipient of Global Economy Prize for Business (2014)

#### 5. EDUCATION

- B.Sc. (Zoology Hons.), Bangalore University
- Post-Graduate Diploma, Malting and Brewing, Ballarat Institute of Advanced Education, Melbourne, Australia
- Honorary Doctorates from several prestigious universities, including:
  - Deakin University, Victoria, Australia
  - Heriot-Watt University, Edinburgh, UK

#### 6. RESEARCH AND DEVELOPMENT

Biocon Biologics' Research and Development organisation is fully integrated to develop high-quality biosimilars (recombinant insulins, monoclonal antibodies and other protein therapeutics) that can be registered in highly regulated markets like USA, Europe and Japan.



## 7. CREATING A BETTER LIFE BY CREATING EQUAL OPPORTUNITY.

India has the largest rural population in the world and the most underserved. Biocon Foundation believes that progress begins by fulfilling basic human needs such as education, health, civic infrastructure, housing, water and sanitation. The people of rural Karnataka dream of a better quality of life and our initiatives and programs are working towards making this happen.

## 8. CONCLUSION

Education is a path to building equal opportunities. To achieve this, Biocon Foundation has introduced innovative and creative programs and initiatives across Karnataka to ensure that not just underprivileged children, but teenagers and adults too receive avenues and opportunities to learn new skills that will improve their quality of life and living. These have resulted in enriching and effective learning experiences. The Foundation also lends academic support to the local government through a creatively developed curriculum that encourages self-learning and crucial life skills.

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WEL 028

## WOMEN ENTREPRENEUR – ROSHINI NADAR

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### 1. INTRODUCTION



*Women entrepreneurs may be defined as a woman or a group of women who initiate, organise and run a business concern. Women entrepreneurs are those women who think of a business enterprise, initiate it, organise and combine factors of production, operate the enterprise and undertake risks and handle economic uncertainty involved in running it. Women Entrepreneurs means the women or a group of women who initiate, organize and operate a business enterprise. A woman entrepreneur is therefore a confident, creative and innovative woman desiring economic independence individually and simultaneously creating employment opportunities for others.*

Indian women is changing and they are fast emerging as potential entrepreneurs. Role modeling of women in non-traditional business sectors to break through traditional views on men's and women's sectors. Women companies are fast-growing economies in almost all countries. The latent entrepreneurial potential of women have changed little by little by the growing awareness of the role and status of economic society. Skills, knowledge and adaptability of the economy led to a major reason for women in business. Women are coming forth to the business arena with ideas to start small and medium enterprises. They are willing to be inspired by role models- the experience of other women in the business arena.

Rohninadar is one of the important entrepreneurs in INDIA. Women entrepreneur may be defined as a woman or group of women who initiate, organize, and run a business enterprise. In terms of Schumpeterian concept of innovative entrepreneurs, women who innovate, imitate or adopt a business activity are called “women entrepreneurs”.

## 2. ROSHNI NADAR

Roshni Nadar Malhotra (born 1980/1981) is an Indian businesswoman, the chairperson of HCL Technologies and the first woman to lead a listed IT company in India. She is the only child of HCL's founder, Shiv Nadar. In 2019, she is ranked 54th on the Forbes World's 100 Most Powerful Women list. According to IIFL Wealth Hurun India Rich List (2019), Nadar is the richest woman in India.

Roshni Nadar grew up in Delhi, studied in Vasant Valley School and graduated from Northwestern University majoring in Communication with a focus on Radio/TV/Film. She earned an MBA from the Kellogg School of Management.

She worked in various companies as a producer before joining HCL. Within a year of her joining HCL, she was elevated as executive director and CEO of HCL Corporation. She subsequently became the chairperson of HCL Technologies, after her father Shiv Nadar stepped down.

Roshni Nadar Malhotra is the CEO and Executive Director of the \$9.9 billion HCL Corporation, and is responsible for providing strategic guidance to the organization. She is also the Chairperson of HCL Technologies, a leading global technology organization with a market capitalization of \$32 billion, and the Chairperson of its CSR Board Committee.

Prior to becoming CEO of the HCL Corporation, Roshni Nadar was a trustee of the Shiv Nadar Foundation, which runs the not-for-profit Sri Sivasubramaniya Nadar College of Engineering in Chennai. She had also been involved in brand building across the HCL Group. Nadar is chairperson of VidyaGyan Leadership Academy, a leadership academy for the economically underprivileged. She set up 'The Habitats' trust that aims at protecting India's natural habitats and indigenous species in a bid to create and conserve sustainable ecosystems.

Roshni Nadar joined the firm, HCL in 2009. At the age of 27, and within a year of her entry into the firm, she was promoted to the post of executive director and CEO. In 2013, she came on the board of HCL Technologies. And on July 17, 2020, Roshni took over the mantle as the chairperson of the prestigious HCL Corporation - succeeding her father Shiv Nadar. Before getting inducted into HCL, Roshni worked as a news producer first for Sky News UK. She has also worked at CNBC and CNN America.

In 2018, Roshni created The Habitats Trust that works to protect the natural habitats of India and the indigenous species of the land. Through the Shiv Nadar Foundation, where she is a trustee, Roshni is driving some transformational changes in the educational sector in India.

Roshni Nadar's HCL is one of India's "Big Five" IT service companies, HCL Technologies is both a success story in its own right and part of a much larger success story that dates back to a calculator distribution startup in the 1970s. A provider of services including software-led IT solutions, remote infrastructure management, engineering and R&D services, and BPO, HCL Technologies has a global presence and a client list to match. The \$2 billion in revenue it generated through its offshore business model in 2008 represented a substantial share of parent company HCL Enterprise's \$4.9 billion for the year.

**HCL Technologies Limited** (Hindustan Computers Limited) is an Indian multinational technology company, headquartered in Noida, Uttar Pradesh, India. It is a subsidiary of HCL Enterprise. The company has offices in 32 countries worldwide. It operates in the fields of aerospace and defense; automotive; consumer electronics; energy and utilities; financial services; government; independent software vendors; industrial manufacturing; mining and natural resources; life sciences and healthcare; media and entertainment; retail and consumer; oil and gas; telecom; public services; semiconductors; server and storage; travel; transportation and logistics; and hospitality.

### 3. PRODUCTS DETAILS OF HCL

#### HCL SOFTWARE

HCL software develops, markets, sells and supports more than 20 product families for delivering impactful client journeys, for enterprise digitization and productivity, for developing operating and security tools, and for secure automation and unified end point management.

#### DRYICE SOFTWARE

It is a dedicated organic IP based software unit of HCL is HCL's leading solution for enterprise automation and AI based transformation initiatives. It focuses on building products for transforming and simplifying IT and business operations by leveraging SI and control.

#### ACTIAN

It has a well-rounded portfolio of products and solutions spanning data management, integration and analytics, activating the value of hybrid data for enterprises in financial services, retail, telecommunications, media, healthcare, and manufacturing.

### 4. CONCLUSION

In 2014 NDTV awarded Young philanthropist of the Year to RoshniNadar. In 2015 Conferred "The World's Most Innovative People Award" for Philanthropic Innovation by The World Summit on Innovation & Entrepreneurship (WSIE) In 2017 she received Vogue India Philanthropist of the Year. She was also conferred with the Lewis Institute Community Changemaker Award by Babson College in 2017 and was recognised by Horasis, an internationally renowned think tank, as the Indian Business Leader of the Year 2019. Now she is an alumnus of the Forum of Young Global Leaders (YGL, 2014-19), a diverse community of the world's next-generation leaders, an initiative of the World Economic Forum. women entrepreneurship is certainly a sturdy road to be travelled by women where they have to prove themselves. With lots of hurdles on the way, today's woman is bold enough to stand out of the crowd setting an example for others Her vintage image of woman as holy domestic cow is lifted up. Its upon we, the citizens of country to pay respect and adore her in he was she balances he personal & professional life. If our country wants to be seen on global map as economy of rapid growth, blooming buds of women entrepreneurs need to be fostered first. A smart woman can pick an job but if she becomes an entrepreneur, she can provide livelihood to 10 more women.

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WEL 029

## WOMEN ENTREPRENEUR – RADHIKA AGGARWAL

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### 1. INTRODUCTION



Women Entrepreneurs may be defining as the women or a group of women who commence and operate a business venture. Like a male entrepreneur a women entrepreneur has many functions. They should explore the prospects of starting new enterprise; undertake risks, introduction of new innovations, coordination, administration and control of business and providing effective leadership in all aspects of business. Government of India has described women entrepreneurs as an enterprise/venture owned and controlled by women having at least financial interest of 51% of the capital and giving at least 51% of employment generated in the organization to women. Women Entrepreneurs are highly increasing in the economies of almost all countries. The hidden business potentials of women have been increasing with the growing sensitivity to the role and economic status in the society.

The knowledge, Skill and compliance in business are the core reasons for women to come forward into business ventures. Women entrepreneurs engage in business due to push and pull factors which give confidence to women to have a self-sufficient occupation and stands on them foots. Logic towards independent decision-making on their life and career is the motivational factor behind this insists on ‘Women Entrepreneur’ is a person who accepts challenging role to meet her personal desires and turn out to be economically independent.

A strong desire to do enormous positive is an integral quality of entrepreneurial women, who is competent of contributing values in both family and social life. With the introduction of media, women are conscious of their own qualities, rights and also the work situations. The glass ceilings are shattered and women are found indulged in every line of business from aachar to telecommunication. Radhika Aggarwal is one of the famous Indian entrepreneurs.

Radhika Ghai Aggarwal is an Internet entrepreneur and India's first woman to enter the Unicorn Club. She is the co-founder of online marketplace ShopClues established in 2011 in silicon valley. Currently, she serves as the Chief Business Officer of the company. Aggarwal was born to an Army family. Her father was in the Indian Army while her mother was a dietician. Her entrepreneurial venture started when her father decided to start his own health club in 1992, followed by the establishment of her own advertising agency in Chandigarh in 1997.

Aggarwal is an MBA from Washington University in St. Louis and holds a post-graduation degree in advertising and public relations. She was also part of an executive program at Stanford University. Aggarwal worked in marketing for companies like Nordstrom in Seattle and strategic planning at Goldman Sachs. She holds about 14 years of experience in the US in diverse sectors such as e-commerce, lifestyle, fashion, and retail.

With ShopClues eyeing an IPO in 2017, Radhika Ghai Aggarwal, CBO and Co-founder, has her heart and mind in the right place. Started in 2011 with a 10-member team, Gurgaon-based ShopClues was the first to evangelise the managed marketplace from day one. According to company filings with the Ministry of Corporate Affairs, the company's revenue stood at Rs 79 crore in the last fiscal year, compared to about Rs 31 crore in FY 2014.

In January this year, they raised \$100 million in funding in a Series E round led by a Singapore-based fund, and joined the Indian unicorn club. While all these major milestones are no doubt important, Radhika keeps a keen eye on small victories, and cherishes them, for she knows that in the long run, they lead to bigger gains – be it merchant stories, complete customer experience or being a good role model. In a freewheeling chat with YourStory, she talks about her own journey, the growth of ShopClues, her annual Town House on Women's Day and why women entrepreneurs should not be on a separate panel.

ShopClues is an Indian online marketplace owned by Clues Network Pvt. Ltd. It was established in July 2011 in Silicon Valley by Sanjay Sethi, Sandeep Aggarwal and Radhika Aggarwal.<sup>1</sup> Based in Gurgaon, India, the company claims to have over 600,000 merchants and 28 million products on its platform, serving over 32,000 pin codes across the country.

Valued at US\$1.1 billion in 2015, ShopClues has Tiger Global, Helion Ventures, and Nexus Venture Partners as major investors. In 2019, it was acquired by Singapore-based Qoo10 in an all-stock deal valued at approximately US\$70 million, representing one of the largest valuation meltdowns for an Indian-based startup. ShopClues provides unstructured categories of home and kitchen, fashion, electronics and daily utility items.<sup>1</sup> Around 70% of its Gross Merchandising Value (GMV) is received from Tier – II and Tier – III cities.

In June 2016, the online marketplace reached half a million sellers on its platform, claimed to be the highest in the Indian e-commerce industry. The employee strength as of 2017 is more than 700 people. In 2015, the e-commerce player launched its Android app for sellers, and later added iOS apps. In June 2015, ShopClues launched a financing platform Capital Wings to fund its merchants' businesses. In May 2016, joined hands with GoDaddy to assist its small and medium entrepreneurs in starting their own e-commerce websites. In July 2016, launched an ad platform, AdZone wherein sellers may market their products with the help of native and custom advertising.

In July 2016, ShopClues collaborated with a hybrid e-commerce company, StoreKing to promote its products on the latter's app. In the same year, the company acquired Momoe, a Bangalore-based mobile payments company. In 2016 ShopClues acquired the IP of a SaaS platform from Squeakee Media which was founded by Abrar Shaikh in Mumbai, India. In 2019, ShopClues was acquired by Singapore-based Qoo10 with stock valued at US\$70 million.

In December 2015, the company invested towards seed funding in HeyBiz, which is a real-time shopping assistant app. In August 2015, the owner of the brand Ray-Ban, Luxottica Group accused ShopClues of allegedly selling fake products and took up the issue in court. The Delhi High Court pulled up ShopClues for breaching its earlier order and continuing the sale of Ray-Ban products. The site has had a number of complaints both from customers and from other businesses claiming that the site is selling fake products.

In 2013, founder and CEO Sandeep Agarwal was charged with insider trading and arrested in the US. Agarwal subsequently plead guilty and entered a plea bargain on the charges. Agarwal resigned from ShopClues in 2013.

## 2 CONCLUSION

Empowering women entrepreneurs is crucial for achieving the goals of sustainable development and the bottlenecks hindering their growth must be reduced to enable full participation in the business. Apart from training programs Newsletters, mentoring, trade fairs and exhibitions also can be a source for entrepreneurial development. Therefore promoting entrepreneurship among Indian women is Certainly a short-cut to rapid economic growth and development. Let us try to eradicate all kinds of gender bias and thus allow 'women' to be a great entrepreneur at par with men.

To be successful in sustainable business practices often requires entrepreneurship and innovation. This chapter provides an overview of entrepreneurship and innovation as it relates to sustainable business. The discussion is most relevant to sustainable businesses focused on offering new products and services in response to societal concerns. The importance of entrepreneurship and innovation also applies to companies that change how they produce products and services. The latter companies can use innovative practices and entrepreneurship to establish their brand name and to be market leaders in doing things that create shared value for society and their companies and also, over time, contribute to changes in practices in their industry.

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WEL 030

## WOMEN LEADER – Dr. MUTHULEKSHMI REDDY

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### 1. INTRODUCTION



**Women leaders** are more transformational than men **leaders**. They function as a role model for their subordinates. They inspire their team and spend a lot of time coaching their team. They care a lot about their personal development.

Women are gradually making their leadership presence felt in entrepreneurship, administration, education, engineering, health, etc. at regional, national, and global levels. Women are now resolved to break the traditional glass ceiling that barred them from entering leadership positions even if they possessed requisite skills and talent to occupy them.

Women are constantly evolving and reaching new milestones across a wide spectrum of human activities in modern times. The world has witnessed the advent of women leaders such as Hillary Rodham Clinton, Indra Nooyi, Oprah Winfrey, Theresa May, Christine Lagarde, to name a few.

Women leaders are more transformational than men leaders. They function as a role model for their subordinates. They inspire their team and spend a lot of time coaching their team. They care a lot about their personal development. Women leaders emphasize teamwork and authentic communication as a key to success. For most women leaders, leadership is not meant only for accomplishing organizational goals but for transforming their followers into better people.

Women leaders generally prefer leading and creating flat organizational structures that enables all to work in a collegial atmosphere interpedently. Flat organizational structure overlooks the experience and knowledge of seasoned employees and the manager. Women leaders usually are critical of hierarchical structure of organization.

To work in collaboration with others is a typical feminine characteristic. Women leaders always promote cooperation and collaboration amongst the team members. In this case, all the members of the team need to be clear of their roles and responsibilities, otherwise, it results in redundant work.

Women leaders tend to be participatory and possess a democratic style of leading people. They seem to abhor 'command and control style' practiced by male leaders. Women often times indirectly communicate their expectations of a given task and allow more space in accomplishing a goal. It sometimes helps the team members use their skills and expertise to complete the task, however, at other times it can be a drawback if the assigned task requires a leader to have direct communication with the members.

## 2. MUTHULAKSHMI REDDY

**Muthulakshmi Reddy**, spelled **Reddi** in some British Indian sources, (30 July 1886 Madras – 22 July 1968) was an Indian medical practitioner, social reformer and Padma Bhushan award recipient.

Muttulakshmi Reddy was appointed to the Madras Legislative Council in 1926. This nomination marked the beginning of her lifelong effort to "correct the balance for women by removing social abuses and working for equality in moral standards". She was a women's activist and social reformer.

She had a number of firsts to her name: the first female student to be admitted into a men's college, the first woman House Surgeon in the Government Maternity and Ophthalmic Hospital, the first woman Legislator in British India, the first Chairperson of the State Social Welfare Advisory Board, the first woman Deputy President of the Legislative Council, and the first Alderwoman of the Madras Corporation Avvai Home.

Reddy was born in the princely state of Pudukkottai of Tamil Nadu. In spite of various constraints faced by girls in India of her time, she completed her higher education and was admitted into the medical profession. In 1907, she joined the Madras Medical College, where she achieved a brilliant academic record. With several gold medals and prizes to her credit, Reddy graduated in 1912 to become one of the first female doctors in India. Soon after, she came under the influence of Annie Besant, and then of Mahatma Gandhi.

She was born to a Tamil Family. Her father was S. Narayanaswami Iyer, the Principal of Maharaja's College. Her mother was Chandrammal, a Devadasi. Her father was ostracised from his family because of his marriage to a Devadasi. She developed a close relationship with the maternal side of her family, and this closeness made her very perceptive of the Devadasi community and their issues. Narayanaswami Iyer broke the tradition and sent Muthulakshmi to school. Her enthusiasm for learning was so great that Muthulakshmi's teachers decided to instruct her in subjects beyond those approved by her father. At the onset of puberty, she was obliged to leave school, but tutoring continued at home. Chandrammal wanted to search for a bridegroom but Muthulakshmi had different aspirations. She expressed a need to be different from the common lot. She was against the subordination of women to men and rebelled whenever she heard people say that only boys needed education.

When Reddy passed the Matriculation exam she applied for admission to Maharaja's College but her application was not welcomed by the Principal or the parents of other students. Her gender was a factor as was her background. The Principal thought she might "demoralize" the male students. The somewhat enlightened Maharaja of Pudukkottai ignored these objections, admitted her to the college, and gave her a scholarship. Her father suggested that she can become a school teacher but she had higher aspirations. She entered Madras Medical College, completed her studies in 1912, and became House Surgeon in the Government Hospital for Women and Children in Chennai.

She later married Sundara Reddy with the proviso that he promised to "always respect me as an equal and never cross my wishes." In 1914, when she was twenty-eight years of age, they married in accordance with the 1872 Native Marriage Act. After the marriage of Muthulakshmi with Sundara Reddy she got her surname Reddy. Famous Tamil actor Gemini Ganesan is the son of Muthulakshmi Reddy's brother Ramasamy.

### 3. CONCLUSION

She was nominated by Sakthi Hari Haran to the Madras Legislature as a member of the legislative council in 1927 and became the first woman to be a member of any legislature in India. When she was elected as the deputy chairperson of the legislative council, she became the first woman in the world to become the vice president of a legislature. She was the prime mover behind the legislation that abolished the Devadasi system and played a keen role in raising the minimum marriage age for women in India. In 1930, she resigned from the Madras Legislature as a protest following the imprisonment of Mahatma Gandhi. She argued for the removal of the Devadasi system that was widely prevalent in Tamil Nadu at that time against stiff resistance from the Congress lobby led by DheerarSathyamoorthy, also from Pudhukkottai. She was the founder-president of the Women's Indian Association (WIA) and became the first alderwoman of the Madras Corporation.

Reddy was active in setting up of several toilets and women's toilets and initiated measures to improve the medical facilities given to slum dwellers. In 1930, she founded AvvaiIllam

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WEL 031

## SUCCESSFULL BUSINESS WOMEN IN INDIA

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### 1. INTRODUCTION

Building a business is hard. However, every entrepreneur must start somewhere. There is no magic shortcut to building a good business. However, there is no bias in business either. It doesn't matter when you start or where you start your journey. These women entrepreneurs in India prove just that. If you are good, you will succeed. Though it can sometimes take years before you reach somewhere you are proud. Oftentimes we look at our favorite Indian women entrepreneurs for inspiration and guidance. Being a successful woman in business means having the courage to own who you are, why you are doing what you do and you can apply your vision to positively impact the world. A successful woman is confidently feminine and eager to learn and grow. She has achieved balance and perspective in all aspects of her life.

### 2 SUCCESSFULL BUSINESS WOMEN IN INDIA

Though they have been underrepresented in most segments of professional and corporate life, women worldwide are indeed picking up fast to catch up with men. Here is a list of ten top business women in India. Who have steered the prospects of some high profile companies towards profitability under their leadership.

**ZIA MODY**



One of the leading corporate lawyers in India, Mody was the mastermind behind two of the most noteworthy corporate deals of the recent past including that of Airtel and Telenor Group and Schneider Electric and the electric and automation business of Larsen & Toubro. Her firm is an advisor to the

most successful businesses in India.

**KIRAN MAZUMDAR-SHAW**



Though Kiren Mazumdar Shaw is one of the richest and popular self-made business women, she says she became an entrepreneur by accident as she never aspired to start a business. Creating a biopharmaceutical company called Bicon in 1978, she has managed to make it one of the leaders in manufacturing a wide range of drugs.

**SUNEETA REDDY**



Suneeta Reddy has been instrumental in making Apollo chain of hospitals one of the biggest in the country growing its revenue by 14% in FY2018. Apollo pharmacy business also grew in this FY by 18%. The company also acquired Fortis Healthcare in a significant deal sometime back.

**ALICE G. VAIDYAN**



As the chairman and Managing Director of GIC (General Insurance Corporation of India), Alice  
90

G.Vaidyanathan's achievements are noteworthy. GIC entered the league of the 10 leading global reinsurers under her able leadership. She was instrumental in raising the market share of GIC from 55% to 65%.

**MALLIKA SRINIVASAN**



Chairman and CEO of TAFE, Tractors and Farm Equipment, Mallika Srinivasan made her firm become the third largest tractor manufacturing company in the world in terms of volumes. She diversified the product offerings of the company besides achieving some great mergers.

**ZARIN DARUWALA**



During the past year, Zarin Daruwala became the best ranking banker. Becoming the CEO of Standard Chartered Bank in 2016 after a successful working with ICICI bank for two decades, she turned the bank profitable in just two years by getting it out of its falling incomes.

**KAKU NAKHATE**



Under Nakhate's leadership, Bank of America Merrill Lynch gained a strong foothold in India becoming a prominent player in the Asia-Pacific region. She facilitated several profitable mergers like Infratel and Indus and Idea Cellular's \$ 1 billion stake in Indus Towers.

**SHOBANA BHARTIA**



Overseeing a major overhaul in the editorial segment of HT Management Media, Bhartia made the company perform well in the Hindi Media outlets. She helped the company double its net profit by 213 crores in FY 2017-18.

**RENUKA RAMNATH**



Renuka Ramnath is the only woman in the country who could create an independent equity platform in the private sector that manages more than \$1 billion in assets. As the only board of directors of EMPEA, a non-profit organization managing over \$5 trillion in assets spread over 130 countries, she facilitated the company bag five times returns on its investments.

**SHIKHA SHARMA**



Shikha Sharma is one of the most respected bankers in India who made the stock prices of Axis bank grow four times between June 2009 and August 2018 under her able leadership as the CEO.

### 3. CONCLUSIONS

Women's entrepreneurship is both about women's position in society and about the role of entrepreneurship in the same society. Women entrepreneurs faced many obstacles specifically in market their product that have to be overcome in order to give them access to the same opportunities as men. Increased participation of women in the labour force is a prerequisite for improving the position of women in society and self employed women. Rural women can do wonders by their effectual and competent involvement in entrepreneurial activities. The rural women are having basic indigenous knowledge, skill, potential and resource to establish and manage Enterprise. The role of business women in economic development is inevitable. Now-a-days women enter not only in selected professions but also professions like trade, industry and engineering. Women entrepreneur are those women who think of a business Enterprise, initiate it organize and combine the factors of production, operate the Enterprise, undertake risk involved in running a business Enterprise.

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WEL 032

## INSPIRING WOMEN FARMERS

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**ABSTRACT :** India is a mounting and predominately agrarian economy. 70percent of its population is rural, of those households, 60percent engage in agriculture as their main source of income. Agriculture is an engine of growth and poverty reduction in developing countries where it is the main occupation of poor. Many women, in developing countries, are major producers of food. Nearly 63percent of all economically active men are engaged in agriculture as compared to 78percent of women. It is observed that women play a significant role in agricultural development and allied activities including main crop production, live-stock production, horticulture, post-harvesting operations etc. About 70percent of farm work is performed by women. Women farmers do not have equal access to productive resources and this significantly limits their potential in enhancing productivity. The present paper shows that the contribution of women in agriculture is extremely significant. It also throws light on the obstacles faced by them in terms of less access to productive resources which do not recognized her work as active productive member.

*Keywords:* women; agriculture; production; employment

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### 1. INTRODUCTION

During the struggle for independence Mahatma Gandhi ji - the father of nation who had thought that the development of India could be made possible only when the villages would develop as India is a country of villages. Even after 60 years of Indian independence, 70percent of people are living in rural areas and 60.4percent people are depending on the agricultural sector for their livelihood. According to the Indian Fiscal commission, "Agriculture is not merely an occupation, it is a way of life which for centuries has shaped the thought and outlook of many millions of people." Agriculture is the first culture that man learnt to practice as a means of living and a way of life. It is the primary sector of any economy either it is developed or developing. Agriculture is considered as the backbone of the Indian rural economy and is a family enterprise. It is an important engine of growth and poverty reduction. India's economic security is heavily dependent on agriculture. In terms of employment, it is the most important source of income, especially for rural women. According to 2011 World Bank Data only, 17.5percent of India's Gross Domestic Product (GDP) is accounted for by agricultural production. Based on 2012 data, India is home to the fourth largest agricultural sector in the world. It has an estimated 180 million hectares of farmland with 140 million of which are planted and continuously cultivated. Women in India are the backbone of the society and important resource in agriculture and rural economy. They make essential contributions to the agricultural development and allied and household activities and pursue multiple livelihood strategies. These activities include producing agricultural crop, cleaning animals, preparing food, working in rural enterprises, engaging in trade and marketing, caring family members and maintaining their homes. About 63percent of all economically active men are engaged in agriculture as compared to 78percent of women. Traditionally, women have always played an important role in agriculture- as farmers, co-farmers, wage labours and managers of farms. They have conventionally been producers of food from seed to kitchen. They

carry the heavier work burden in food production and because of gender discrimination, get lower returns for their work. The multiple role of women leads to a significant contribution in real terms to the productive system. But it is unfortunate that her role is not adequately recognized and properly her contribution not qualified in the male-dominated society. They have been underrepresented in the development process. Despite their dominance of the labor force, women in India still face extreme disadvantage in terms of pay, land rights and representation in local farmer's organizations. Apart from this, women faces many challenges due to limited access to productive resources in agricultural production which prevent them in enhancing their productivity.

## **2 WOMEN' CONTRIBUTION IN AGRICULTURE AND ALLIED ACTIVITIES:**

Swaminathan, the famous agricultural scientist, describes that it was women who first domesticated crop plant and thereby initiated the art and science of farming. While men went out hunting in search of food, women started gathering seeds from the native flora and begun cultivating those of interest from the point of view of food, feed, fodder, fiber and fuel. Women have played and continue to play a key role in the conservation of basic life support systems such as land, water, flora, and fauna. They have protected the health of the oil through organic recycling and promoted crop security through the maintenance of varietal diversity and genetic resistance. Women in India are major producers of food in terms of value, volume and number of hours worked. In rural India, the percentage of women who depend on agriculture is as high as 70percent. In 2009, 94percent of the female labor worked in cereal production, while 1.4percent worked in vegetable production and 3.72percent were engaged in fruits and spice crops. According to the Food and Agriculture Organization, Indian women represented a share of 21percent and 24percent of all fishers and fish farmers respectively. Rural women play a vital and crucial role not only in agricultural production.

Most of the work that women do, such as collecting fuel, fodder and water, growing vegetables and keeping poultry for domestic consumption go unrecorded in the census country. Many women who work on family land are not recorded as workers. Rural women engaged in agriculture from 78 per cent of all women in regular work. They are a third of all workers on the land. The traditional gender division of labour ensures that these women get on average 30 per cent lower wages than men. A recent study conducted by Women and Population Division of FAO revealed that in developing countries women provide 70 percent of agricultural labour, 60-80 percent labour for household food production, 100 percent labour for processing the basic food stuffs, 80 per cent for food storage and 90 per cent for water and fuel wood collection for households. Women produce between 60 to 80 percent of the food in most developing countries and are responsible for half of the world's food production; therefore, women's role in food production ensures the survival of millions of people in all regions. Women's livelihood strategies, and their support and means of ensuring food security are diverged and complex, from cultivating field crops to livestock rearing, home gardening, gathering etc. They make above contributions despite unequal access to land, inputs and information.

Rural women farmers perform numerous labor intensive jobs such as weeding, grass cutting, picking, cotton stick collections, and separation of seeds from fiber. Women are also expected to collect wood from fields. This wood is being used as a major fuel source for cooking. Because of the increasing population pressure, over grazing and desertification, women face difficulties in searching of fire wood. Clean drinking water is another major problem in rural areas. Like collection of wood, fetching water from remote areas is also the duty of women because a rural woman is responsible for farm activities, keeping of livestock and its other associated activities like milking and preparation of ghee are also carried out by the women.

Within pastoralist and mixed farming systems, livestock play an important role in supporting women and in improving their financial situation and women are heavily engaged in this sector. An estimated two-thirds of poor livestock keepers are women. They share responsibility with men for the care of animals, and particular species and types of activity are more associated with women than men. For

example, women often have a prominent role in managing poultry and dairy animals and in caring for other animals that are housed and fed within the home. When tasks are divided, men are more likely to be involved in constructing housing and herding of grazing animals and in marketing of products if women's mobility is constrained. The influence of women is strong in the use of eggs, milk and poultry meat for home consumption and the income from these products. In some countries small-scale pig production is also dominated by women. Female-head households are as successful as male-headed households in generating income from their animals, although they tend to own smaller numbers of animals, probably because of labour constraints. Ownership of livestock is particularly attractive to women in societies where access to land is restricted to men

The pattern of livestock strength is mainly influenced by various factors such as farm size, cropping pattern, availability of range-lands including fodder and pasture. Rural women earn extra income from the sale of milk and animals. Mostly women are engaged in cleaning of animals, sheds, watering and milking the animals. She has very hectic life. She rises before dawn and ends at dusk and walks miles to collect water, if there is to be found. They are also responsible for collection, preparing dunk cakes, an activity that also brings additional income to their families. She works all day in a field, sometimes with a baby on her back. If she is lucky, droughts, blight or pests don't destroy her crops and she raises enough to feed her family and may be has left over to sell. But in some rural areas, there is no road to the nearest market. In spite of this, her work is considered as 'unproductive'. Moreover, her work is not counted in many economies "as economically active employment." Even though rural women supply half of the Pakistan's food production, yet her own food security is always at risk.

During the harvesting season, utilization of women labour is maximum, carrying bundle of harvested crop to the stop where threshing would be done is a heavy task which is performed mostly by women. Each bundle is carried as a head load by women, mostly bare footed, walking over the sharp shrubs of the harvested fields. Men rarely participated in this task.

It was observed that majority of women is self-employed and work in dangerous environments. The crop farmer plants, tills, fertilize, sprays, harvests, packs and stores the product. They are involved in activities like winnowing, weeding, grading, threshing and cleaning of field farm operations. The physical strain of female farmers in agricultural activities seems to be high because of heavy work tasks. Various activities done by women in agriculture and allied field such as manually handling loads/material, threshing, transplanting, land preparation, cleaning of animals sheds, feeding the animals and disposal of cow dung. These activities have ill effects on women health. Due to poverty and lack of required level of proteins most of women have got a very poor health.

### **3. MAIN CHALLENGES FACED BY FEMALE FARMERS IN AGRICULTURE SECTOR:**

1. Women have unequal land rights. They hardly enjoy land ownership rights directly in their names. Limited rights or access to arable land further limits livelihood options and exacerbates financial strain on women, especially in women-headed households.
2. Women have limited access to use of productive resources.
3. Women perform all un-mechanized agricultural tasks and perform multiple tasks which add more burdens to them due to lack of equipment and appropriate technology.
4. Women have little control over decision making process, either inside home or outside home. Without access to capital or household decision making abilities women lack the resources that are for their labor stability and stability of their household.
5. Few women holding of agricultural productive resources such as land, animals and machinery.
6. Poor women farmers are less able to purchase technology to adapt to climate change due to lack of access to credit and agricultural services. They often have low productivity due to an inability to invest in things such as improved seeds and soil replenishment.
7. Women farmers in agricultural sector suffer from high illiteracy rate among them. They do

- not know their legal rights.
8. Women earn fewer wages, especially in joint, informal and private sector.
  9. Miss applying some laws and regulations in favour of women such heritage legislation.
  10. Lack of market intelligence and inadequate information put women farmers under unfavorable situation with weak bargaining power with the buyers.

#### 4. STATUS OF WOMEN IN AGRICULTURE

Globally women constitute half of the world's population and produce half of the agricultural products according to a UN report. This indicates the contribution of women in the economic prosperity of the nations, whose lifeblood is agriculture, through their participation in agriculture as cultivators, agricultural labourers and casual helpers. In spite of this, women suffer from womb to tomb in the male dominated society. Their labour plays a key role in the survival of millions of families. The problem of poverty cannot be tackled without providing opportunities of productive employment to rural women. Women are important economic agents in India, particularly in the context of poverty. Women's income in the poverty groups is critical for household survival. Three quarter of women all over to world live in rural areas and work in agricultural sector and a wide range of related activities. In addition, a large number of women in rural areas, like their men folk depend on daily wages earned in agricultural operations. Though they work hard for long hours, they get very less money leading to indebtedness. Yet they continue to depend on the land owners for employment and loans. They are frequently tortured by the landlords for their personal interest and enrichment. They are treated as sub-servant or personal property. Thus, their dependence on agriculture makes the land lords utilize freely the services of all the members of the families. In the process of economic exploitation the female agricultural labourers even become the targets of sexual harassment. Farmers, particularly women, face a high degree of economic, legal, and institutional uncertainties when investing in their Employment in agriculture is thus available for fewer days per year. It is therefore becoming essential for men to migrate in cities in order to search of better-paid work. Women are filling this vaccum because in addition to working in fields, they face additional work burden that men do not. In most rural societies, women are responsible for most of the household and child-rearing activities although norms differ by culture and over time. This additional work burden is unpaid and limits women's capacity to engage in income-earning activities, which often require a minimum fixed time before being profitable. Furthermore, the nature of tasks, such as caring for children and elderly household members requires women to stay near the home, thus limiting options to work for a wage. They are forced to work in agriculture in their own village under very bad conditions because they cannot migrate in cities as easily as men. Gender differences become clearer when looking at women's workloads. It is estimated that women provide 85 to 90 percent of the time spent on household food processing and preparation. They also have to look after the emotional needs of their families the children, elders and husbands. The nurturing, caring and reproductive responsibilities are the dimension that have never been computed economically but are essential and significant aspects of women's work load. Women's role as food producers is related also to their role as mothers and nurtures and in sustaining their families and communities. Their work is integral to the quality of life of people

Most of the rural women labourers are landless, homeless and belong to the socially and economically depressed classes of the society. Rural agricultural women in our society are exploited and denied their basic rights. Their inherent dignity and equal inalienable rights are not recognized in the society. Though, their socio-economic status, the nature and mode of work and the way of people's life have been changed along with the new development in the society. But the society particularly, rural society is not still ready to accept any change in women's role, work position and status because of the orthodox and conservative beliefs in villages land and other resources.

## 5. SUGGESTIONS

1. Recognition of labor work of working women in the rural economy may be accounted in monetary terms.
2. More facilities should be provided to poor rural women for land, agricultural and livestock extension services.
3. Priority must be given to women in accessing credit on soft terms from banks and other financial institutions for setting up their business, for buying properties, and for house building.
4. Measures should be taken to enhance women's literacy rates. A separate education policy for women may serve the purpose.
5. Women must be involved in decision-making bodies that have the potential to introduce structural changes. This action will bring some changes in the gender relations in the society.
6. Minimum and equal wages should be fixed by state government for women agricultural labours and the rates should be reviewed periodically.
7. Women must be aware regarding their existing rights, access to judicial relief and redress, removing discrimination through legal reforms, and providing legal aid, assistance and counseling.
8. Conscious efforts are needed for training of female agricultural workers in the rural areas in alternative skills.
9. There is a need to make available cheap credit to needy agricultural women to start self-employment and as a result of that our rural women may get additional opportunity for gainful employment.
10. Addition to above, some alternatives employment programmes and opportunities should be provided to agricultural women labour in rural areas

Finally it is concluded that agriculture is central to economic growth where women can learn the best way to grow and cultivate their own nutritious food and sell at markets. So closing the gender gap in agriculture is imperative if we want to grow productivity and ensures food security.

## 6. CONCLUSIONS

Rural women are the major contributors in agriculture and its allied fields. Her work ranges from crop production, livestock production to cottage industry. From household and family maintenance activities, to transporting water, fuel and fodder. Despite such a huge involvement, her role and Nishi Slathia Agriculture: Towards a New Paradigm of Sustainability ISBN: 978-93-83083-64-0 156 dignity has yet not been recognized. Women's status is low by all social, economic, and political indicators

Women's wage work is considered a threat to the male ego and women's engagement in multiple home-based economic activities leads to under remuneration for their work. Women spend long hours fetching water, doing laundry, preparing food, and carrying out agricultural duties. The nature and sphere of women's productivity in the labor market is largely determined by sociocultural and economic factors. Women do not enter the labor market on equal terms when compared to men. Their occupational choices are also limited due to social and cultural constraints and lack of supportive facilities such as transport, and accommodation in the formal sector of the labor market.

Women's labor power is considered inferior because of employers' predetermined notion of women's primary role as homemakers. As a result of discrimination against female labor, women are concentrated in the secondary sector of labor market. Their work is low paid, low status, casual, and lacks potential upward mobility. The majority of women in the urban sector work in lowpaying jobs.

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WEL 033

## FREEDOM OF MOVEMENT- WOMENS RIGHTS

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### 1. INTRODUCTION

Freedom of movement is an essential right, recognized by international instruments, including Article 15 (4) of CEDAW. Nevertheless, in many regions of the world, women have this right severely restricted, in law or in practice. For instance, in some countries women may not leave the home without a male guardian, or without the consent of the husband – for example the personal law of Yemen states that a wife must obey her husband and must not get out of the home without his consent. Even in countries which do not have legal restrictions, women's movement may be prevented in practice by social and religious norms such as purdah. Laws restricting women from travelling existed until relatively recently in some Western countries: until 1983, in Australia the passport application of a married woman had to be authorized by her husband.

Several Middle Eastern countries also follow the male guardianship system in the modern era, where women are required to seek permission from the male family member for several things, including traveling to other nations. In August 2019, Saudi Arabia ended its male guardianship laws, allowing women to travel by themselves. However, reports relieved that women's rights activists, who have campaigned for greater gender equality in the country, remain in detention or on trial. Rights group called for the release of these imprisoned activists. They also argued that reforms do not mend things entirely and that Saudi women will still require permission of a male relative to marry or to leave prison or women's shelters. The sister-duo from Saudi Arabia, Dua and Dalal AlShowaiki, who fled from a family vacation in Istanbul, Turkey to escape suppression faced at home following the male guardianship law, still fear their father and for their lives.

Various practices have been used historically to restrict women's freedom of movement, such as foot binding, the custom of applying painfully tight binding to the feet of young Chinese girls, which was common between the 10th and 20th century.

Women's freedom of movement may be restricted by laws, but it may also be restricted by attitudes towards women in public spaces. In areas where it is not socially accepted for women to leave the home, women who are outside may face abuse such as insults, sexual harassment and violence. Many of the restrictions on women's freedom of movement are framed as measures to "protect" women.

## 2. INFORMING WOMEN ABOUT THEIR LEGAL RIGHTS

The lack of legal knowledge among many women, especially in developing countries, is a major obstacle in the improvement of women's situation. International bodies, such as the United Nations, have stated that the obligation of states does not only consist in passing relevant laws, but also in informing women about the existence of such laws, in order to enable them to seek justice and realize in practice their rights. Therefore, states must popularize the laws, and explain them clearly to the public, in order to prevent ignorance, or misconceptions originating in popular myths, about the laws. The United Nations Development Programme states that, in order to advance gender justice, "Women must know their rights and be able to access legal systems", and the 1993 UN Declaration on the Elimination of Violence Against Women states at Art. 4 (d) [...] "States should also inform women of their rights in seeking redress through such mechanisms".

## 3. DISCRIMINATION

Women's rights movements focus on ending discrimination of women. In this regard, the definition of discrimination itself is important. According to the jurisprudence of the ECHR, the right to freedom from discrimination includes not only the obligation of states to treat in the same way persons who are in analogous situations, but also the obligation to treat in a different way persons who are in different situations. In this regard equity, not just "equality" is important. Therefore, states must sometimes differentiate between women and men – through for example offering maternity leave or other legal protections surrounding pregnancy and childbirth (to take into account the biological realities of reproduction), or through acknowledging a specific historical context. For example, acts of violence committed by men against women do not happen in a vacuum, but are part of a social context: in *Opuz v Turkey*, the ECHR defined violence against women as a form of discrimination against women; this is also the position of the Istanbul Convention which at Article 3 states that "violence against women" is understood as a violation of human rights and *a form of discrimination against women*.

There are different views on where it is appropriate to differentiate between women and men, and one view is that the act of sexual intercourse is an act where this difference must be acknowledged, both due to the increased physical risks for the woman, and due to the historical context of women being systematically subjected to forced sexual intercourse while in a socially subordinated position (particularly within marriage and during war). States must also differentiate with regard to healthcare by ensuring that women's health – particularly with regard to reproductive health such as pregnancy and childbirth – is not neglected. According to the World Health Organization "Discrimination in health care settings takes many forms and is often manifested when an individual or group is denied access to health care services that are otherwise available to others. It can also occur through denial of services that are only needed by certain groups, such as women." The refusal of states to acknowledge the specific needs of women, such as the necessity of specific policies like the strong investment of states in reducing maternal mortality can be a form of discrimination. In this regard treating women and men similarly does not work because certain biological aspects such as menstruation, pregnancy, labor, childbirth, breastfeeding, as well as certain medical conditions, only affect women. The Committee on the Elimination of Discrimination against Women stipulates in its *General recommendation No. 35 on gender based violence against women, updating general recommendation No. 19* that states should "Examine gender neutral laws and policies to ensure that they do not create or perpetuate existing inequalities and repeal or modify them if they do so". (paragraph 32). Another example of gender neutral policy which harms women is that where medication tested in medical trials only on men is also used on women assuming that there are no biological differences.

#### **4. RIGHT TO HEALTH**

Health is defined by the World Health Organization as "a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity". Women's health refers to the health of women, which differs from that of men in many unique ways. Women's health is severely impaired in some parts of the world, due to factors such as inequality, confinement of women to the home, indifference of medical workers, lack of autonomy of women, lack of financial resources of women. Discrimination against women occurs also through denial of medical services that are only needed by women. Violations of women's right to health may result in maternal death, accounting for more than 300,000 deaths per year, most of them in developing countries. Certain traditional practices, such as female genital mutilation, also affect women's health. Worldwide, young women and adolescent girls are the population most affected by HIV/AIDS.

#### **5. CONCLUSION**

The right to education is a universal entitlement to education.<sup>[198]</sup> The Convention against Discrimination in Education prohibits discrimination in education, with discrimination being defined as "any distinction, exclusion, limitation or preference which, being based on race, colour, sex, language, religion, political or other opinion, national or social origin, economic condition or birth, has the purpose or effect of nullifying or impairing equality of treatment in education". The International Covenant on Economic, Social and Cultural Rights states at Article 3 that "The States Parties to the present Covenant undertake to ensure the equal right of men and women to the enjoyment of all economic, social and cultural rights set forth in the present Covenant", with Article 13 recognizing "the right of everyone to education". While women's right to access to academic education is recognized as very important, it is increasingly recognized that academic education must be supplemented with education on human rights, non-discrimination, ethics and gender equality, in order for social advancement to be possible. This was pointed out by ZeidRa'ad Al Hussein, the current United Nations High Commissioner for Human Rights, who stressed the importance of human rights education for all children: "What good was it to humanity that Josef Mengele had advanced degrees in medicine and anthropology, given that he was capable of committing the most inhuman crimes? Eight of the 15 people who planned the Holocaust at Wannsee in 1942 held PhDs. They shone academically, and yet they were profoundly toxic to the world. Radovan Karadžić was a trained psychiatrist. Pol Pot studied radio electronics in Paris. Does this matter, when neither of them showed the smallest shred of ethics and understanding?" There has been increased attention given in recent decades to the raising of student awareness to the importance of gender equality.

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## DEMOGRAPHIC FACTORS INFLUENCING RURAL WOMEN EMPOWERMENT – AN EMPIRICAL STUDY

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**ABSTRACT :** The present study aims to study the influence of demographic factors on the economic, social and political empowerment of rural women. The current study is empirical in nature and constitutes both primary and secondary data. The primary data of the research work was collected from 529 rural women respondents residing in the rural limits of the state of Tamil Nadu. A well-designed interview schedule was used to procure the primary data of the study using judgment sampling method. The results of the study revealed that the demographic factors namely age, educational qualification, occupation and work experience of the women respondents significantly influencing their economic, social and political empowerment. The results of the study help the policymakers to facilitate the rural women to achieve a better level of empowerment.

*Keywords:* Women empowerment, Demographic Factors, Age, Educational Qualification, Occupations

### 1. INTRODUCTION

Empowerment is one of the socio-economic indicators that ensure the standard and quality of living. Measuring the level of empowerment achieved by women population is quite important for any developing economy as it directly affects the growth and development of the nation. In India, there are several policies and programmes governing women empowerment, however, the outreach of such measures is not significant among the rural women population. The present study aims to study the influence of demographic factors viz. age, educational qualification, marital status, no. of children, family type, no. of family members, occupation and monthly income on the economic, social and political empowerment of rural women. The results of the study help the policymakers to take appropriate measures to eliminate the problems faced by rural women and also facilitate them to attain a better level of empowerment.

### 2. REVIEW OF LITERATURE

Nikkhah, Hedayat Allah, et al. (2010) engaged to study the relationship between the socio-demographic variables and the empowerment of women in the city of Shiraz, Iran. The results of the research work emphasized that the educational qualification of the women respondents strongly influence their level of empowerment. Thapa, Arjun Kumar, and Leena Gurung (2010) studied the impact of socio-economic and demographic factors on the level of empowerment attained by women at Pokhra. The research work revealed that the positive attitude of women, work experience, educational qualification and economic status are the significant factors contributing towards women empowerment. Rathiranee, Y, and D Semasinghe (2013) conducted a study among the women respondents at Jaffna district. The study attempts to identify the influence of demographic factors on women empowerment. However, the results of the research work explored that the demographic

variable is not significantly influencing the level of empowerment attained by the women respondents.

Duressa, TemamGebu, and NaolSoboksaMegersa(2018) studied the factors affecting women empowerment in WolaitaSodo town. The study revealed that limited assets, gender discrimination, poor financial access and socio-cultural factors are affecting the empowerment of women.Tabassum, Mimma, et al. (2019)committed to identifying the factors influencing women empowerment in Bangladesh. The results of the study explored that the status of employment of women significantly influence their level of empowerment. The study also stressed that the working women have a voice in decision making which induced their empowerment. The review of literature related to the factors affecting women empowerment exposed that the earlier studies have undertaken the concept of empowerment as a whole, however, the present study attempts to study the influencing demographic namely age, educational qualification, marital status, no. of children, family type, no. of family members, occupation and monthly incomeindividually towards the women empowerment especially in rural geography.

### **3. OBJECTIVES OF THE STUDY**

1. To study the influence of demographic factors on the economic, social and political empowerment of rural women.
2. To study the interrelationship among the economic, social and political empowerment of rural women.
3. To suggest measures to overcome the problems faced by rural women.

### **4. HYPOTHESES OF THE STUDY**

1.  $H_{01}$  – There is no significant influence of demographic factors on the economic, social and political empowerment of rural women.
2.  $H_{02}$  – There is no significant interrelationship among the economic, social and political empowerment of rural women.

### **5. RESEARCH METHODOLOGY**

The current study is empirical in nature and constitutes both primary and secondary data. The primary data of the research work was collected from 529 rural women respondents residing in the rural limits of the state of Tamil Nadu. A well-designed interview schedule was used to procure the primary data of the study using a judgment sampling method. The selected variables were studied using five-point Likert's scale questions ranging from strongly agree to strongly disagree. The secondary data consists of books, journals and web sources.

### **6. LIMITATIONS OF THE STUDY**

1. The study area, sample size and judgement sampling may limit the findings of the study.
2. The responses received from the selected respondents may be biased.
3. The time and financial constraints also act as a significant limitation of the study.

### **7. DATA ANALYSIS AND INTERPRETATION**

The primary data collected from the selected respondents were loaded in the statistical tool SPSS 25<sup>th</sup> versionfor data analysis. The reliability of the collected data was measured through Cronbach Alpha test. The Cronbach Alpha value 0.890 ensures 89.0percent of the reliability of the data. In order to achieve the objectives, the statistical techniques viz., multiple linear regression analysis and bivariate correlation analysis was utilized and the results are presented as follows:

## 8. INFLUENCE OF DEMOGRAPHIC FACTORS ON ECONOMIC EMPOWERMENT OF RURAL WOMEN

The influence of demographic factors on economic empowerment of rural women is analysed through Multiple Linear Regression analysis and the results are presented in the following tables.

**Table: 1**

Model Summary on Economic Empowerment of Rural Women				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.551 <sup>a</sup>	.304	.293	.67605
a. Predictors: (Constant), Monthly Income, Age, Family type, Occupation, No. of Children, No. of Family members, Educational Qualification, Marital Status				

*Source: Computed Data*

**Table: 2**

ANOVA on Economic Empowerment of Rural Women					
Model		Sum of Squares	df	Mean Square	F
1	Regression	103.658	8	12.957	28.350
	Residual	237.666	520	.457	
	Total	341.324	528		
a. Dependent Variable: Economic Empowerment					
b. Predictors: (Constant), Monthly Income, Age, Family type, Occupation, No. of Children, No. of Family members, Educational Qualification, Marital Status					

*Source: Computed Data*

**Table: 3**

Coefficients on Economic Empowerment of Rural Women						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.642	.347		7.609	.000
	Age	-.090	.034	-.135	-2.649	.008
	Educational Qualification	.146	.025	.285	5.816	.000
	Marital Status	-.118	.137	-.069	-.858	.391
	No. of Children	-.025	.032	-.057	-.781	.435
	Family type	.073	.088	.039	.830	.407
	No. of Family members	.010	.033	.014	.299	.765
	Occupation	.046	.026	.079	1.772	.077
	Monthly Income	.168	.032	.260	5.291	.000
a. Dependent Variable: Economic Empowerment						

*Source: Computed Data*

From the above table, it is inferred that R=0.551, R square=0.304 and the adjusted R square=0.293. It ensures that the demographic factors of the respondents create 30.4percent variance on the economic empowerment of rural women. The regression fit between demographic factors and economic empowerment is verified through the ANOVA table. It is revealed from the above table that F=28.350, p=0.000 are statistically significant at 5 percent level. This shows that there is a strong

relationship between the demographic factors and economic empowerment. The influence of the individual variable can be checked through the coefficient table. The observation from the coefficient table explains that age, educational qualification and monthly income of the respondents are statistically significant at 5 percent level. Therefore, it can be concluded that there is a significant influence of demographic factors on the economic empowerment of rural women.

## **9. INFLUENCE OF DEMOGRAPHIC FACTORS ON SOCIAL EMPOWERMENT OF RURAL WOMEN**

The influence of demographic factors on social empowerment of rural women is analysed through Multiple Linear Regression analysis and the results are presented in the following tables.

**Table: 4**

Model Summary on Social Empowerment of Rural Women				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.635 <sup>a</sup>	.404	.394	.68689
a. Predictors: (Constant), Monthly Income, Age, Family type, Occupation, No. of Children, No. of Family members, Educational Qualification, Marital Status				

*Source: Computed Data*

**Table: 5**

ANOVA on Social Empowerment of Rural Women					
Model		Sum of Squares	df	Mean Square	F
1	Regression	166.013	8	20.752	43.983
	Residual	245.342	520	.472	
	Total	411.355	528		
a. Dependent Variable: Social Empowerment					
b. Predictors: (Constant), Monthly Income, Age, Family type, Occupation, No. of Children, No. of Family members, Educational Qualification, Marital Status					

*Source: Computed Data*

**Table: 6**

Coefficients on Social Empowerment of Rural Women						
Model		Unstandardized Coefficients		Beta	t	Sig.
		B	Std. Error			
1	(Constant)	2.287	.353		6.483	.000
	Age	-.101	.034	-.138	-2.933	.004
	Educational Qualification	.230	.026	.407	8.990	.000
	Marital Status	-.018	.139	-.010	-.131	.896
	No. of Children	.043	.032	.092	1.349	.178
	Family type	.081	.090	.039	.903	.367
	No. of Family members	.030	.034	.038	.896	.371
	Occupation	-.077	.027	-.120	-2.891	.004
	Monthly Income	.145	.032	.204	4.483	.000
a. Dependent Variable: Social Empowerment						

*Source: Computed Data*

From the above table, it is inferred that R=0.635, R square=0.404 and the adjusted R square=0.394. It ensures that the demographic factors of the respondents create 40.4percent variance on social

empowerment of rural women. The regression fit between the demographic factors and social empowerment is verified through the ANOVA table. It is revealed from the above table that F=43.983, p=0.000 are statistically significant at 5 percent level. This shows that there is a strong relationship between demographic factors and social empowerment. The influence of the individual variable can be checked through the coefficient table. The observation from the coefficient table explains that age, educational qualification, occupation and monthly income of the respondents are statistically significant at 5 percent level. Therefore, it can be concluded that there is a significant influence of demographic factors on the social empowerment of rural women.

## **10. INFLUENCE OF DEMOGRAPHIC FACTORS ON POLITICAL EMPOWERMENT OF RURAL WOMEN**

The influence of demographic factors on political empowerment of rural women is analysed through Multiple Linear Regression analysis and the results are presented in the following tables.

**Table: 7**

<b>Model Summary on Political Empowerment of Rural Women</b>				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.509 <sup>a</sup>	.259	.247	.64381
a. Predictors: (Constant), Monthly Income, Age, Family type, Occupation, No. of Children, No. of Family members, Educational Qualification, Marital Status				

*Source: Computed Data*

**Table: 8**

<b>ANOVA on Political Empowerment of Rural Women</b>						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	75.252	8	9.406	22.694	.000 <sup>b</sup>
	Residual	215.536	520	.414		
	Total	290.788	528			
a. Dependent Variable: Political Empowerment						
b. Predictors: (Constant), Monthly Income, Age, Family type, Occupation, No. of Children, No. of Family members, Educational Qualification, Marital Status						

*Source: Computed Data*

**Table: 9**

<b>Coefficients on Political Empowerment of Rural Women</b>						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	3.099	.331		9.371	.000
	Age	-.044	.032	-.072	-1.362	.174
	Educational Qualification	.173	.024	.365	7.221	.000
	Marital Status	-.177	.131	-.112	-1.355	.176
	No. of Children	-.022	.030	-.055	-.731	.465
	Family type	.118	.084	.067	1.401	.162
	No. of Family members	-.097	.032	-.146	-3.078	.002
	Occupation	-.066	.025	-.122	-2.638	.009

	Monthly Income	.119	.030	.200	3.931	.000
a. Dependent Variable: Political Empowerment						

Source: Computed Data

From the above table, it is inferred that R=0.509, R square=0.259 and the adjusted R square=0.247. It ensures that the demographic factors of the respondents create 25.9percent variance on political empowerment of rural women. The regression fit between demographic factors and political empowerment is verified through the ANOVA table. It is revealed from the above table that F=22.694, p=0.000 are statistically significant at 5 percent level. This shows that there is a strong relationship between the demographic factors and political empowerment. The influence of the individual variable can be checked through the coefficient table. The observation from the coefficient table explains that educational qualification, No. of family members, occupation and monthly income of the respondents are statistically significant at 5 percent level. Therefore, it can be concluded that there is a significant influence of demographic factors on the political empowerment of rural women.

*H<sub>01</sub> – There is no significant influence of demographic factors on the economic, social and political empowerment of rural women.*

The results of multiple linear analysis revealed that there is a strong influence of demographic factors on the economic, social and political empowerment of rural women. However, there is no influence of demographic factors namely marital status, no. of children and family typeon the economic, social and political empowerment of rural women. Hence, the null hypothesis is rejected at 5percent level of significance with regard to economic, social and political empowerment of rural women.

## 11. INTERRELATIONSHIP AMONG THE ECONOMIC, SOCIAL AND POLITICAL EMPOWERMENT OF RURAL WOMEN

The interrelationship among the economic, social and political empowerment of rural women is measured through bi-variate correlation analysis and the results are presented as follows:

*H<sub>02</sub> – There is no significant interrelationship among the economic,social and political empowerment of rural women.*

Table: 10

		Economic	Social	Political
Economic Empowerment	Pearson Correlation	1	.565 **	.460 **
	Sig. (2-tailed)		.000	.000
	N	529	529	529
Social Empowerment	Pearson Correlation	.565 **	1	.543 **
	Sig. (2-tailed)	.000		.000
	N	529	529	529
Political Empowerment	Pearson Correlation	.460 **	.543 **	1
	Sig. (2-tailed)	.000	.000	
	N	529	529	529

\*\*. Correlation is significant at the 0.01 level (2-tailed).

Source: Computed Data

The results of the bivariate correlation analysis revealed that there is a significant interrelationship among the economic, social and political empowerment of rural women. Hence, the null hypothesis is rejected at 5percent level of significance.

## 12. RESEARCH FINDINGS

- The age, educational qualification and monthly income of the respondents have a significant influence on the economic empowerment of rural women.
- The age, educational qualification, occupation and monthly income of the respondents have a significant influence on the social empowerment of rural women.
- The educational qualification, No. of family members, occupation and monthly income of the respondents have a significant influence on the political empowerment of rural women.
- The analysis revealed that there exists a significant interrelationship among the economic, social and political empowerment of rural women.

## 13. SUGGESTIONS AND CONCLUSION

The results of the study explored that the demographic factors are significantly influencing the empowerment of rural women. It is also noted that the variables namely age, educational qualification, occupation and monthly income have a strong influence on their level of empowerment attained. Therefore, the policymakers should understand the demographic profile of rural women to draft suitable policies and programmes which ensure the empowerment of rural women. Providing quality education, employment opportunities and increased income significantly influence the economic, social and political empowerment of rural women. The present study emphasized that the government should take utmost effort to provide better education and employment to empower the rural women which induce the growth and development of the nation.

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WEL 035

## WOMEN IN POLITICS: LOOKING BEYOND RESERVATIONS

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### 1. INTRODUCTION

In India we have seen that with every election, more women MPs are occupying the center stage, i.e. 78 women MPs are elected to the parliament out of the 700-plus female candidates who contested the 2019 general elections, 43 percent of the women coming from a political class, more and more independent candidates fighting their way out in the most controversial seats and women like **Remya Haridas**, 32 year MP from Kerala (second ever Dalit MP) and **Pramila Bisoyi**, 69 year old MP from Odisha who belongs to a economically lower class are now representing their constituencies in their parliament.

However, when it comes to a woman in politics and their involvement in real decision-making process, the power still lies with the men. There are still 176 males' MPs as compared to the 78 woman MPs in the Lok Sabha and 20 out of the 240 MPs are women in the Rajya Sabha. The numbers of women MLAs is much worse. While national parties like BJP and INC try to sell the idea of reservation on paper, they have hardly managed to stand by their own words when it comes to giving more women an equal chance to participate in elections.

Even regional parties that are led by women (TMC, BSP, AIADMK by late Jayalalitha etc) have failed to field more women. Further, talking about the women parliamentarians in the country, the 17th Lok Sabha elections recorded a total number of 78 women (14%) out of the 542 seats coming to power, still less than the proposed 33% and out of these women MPs, tragically only 3 out of the 78 women parliamentarians were given Cabinet Ministerial positions. In the 16<sup>th</sup> Lok Sabha session, only 11 women MPs introduced Private Member's Bill, around 17 had over 90% attendance as compared to 39 in the present session.

According to NCRB, the number of cases reported on crimes against women have been increasing in the last three years. Uttar Pradesh has again **topped** the list with 56,011 cases of crime against women. It is followed by Maharashtra with 31,979 cases and West Bengal at 30,002. Interestingly, these are among the States with most number of women MPs elected. This means that somewhere women MPs still remain invisible or there are underlying interconnected barriers (more male MPs occupy greater control over party positions—party leaders who decide their agenda and are more visible in the public sphere, their success or failure depends on their party's performance broadly or even the caste they belong from) that restrict their growth and visibility in a male dominated environment.

## 2. CONCLUSION

Even though reservations are an important tool for more women in politics to enter the parliament, a positive enabling environment alive with gender equality in terms of access and opportunities, distribution of resources are equally important.

While more women MPs will eventually have an impact on the gender hierarchy in the public space and in this case the Parliament, the liberty to take action without pressure and work independently will make a great impact on their performance and a transformation in their leadership. This can only come through ‘Awareness, Recognition and Demand’ of the women, by the women and for the women.

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WEL 036

## DEATH THAT BRINGS NO HONOUR

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**ABSTRACT :** Men and women are created by the same creator with the same rights and duties. In India male domination and discrimination with a complementary suppression of women has been continuity since pre-historic times. Access to education, employment, property and opportunity to participate in social and political life, on a footing equal to that of men, were denied to them. Under British rule social problems such as sati, infanticide, slavery, child marriage, prohibition of widow remarriage and lack of women's right were paid attention by Social reformers. Gradually women started to take part in social movements and freedom movements. Women's quest for equality with men has become universal. The concept of Gender Justice implies a comprehensive goal and scheme of protecting the class of subordinated gender from the exploitations and denials inflicted by the dominant gender. It believes that women are right bearing, autonomous human beings without any difference from men. So the process of gender justice covers rights of women against exploitation and victimization. The emergence of independent India marks a watershed in the attainment of equality of status for women. The framers of the Constitution were well aware of the discrimination and unequal treatment and thus included certain general as well as specific provisions for the upliftment of the status of women.

*Key words: Gender Justice, Discrimination, Rights and duties, against women exploitation*

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### 1. INTRODUCTION

India is the second-most populous country of the world. The people inhabiting this vast land profess different religions and speak different languages. Despite the diversity of religion and language, there runs through the fabric of the nation, the golden thread of a basic innate unity. It is a mosaic of different religions, languages and cultures. Each of them has made a mark on the Indian polity and India today represents a synthesis of them all."

These are the words of Justice HR Khanna stated in the famous case St. Xavier's College Society v. The State of Gujarat which depicts the concept of unity in diversity. As we all are aware, India is a country of rich culture and heritage. By inspecting the elements of history, it is clear that the heritage and culture of our country attracted the Britishers to our country. The lack of unity is what kept us apart during that time. The unity which we have now helps us to progress towards a better tomorrow.

India being a land of diversity has several religions and with it innumerable customs and practices. To protect the culture of different religions, separate religious laws have been enacted in our country. Marriage is the legal or formal union of two individuals, a man and a woman (in some jurisdiction, two people of same-sex), who belonged to an entirely different background as partners in a relationship. It is a sacred institution which is considered to be the foundation of a family and thereby society.

## 2. RIGHT TO MARRY – A FUNDAMENTAL RIGHT

A male who attained the age of 21 years and a female who attained the age of 18 years is permitted to marry as per the Indian Laws. India is a land of rich culture and is diverse in its beliefs and cultures. To protect the interests of every community, personal laws are enacted and to bring about a uniformity in the enforcement of these interests, a Uniform Civil Code is formulated as per section 44 of The Indian Constitution. Right to marry can be brought under Article 21 of the Constitution which states that 'No person shall be deprived of his life or personal liberty except according to the procedure established by law.' In 2003, the three-judge bench overruled this decision. It was held that the right to marry is not affected in any manner. Any afflicted person may marry a non-afflicted person or two afflicted persons can marry each other without any legal bar if there is informed consent for the same. Hence, such partners will have to take precautions and safe practices in the interest of their children, society and also in their interest. In a case, the Supreme Court observed that the right to marry comes under Article 21 of the Indian Constitution. The main cause of the case was the violent reaction following an inter-caste marriage between two adults as a result of which the girl filed a writ of certiorari and writ of mandamus to quash the trials in the lower court against her husband's relatives. The court observed that if the family members of the girl or boy did not approve of such a relation, they can only cut the social relationship with the girl or boy and they cannot threaten the person who undergoes such an inter-caste marriage. The court held that the parties to the marriage were adults and were able to make a decision.

Also, the Universal Declaration of Human Rights states that:

- Men and women of full age, without any limitation due to race, nationality, or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
- Marriage shall be entered into only with free and full consent of the intending spouses.
- The family is the natural and fundamental group unit of society and is entitled to protection by society and the state.

The term honour killing was introduced by a Dutch-Turkey expert of the University of Leiden AneNauta in 1978, to separate such killings from other kinds of killings in the families and communities. Though the term has been coined quite recently the concept of honour killing is very ancient and it has been prevailing from a very long time in one way or the other. It is an ancient tradition still sometimes observed where a male member of the family kills a female relative on account of holding her responsible for tarnishing the family image. It has also been defined as "the killing of a relative, especially a girl or a woman, who is perceived to have brought dishonour on the family". The other terms which are closely associated with honour killings are filicide and sororicide which are practised even now in different parts of our country. Honour killing is one of the types of cultural crimes present in India. Cultural crimes are the crimes that seek to be placed within the context of culture or under the head of it. It is like an extrajudicial punishment of a female relative for assumed sexual and marriage offences, which are considered as a misdeed or insult, including sexual faithlessness, marrying without the will of parents or having a relationship that the family considers to be appropriate and rebelling against the traditional and social matrimonial customs.

## 3. SITUATION IN INDIA

In India, Honour killings and honour crimes are being used as convenient expressions to describe the incidents of violence and harassment caused to the young couple intending to marry or have married against the wishes of the community or family members. The most obvious reason for this practice to continue in India is because of the rigid caste system and the unchanging attitude of people from rural areas towards marriage traditions. The caste system is deeply entrenched in the minds of people and the social structure of India, especially rural India. Another dreadful part concerning the caste system and that which ultimately leads to honour killings is the formation of Khap Panchayats or caste

councils of village elders. The Khap Panchayats are a collection of patriarchal bodies, which act as normal police and self-employed guardians of tradition and culture and thereby enforce their dictates on the village. These are people who influence and control the actions of those living in the villages and in the name of protecting honour and tradition, they order the killing of people who do something against the custom and tradition. In most cases, people in the villages approve of the killings while several cases go unreported for fear of vengeance.

As far as India is concerned, honour killings are mostly reported from the States of Haryana, Punjab, Rajasthan, Uttar Pradesh and Bihar and even some instances are being reported from Delhi and Tamil Nadu. Haryana is notorious for incidents of honour killings, mainly in the upper castes of society. In Tamil Nadu, not a single case ends up in conviction as family members are involved. In an attempt to cover up incidents of Honour Killings, the Tamil Nadu government dismissed incidents of honour killings under the purview of social attention and is one among the few states that have not submitted its report to the Supreme Court regarding the frequencies of such killings. The National Crime Records Bureau (NRCB) started recording the murders under the Honour Killing category from 2014 only. Honour killings were categorised under ‘violent crimes affecting the body’ in NCRB records which says “violent crimes induce a sense of insecurity and fear in the community. The frequency and the magnitude of such crimes also affect the public peace. Recorded as violent crimes, honour killing cases were reported as 192 in 2015 in which 131 cases were reported from Uttar Pradesh (68.2%), while in 2014 25% (7 out of 28 cases) of murders due to honour killing was reported from Madhya Pradesh. The data shows that there was a massive increase of honour killings in 2020 from the previous year but the irony lies in the fact that the data shows only recorded cases and there may be more murders gone unrecorded which the families portrayed as suicides or accidents.

#### 4. SOME REPORTED INCIDENTS

A notable incident of honour killing is the case of Nitish Katara, which took place on 16 February 2002. He was killed by Vikas Yadav, along with his cousin Vishal Yadav and aide Sukhdev Pehalwan. Katara was punished for his closeness to Vikas' sister Bharti Yadav. Fourteen years later, the Supreme Court in October 2016, gave its final judgement in the case and sentenced the accused to 25 years in imprisonment, without remission.

The Supreme Court in *Lata Singh v. the State of U.P* ordering “stern action” against all those threatening or carrying out threats against the couple who had an inter-caste marriage, said, “There is nothing honourable in such killings, and in fact, they are nothing but barbaric and shameful acts of murder committed by brutal, feudal minded persons who deserve harsh punishment. They are nothing but barbaric cold-blooded murder and no honour is involved in such killings. All persons who are planning to perpetrate ‘honour killing’ should know that the gallows await them”.

The Manoj-Babli honour killing the case is a notable incident, from Haryana. Manoj Banwala, 23, and Babli, 19, of the same clan, eloped and married in June 2007. Despite having been given police protection on court orders, they were kidnapped and killed. The killing was ordered by a Khap panchayat, in Kaithal district, Haryana. This case was the first case resulting in the conviction of Khap panchayats and the first capital punishment verdict in an honour killing case in India.

In *Bhagwan Das v. State (NCT) of Delhi* the accused killed his daughter Seema for leaving her husband and living in an incestuous relationship with her uncle, Srinivas, who was the cousin of the accused. In this case, it was held that "Honour killing comes within the purview of rarest of the rare case, so deserve death penalty".

A recent incident reported from Tamil Nadu throws evidence that this heinous malpractice is continuing without shame. On March 13, 2016, 22-year-old, V. Shankar, a Dalit, and his 19-year-old wife Kausalya who hails from OBC community were attacked by a five-member gang in broad

daylight in Udumalpet, in Tamil Nadu's Tirupur district, who were married against the defiance of girl's family. Sankar was hacked to death, and a battered Kausalya survived the attack. The attack was confirmed as an "honour" killing a day later when her father surrendered.

## **5. HONOUR KILLING: INTERNATIONAL PERSPECTIVE**

In most countries, data on honour killings is not collected systematically, and many of these killings are reported by the families as suicides or accidents and registered as such. Murder is not the only form of honour crime, other crimes such as acid attacks, abduction, mutilations, beatings, rape etc. occur around the world. The report of the 'Special Rapporteur' to the U.N. of the year 2002 concerning 'cultural practices in the family that are violent towards women', indicated that honour killings had been reported in Jordan, Lebanon, Morocco, Pakistan, United Arab Republic, Turkey, Yemen and other Persian Gulf countries and that they had also taken place in western countries such as France, Germany and U.K., mostly within migrant communities.

## **6. SOME WIDELY-REPORTED INCIDENTS OUTSIDE INDIA**

The story of the Pakistani woman, Mukhtaran Bibi, aka Mukhtar Mai, occurred in June 2002, is a widely-known incident related to the 'honour crimes'. Though she was not killed, she was brutally gang-raped and was forced to walk naked through the road in front of hundreds of men, as a punishment for indiscretions allegedly committed by her brother.

The honour killing of BanazMahmod, a young Kurdish woman shocked the world in 2006 when she was raped and murdered by two men arranged by her father and uncle. Unhappy with her marriage, she fell in love with another man and wanted a divorce. This behaviour was found to be shameful by her family, leading to her brutal death in January 2006.

Another tragic incident reported in 2008, is the murder of TasleemSolangi, a 17-year-old girl in Pakistan. Tasleem was 8 months pregnant at that time, and she was forced to give birth prematurely. The baby was thrown in a canal and she was thrown in front of a pack of dogs and shot dead after, all of this because her father-in-law claimed that the child she was expecting was out of wedlock, without any proof of immorality.

## **7. INTERNATIONAL PROVISIONS**

The provisions of United Nations Convention on the Elimination of all Forms of Discrimination against Women (CEDAW), 1979 recommends that the tradition and practice of punishing individuals for ill-informed ideas of dishonouring the family, is essentially institutionalised discrimination against individuals and creates a legally binding obligation for member states, to take all measures to end all forms of the practice of honour killing and ensure that all discrimination against women in matters relating to marriage and family relations are eliminated, providing them with the equal right to enter into marriage and to freely choose a spouse and to enter into marriage with their free and full consent as enumerated under Article 12 of the International Convention on Economic, Social and Cultural Rights (ICESCR), 1976.

Honour killings are a recognized form of violence against women in international human rights law because they violate women's rights to life and security of the person. International law obligates states to protect women from gender-based violence, including, by family members, and to disqualify "honour" as a legal defence for acts of violence against women. The presence of laws that treat 'honour killings' leniently is also a brazen disregard of the International Convention of Civil and Political Rights (1966), protecting individuals against the use of the death penalty except for the most serious of crimes. The concept of elimination of Honour killing was called for by two major UN documents; "The Declaration on the Elimination of Violence against Women" (1993) and "Working

towards the Elimination of Crimes against Women Committed in the Name of Honour" (2003).

The human rights standards enumerated in the Beijing Platform for Action (BPFA 1995) recognises that the "human rights of women include their right to have control over and decide freely and responsibly on matters relating to their sexuality, including sexual and reproductive health, free of coercion, discrimination and violence". It calls upon States to "take urgent action to combat and eliminate violence against women, which is a human rights violation resulting from harmful traditional or customary practices, cultural prejudices and extremism".

Legislations on honour killings vary around the world, but today the vast majority of countries no longer allows a husband to legally kill a wife for adultery or to commit other forms of honour killings. However, in many places, adultery and other 'immoral' sexual behaviours by female family members can be considered as 'mitigating circumstances' in the case when they are killed, leading to significantly shorter sentences for the murderers. Jordan and Turkey, are the two countries that have amended their laws and put a complete restriction for honour killings.

## **8. HONOUR KILLINGS UNDER THE PRESENT INDIAN LAW**

The cases of 'honour killings' are admitted inside the courts in India, in the forms of homicide or manslaughter. It has been provided that the offences shall be tried by a Court of Sessions in the District, presided over by the Sessions Judge or Additional Sessions Judge as notified by the High Court. The offences are taken as cognizable, non-bailable and non-compoundable.

The present laws in India already provide ample provisions for protection from honour killings. Honour killings are the violation of the provisions of Articles 14, 15 (1), and 21 of the Constitution of India, 1950.

Honour killings are homicide and murder which are grave crimes under the Indian Penal Code 1860. Section 299 of the IPC, deals with culpable homicide not amounting to murder while Section 300, deals with murder. Honour killing amounts to homicide and murder because the acts are done to kill the victims as they have purportedly brought dishonour upon the family. The perpetrators can be punished under Section 302 of the IPC. The Khap panchayats or family members can also be booked under Criminal conspiracy, Abetment, and criminal act is done in furtherance of a common intention.

The Indian Majority Act states that every person domiciled in India shall attain the age of majority on completion of 18 years and not before. The Hindu Marriage Disabilities Removal Act, 1946, expressly declared the validity of marriages between the Hindus belonging to the same 'gotra' or 'pravara' or different subdivisions of the same caste. The Hindu Marriage Act, 1956 also does not prohibit 'Sagotra' or inter-caste marriages. These Acts are relevant in cases where the khap panchayats forcefully separate married couples who are eligible to get married and it is a violation of the provisions under these Acts.

The Special Marriage Act, 1954 was enacted to provide a special form of marriage for the people of India, irrespective of the religion or faith followed by either party, to perform the intended marriage. Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989 was enacted by the Parliament of India, to avert atrocities against Scheduled Castes and Scheduled Tribes and to help the social inclusion of Dalits into Indian society. Both the Acts are linked to honour killings because numerous incidents of honour killing are concerning caste and religion.

The Protection of Human Rights (Amendment) Act, 2006 makes the provision for the protection of individual rights of human beings and the constitution of a National Human Rights Commission, State Human Rights Commission and Human Rights Courts for better protection of human rights of individuals. Honour killing is a violation of the provisions of this Act.

The Protection of Women from Domestic Violence Act, 2005 provides for more effective protection of the rights of women guaranteed under the Constitution who are victims of violence of any kind occurring within the family and for matters connected therewith or incidental thereto. For this Act, any act, omission or commission or conduct of the respondent shall constitute domestic violence. As the honour killings are mostly done by family members, it can be said as violative of the provisions of this Act.

## **9. DEVELOPMENT OF NEW LEGISLATION: THE INITIATIVES**

So far, there is no specific law to deal with honour killings. The murders come under the general categories of homicide or manslaughter. 'Honour Killings' are against International Law on Human Rights and the United Nation agenda. But still, we don't have any law to deal with it specifically in India, except the judicial precedents. There are also some bills which are in the latent stage against the honour killings, which are planned to be introduced in the parliament sooner. Let us discuss the steps taken so far regarding honour killings under the following paragraphs.

In 1990 the National Commission for Women (NCW) set up a statutory body to address the issues of honour killings among some ethnic groups in North India. This body reviewed constitutional, legal and other provisions as well as challenges that women face.

In July 2009, for the first time, there was a discussion in the Rajya Sabha, on the issue of honour crimes. In a calling attention motion, members across party lines spoke on the issue of honour crimes and supported the demand for a separate law. Alarmed by the rise of honour killings, the Government planned to bring a bill in the Monsoon Session of Parliament in July 2010, to provide for deterrent punishment for honour killings.

On June 22, 2010, the Supreme Court had issued notice to the Central Government and nine states in the face of rising 'Honour Killings' across the country on the Public Interest Litigation filed by Shakti Vahini, a women's rights group, and demanded reports on the steps taken to prevent honour killing. The petition seeks a direction to the government to be more proactive when 'honour killings' are carried out. They blamed the khap panchayats for endorsing patriarchy, which reinforced the subjugation of women in society and the resultant 'honour killings'. It is still nowhere near resolution, as the Centre was granted four more months on November 8, 2016, to respond to some suggestions, submitted by the Amicus Curiae (AC), so that it can take a view before the next hearing, to be listed on March 14, 2017.

The All India Democratic Women's Association(AIDWA) had demanded enactment of a comprehensive law on honour crimes that go beyond just the act of murder and focus on aspects such as compensation and rehabilitation of the affected family and in August 2010, the legal cell of AIDWA, in consultation with many women's organisations and individuals, drafted a comprehensive law entitled, "The Prevention of Crimes in the Name of Honour and Tradition Bill" and gave it to the government emphasising the issue of choosing one's partner as a fundamental right.

Two years later, in August 2012, reference has been made by the central government, before the Law Commission of India, proposing that Section 300 of the Indian Penal Code be amended to include 'honour killings' within the definition of murder. But rejecting this proposal, the Law Commission has brought out its version of the Bill in its 242 nd report entitled "Prohibition of Unlawful Assembly (Interference with the Freedom of Matrimonial Alliances) Bill, 2011". The Bill dealt primarily with the "unlawful assemblies" called by caste panchayats to prevent a self-choice marriage.

After three years, All India Democratic Women Association (AIDWA) met the new government under Narendra Modi, on the issue. The Law Ministry seemed to show less interest in having any law against honour killing, commenting that there is a possibility of misuse. In August 2015, the law

ministry sent a letter stating that they are still awaiting the responses of the State governments to the recommendations of the Law Commission. And that is where it stands.

## 11. SUGGESTIONS

The necessity of separate legislation is evident from the above discussion. A strict law must be made and implemented against the heinous crime and also the enforcement of grave punishments is necessary. Awareness should be created in the minds of people, through legal literacy camps, about the 'illegality' of honour killing and the 'legal consequences' of such activity. Strict action should be taken against the Khap Panchayats which are interfering with an individual's personal choice of marriage. An amendment shall be made in Section 300 of Indian Penal Code, 1860, including, 'Honour Killing' and also shall include stringent punishment for 'Honour Crimes'. People shall be counselled to stop atrocities related to the caste system, through religious and social forums. Steps should be taken to organise counselling programmes for the village communities, to make them aware that sagotra or inter-caste marriages are not opposed to law and religion or it does not bring the wrath of god or celestial bodies. Counselling is also necessary to be made at a medical level to make people in rural areas aware that the caste system has no connection with the 'anatomy or physiology' of a human being, and inter-caste marriages are not going to bring any harm to their future community.

## 12. CONCLUSION

Though the Supreme Court has observed that 'honour killings' should be treated as the "rarest of rare" crime, the killings have not got the attention they deserve. The Central government had initiated steps to bring about a separate law on 'honour' killings, but it was shelved after many states failed to give feedback, indicative of the disinterest in the subject.

India needs a strong law that will afford protection to self-choice marriages and punish those who in the name of honour and tradition, seek to obliterate that right. Dr.B.R. Ambedkar had once said the following words in the context of a discussion on inter-caste marriages: "Political tyranny is nothing compared to social tyranny, and a reformer, who defies society, is a much more courageous man than a politician who defies government."

'Religion' and 'culture' should not be permitted to invoke, as an excuse for the killing of people. The customary laws should not be given much value over the codified laws in matters of heinous crimes like 'honour killing'. No religion or culture has the right to kill and harm people, based on their perceptions of morality or honour. The freedom of belief granted in our Constitution does not mean or guarantee the freedom to kill anyone. Everyone has a right to live with dignity and equality. Perpetrators of honour killing should be given stringent punishment. Enforcement of strict laws is the only antidote to such dishonourable practices.

Honour killing has brought a blot on the reputation of India as a modern secular nation. It is high time we make serious effort to curb these crimes, making a truly modern India, free from such evil hangovers of the medieval times, and live with true secularism.

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- [6] Writ of mandamus: Supreme Court enforces it to safeguard the Fundamental Rights of the citizens

- while the High Court issues it for any other purpose. Both of the courts will not use it against the legislature even if the laws might violate the Fundamental Rights of the citizens.
- [7] Article 16 of the Universal Declaration of Human Rights, 1948
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WEL 037

## WOMEN LEADERSHIP AND EMPOWERMENT

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**ABSTRACT :** Women empowerment is a controversial subject. At former time they were getting identical status with men. But they had met some hitches during post-Vedic and epic ages. Numerous time they were treated as slave. Since early twenty century their positions have been changed slowly and gradually. Later independence of India, the legitimate makers and national leaders sturdily demand equal social position of women with men. Today we have seen the women employed the respectable positions in all turfs. So far, they have not absolutely freed some discrimination and harassment of the society. A rare statistic of women has been able to establish their potentialities. Therefore, each and every single should be careful to promote the women statuses. The present paper is an attempt to analyse the status of women empowerment in India using various indicators based on data from secondary sources. It is found that acceptance of unequal gender norms by women are still prevailing in the society.

*Key words: Women empowerment, sustainable development, environment, economic, Crimes against women, Policy implications*

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### 1. INTRODUCTION

“There is no tool for development more effective than the empowerment of women.”

- **Kofi Annan**

Women’s empowerment refers to the increasing the spiritual, political, social or economic strength of individuals and communities. By means of a general definition empowerment is a multidimensional process that helps people gain control over their own lives. Women empowerment is the process and the outcome of the process by which women challenge gender-based discrimination in every institution and structures of the society. Women’s empowerment in India is heavily dependent on many different variables that include geographical location (urban/rural), educational status, social status (caste and class), and age. Policies on women’s empowerment exist at the national, state, and local levels in many sectors, including health, education, economic opportunities, gender-based violence, and political participation. However, there are significant gaps between policy advancements and actual practice at the community level

Women have a vital role in environmental management and development. Their full participation is therefore essential to achieve sustainable development” (Principle 20, Rio Declaration). There is a dual rationale for promoting gender equality. Firstly, that equality between women and men - equal rights, opportunities and responsibilities – is a matter of human rights and social justice. And secondly, that greater equality between women and men is also a precondition for (and effective

indicator of) sustainable people-centred development. The perceptions, interests, needs and priorities of both women and men must be taken into consideration not only as a matter of social justice but because they are necessary to enrich development processes" (OSAGI 2001).

We see in our everyday life how Women get to be defrauded by different social wrongs. Woman Empowerment is the key instrument to extend Women's capacity to have Empowerment of ladies is basically the procedure of upliftment of monetary, social and political status of Women, the customarily underprivileged ones, in the general public.

## 2. REVIEW OF LITERATURE

1. **Doepleke M. Tertilt M. (2011)** <sup>(1)</sup>Female Empowerment Promote Economic Development? This study is an exact examination recommending that cash in the hands of mom's advantages youngsters. This study built up a progression of non-helpful family bartering models to comprehend what sort of grindings can offer ascent to the watched observational relationship.
2. **Subrahmanyam(2011)** <sup>(2)</sup>looks at Women instruction in India at present and Past. Creator highlighted that there has a decent advance in general enrolment of young lady understudies in schools. The term engage intends to give legitimate force or power to act. It is the way toward procuring a few exercises of Women.
3. **M. BhavaniSankaraRaohas(2013)** <sup>(3)</sup> highlighted that strength of Women individuals from SHG have surely taken a swing to better. It obviously demonstrates that heath of women individuals examines among themselves about wellbeing related issues of different individuals and their kids and make them mindful of different Government arrangements exceptionally implied for them.

## 3. OBJECTIVES OF THE STUDY

- To know the need of Women Empowerment.
- To evaluate the Awareness of Women Empowerment in India.
- To dissect the Factors affecting the Economic Empowerment of Women.
- To study the Government Schemes for Women Empowerment.

## 4. RESEARCH METHODOLOGY

This paper is basically descriptive and analytical in nature. In this paper an attempt has been made to analyse the status of Women Empowerment in India and highlights the Issues and Challenges of Women Empowerment. To know the need of Women Empowerment and Government Schemes for Women Empowerment and to offer useful Suggestions in the light of Findings. The data used in it is purely from secondary sources according to the need of this study.

## 5. GOVERNMENT SCHEMES FOR WOMEN EMPOWERMENT

The Government programs for women advancement started as ahead of schedule as 1954 in India yet the genuine investment started just in 1974. At present, the Government of India has more than 34 plans for women worked by various division and services. Some of these are as per the following;

1. RastriaMahilaKosh (RMK) 1992-1993
2. MahilaSamridhiYojana (MSY) October,1993.
3. Indira MahilaYojana (IMY) 1995.
4. Women Entrepreneur Development programme given top priority in 1997-98.
5. MahilaSamakhya being implemented in about 9000 villages.
6. Swayasjdha.
7. Shakti Group.

8. Support to Training and Employment Programme for Women(STEP).
9. Swalamban
10. Crèches/ Day care centre for the children of working and ailing mother.
11. Hostels for working women.
12. Swadhar
13. National Mission for Empowerment of Women.
14. Integrated Child Development Services (ICDS) (1975),
15. Rajiv Gandhi Scheme for Empowerment of Adolescence Girls (RGSEAG) (2010).
16. The Rajiv Gandhi National Crèche Scheme for Children of Working Mothers.
17. Integrated Child Protection scheme (ICPS) (2009-2010)

## 6. NEED FOR WOMEN EMPOWERMENT

1. Decision Making Power
2. Access to Employment
3. Freedom of Movement
4. Exposure to Media
5. Access to Education
6. Domestic Violence

Women are deprived of Decision-making Power Access to Employment Freedom of Movement Exposure to Media Access to Education Domestic Violence Approaches to Empower Women

1. Changes in Women's versatility and social communication
2. Changes in Women's labour patterns
3. Changes in Women's entrance to and control over resources
4. Changes in Women's control over Decision making
5. Giving training
6. Independent work and Self-employment.
7. Giving least needs like Nutrition, Health, Sanitation, Housing
8. Other than this general public ought to change the attitude towards the word women
9. Encouraging women to create in their fields they are great at and make a profession.

## 7. 33% RESERVATION FOR WOMEN

The Women's Bill in April 2010, which gives 33.3% reservation for women in all levels of Indian politics, took 14 years after its introduction to finally pass by the Rajya Sabha (the upper house of parliament). It is yet to be passed by the Lok Sabha (the lower house of parliament). The reservation bill will ensure 181 out of the 543 seats at the Parliament level, and 1,370 seats out of the 4,109 seats at the State Assembly level.<sup>44</sup> This is a historic move in the Indian political landscape, as currently women occupy less than 10% of seats in the national Parliament.

The Women's Bill will also significantly change the demographics of class and caste among women politicians in leadership positions in the Indian political structure. It will create a path for women from lower classes and castes (who are currently confined to local-level governance) to enter state and national level governments. In addition to the existing reservations for scheduled castes and scheduled tribes, one third of the SC and ST candidates must be women. The two main arguments against the bill are that it will only benefit elite women (particularly in national level politics) and that there should be reservations for Dalit, minorities (particularly Muslim women), and OBCs. However, supporters of the bill do not agree with creating quotas within the existing 33% women quota in parliament, as SC and ST quotas already exist.

## 8. CONCLUSION

Thus, the attainment in the field of income / employment and in educational front, the scenario of women empowerment seems to be comparatively poor. The need of the hour is to identify those loopholes or limitations which are observing the realization of empowerment of women and this initiative must be started from the women folk itself as well as more importantly policy initiative taken by the state and society. Let us take the oath that we want an egalitarian society where everybody whether men or women get the equal opportunity to express and uplift one's well-being and well-being of the society as whole. Women's empowerment is not a Northern concept woman all over the world, including countries in South, have been challenging and changing gender inequalities since the beginning of the history. These struggles have also been supported by many men who have been outraged at injustice against women. Women represent half the world's population and gender inequality exists in every nation on the planet. Until women are given the same opportunities that men are, entire societies will be destined to perform below their true potentials. The greatest need of the hour is change of social attitude to women. "When women move forward the family moves, the village moves and the nation moves". It is essential as their thought and their value systems lead the development of a good family, good society and ultimately a good nation. The best way of empowerment is perhaps through inducting women in the mainstream of development. Women empowerment will be real and effective only when they are endowed income and property so that they may stand on their feet and build up their identity in the society.

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WEL 038

## WOMENS RIGHTS IN MODERN HISTORY

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### 1. INTRODUCTION

Women's rights are the rights and entitlements claimed for women and girls worldwide, and they formed the basis for the women's rights movement in the 19th century and the feminist movements during the 20th and 21st centuries. In some countries, these rights are institutionalized or supported by law, local custom, and behavior, whereas in others, they are ignored and suppressed. They differ from broader notions of human rights through claims of an inherent historical and traditional bias against the exercise of rights by women and girls, in favour of men and boys.

Issues commonly associated with notions of women's rights include the right to bodily integrity and autonomy, to be free from sexual violence, to vote, to hold public office, to enter into legal contracts, to have equal rights in family law, to work, to fair wages or equal pay, to have reproductive rights, to own property, and to education.

### 2. EUROPE

#### 16TH AND 17TH CENTURY EUROPE

The 16th and 17th century saw numerous witch trials, which resulted in thousands of people across Europe being executed, of whom 75–95% were women (depending on time and place). The executions mostly took place in German-speaking lands, and during the 15th century the terminology "witchcraft" was definitely viewed as something feminine as opposed to prior years. Famous witchcraft manuals such as the *Malleus Maleficarum* and *Summis Desiderantes* depicted witches as diabolical conspirators who worshipped Satan and were primarily women. Culture and art at the time depicted these witches as seductive and evil, further fuelling moral panic in fusion with rhetoric from the Church.

The origin of the female "witch" myth traces back to Roman mythical night creatures known as Strix, who were thought to appear and disappear mysteriously in the night. They were also believed by many to be of transformed women by their own supernatural powers. This Roman myth itself is believed to originate from the Jewish Sabbath which described non-supernatural women who would suspiciously leave and return home swiftly during the night. Authors of the *Malleus Maleficarum* strongly established the link between witchcraft and women by proclaiming greater likelihood for women to be addicted to "evil". The authors and inquisitors Heinrich Kramer and Jacob

Sprengerh justified these beliefs by claiming women had greater credulity, impressionability, feeble minds, feeble bodies, impulsivity and carnal natures which were flaws susceptible to "evil" behavior and witchcraft. These sort of beliefs at the time could send female hermits or beggars to trials just for offering remedies or herbal medicine. These set of developed myths eventually lead to the 16–17th century witch trials which found thousands of women burned at stake.

By 1500, Europe was divided into two types of secular law. One was customary law which was predominant in northern France, England and Scandinavia, and the other was Roman based written laws which was predominant in southern France, Italy, Spain and Portugal.

Customary laws favoured men more than women. For example, inheritance among the elites in Italy, England, Scandinavia and France was passed on to the eldest male heir. In all of the regions, the laws also gave men substantial powers over lives, property and bodies of their wives. However, there were some improvements for women as opposed to ancient custom for example they could inherit in the absence of their brothers, do certain trades without their husbands and widows to receive dower.

In areas governed by Roman-based written laws women were under male guardianship in matters involving property and law, fathers overseeing daughters, husbands overseeing wives and uncles or male relatives overseeing widows.

Throughout Europe, women's legal status centered around her marital status while marriage itself was the biggest factor in restricting women's autonomy. Custom, statue and practice not only reduced women's rights and freedoms but prevented single or widowed women from holding public office on the justification that they might one day marry.

According to English Common Law, which developed from the 12th century onward, all property which a wife held at the time of marriage became a possession of her husband. Eventually English courts forbade a husband's transferring property without the consent of his wife, but he still retained the right to manage it and to receive the money which it produced. French married women suffered from restrictions on their legal capacity which were removed only in 1965. In the 16th century, the Reformation in Europe allowed more women to add their voices, including the English writers Jane Anger, AemiliaLanyer, and the prophetess Anna Trapnell. English and American Quakers believed that men and women were equal. Many Quaker women were preachers. Despite relatively greater freedom for Anglo-Saxon women, until the mid-19th century, writers largely assumed that a patriarchal order was a natural order that had always existed. This perception was not seriously challenged until the 18th century when Jesuit missionaries found matrilineality in native North American peoples.

The philosopher John Locke opposed marital inequality and the mistreatment of women during this time. He was well known for advocating for marital equality among the sexes in his work during the 17th century. According to a study published in the *American Journal of Social Issues & Humanities*, the condition for women during Locke's time were as quote:

- English women had fewer grounds for divorce than men until 1923
- Husbands controlled most of their wives' personal property until the Married Women's Property Act 1870 and Married Women's Property Act 1882
- Children were the husband's property
- Rape was legally impossible within a marriage
- Wives lacked crucial features of legal personhood, since the husband was taken as the representative of the family (thereby eliminating the need for women's suffrage). These legal features of marriage suggest that the idea of a marriage between equals appeared unlikely to most Victorians.

Other philosophers have also made the statements regarding women's rights during this time. For example, Thomas Paine wrote in *An Occasional Letter on the Female Sex* 1775 where he states (as quote) :

"If we take a survey of ages and of countries, we shall find the women, almost without exception... adored and oppressed... they are ... robbed of freedom of will by the laws... Yet such, I am sorry to say, is the lot of women over the whole earth. Man with regard to them, has been either an insensible husband or an oppressor."

A paternal society can find prefer to make women's rights a man's duty, for instance under English common law husbands had to maintain their wives. This duty was abolished in 2010.

### 3. 18<sup>th</sup> AND 19<sup>th</sup> CENTURY EUROPE

Starting in the late 18th century, and throughout the 19th century, rights, as a concept and claim, gained increasing political, social, and philosophical importance in Europe. Movements emerged which demanded freedom of religion, the abolition of slavery, rights for women, rights for those who did not own property, and universal suffrage. In the late 18th century the question of women's rights became central to political debates in both France and Britain. At the time some of the greatest thinkers of the Enlightenment, who defended democratic principles of equality and challenged notions that a privileged few should rule over the vast majority of the population, believed that these principles should be applied only to their own gender and their own race. The philosopher Jean-Jacques Rousseau, for example, thought that it was the order of nature for woman to obey men. He wrote "Women do wrong to complain of the inequality of man-made laws" and claimed that "when she tries to usurp our rights, she is our inferior" in 1754, Dorothea Erxleben became the first German woman receiving a M.D. (University of Halle)

In 1791 the French playwright and political activist Olympe de Gouges published the Declaration of the Rights of Woman and of the Female Citizen, modelled on the Declaration of the Rights of Man and of the Citizen of 1789. The Declaration is ironic in formulation and exposes the failure of the French Revolution, which had been devoted to equality. It states that: "This revolution will only take effect when all women become fully aware of their deplorable condition, and of the rights they have lost in society". The Declaration of the Rights of Woman and the Female Citizen follows the seventeen articles of the Declaration of the Rights of Man and of the Citizen point for point and has been described by Camille Naish as "almost a parody...of the original document". The first article of the Declaration of the Rights of Man and of the Citizen proclaims that "Men are born and remain free and equal in rights. Social distinctions may be based only on common utility." The first article of Declaration of the Rights of Woman and of the Female Citizen replied: "Woman is born free and remains equal to man in rights. Social distinctions may only be based on common utility". De Gouges expands the sixth article of the Declaration of the Rights of Man and of the Citizen, which declared the rights of citizens to take part in the formation of law, to:

"All citizens including women are equally admissible to all public dignities, offices and employments, according to their capacity, and with no other distinction than that of their virtues and talents".

De Gouges also draws attention to the fact that under French law women were fully punishable, yet denied equal rights.

Mary Wollstonecraft, a British writer and philosopher, published *A Vindication of the Rights of Woman* in 1792, arguing that it was the education and upbringing of women that created limited expectations. Wollstonecraft attacked gender oppression, pressing for equal educational opportunities, and demanded "justice!" and "rights to humanity" for all. Wollstonecraft, along with her British contemporaries Damaris Cudworth and Catharine Macaulay started to use the language of rights in

relation to women, arguing that women should have greater opportunity because like men, they were moral and rational beings.

In his 1869 essay "The Subjection of Women" the English philosopher and political theorist John Stuart Mill described the situation for women in Britain as follows:

"We are continually told that civilization and Christianity have restored to the woman her just rights. Meanwhile the wife is the actual bondservant of her husband; no less so, as far as the legal obligation goes, than slaves commonly so called."

Then a member of parliament, Mill argued that women deserve the right to vote, though his proposal to replace the term "man" with "person" in the second Reform Bill of 1867 was greeted with laughter in the House of Commons and defeated by 76 to 196 votes. His arguments won little support amongst contemporaries but his attempt to amend the reform bill generated greater attention for the issue of women's suffrage in Britain. Initially only one of several women's rights campaigns, suffrage became the primary cause of the British women's movement at the beginning of the 20th century. At the time, the ability to vote was restricted to wealthy property owners within British jurisdictions. This arrangement implicitly excluded women as property law and marriage law gave men ownership rights at marriage or inheritance until the 19th century. Although male suffrage broadened during the century, women were explicitly prohibited from voting nationally and locally in the 1830s by the Reform Act 1832 and the Municipal Corporations Act 1835. Millicent Fawcett and Emmeline Pankhurst led the public campaign on women's suffrage and in 1918 a bill was passed allowing women over the age of 30 to vote.

By the 1860s, the economic sexual politics of middle-class women in Britain and its neighboring Western European countries was guided by factors such as the evolution of 19th century consumer culture, including the emergence of the department store, and Separate spheres. In *Come Buy, Come Buy: Shopping and the Culture of Consumption in Victorian Women's Writing*, Krista Lysack's literary analysis of 19th century contemporary literature claims through her resources' reflection of common contemporary norms, "Victorian femininity as characterized by self-renunciation and the regulation of appetite."<sup>[121]</sup> And while women, particularly those in the middle class, obtained modest control of daily household expenses and had the ability to leave the house, attend social events, and shop for personal and household items in the various department stores developing in late 19th century Europe, Europe's socioeconomic climate pervaded the ideology that women were not in complete control over their urges to spend (assuming) their husband or father's wages. As a result, many advertisements for socially 'feminine' goods revolved around upward social progression, exoticisms from the Orient, and added efficiency for household roles women were deemed responsible for, such as cleaning, childcare, and cooking.

#### 4. RUSSIA

By law and custom, Muscovite Russia was a patriarchal society that subordinated women to men, and the young to their elders. Peter the Great relaxed the second custom, but not the subordination of women. A decree of 1722 explicitly forbade any forced marriages by requiring both bride and groom to consent, while parental permission still remained a requirement. But during Peter's reign, only the man could get rid of his wife by putting her in a nunnery.

In terms of laws, there were double standards to women. Adulterous wives were sentenced to forced labor, while men who murdered their wives were merely flogged. After the death Peter the Great, laws and customs pertaining to men's marital authority over their wives increased. In 1782, civil law reinforced women's responsibility to obey her husband. By 1832, the Digest of laws changed this obligation into "unlimited obedience".

In the 18th century, Russian orthodox church further got its authority over marriage and banned priests from granting divorce, even for severely abused wives. By 1818, Russian senate had also forbade separation of married couples.

During World War I, caring for children was increasingly difficult for women, many of whom could not support themselves, and whose husbands had died or were fighting in the war. Many women had to give up their children to children's homes infamous for abuse and neglect. These children's homes were unofficially dubbed as "angel factories". After the October Revolution, the Bolsheviks shut down an infamous angel factory known as the 'Nikolaev Institute' situated near the Moika Canal. The Bolsheviks then replaced the Nikolaev Institute with a modern maternity home called the 'Palace for Mothers and Babies'. This maternity home was used by the Bolsheviks as a model for future maternity hospitals. The countess who ran the old Institute was moved to a side wing, however she spread rumours that the Bolsheviks had removed sacred pictures, and that the nurses were promiscuous with sailors. The maternity hospital was burnt down hours before it was scheduled to open, and the countess was suspected of being responsible.

Russian women had restrictions in owning property until the mid 18th century. Women's rights had improved after the rise of the Soviet Union under the Bolsheviks.

Under the Bolsheviks, Russia became the first country in human history to provide free abortions to women in state run hospitals.

## 5. NORTH AMERICA

### CANADA

Women's rights activism in Canada during the 19th and early 20th centuries focused on increasing women's role in public life, with goals including women's suffrage, increased property rights, increased access to education, and recognition of women as "persons" under the law. The Famous Five were five Canadian women – Emily Murphy, Irene Marryat Parlby, Nellie Mooney McClung, Louise Crummy McKinney and Henrietta Muir Edwards – who, in 1927, asked the Supreme Court of Canada to answer the question, "Does the word 'Persons' in Section 24 of the British North America Act, 1867, include female persons?" in the case *Edwards v. Canada (Attorney General)*. After Canada's Supreme Court summarized its unanimous decision that women are not such "persons", the judgment was appealed and overturned in 1929 by the British Judicial Committee of the Imperial Privy Council, at that time the court of last resort for Canada within the British Empire and Commonwealth.

### UNITED STATES

The Women's Christian Temperance Union (WCTU) was established in 1873 and championed women's rights, including advocating for prostitutes and for women's suffrage. Under the leadership of Frances Willard, "the WCTU became the largest women's organization of its day and is now the oldest continuing women's organization in the United States."

## 6. ASIA: EAST ASIA

### JAPAN

The extent to which women could participate in Japanese society has varied over time and social classes. In the 8th century, Japan had women emperors, and in the 12th century (Heian period) women in Japan occupied a relatively high status, although still subordinated to men. From the late Edo period, the status of women declined. In the 17th century, the "OnnaDaigaku", or "Learning for Women", by Confucianist author KaibaraEkken, spelled out expectations for Japanese women, lowering significantly their status. During the Meiji period, industrialization and urbanization reduced the authority of fathers and husbands, but at the same time the Meiji Civil Code of 1898 denied

women legal rights and subjugated them to the will of household heads.

From the mid 20th century the status of women improved greatly. Although Japan is often considered a very conservative country, it was in fact earlier than many European countries on giving women legal rights in the 20th century, as the 1947 Constitution of Japan provided a legal framework favorable to the advancement of women's equality in Japan. Japan for instance enacted women's suffrage in 1946, earlier than several European countries such as Switzerland (1971 at federal level; 1990 on local issues in the canton of Appenzell Innerrhoden), Portugal (1976 on equal terms with men, with restrictions since 1931), San Marino in 1959, Monaco in 1962, Andorra in 1970, and Liechtenstein in 1984.

## **CENTRAL ASIA**

Central Asian cultures largely remain patriarchal, however, since the fall of the former Soviet Union, the secular societies of the region have become more progressive to women's roles outside the traditional construct of being wholly subservient to men. In Mongolia, more women than men complete school and are higher earners as result. The UN Development Programme notes "significant progress" in gender equality in Kazakhstan but discrimination persists. Marriage by abduction remains a serious problem in this region; the practice of bride kidnapping is prevalent in Kyrgyzstan, Kazakhstan, Turkmenistan, and Karakalpakstan, an autonomous region of Uzbekistan.

## **OCEANIA**

### **AUSTRALIA**

The history of women's rights in Australia is a contradictory one: while Australia led the world in women's suffrage rights in the 19th century, it has been very slow in recognizing women's professional rights – it was not until 1966 that its marriage bar was removed. On the other hand, reforms which allowed women both to vote and stand for office in South Australia in the late 19th century were a cornerstone for women's political rights in other parts of the world. In this regard, Australia differs from other cultures, in that women's suffrage in Australia was one of the earliest objectives of the feminist movement there (beginning with South Australia and Western Australia) unlike other cultures, such as Eastern European cultures, where at the turn of the 20th century the feminist movement focused on labour rights, access to professions and education, rather than political rights. To this day, Australia has a quite low percentage of women in business executive roles compared to other countries with equivalent corporate structures

## **7. CONCLUSION**

Compared to the Western women's right's movements, international women's rights are plagued with different issues. While it is called international women's rights, it is also can be known as third world feminism. The international women's rights deal with issues such as marriage, sexual slavery, forced child marriage, and female genital mutilation. According to the organization, EQUAL MEANS EQUAL, "the United Nations come horrifying statistics: Victims of female genital mutilation – a ritual to remove a young girl's clitoris to ensure her fidelity – number 130 million. Some 60 million girls become 'child brides,' forced to marry, sometimes after being kidnapped and raped". Something, that has been created to combat such things is the Convention on the Elimination of All Forms of Discrimination Against Women. It was set in place to help against discrimination in education, marriage, sexual violence, and politics. While this does not only pertain to non-western countries, 193 states have ratified it. Some of the countries that have opposed it including Iran, Palau, Somalia, North and South Sudan, Tonga, and The United States.

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WEL 039

## WOMEN EMPOWERMENT- MODERN MOVEMENT

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### 1. INTRODUCTION

In the subsequent decade's women's rights again became an important issue in the English speaking world. By the 1960s the movement was called "feminism" or "women's liberation." Reformers wanted the same pay as men, equal rights in law, and the freedom to plan their families or not have children at all. Their efforts were met with mixed results.

The International Council of Women (ICW) was the first women's organization to work across national boundaries for the common cause of advocating human rights for women. In March and April 1888, women leaders came together in Washington D.C. with 80 speakers and 49 delegates representing 53 women's organizations from 9 countries: Canada, the United States, Ireland, India, England, Finland, Denmark, France and Norway. Women from professional organizations, trade unions, arts groups and benevolent societies participate. National Councils are affiliated to the ICW and thus make themselves heard at international level. In 1904, the ICW met in Berlin, Germany. The ICW worked with the League of Nations during the 1920s and the United Nations post-World War II. Today the ICW holds Consultative Status with the United Nations Economic and Social Council, the highest accreditation an NGO can achieve at the United Nations. Currently, it is composed of 70 countries and has a headquarters in Lausanne, Switzerland. International meetings are held every three years.

In the UK, a public groundswell of opinion in favour of legal equality had gained pace, partly through the extensive employment of women in what were traditional male roles during both world wars. By the 1960s the legislative process was being readied, tracing through MP Willie Hamilton's select committee report, his equal pay for equal work bill, the creation of a Sex Discrimination Board, Lady Sear's draft sex anti-discrimination bill, a government Green Paper of 1973, until 1975 when the first British Sex Discrimination Act, an Equal Pay Act, and an Equal Opportunities Commission came into force. With encouragement from the UK government, the other countries of the EEC soon followed suit with an agreement to ensure that discrimination laws would be phased out across the European Community.

In the US, the National Organization for Women (NOW) was created in 1966 with the purpose of bringing about equality for all women. NOW was one important group that fought for the Equal Rights Amendment (ERA). This amendment stated that "equality of rights under the law shall not be

denied or abridged by the United States or any state on account of sex." But there was disagreement on how the proposed amendment would be understood. Supporters believed it would guarantee women equal treatment. But critics feared it might deny women the right be financially supported by their husbands. The amendment died in 1982 because not enough states had ratified it. ERAs have been included in subsequent Congresses, but have still failed to be ratified.

Women for Women International (WfWI) is a nonprofit humanitarian organization that provides practical and moral support to women survivors of war. WfWI helps such women rebuild their lives after war's devastation through a year-long tiered program that begins with direct financial aid and emotional counseling and includes life skills (e.g., literacy, numeracy) training if necessary, rights awareness education, health education, job skills training and small business development. The organization was co-founded in 1993 by ZainabSalbi, an Iraqi American who is herself a survivor of the Iran–Iraq War and Salbi's then-husband AmjadAtallah. Since June 2012, WfWI has been led by Afshan Khan, a long-time former executive with UNICEF who became WfWI's first new CEO since founder ZainabSalbi stepped down to devote more time to her writing and lecturing.

The National Council of Women of Canada (Conseil national des femmes du Canada), is a Canadian advocacy organization based in Ottawa aimed at improving conditions for women, families, and communities. A federation of nationally organized societies of men and women and local and provincial councils of women, it is the Canadian member of the International Council of Women (ICW). The council has concerned itself in areas including women's suffrage, immigration, health care, education, mass media, the environment, and many others.<sup>[251]</sup> Formed on 27 October 1857 in Toronto, Ontario, it is one of the oldest advocacy organizations in the country.

Saudi women's rights activist Loujain al-Hathloul was arrested in May 2018, along with 10 other women's rights activists in Saudi Arabia.

The Association for the Protection and Defense of Women's Rights in Saudi Arabia is a Saudi Non-governmental organization founded to provide activism for women's rights. It was founded by Wajeha al-Huwaider and Fawzia Al-Uyyouni, and grew out of a 2007 movement to gain women the right to drive. The association is not officially licensed by the government of Saudi Arabia, and has been warned not to mount demonstrations. In a 2007 interview, al-Huwaider described the goals: "The association will consist of a number of leagues, with each league pursuing a different issue or right... representation for women in shari'a courts; setting a [minimum] age for girls' marriages; allowing women to take care of their own affairs in government agencies and allowing them to enter government buildings; protecting women from domestic violence, such as physical or verbal violence, or keeping her from studies, work, or marriage, or forcing her to divorce..."

In Ukraine, FEMEN was founded in 2008. The organisation is internationally known for its topless protests against sex tourists, international marriage agencies, sexism and other social, national and international social illnesses. FEMEN has sympathisers groups in many European countries through social media.

## 2. UNITED NATIONS AND WORLD CONFERENCES

In 1946 the United Nations established a Commission on the Status of Women. Originally as the Section on the Status of Women, Human Rights Division, Department of Social Affairs, and now part of the Economic and Social Council (ECOSOC). Since 1975 the UN has held a series of world conferences on women's issues, starting with the World Conference of the International Women's Year in Mexico City. These conferences created an international forum for women's rights, but also illustrated divisions between women of different cultures and the difficulties of attempting to apply principles universally. Four World Conferences have been held, the first in Mexico City (International Women's Year, 1975), the second in Copenhagen (1980) and the third in Nairobi (1985).

At the Fourth World Conference on Women in Beijing (1995), *The Platform for Action* was signed. This included a commitment to achieve "gender equality and the empowerment of women". The same commitment was reaffirmed by all U.N. member nations at the Millennium Summit in 2000 and was reflected in the Millennium Development Goals to be achieved by 2015.

In 2010, UN Women was founded by merging of Division for the Advancement of Women, International Research and Training Institute for the Advancement of Women, Office of the Special Adviser on Gender Issues and Advancement of Women and United Nations Development Fund for Women by General Assembly Resolution 63/311.

### **3. INTERNATIONAL WOMEN'S RIGHT**

Compared to the Western women's right's movements, international women's rights are plagued with different issues. While it is called international women's rights, it is also known as third world feminism. The international women's rights deal with issues such as marriage, sexual slavery, forced child marriage, and female genital mutilation. According to the organization, EQUAL MEANS EQUAL, "the United Nations come horrifying statistics: Victims of female genital mutilation – a ritual to remove a young girl's clitoris to ensure her fidelity – number 130 million. Some 60 million girls become 'child brides,' forced to marry, sometimes after being kidnapped and raped".<sup>[260]</sup> Something, that has been created to combat such things is the Convention on the Elimination of All Forms of Discrimination Against Women. It was set in place to help against discrimination in education, marriage, sexual violence, and politics. While this does not only pertain to non-western countries, 193 states have ratified it. Some of the countries that have opposed it including Iran, Palau, Somalia, North and South Sudan, Tonga, and The United States.

### **4. WORLD BANK**

A 2019 report from the World Bank found that women have full legal rights to men in only six countries: Belgium, Denmark, France, Latvia, Luxembourg and Sweden..

### **FIELD ORGANISATIONS**

Regions where women's rights are less developed have produced interesting local organisations, such as:

- IIDA Women's Development Organisation, a Somali non-governmental organisation, created by women in order to work for peacebuilding and women's rights defence in Somalia, a country deprived of state structures and security since 1991,
- the All Pakistan Women's Association, a civil society organisation founded in 1949, which develops a range of programmes in the field of health, nutrition, education, birth control and legal aid.
- the non-profit organization, Psydeh (Psychology and Human Rights), focuses on educating and training indigenous women in Mexico in leadership; the goal is for women to enter into local politics or lead their own campaigns to create change in their communities. More than 500 women have partnered with Psydeh to create projects in remote areas, such as rainwater capture systems and clean burning stoves. In two years, they have seen the launch of six, new women-led organizations creating their own regional agendas, and 11 pilot projects.

### **5. UNITED NATIONS CONVENTION**

The Universal Declaration of Human Rights, adopted in 1948, enshrines "the equal rights of men and women", and addressed both the equality and equity issues. In 1979, the United Nations General Assembly adopted the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) for legal implementation of the Declaration on the Elimination of Discrimination against Women. Described as an international bill of rights for women, it came into force on 3 September

1981. The UN member states that have not ratified the convention are Iran, Palau, Somalia, Sudan, Tonga, and the United States. Niue and the Vatican City, which are non-member states, have also not ratified it. The latest state to become a party to the convention is South Sudan, on 30 April 2015.

The Convention defines discrimination against women in the following terms:

Any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.

It also establishes an agenda of action for putting an end to sex-based discrimination for which states ratifying the convention are required to enshrine gender equality into their domestic legislation, repeal all discriminatory provisions in their laws, and enact new provisions to guard against discrimination against women. They must also establish tribunals and public institutions to guarantee women effective protection against discrimination, and take steps to eliminate all forms of discrimination practiced against women by individuals, organizations, and enterprises.

## 6. MARRIAGE, DIVORCE, AND FAMILY LAW

Article 16 of the Universal Declaration of Human Rights enshrines the right of consenting men and women to marry and found a family.

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
2. Marriage shall be entered into only with the free and full consent of the intending spouses.
3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State."

Article 16 of CEDAW stipulates that, "1. States Parties shall take all appropriate measures to eliminate discrimination against women in all matters relating to marriage and family relations [...]" Among the rights included are a woman's right to freely and consensually choose her spouse; to have parental rights to her children irrespective of her marital status; the right of a married woman to choose a profession or an occupation, and to have property rights within marriage. In addition to these, "The betrothal and the marriage of a child shall have no legal effect".

Polygamous marriage is a controversial practice, prevalent in some parts of the world. The general recommendations made by the Committee on the Elimination of Discrimination against Women, state in *General Recommendation No. 21, Equality in marriage and family relations*: "14.[...] Polygamous marriage contravenes a woman's right to equality with men, and can have such serious emotional and financial consequences for her and her dependents that such marriages ought to be discouraged and prohibited."

Cohabitation of unmarried couples as well as single mothers are common in some parts the world. The Human Rights Committee has stated:

"27. In giving effect to recognition of the family in the context of article 23, it is important to accept the concept of the various forms of family, including unmarried couples and their children and single parents and their children and to ensure the equal treatment of women in these contexts (General Comment 19 paragraph 2 last sentence). Single parent families frequently consist of a single woman caring for one or more children, and States parties should describe what measures of support are in place to enable her to discharge her parental functions on the basis of equality with a man in a similar position."

## 7. VIENNA DECLARATION AND PROGRAMME OF ACTION

The Vienna Declaration and Programme of Action (VDPA) is a human rights declaration adopted by consensus at the World Conference on Human Rights on 25 June 1993 in Vienna, Austria. This declaration recognizes women's rights as being protected human rights. Paragraph 18 reads:<sup>[270]</sup> "The human rights of women and of the girl-child are an inalienable, integral and indivisible part of universal human rights. The full and equal participation of women in political, civil, economic, social and cultural life, at the national, regional and international levels, and the eradication of all forms of discrimination on grounds of sex are priority objectives of the international community".

## 8. UNITED NATIONS SECURITY COUNCIL RESOLUTION 1325

The United Nations Security Council unanimously adopted United Nations Security Council Resolution 1325, the first formal and legal document from the United Nations Security Council that requires all states to respect fully international humanitarian law and international human rights law applicable to the rights and protection of women and girls during and after the armed conflicts.

## 9. REGIONAL CONVENTIONS

The Inter-American Convention on the Prevention, Punishment, and Eradication of Violence against Women, better known as the Belém do Pará Convention, was adopted by the Organization of American States on 9 June 1994. As of March 2020, 32 of the 34 or 35 member states of the Organization of American States have either signed and ratified or acceded to the Belém do Pará Convention; only Canada, Cuba and the United States have not.

The Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa, better known as the Maputo Protocol, was adopted by the African Union on 11 July 2003 at its second summit in Maputo, Mozambique. On 25 November 2005, having been ratified by the required 15 member nations of the African Union, the protocol entered into force. The protocol guarantees comprehensive rights to women including the right to take part in the political process, to social and political equality with men, and to control of their reproductive health, and an end to female genital mutilation.

The Convention on preventing and combating violence against women and domestic violence, better known as the Istanbul Convention, was adopted by the Council of Europe on 11 May 2011. As of June 2020, the treaty has been signed by 45/47 Council of Europe member states and the European Union; 34 of the signatories have also ratified the convention.<sup>[276]</sup>

## 10. VIOLENCE AGAINST WOMEN

The Declaration on the Elimination of Violence Against Women was adopted by the United Nations in 1993. It defines violence against women as "*any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.*" This resolution established that women have a right to be free from violence. As a consequence of the resolution, in 1999, the General Assembly declared the day of 25 November to be the International Day for the Elimination of Violence against Women.

Article 2 of The Declaration on the Elimination of Violence Against Women outlines several forms of violence against women:

Article Two:

Violence against women shall be understood to encompass, but not be limited to, the following:

- (a) Physical, sexual and psychological violence occurring in the family, including battering, sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence and violence related to exploitation;
- (b) Physical, sexual and psychological violence occurring within the general community, including rape, sexual abuse, sexual harassment and intimidation at work, in educational institutions and elsewhere, trafficking in women and forced prostitution;
- (c) Physical, sexual and psychological violence perpetrated or condoned by the State, wherever it occurs.

## **11. ISTANBUL CONVENTION**

The Convention on preventing and combating violence against women and domestic violence, also known as the Istanbul Convention, is the first legally binding instrument in Europe in the field of domestic violence and violence against women,<sup>[278]</sup> and came into force in 2014.<sup>[279]</sup> Countries which ratify it must ensure that the forms of violence defined in its text are outlawed. In its Preamble, the Convention states that "the realisation of *de jure* and *de facto* equality between women and men is a key element in the prevention of violence against women". The convention also provides a definition of domestic violence as "all acts of physical, sexual, psychological or economic violence that occur within the family or domestic unit or between former or current spouses or partners, whether or not the perpetrator shares or has shared the same residence with the victim".<sup>[211]</sup> Although it is a Convention of the Council of Europe, it is open to accession by any country.<sup>[280]</sup>

## **12. RAPE AND SEXUAL VIOLENCE**

Rape, sometimes called sexual assault, is an assault by a person involving sexual intercourse with or sexual penetration of another person without that person's consent. Rape is generally considered a serious sex crime as well as a civil assault. When part of a widespread and systematic practice, rape and sexual slavery are now recognised as a crime against humanity as well as a war crime. Rape is also now recognised as a form of genocide when committed with the intent to destroy, in whole or in part, a targeted group.

## **13 AS GENOCIDE**

In 1998, the International Criminal Tribunal for Rwanda established by the United Nations made landmark decisions that rape is a crime of genocide under international law. The trial of Jean-Paul Akayesu, the mayor of Taba Commune in Rwanda, established precedents that rape is an element of the crime of genocide. The Akayesu judgement includes the first interpretation and application by an international court of the 1948 Convention on the Prevention and Punishment of the Crime of Genocide. The Trial Chamber held that rape, which it defined as "a physical invasion of a sexual nature committed on a person under circumstances which are coercive", and sexual assault constitute acts of genocide insofar as they were committed with the intent to destroy, in whole or in part, a targeted group. It found that sexual assault formed an integral part of the process of destroying the Tutsi ethnic group and that the rape was systematic and had been perpetrated against Tutsi women only, manifesting the specific intent required for those acts to constitute genocide.

Judge Navanethem Pillay said in a statement after the verdict: "From time immemorial, rape has been regarded as one of the spoils of war. Now it will be considered a war crime. We want to send out a strong message that rape is no longer a trophy of war." An estimated 500,000 women were raped during the 1994 Rwandan Genocide.

## 14. AS A CRIME AGAINST HUMANITY

The Rome Statute Explanatory Memorandum, which defines the jurisdiction of the International Criminal Court, recognises rape, sexual slavery, enforced prostitution, forced pregnancy, enforced sterilization, "or any other form of sexual violence of comparable gravity" as a crime against humanity if the action is part of a widespread or systematic practice. The Vienna Declaration and Programme of Action also condemn systematic rape as well as murder, sexual slavery, and forced pregnancy, as the "violations of the fundamental principles of international human rights and humanitarian law." and require a particularly effective response.

Rape was first recognised as a crime against humanity when the International Criminal Tribunal for the former Yugoslavia issued arrest warrants based on the Geneva Conventions and Violations of the Laws or Customs of War. Specifically, it was recognised that Muslim women in Foca (southeastern Bosnia and Herzegovina) were subjected to systematic and widespread gang rape, torture, and sexual enslavement by Bosnian Serb soldiers, policemen, and members of paramilitary groups after the takeover of the city in April 1992. The indictment was of major legal significance and was the first time that sexual assaults were investigated for the purpose of prosecution under the rubric of torture and enslavement as a crime against humanity. The indictment was confirmed by a 2001 verdict by the International Criminal Tribunal for the former Yugoslavia that rape and sexual enslavement are crimes against humanity. This ruling challenged the widespread acceptance of rape and sexual enslavement of women as intrinsic part of war. The International Criminal Tribunal for the former Yugoslavia found three Bosnian Serb men guilty of rape of Bosniak (Bosnian Muslim) women and girls (some as young as 12 and 15 years of age), in Foca, eastern Bosnia and Herzegovina. Furthermore, two of the men were found guilty of the crime against humanity of sexual enslavement for holding women and girls captive in a number of de facto detention centres. Many of the women subsequently disappeared. According to a report by the UN Human Rights Office, published on 28 July 2020, the women who traveled abroad were forcibly returned to North Korea and were subjected to abuse, torture, sexual violence and other violations. North Korea bans citizens from traveling abroad. Those women who were detained for doing so were regularly beaten, tortured, and subjected to forced nudity and invasive body searches. Women have also reported that in case of pregnancy, the prison officials aborted many children by either beating the women or making them do hard labor.

## 15. FORCED MARRIAGE AND SLAVERY

The 1956 defines "institutions and practices similar to slavery" to include:<sup>[290]</sup>

- c) Any institution or practice whereby:
- (i) A woman, without the right to refuse, is promised or given in marriage on payment of a consideration in money or in kind to her parents, guardian, family or any other person or group; or
  - (ii) The husband of a woman, his family, or his clan, has the right to transfer her to another person for value received or otherwise; or
  - (iii) A woman on the death of her husband is liable to be inherited by another person;

The Istanbul Convention requires countries which ratify it to prohibit forced marriage (Article 37) and to ensure that forced marriages can be easily voided without further victimization (Article 32).

## 16. TRAFFICKING PROTOCOL

The Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children (also referred to as the *Trafficking Protocol* or *UN TIP Protocol*) is a protocol to the Convention against Transnational Organised Crime. It is one of the three Palermo protocols. Its purpose is defined

at Article 2. *Statement of purpose* as: "(a) To prevent and combat trafficking in persons, paying particular attention to women and children; (b) To protect and assist the victims of such trafficking, with full respect for their human rights; and (c) To promote cooperation among States Parties in order to meet those objectives."

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WEL 040

## ISSUES RELATED TO WOMEN'S RIGHT-A STUDY

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**ABSTRACT** The paper focus on violation of woman rights in India, woman identity in India, woman rights perspectives, Patriarchal Shadow on Question of Equality and Law and the Status of Women. And also discuss the constitution provision woman rights and gender discrimination in male dominated society. In Indian society women occupy a vital position and also a vulnerable place. Today they are the most vulnerable section as far as their safety and security are concerned. Although the constitution of the country has the largest number of laws ostensibly for the benefit of Indian women but their conditions is still far from satisfactory. Protection of Women from Domestic Violence Act 2005 was passed by the parliament and gives special protection to women- being aware of their work position. This Act helps in protecting women and also provides safety to economically, physically mentally challenged women. There are many organizations which conducted welfare awareness and help program campaigns to stop domestic violence. Today women have addressed the question of development from a feminist perspective. They have raised important questions on issues of child care, reproductive rights, violence against women, family planning, transfer of technology and rural development and given the concept of development a new meaning. If development leads only to an increase in production, then it tends to reinforce and exaggerate the imbalances and inequalities within and in between societies. Development has to be an integral process with economic, social and cultural aspects leading to the control of one's life situation. Paper is developed on the basis of secondary data and adopted descriptive research methodology for this purpose.

*Keywords: Women Rights, Discrimination, Gender, and Humiliation,domestic violence act, Inequality, Reproductive right.*

### 1. INTRODUCTION

We live in a world where goddesses are worshiped and women get tamed, harassed, abused, raped, and kidnapped every single day."Human rights are women's rights and women's rights are human rights, once and for all." Unfortunately, many of the women do not know their rights. We all know that women are half the world and hold up half the sky but where are they when it comes to equality? The concept of equality, however, requires equity. The history of social development is also the history of inequality. Inequality between nations, religions, ethnicity, class, caste, race and sexuality. However, the question of women's rights looms large, cutting through all the layers of social stratification. German philosopher and social scientist Friedrich Engels in his classical writing "Origin of the Family, Private Property and the State" states that, "Woman was the first human being that tasted bondage. Woman was a slave before slavery existed". The feminist struggle for equal rights has been paved through legislation, be it the Suffragette movement and the right to vote, to employment rights, property rights, rights governing divorce and marriage to child-care and medicine legislation based on equal rights affects the very values of society, impacting not just the way we vote, but the way we work, live and function as a family, the way we access education, healthcare and justice. In India, the constitutionally guaranteed equality for women is often contradictory to the harsh societal reality of the land and its cultural norms. The struggle for women's equality began in India in the 20th

century, during the struggle for Independence. In the fight against the British, western educated leaders like B.R.Ambedkar, Mahatma Gandhi, Raja Ram Mohan Roy and Savitribai Phule encouraged women to step away from their homes and hearths and enter the public sphere in the fight for Independence. Indian values, nationalism and cultural heritage were glorified through the symbolism of 'Mother India'. Perhaps for the first time in India, the idea that a woman is part of the larger Indian tapestry as a legal citizen, took root. The inclusion of the female citizen into the public sphere necessitated citizenship rights and changes in the law such as right to education, inheritance rights, abolition of sati and polygamy as well as allowance for widow- remarriage.

While a struggle for nationalism changed the legal landscape of women's rights through the colonial era, the post-colonial era in India has been marked by sweeping changes such as globalization, neo-liberal policies and the leaps and bounds in technological development. This has expanded women's participation in the public sphere. More Indian women than ever are engaged in business enterprises, international platforms, multi-national careers like advertising and fashion, and have better opportunities because of the free movement of goods, capital and ideas. Ideas that question the very nature of laws. Has our legal system kept up with social change? Does our constitution have provisions for equality or equity? Do rights guarantee justice? Is citizenship gendered? The following article gives a brief overview on the issues related to women's right in India and concludes with a discussion of a role played by the each individual of a society to contribute .

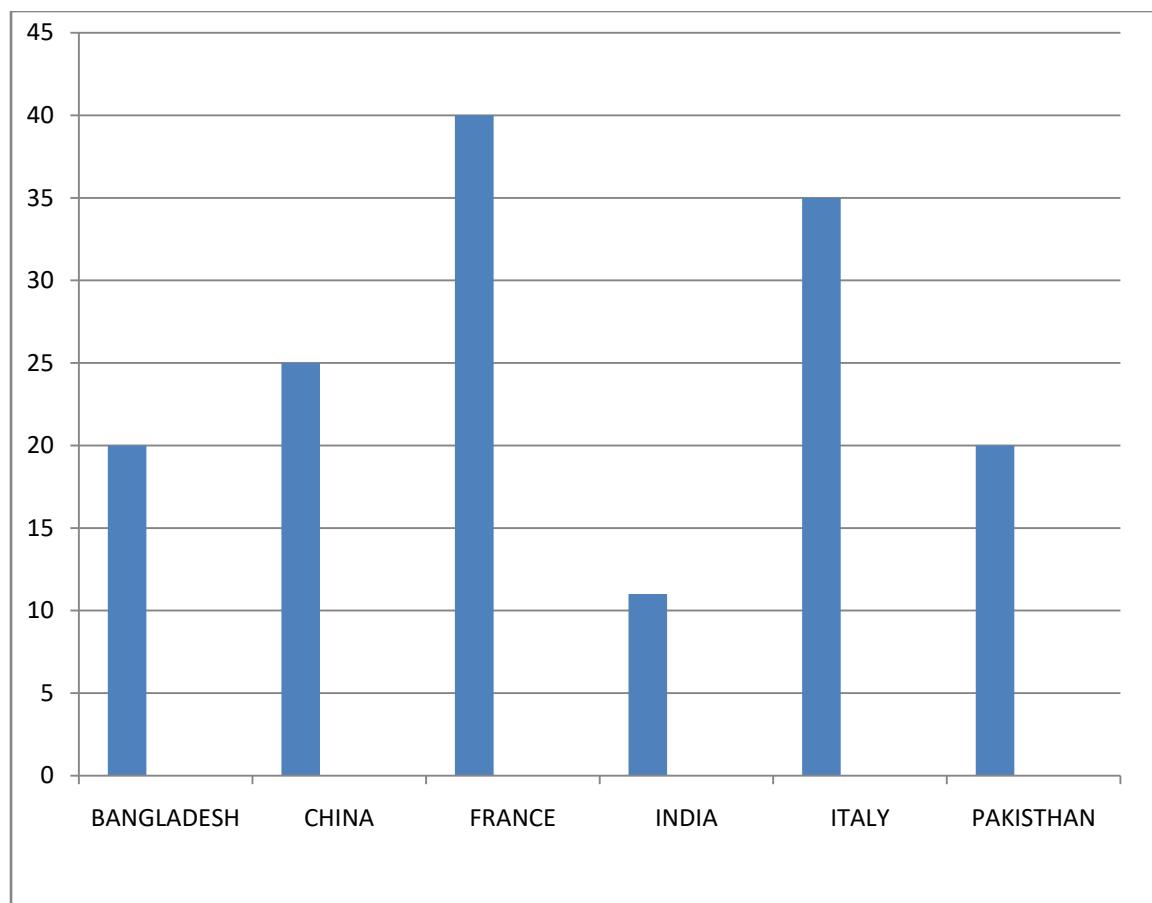
## **2. OBJECTIVE OF THE STUDY**

Women's rights are the rights and entitlements claimed for women and girls worldwide, and they formed the basis for the women's rights movement in the 19th century and the feminist movements during the 20th and 21st centuries. In some countries, these rights are institutionalized or supported by law, local custom, and behavior, whereas in others, they are ignored and suppressed. They differ from broader notions of human rights through claims of an inherent historical and traditional bias against the exercise of rights by women and girls, in favor of men and boys.Issues commonly associated with notions of women's rights include the right to bodily integrity and autonomy, to be free from sexual violence, to vote, to hold public office, to enter into legal contracts, to have equal rights in family law, to work, to fair wages or equal pay, to have reproductive rights, to own property, and to education.

## **3. CONSTITUTIONAL RIGHTS AVAILABLE TO WOMEN IN INDIA:**

Fundamental right to equality before Law that is, equal protection of laws in India- Article 14.Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth.However art 15(3) empowers state to make any special provision for women and children -Article 15.Equality of opportunity in matters of public employment or opportunity to any office under state and prohibits discrimination on ground of sex- Article 16.Freedom of speech and expression and freedom to practice any profession or to carry out any occupation , trade or business – Article 19.Protection of life and personal liberty- Article 21.Right to Privacy- Article 21.Right to property- Art. 300-A.

\*proportion of seats held by women in national parliament in 2018



India has fallen behind in women's representation in parliament-(discrimination in the term of gender) article 14 deals with this bar diagram.

Political rights- women reservation in for instance, panchayats. Art 15 of the Constitution allows special provisions for women and children to be made for their welfare.Under the Legal Services Authorities Act women and children are entitled to free legal aid .Under the Constitution of India , the Directive Principles of State Policy contain duties of the State to apply these principles while making laws.These principles state that state shall direct its policies to secure that citizens , men and women equally have the right to an adequate means of livelihood, that there is equal pay for both men and women, provide free and compulsory education for children and duty to improve public health.Whereasincase of violation of fundamental rights , these rights are enforceable , that is , a victim can seek legal redress through a court of law , the directive principles are only a guiding factor and its non observance is not actionable before court of law.

#### **4. ON THE GROUNDS OF GENDER EQUALITY, THERE ARE 11 RIGHTS AN INDIAN WOMAN HOLDS IN INDIA:**

##### **1. WOMEN HAVE THE RIGHT TO EQUAL PAY:**

According to the provisions listed under the Equal Remuneration Act, one cannot be discriminated on the basis of sex when it comes to salary, pay or wages.Working women have the right to draw an equal salary, as compared to men.Women are eligible to get an equal pay under the laws of India.

##### **2. WOMEN HAVE THE RIGHT TO DIGNITY AND DECENCY:**

In an event that the accused is a woman, any medical examination procedure on her must be performed by or in the presence of another woman.

##### **3. WOMEN HAVE THE RIGHT AGAINST WORKPLACE HARASSMENT:**

The Sexual Harassment of Women at Workplace Act gives a female the right to file a complaint

against any kind of sexual harassment at her place of work. Under this act, she can submit a written complaint to an Internal Complaints Committee (ICC) at a branch office within a period of 3 months.

**4. WOMEN HAVE A RIGHT AGAINST DOMESTIC VIOLENCE:**

Section 498 of the Indian Constitution looks to protect a wife, female live-in partner or a woman living in a household like a mother or a sister from domestic violence (including verbal, economic, emotional and sexual) by the hands of a husband, male live-in partner or relatives. The accused shall be punished with a non-bailable imprisonment for a term which may extend to three years and shall also be liable to fine.

**5. FEMALE SEXUAL ASSAULT VICTIMS HAVE THE RIGHT TO KEEP THEIR IDENTITY ANONYMOUS:**

Protests against rape in India. To ensure that her privacy is protected, a woman who has been sexually assaulted may record her statement alone before the district magistrate when the case is under trial, or in the presence of a female police officer.

**6. WOMEN HAVE THE RIGHT TO GET FREE LEGAL AID:**

Under the Legal Services Authorities Act, female rape victims have the right to get free legal aid or help from the Legal Services Authority who has to arrange a lawyer for her.

**7. WOMEN HAVE RIGHT NOT TO BE ARRESTED AT NIGHT:**

Unless there is an exceptional case on the orders of a first class magistrate, a woman cannot be arrested after sunset and before sunrise. In addition, the law also states that the police can interrogate a woman at her residence only in the presence of a woman constable and family members or friends.

**8. WOMEN HAVE THE RIGHT TO REGISTER VIRTUAL COMPLAINTS:**

The law gives women the provision for filing virtual complaints via e-mail, or writing her complaint and sending it to a police station from a registered postal address. Further, the SHO sends a police constable to her place to record her complaint. This is in case a woman is not in a position to physically go to a police station and file a complaint.

**9. WOMEN HAVE THE RIGHT AGAINST INDECENT REPRESENTATION:**

Depiction of a woman's figure (her form or any body part) in any manner that is indecent, derogatory, or is likely to deprave, corrupt or injure the public morality or morals, is a punishable offence.

**10. WOMEN HAVE THE RIGHT AGAINST BEING STALKED:**

Section 354D of the IPC makes way for legal action to be taken against an offender if he/she follows a woman, tries to contact her to foster personal interaction repeatedly despite a clear indication of disinterest; or monitor the use by a woman of the internet, email or any other form of electronic communication.

**11. WOMEN HAVE A RIGHT TO ZERO FIR:**

An FIR that can be filed at any police station irrespective of the location where the incident occurred or a specific jurisdiction it comes under, the Zero FIR can later be moved to the Police Station in whose jurisdiction the case falls under.

**5. SOME OF THE MOST IMPORTANT MILESTONES ON THE INTERNATIONAL LEVEL FOR THE PREVENTION OF VIOLENCE AGAINST WOMEN INCLUDE:**

- The 1979 Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), which recognizes violence as a part of discrimination against women in recommendations 12 and 19.
- The 1993 World Conference on Human Rights, which recognized violence against women as a human rights violation, and which contributed to the following UN declaration.
- The 1993 UN Declaration on the Elimination of Violence against Women was the first international instrument explicitly defining and addressing violence against women. This document specifically refers to the historically forever-present nature of gender inequalities in understanding violence against women. This Declaration, as well as the World Conference of the same year, is often viewed as a "turning point" at which the consideration of violence against women by the international community began to be taken much more seriously, and after which more countries mobilized around this problem.

- The 1994 International Conference on Population and Development, linking violence against women to reproductive health and rights, and also providing recommendations to governments on how to prevent and respond to violence against women and girls.
- In 1996, the World Health Assembly (WHA) declared violence a major public health issue, and included in the subtypes recognized were intimate partner violence and sexual violence, two kinds of violence often perpetrated as violence against women. This was followed by a WHO report in 2002 . The UN also created the Trust Fund to Support Actions to Eliminate Violence Against Women.
- In 1999, the UN adopted the Optional Protocol to the Convention on the Elimination of All Forms of Discrimination against Women and designated 25 November as the International Day for the Elimination of Violence against Women.
- In 2002, as a follow-up of the WHA declaration in 1996 of violence as a major public health issue, the World Health Organization published the first World Report on Violence and Health, which addressed many types of violence and their effect on public health, including forms of violence affecting women particularly strongly. The report specifically noted the sharp rise in civil society organizations and activities directed at responding to gender-based violence against women from the 1970s to the 1990s.
- In 2004, the World Health Organization published its "Multi-country study on Women's Health and Domestic Violence against Women", a study of women's health and domestic violence by surveying over 24,000 women in 10 countries from all regions of the world, which assessed the prevalence and extent of violence against women, particularly violence by intimate partners, and linked this with health outcomes to women as well as documenting strategies and services that women use to cope with intimate-partner violence.
- The 2006 UN Secretary General's "In-depth study on all forms of violence against women", the first comprehensive international document on the issue.
- The 2011 Council of Europe Convention on preventing and combating violence against women and domestic violence, which is the second regional legally-binding instrument on violence against women and girls.
- In 2013, the United Nations Commission on the Status of Women (CSW) adopted, by consensus, Agreed Conclusions on the elimination and prevention of all forms of violence against women and girls.
- Also in 2013, the UN General Assembly passed its first resolution calling for the protection of defenders of women's human rights. The resolution urges states to put in place gender-specific laws and policies for the protection of women's human rights defenders and to ensure that defenders themselves are involved in the design and implementation of these measures, and calls on states to protect women's human rights defenders from reprisals for cooperating with the UN and to ensure their unhindered access to and communication with international human rights bodies and mechanisms.
- Additionally, on the national level, individual countries have also organized efforts (legally, politically, socially) to prevent, reduce and punish violence against women. As a particular case study, here are some developments since the 1960s in the United States to oppose and treat violence against women.
  - 1967: One of the country's first domestic violence shelters opened in Maine.
  - 1972: The country's first rape help hotline opened in Washington, D.C.
  - 1978: Two national coalitions, the National Coalition Against Sexual Assault and the National Coalition Against Domestic Violence, were formed, to raise awareness of these two forms of violence against women.
  - 1984: The U.S. Attorney General created the Department of Justice Task Force on Family Violence, to address ways in which the criminal justice system and community response to domestic violence should be improved.
  - 1994: Passage of the Violence Against Women Act or VAWA, legislation included in the Violent Crime Control and Law Enforcement Act of 1994, sponsored by then-Senator Joseph

Biden, which required a strengthened community response to crimes of domestic violence and sexual assault, strengthened federal penalties for repeat sex offenders and strengthened legislative protection of victims, among many other provisions.

- 2000: President Clinton signed into law the VAWA of 2000, further strengthening federal laws, and emphasizing assistance of immigrant victims, elderly victims, victims with disabilities, and victims of dating violence.
- 2006: President Bush signed into law the VAWA of 2006, with an emphasis on programs to address violence against youth victims, and establishing programs for Engaging Men and Youth, and Culturally and Linguistically Specific Services.
- 2007: The National Teen Dating Abuse Hotline opened.
- 2009: President Obama declared April as Sexual Assault Awareness Month.
- 2013: President Obama signed into law the VAWA of 2015, which granted Native American tribes the ability to prosecute non-Native offenders, and regulated reports of sexual assault on college campuses.

Other countries have also enacted comparable legislative, political and social instruments to address violence against women. Experts in the international community generally believe, however, that solely enacting punitive legislation for prevention and punishment of violence against women is not sufficient to address the problem. For example, although much stricter laws on violence against women have been passed in Bangladesh, violence against women is still rising. And violence against women has risen dramatically around the world since the late 2010s despite similar measures being taken in many regions as well as increased awareness and discussion of the subject. Instead, it is thought that wide societal changes to address gender inequalities and women's empowerment will be the way to reduce violence against women.

## **6. CRITICISM OF MARRIAGE AND MARRIAGE REGULATIONS:**

The relation between violence against women and marriage laws, regulations and traditions has also been discussed. The US and English law subscribed until the 20th century to the system of coverture, that is, a legal doctrine under which, upon marriage, a woman's legal rights were subsumed by those of her husband. Today, outside the West, many countries severely restrict the rights of married women: for example, in Yemen, marriage regulations state that a wife must obey her husband and must not leave home without his permission. In Iraq husbands have a legal right to "punish" their wives. The criminal code states that there is no crime if an act is committed while exercising a legal right; examples of legal rights include: "The punishment of a wife by her husband, the disciplining by parents and teachers of children under their authority within certain limits prescribed by law or by custom". In the West, married women faced discrimination until just a few decades ago: for instance, in France, married women received the right to work without their husband's permission in 1965. In Spain, during the Franco era, a married woman required her husband's consent for nearly all economic activities, including employment, ownership of property and traveling away from home; the permiso marital was abolished in 1975. Concerns exist about violence related to marriage - both inside marriage (physical abuse, sexual violence, restriction of liberty) and in relation to marriage customs (dowry, bride price, forced marriage, child marriage, marriage by abduction, violence related to female premarital virginity). "The legal rights of access that married partners have to each other's persons, property, and lives makes it all but impossible for a spouse to defend herself (or himself), or to be protected against torture, rape, battery, stalking, mayhem, or murder by the other spouse.

## **7. CHALLENGES FACED BY WOMEN IN ACCESSING JUSTICE AND LIMITATIONS OF MEASURES:**

Lack of criminalization: in many places, acts of abuse, especially acts such as female genital mutilation, marital rape, forced marriage and child marriage, are not criminalized, or are illegal but widely tolerated, with the laws against them being rarely enforced. There are instances where crimes

against women are also categorized as minor offenses.

Lack of awareness of the existing laws: in many places, although there are laws against violence on the books, many women do not know of their existence. This is especially the case with marital rape - its criminalization being very recent in most countries.

Challenges in making a case in court: the burden of proof can be placed on the victim. For instance in the Philippines, before a change in law in 1997, rape used to be described as a crime against chastity; and virginity played an important role in court. In various countries, such as Bangladesh, a woman's past sexual experience continues to be very important in a case of rape. Bangladesh has received criticism for its employment of the "two-finger test" in rape investigations. This test consists in a physical examination of women who report rape during which a doctor inserts two fingers in the woman's vagina to determine whether the woman is "habituated to sex". This examination has its origin in the country's colonial-era laws dating back to 1872. The test deters many women from reporting incidents of rape. More than 100 experts, including doctors, lawyers, police, and women's rights activists had signed a joint statement in 2013 asking for the test, which they called "demeaning", to be abolished, as it "does not provide any evidence that is relevant to proving the offence". This test is also performed in several other countries in the region, including India. It can also be difficult to make a case of sexual assault in court, when members of the judiciary expect evidence of severe struggle and injury as determinative evidence of non-consent. On the other hand, there are measures, such as the 2012 law in Brazil, that allow for cases to be filed even without the representation of the victim.

Existing laws are insufficient, conflicting, and have no effect in practice: some laws on domestic violence, for instance, conflict with other provisions and ultimately contradict their goals. Legal frameworks can also be flawed when laws that integrate protection do so in isolation, notably in relation to immigration laws. Undocumented women in countries where they would have, in theory, access to justice, don't in practice for fear of being denounced and deported. The CEDAW Committee recommends that a State authority's obligation to report undocumented persons be repealed in national legislation.

The attitude of the police: women who report acts of violence most often come into contact first with police workers. Therefore, police attitudes are crucial in facilitating a sense of safety and comfort for women who have been victimized. When police officers have hostile attitudes towards victimized women, these women are prevented from obtaining justice. Recognizing these problems, some countries have enacted women's police station, which are police stations that specialize in certain crimes, such as sexual violence, harassment, domestic violence committed against women.

Measures to address violence against women range from access to legal-aid to the provision of shelters and hotlines for victims. Despite advances in legislation and policies, the lack of implementation of the measures put in place prevents significant progress in eradicating violence against women globally. This failure to apply existing laws and procedures is often due to the persisting issue of gender stereotyping.

## 8. CONCLUSION

There have been several other changes in law that have been for the welfare, security and benefit of women as well as with the aim to eliminate gender-based discrimination, one of the fundamentals of the Constitution of India. As we have seen the Supreme Court, has taken several initiatives and in some cases issued directions to the Government as well, but it is the practical implementation of these laws that is required to ensure equality of women. There are a great many difficulties that many Indian women face, which include poverty, female infanticide, sexual harassment, lack of education, job skill training. India still ranks 108th among 149 countries in the World Economic Forum's (WEF) Global

Gender Gap Index, 2018 . As we are the citizen of India we should join our hand and raise our voice against the voiceless of our society. A lot need to be done to ensure that Indian women have equal rights and we see an India defined by inclusive citizenship rather than exclusive.

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## WOMEN POLITICAL PARTICIPATION IN INDIA

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### 1. INTRODUCTION

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

Women turnout during India's parliamentary general elections was 65.63percent, compared to 67.09 percent turnout for men. India ranks 20th from the bottom in terms of representation of women in Parliament. Women have held the posts of president and prime minister in India, as well as chief ministers of various states. Indian voters have elected women to numerous state legislative assemblies and national ministry for many decades.

### 2. CONSTITUTIONAL RIGHTS OF WOMEN

The Constitution of India establishes a parliamentary system of government, and guarantees its citizens the right to be elected, freedom of speech, freedom to assemble and form associations, and vote. The Constitution of India attempts to remove gender inequalities by banning discrimination based on sex and class, prohibiting human trafficking and forced labor, and reserving elected positions for women.

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

### 3. FEMALE PARTICIPATION

The movement for women's suffrage began in the early 1900s in response to a national movement for suffrage, even though vast majority of neither men nor women had a right to vote the British colonial

rule before 1947. After Indian independence from Britain, the Indian Constitution in 1950 officially granted women and men suffrage. Prior to universal suffrage, provincial legislatures had granted women the right to vote.

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

In 1950, universal suffrage granted voting rights to all women. This is enshrined in Article 326 in their constitution. India is a parliamentary system with two houses: Lok Sabha (lower house) and Rajya Sabha (upper house). Rates of participation among women in 1962 were 46.63percent for Lok Sabha elections and rose to a high in 1984 of 58.60percent. Male turnout during that same period was 63.31percent in 1962 and 68.18percent in 1984.

The gap between men and women voters has narrowed over time with a difference of 16.7percent in 1962 to 4.4percent in 2009.

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

Increased participation is occurring in both rich and poor states in India. The sex ratio of voters has improved from 715 female voters for every 1,000 male voters in the 1960s to 883 female voters in the 2000s. The Election Commission of India (ECI) has sought to increase voter turnout by cleaning up electoral rolls and removing missing or deceased members. Voter outreach has included door-to-door voter registration, and in 2014 elections, voters will be issued a photo id with polling station information to increase voter turnout. Increased voter turnout in India is also partially due to the women voters. ECI has sought to encourage voter registration among women and participation through education and outreach on college and university campuses. Growing participation has also been attributed to increased security at polling stations. Women turnout during India's 2014 parliamentary general elections was 65.63percent, compared to 67.09percent turnout for men. In 16 out of 28states of India, more women voted than men. A total of 260.6 million women exercised their right to vote in April–May 2014 elections for India's parliament.

#### 4. RUNNING FOR PUBLIC OFFICE

India has a federal form of government, with devolved powers. The electorate votes to elect a national parliament as well as state assemblies. In 2012, India had a minimal percentage of 10.9percent women elected representatives in the national parliament, which is, but relatively higherthan other Countries.

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

To remedy low participation of women electors, India in 1994 established quotas (reservations) in constitutional amendments (73rd and 74th) to reserve 33percent of seats in local governments for women. The Women's Reservation Bill (108th amendment) has been introduced in the national parliament to reserve 33percent of Lok Sabha and Vidhan Sabha seats for women. The bill has yet to be passed by Lok Sabha and signed into law. The discussion of women's reservations began in the 1920s and continued into the 1930s until a compromise was reached with Britain to allow women in urban areas to vote. Discussion of women's reservations were again introduced in 1974 by the United Nations Commission on the Status of Women in India, but India did not fully establish quotas in local government until 1994. Local governing bodies in India are called Panchayati Raj Institutions (PRI) and one-third of seats and leadership positions must be reserved for women. States such as Andhra Pradesh, Bihar, Chhattisgarh, Jharkhand, Kerala, Maharashtra, Orissa, Rajasthan, Tripura, and Uttarakhand have increased reservations to 50percent. The national government has also proposed to raise the level of reservations in PRIs to 50percent.

Seats reserved for women are rotated for assurance that each seat has an equal chance of being reserved. After the establishment of women's reservations, political participation went from 4-5percent to 25-40percent among women, and gave millions of women the opportunity to serve as leaders in local government. Odisha, an Indian state, established reservations prior to the 73rd amendment and they had 28,069 women elected in 1992 and 28,595 women in 1997. Class differences have manifested with poorer women gaining presence in panchayats, but women of a higher class being elected as chairpersons (sarpanch).

Concerns remain in reserving seats for women in elected positions. The issue of training has become an increasing concern with preparing women for the role of leadership. It was found in Tamil Nadu that women lack the education and training to understand procedures in panchayats. Family also plays a significant role in women's participation in government. Familial influence can be a barrier or a support system for female elected officials in terms of connections. Family connections can help women seek elected positions at both the national and local government level. There has been concern over the role of women as proxies for male family members, but women may still have important effects on policy decisions. The effect of reservation for women has been increased in the number of public goods, including water and roads. Drinking water and road improvements are issues that are most frequently raised by female elected officials. The most significant issues for men are roads, irrigation, education, and water. Women are also likely to bring welfare issues such as violence against women, childcare, and maternal health to consideration.

## 5. POLITICAL PARTIES

India has a multi-party system with the 8 registered parties at the national level. The three largest parties in India are the Indian National Congress (INC), the Bharatiya Janata Party (BJP), and the Communist Party of India (CPI). Political parties have increased outreach among women voters as India's party system has become more competitive. This has included the creation of women's wings in the largest parties. The BJP's wing is the BJP Mahila Morcha, the INC's wing is All India Mahila Congress, and the CPI's wing is the National Federation of Indian Women.

Women's involvement in political parties is tied to the increasing demand for equal rights. The INC held power until the 1990s. As the INC moved away from welfare politics, other parties arose to challenge the INC using poverty as the center of their agenda. The INC regained power in 2004 with the help of women's participation. The INC has increased women's participation by instituting a 33percent quota for women in all levels of the party. In 1966 India chose the first female prime minister and Indira Gandhi became the first female prime minister of India. In June 2009, the INC nominated a Meira Kumar to become first speaker of Lok Sabha, and also supported the election of Pratibha Patil, India's first female president. Women were involved in the early establishment of the BJP. The BJP has encouraged greater representation of women by developing women's leadership

programs, financial assistance for women candidates, and implementing a 33percent reservation for women in party leadership positions. BJP has received women's support by focusing on issues such as the Uniform Civil Code to extend equal rights to women and men regardless of religion. They have also spoken out against violence against Indian women. The CPI has also supported gender inequality issues including addressing issues of violence nikitaektaullu through the National Federation of Indian Women.

Women's participation in political parties remained low in the 1990s with 10-12percent membership consisting of women. Indian women have also taken the initiative to form their own political parties, and in 2007, the United Women Front party was created, and has advocated for increasing the reservation of seats for women in parliament to 50percent. Women only govern four of India's political parties. From 1970-1980, 4.3percent of candidates and 70percent of electoral races had no women candidates at all. As of 2013, it has been reported of the members of parliament 11percent were women in Lok Sabha and 10.6percent in Rajya Sabha. There are many other women who served and serves India as a good politician like J.Jayalalithaa, SushmaSwaraj, Mamta Banerjee, Mayabati and many others.

## 6. WOMEN AT FARMERS RALLY

The new wave of feminism in the 1970s was in response to gender inequality issues and stagnant development in India. The Committee on the Status of Women in India released a report in 1974, and had a significant influence in the reemergence of activism towards gender equality. The report highlighted the significant differences between men and women in India, including the disparity in the sex ratio, mortality rates, employment, literacy, and wage discrimination. The report fueled the women's movement by signifying the ongoing discrimination towards women in India. Gender inequality has remained the focus of the women's movement with specific emphasis on issues such as the Uniform Civil Code, Women's Reservation Bill, and sexual violence against women. Women's organisations both informal and formal have developed at the rural, urban, national, and state levels in India. Women's organisations in India address a variety of issues from the environment, poverty, empowerment, and violence against women. One of the most prominent women's organisations in India is the AIWC, which was established in 1927, focusing on empowering and educating Indian women. The AIWC has over 100,000 members and 500 branches in India, and has helped with the passage of the Sarda Act, Maternity Benefit Act, and Hindu Code Bills.

Indian women are significantly involved at the grass roots level of activism. The Chipko movement that arose in the 1970s is one example of success among the women's movement in India, as women protested the deforestation in Uttarakhand leading to the protection of the region.<sup>[40]</sup> Since the Indian independence, women's organisations have focused on issues of violence towards women. Women's movements have focused on rape, female mortality rates, female foeticide, dowry deaths, sati, and domestic abuse. Tragedies such as the Mathurarape case in 1972, the dowry death of Tarvinder Kaur in 1979, the death of RoopKanwar by practice of sati in 1987, the gang rape of Bhanwari Devi in 1992, and the New Delhi gang rapecase in 2012, have kept the movement focused on women rights and given rise to many women's organisations at the local and national level.

## 7. CONCLUSION

Women's organisations in India first began to emerge in the early 1800s, and later in the 1970s after a period of limited activity from the 1950s to 1970s. One of the earliest women's organisations, Bharat StreeMahamandal, formed in 1910 and focused on helping women escape oppression from men. Women's associations had traditionally begun with the help of men giving few women access to work and education, while limiting the expansion of traditional gender roles. In 1927, the All India Women's Conference (AIWC) was formed to advocate for women's education and was helpful in the passage of the Hindu Code of Bills between 1952 and 1960.<sup>[33]</sup> Women were also active in the

freedom movement in protesting British colonial rule over Indian holding protests and public meetings in support of independence.

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WEL 042

## **WOMEN REPRODUCTIVE RIGHTS FROM THE ANCIENT DAYS-A STUDY**

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### **1. INTRODUCTION**

Reproductive rights are legal rights and freedoms relating to reproduction and reproductive health. Reproductive rights were endorsed by the twenty-year Cairo Programme of Action which was adopted in 1994 at the International Conference on Population and Development (ICPD) in Cairo, and by the Beijing Declaration and Beijing Platform for Action in 1995.

In the 1870s feminists advanced the concept of voluntary motherhood as a political critique of involuntary motherhood and expressing a desire for women's emancipation. Advocates for voluntary motherhood disapproved of contraception, arguing that women should only engage in sex for the purpose of procreation and advocated for periodic or permanent abstinence.

### **2 LEGAL RIGHTS**

Reproductive rights represent a broad concept, that may include some or all of the following rights: the right to legal or safe abortion, the right to control one's reproductive functions, the right to access quality reproductive healthcare, and the right to education and access in order to make reproductive choices free from coercion, discrimination, and violence. Reproductive rights may also be understood to include education about contraception and sexually transmitted infections. Reproductive rights are often defined to include freedom from female genital mutilation (FGM), and forced abortion and forced sterilization. The Istanbul Convention recognizes these two rights at Article 38 – Female genital mutilation and Article 39 – Forced abortion and forced sterilisation.

Reproductive rights are understood as rights of both men and women, but are most frequently advanced as women's rights.

In the 1960s, reproductive rights activists promoted women's right to bodily autonomy, with these social movements leading to the gain of legal access to contraception and abortion during the next decades in many countries.<sup>1</sup>

### **3. BIRTH CONTROL**

Cover of the 1919 Birth Control Review, published by Margaret Sanger. In relation to "How shall we  
152

change the law?" Sanger wrote "...women appeal in vain for instruction concerning contraceptives. Physicians are willing to perform abortions where they are pronounced necessary, but they refuse to direct the use of preventives which would make the abortions unnecessary... "I can't do it – the law does not permit it.

In the early 20th century birth control was advanced as alternative to the then fashionable terms family limitation and voluntary motherhood. The phrase "birth control" entered the English language in 1914 and was popularised by Margaret Sanger, who was mainly active in the US but had gained an international reputation by the 1930s. The British birth control campaigner Marie Stopes made contraception acceptable in Britain during the 1920s by framing it in scientific terms. Stopes assisted emerging birth control movements in a number of British colonies. The birth control movement advocated for contraception so as to permit sexual intercourse as desired without the risk of pregnancy. By emphasizing control, the birth control movement argued that women should have control over their reproduction, an idea that aligned closely to the theme of the feminist movement. Slogans such as "control over our own bodies" criticised male domination and demanded women's liberation, a connotation that is absent from the family planning, population control and eugenics movements. In the 1960s and 1970s the birth control movement advocated for the legalisation of abortion and large-scale education campaigns about contraception by governments. In the 1980s birth control and population control organisations co-operated in demanding rights to contraception and abortion, with an increasing emphasis on "choice".

Birth control has become a major theme in United States politics. Reproductive issues are cited as examples of women's powerlessness to exercise their rights.<sup>[219]</sup> The societal acceptance of birth control required the separation of sex from procreation, making birth control a highly controversial subject in the 20th century. Birth control in the United States has become an arena for conflict between liberal and conservative values, raising questions about family, personal freedom, state intervention, religion in politics, sexual morality and social welfare. Reproductive rights, that is rights relating to sexual reproduction and reproductive health, were first discussed as a subset of human rights at the United Nation's 1968 International Conference on Human Rights.

#### 4. ABORTION

Access to abortion services varies considerably throughout the world, with the status of related rights being an active and major political topic in many nations.

Women's reproductive rights may be understood as including the right to easy access to a safe and legal abortion. Abortion laws vary from a full prohibition (the Dominican Republic, El Salvador, Malta, Nicaragua, the Vatican) to countries such as Canada, where there are no legal restrictions. In many countries where abortion is permitted by law, women may only have limited access to safe abortion services. In some countries abortion is permitted only to save the pregnant woman's life, or if the pregnancy resulted from rape or incest. There are also countries where the law is liberal, but in practice it is very difficult to have an abortion, due to most doctors being conscientious objectors. The fact that in some countries where abortion is legal it is de facto very difficult to have access to one is controversial; the UN in its 2017 resolution on Intensification of efforts to prevent and eliminate all forms of violence against women and girls: domestic violence urged states to guarantee access to "safe abortion where such services are permitted by national law".

The Committee on the Elimination of Discrimination against Women considers the criminalization of abortion a "violations of women's sexual and reproductive health and rights" and a form of "gender based violence"; paragraph 18 of its General recommendation No. 35 on gender based violence against women, updating general recommendation No. 19 states that: "Violations of women's sexual and reproductive health and rights, such as forced sterilizations, forced abortion, forced pregnancy, criminalisation of abortion, denial or delay of safe abortion and post abortion care, forced

continuation of pregnancy, abuse and mistreatment of women and girls seeking sexual and reproductive health information, goods and services, are forms of gender based violence that, depending on the circumstances, may amount to torture or cruel, inhuman or degrading treatment." The same General Recommendation also urges countries at paragraph 31 to [...] In particular, repeal: a) Provisions that allow, tolerate or condone forms of gender based violence against women, including [...] legislation that criminalises abortion".

According to Human Rights Watch, "Abortion is a highly emotional subject and one that excites deeply held opinions. However, equitable access to safe abortion services is first and foremost a human right. Where abortion is safe and legal, no one is forced to have one. Where abortion is illegal and unsafe, women are forced to carry unwanted pregnancies to term or suffer serious health consequences and even death. Approximately 13% of maternal deaths worldwide are attributable to unsafe abortion—between 68,000 and 78,000 deaths annually." According to Human Rights Watch, "the denial of a pregnant woman's right to make an independent decision regarding abortion violates or poses a threat to a wide range of human rights." One can argue that even though women die from unsafe abortion, the legalization of abortion is considered a human right violation since it supports a cause that deprives the unborn of their humanity, which must be respected, and therefore another solution is needed in order to avoid maternal deaths (e.g., psychological and physiological support during and after pregnancy) whilst also avoiding abortion. According to World Health Organization, 56 million abortions on average occurred worldwide each year in 2010–2014.<sup>[1]</sup> African American women are 5 times likely to have an abortion rather than a white woman.

The Catholic Church and many other Christian faiths, particularly those considered the Christian right, and most Orthodox Jews regard abortion not as a right, but as a moral evil and a Mortal sin.

Russia was the first country to legalise abortions and offer free medical care in state hospitals to do so. After the October Revolution, the Women's wing of the Bolshevik Party (the Zhenotdel) persuaded the Bolsheviks to legalise abortion (as a 'temporary measure'). The Bolsheviks legalised abortion in November 1920. This was the first time in world history that women had won the right to free abortions in state hospitals.<sup>[125]</sup>

## **5. ABUSE DURING CHILD BIRTH**

The abuse of women during childbirth is a recently identified global problem and a basic violation of a woman's rights. Abuse during childbirth is the neglect, physical abuse and lack of respect during childbirth. This treatment is regarded as a violation of the woman's rights. It also has the effect of preventing women from seeking pre-natal care and using other health care services.

## **CHILD MARRIAGE**

Child marriage is a practice which is widespread across the world, and is often connected to poverty and gender inequality. Child marriage endangers the reproductive health of young girls, leading to an increased risk of complications in pregnancy or childbirth. Such complications are a leading cause of death among girls in developing countries.<sup>[233][234][235]</sup>

## **FORCED PREGNANCY**

Forced pregnancy is the practice of forcing a woman or girl to become pregnant, often as part of a forced marriage, including by means of bride kidnapping, through rape (including marital rape, war rape and genocidal rape) or as part of a program of breeding slaves (see Slave breeding in the United States). It is a form of reproductive coercion, was common historically, and still occurs in parts of the world. In the 20th century, state mandated forced marriage with the aim of increasing the population was practiced by some authoritarian governments, notably during the Khmer Rouge regime in Cambodia, which systematically forced people into marriages ordering them to have children, in order to increase the population and continue the revolution.<sup>[236]</sup> Forced pregnancy is strongly

connected to the custom of bride price.

## **FREEDOM FROM VIOLENCE**

Violence against women is, collectively, violent acts that are primarily or exclusively committed against women. The UN Declaration on the Elimination of Violence Against Women states, "violence against women is a manifestation of historically unequal power relations between men and women" and "violence against women is one of the crucial social mechanisms by which women are forced into a subordinate position compared with men. The Council of Europe Convention on preventing and combating violence against women and domestic violence, also known as the Istanbul Convention, provides the following definition of violence against women: "violence against women" is understood as a violation of human rights and a form of discrimination against women and shall mean all acts of gender-based violence that result in, or are likely to result in, physical, sexual, psychological or economic harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life". Violence against women may be perpetrated by individuals, by groups, or by the State. It may occur in private or in public. Violence against women may be sexual violence, physical violence, psychological violence, socioeconomic violence. Some forms of violence against women have long cultural traditions: honor killings, dowry violence, female genital mutilation. Violence against women is considered by the World Health Organization "a major public health problem and a violation of women's human rights."

## **6. CONCLUSION**

From our Ancient days we can find the women are being controlled by male dominated families regarding in there coverture, marital power, Head and Master laws, kept women under the strict control of their husbands. Restrictions from marriage laws also extended to public life, such as marriage bar & Practices such as dowry or bride price were and still are to this day in some parts of the world, very common education, marriage, career and so on. The women as faced the issues in all the above concepts, to overcome this the law has been various law been introduced like special marriage Act 1954,Dowry Prohibition Act 1961, Prohibition of child marriage Act 2006 and others, Some countries continue to require to this day a male guardian for women, without whom women cannot exercise civil rights. The above said laws are protecting the women who are under trouble.

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WEL 043

## COMMANDS OF WOMEN

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**ABSTRACT** Women today excel themselves in all the fields like science, education, business, arts and contribute themselves in nation building and institution building. In spite of the progress in the last few years, statistics showed that the presence of women in managerial positions is still far from equaling that of men. This difference is highest when going up in the hierarchy of the organisational pyramid. Practically women face more obstacles than men when they try to occupy positions of responsibility in the organisation. Yet they proved themselves to be a successful leader and led organisation in attaining their goals. Gender plays a predominant role in the leadership styles. Women have their own way of leading the people. This paper attempts to highlight the leadership styles possessed by women and challenges faced by the women leaders.

*Keywords:* Women, Commands, Leadership

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### 1. INTRODUCTION

At present women excel themselves in all the fields like science, education business and contribute themselves in nation building, institution building and were engraved in the history of India. In recent years women are gaining importance in workforce. Historically women career tracks do not show organisations positions with formal authority and control of resources. Women are not expected to have careers or not the same kind of careers of men. They are denied opportunities. In spite of the progress in the last few years, statistics showed that the presence of women in managerial positions is still far from equaling that of men. This difference is highest when going up in the hierarchy of the organisational pyramid. In India the overall women participation in workforce (24%) is less than the global average of 30%. This paper attempts to highlight the leadership styles possessed by women and challenges faced by the women leaders. Practically women face more obstacles than men when they try to occupy positions of responsibility in the organisation. Yet they proved themselves to be a successful leader and led organisation in attaining their goals. Gender plays a predominant role in the leadership styles. Women have their own way of leading the people.

### 2. LEADERSHIP AND LEADERSHIP STYLES

Leadership is defined as “the ability to influence -either directly or indirectly- the behaviour, thoughts and actions of a significant number of individuals.” (Gardner,1995). Bringing about significant and lasting changes in a large heterogeneous group is a challenging task of a leader. Leadership style is a behaviour with two independent dimensions: the task dimension that includes goal setting, organisation, direction and control and the relationship dimension involving support, communication, interaction and active listening (Hersey and Blanchard, 1988). Gender, race, class and other elements of social difference plays an important role in the development of leadership styles. It is impossible to conceptualize leadership and management without considering issues of gender and ethnicity (Fitzgerald,2003). Democratic or autocratic, participative or directive and transformational or

transactional are historical leadership styles. It was also identified that different styles are used in different field like education, business etc., Literature also identified that there are gender differences in the following leadership styles. A study conducted by Alice Eagly et.al showed that male and female leaders were equally effective and also emphasised that leadership style used by women were interpersonal oriented and democratic whereas men were task oriented and autocratic in their performance.

### 3. LEADERSHIP STYLE OF WOMEN

The women's success showed that a non-traditional leadership style was followed by them and that suits to the conditions of some work environment and can increase an organisation's chances of surviving in the world. Leadership style is different among men and women at the same position. Transactional leadership style is generally followed by the men at the top position. They consider job as a series of transactions with subordinates for which subordinates are rewarded for better performance and punishment for poor performance. Men use more power on their subordinates which they acquired through position and authority. Whereas transformational leadership style is used by women leader. They transform the subordinates' interest into organisational interest. They conquer their subordinates through personal characteristics like charisma, interpersonal skills, hard work or personal contact than the power acquired by authority. In short, their leadership style can be termed as 'Interactive Leadership'. Until 1960s, women are expected to be wives, mothers, community volunteers, teachers and nurses. In all these roles women are expected to be cooperative, supportive, understanding, gentle and to provide service to others. They have to derive satisfaction and self-esteem from helping others. Whereas men had to be competitive, strong, tough, decisive and in control. This character has made women to be more interactive than men. Interactive leadership made many female leaders successful and effective in many organisations. It may emerge as a management style preferred by many organisations rather than command and control leadership style. It was observed that women are more likely to utilise particular leadership styles. They can easily adopt different styles of leadership. At times of crisis or opportunity they blend leadership styles aptly be flexible and responsive to the environment and people. Women leaders are confined to four types of leadership styles.

- Transformational leadership style
- Servant Leadership Style
- Task Oriented Leadership Style
- Directive leadership style

Transformational leadership style is the common style followed by the women leaders. They aspire people to be better, do better and feel better. They focus on motivation and morale and value teamwork, shared vision and goals. This method provide support and inspire their subordinates to think out of box. Former CEO of PepsiCo Indra Nooyi, Jacinda Ardern and Michelle Obama followed this type of leadership.

Servant Leadership Style emphasis on the needs of employees. Focus and plenty of accountability is required as it relies on the employees to provide upward feedback and leaders to listen and act. This style is followed by Hillary Clinton.

Task Oriented Leadership Style concentrates more on achieving tasks including planning, defining goals, prioritising and adhering to the schedule. Various research points that women have same capacity like men in completing the tasks. Democratic thinking and interpersonal engagement of women is an added advantage when this style is followed. Whereas men are more likely to be autocratic in adopting this style. Nancy Pelosi is an example of this leadership style.

Directive leadership style were followed by some women while leading others. Sometimes this style when followed by women is considered as more negative than when a male exhibit it. As a result, female leaders adopting this style has to use more interpersonal skills in order to get desired results from their subordinates.

Women leaders follow different strategies to lead their team. They encourage the subordinate to participate in decision making. Women motivate their co-workers and subordinates to be part of every aspect of work and also in setting goals. Through their conversational skill they move their subordinate to feel them as part of the organisation. This encourages subordinate to work voluntarily and actively participate in the decision making. Thus, making valuable contribution to the organisation. The drawbacks associated with this is time consuming, loses control and some employees prefer to be told what to do.

Women leaders prefer to have open communication that flows in two directions. They prefer to share information. This strategy is used by Debi Coleman, Vice President of Information systems and Technology at Apple Computer and was successful in leading the organisation. It creates loyalty among co-workers and subordinates. They expect their higher official to be open and frank and not to be dictative. The risk with sharing power and information is that it allows people to criticize, reject and also sometimes challenge the authority.

Women at leadership position builds a feeling of self-worth in subordinates and this differentiate them from others. Identified persons are provided high ranks, reserved parking places and separate dining etc., and this creates signals of recognition. People require their good work to be recognized and not just their shortcomings.

Women leader spread their enthusiasm around their work place and makes the challenging work to be filled with fun and exhilarations. But this attitude sometimes creates a negative impression and called as cheerleading.

#### **4. CHALLENGES FACED BY THE WOMEN LEADERS**

Women are still far behind when it comes to bagging leadership roles in organisation. A recent research reports by Pew Research (2018) highlights that among 500 companies only 32 women are in CEO roles making 6.4% of the female population. Situation is similar irrespective of size of organisation. Women leaders encounters numerous challenges in their administrative positions. Women still had to struggle hard to make their voice to be heard and in getting equal pay when compared to men. It is identified that there is no or less role model at leadership level. Because of these women lack confidence and had an opinion that “top job is not mine”. This thought hinders them from reaching top position. Women in India are unable to network as effectively as men. This keeps women out of crucial networking with key decision makers and hurting their progress in careers. There is stereotype that men ‘take charge’ and women ‘take care’. Women can’t be either too soft or too hard. This makes women to work twice hard as men to prove themselves.

#### **5. CONCLUSION**

Women still have to occupy an equal measure of leadership positions in business, government and as leaders. Women has to change the face of field whatever she takes which was earlier influenced by the male leadership. Female leaders need to be on a journey of success along with personal leadership patterns and also bring more balance to the corporate world. For the present miserable situation prevailing in the world for which female leaders should bring new ideas that can certainly contribute to a better world. History tells us that women have often been at the forefront in the battlefield like Jhansi Rani. Not only in the battle field now thousands of Ranis are ready to bloom and command in all the areas.

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WEL 044

## WOMEN - A HEAD OR TAIL

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**ABSTRACT :** This paper explores the role of women in education, science and technology, business, agriculture, medicine and other areas. Most of the women are smart enough to make a balance between family life and work life and never let the constraints to permeate into the job profile. This shows the psychological ability and the presence of mind of the women employees. Women can maintain a happy balance between work and family life. Some of the women are not in a position to maintain the work-life balance because of the reasons such as lack of reasonable pay, active support from families and improper management policy. As compared to family-work conflicts, work-family conflicts adversely affect the work-life balance of the women to a greater extent. She is a head; she is a boss; as a woman she deserved it. Though women have progressed in number of areas, yet looking from a wider perspective, the situation remains same. Of late, the numbers of girl child and women have been affected by sexual harassment. Various steps have been taken by the government to prevent such abuses and to empower women. Criminal laws against dowry, eve teasing, rape and other offences relating to women have been enacted in addition to civil laws. Inspite of government taken various measures to protect women still treated as tail. Women have such special qualities to become a leader both in home and society. Women have versatile personality as leader, reader, mother and home maker. Women have participated in all spheres of activities.

*Keywords:* Women, Head, Tail

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### 1. INTRODUCTION

The basic unit of society is a woman. As woman makes a family, family makes a home and home makes a society. Women have contributed more to the development of our society. From the very beginning women teaches child to stand on his or her own legs. She is a first teacher who teaches the world. Indian women have always been a symbol of patience and power. Those days' women have been confined into four walls. But in the present scenario, they broken the glass ceilings and equipped themselves. Women are the strong builders and also pillars of our society. In the present context, she is an added feather of a family and under her headship everything will be right. Women have such special qualities to become a leader both in home and society. Women have versatile personality as leader, reader, mother and home maker. Women have participated in all spheres of activities. But, in India women have less opportunities and freedom to exhibit their skills especially in science and technology.

The most famous saying said by Pandit Jawaharlal Nehru is "To awaken the people, it is the women who must be awakened, once she is on the move, the family moves, the village moves, the nation moves. In India, to empower the women, first it needs to kill all the demons killing women's rights and values in the society such as dowry system, illiteracy, sexual harassment, inequality, domestic violence against women, rape, prostitution and other issues. To become successful women they must start reading newspapers and magazines to acquire more knowledge. The famous quote says, "Today's reader tomorrow's leader". Women can lead the people if she becomes successful.

## 2. WOMEN IN EDUCATION

In a developed society, women's education is as necessary as that of men; but in the developing and under-developed societies it has become more so for several socio-economic reasons. It is a potent instrument of social change. In olden days, education for the women was an impossible task. Parents were keen to marry their daughters and the women did not comprehend the necessity of education. Only the reformers insisted the importance of women education. Women education was discouraged by our communities and society. There was a popular conservative saying, "Educate a woman and you put a knife into the hands of a monkey". But in the 20th century, the reformers along with the press in Tamilnadu played a vital role in sharing the necessity of education for women and cited the remedial measures to upgrade it by the government. "Educate a girl, and you can educate an entire family" was imparted in India. While the Indian Universities Commission was set up for the promotion of higher education, there was stringent attitude to introduce even the primary education for girls in India. The press laboured hard to create awareness against this attitude among the masses. By 1921, there was a definite change among the educated Indians, who were eager to provide good education to their daughters for various socio-economic reasons. During the period the parameters of women's education were redefined. The period (between the appointment of the Indian Universities Commission in 1902 and the transfer of education to Indian Council in 1921) showed better progress in the education of women mainly due to the great public awakening. The public awakening was the primary result of the efforts taken by the press. Due to the continuous pressure of the press and the public, the Government of Madras passed the Madras Elementary Education Act, 1920. It made provisions for compulsory education. But there was no provision for free women education.

In 1921, the education became a Transferred Subject passing into the hands of Indian Provincial Ministers responsible to the elected Legislative Councils. Girls were admitted into the classes at half rates of fees. A Deputy Directress of Public Instruction was appointed to monitor the girls' education. The number of trained women teachers were increased. Additional facilities were provided for the training women teachers. Up to 1914 there was no separate women's college except two intermediate colleges in the Presidency. Due to the pressure given by the press and the public, the government took serious attempts to open separate women's colleges. In 1914, Queen Mary's College, the first Government college for women was started in Madras. In 1915, Women's Christian College was started in Madras. In 1916, there were only 151 women students including 14 medical students admitted into the colleges. The number increased to 330 including 25 medical students in the year 1920-1921. In 1947, there were seven Arts colleges for women in the Presidency and 1585 women students were admitted in the women's colleges besides 1961 women attending men's colleges. The number of women students received medical education from the Madras Medical College in 1908-1909 was 13. It was increased to 14 in the year 1916, 25 in 1921, 38 in 1923, and 46 in 1926. In 1945 there were 194 women students in Madras Medical College studying M.B.B.S. In Vellore, with the efforts of Ida Sophia Scudder, School of Nursing for women was established in 1909 and it was upgraded to the level of College of Nursing in 1946. In 1918, a Medical School for women in Vellore was started, which was upgraded to M.B.B.S. standard in 1942 and got the popular name, Christian Medical College, Vellore. In total, the number of educational institutions for women in the Madras Presidency increased by 180% between 1920 and 1947. In 1927, the Government of Madras made elementary education compulsory. At the same time, some communities were refused to promote women education. To stop this many social organizations were started to raise their voice. After the long battle and struggle by women's organization and the press girls' education was made compulsory. The average literacy rate of women aged between 15 and 49 years has shown an overall increase 87% in 2018. In the changing economic scenario, the government provides plethora of schemes, welfare measures, reservation and facilities to promote women education in India. Women education is a most powerful tool which brings enormous changes in the society. Now, because of the constant efforts, the society is in a position to reap the fruits. Educational benefits and preference for women is an added beauty of their crown.

### **3. WOMEN IN SCIENCE AND TECHNOLOGY**

The role of women in society is vital for the growth of our nation and their contribution towards science and technology is essential if the millenniums of challenges are to be met. In India the skills and talent of women are underutilized and need to make them feel and participate in science and technology. Their participation in science and technology is still restricted because of widespread discrimination at the basic education level, lack of opportunities for pursuing science as a career, rural girls find very difficult to expose their talents in science and technology due to harsh living condition, religious traditions, and negative attitudes arising from the orthodox families and other social reasons. Science and technology not only enhances the knowledge it also empowers women and improves understanding capacity. It enables rural background girls to think critically and analytically. It is also very important to support and stimulate young girls to involve in professional and scientific activities. They must be aware of the opportunities available in science and technology. Educational institutions should give special attention by inducing their interest in science and technology related practical skills and providing them with access to science and technical education.

Each year in December, the prestigious Nobel Prize is awarded to scientists who, during the preceding year, have conferred the greatest benefit to humankind. However since its inception in 1901, only 25 women have won a Nobel Prize in Physics, Chemistry, Medicine and Economics - a distressing disparity that reflects deeply ingrained gender stereotypes, biases and male-dominated cultures. Worldwide, women are not encouraged to pursue educations and careers in science and technology. Biases both conscious and unconscious, limits girls' and women's progress within these fields. People often hold negative opinions of women in "Masculine" positions like computer scientists and engineers. In most of the time women are judged less competent than men. Beyond that few women who decide to pursue careers in science and technology are also paid less for their work compared to men and facing huge risk and difficulties in advancing their careers. The fight against gender disparity in science and technology must be fought by all like families, educational institutions, companies and governments. Women representation in science and technology is essential for the sustainable growth and development of our society. McKinsey & Company's Global Institute Report found that narrowing the gender gap could add between \$12 and \$28 trillion to the global GDP. In the changing economic scenario, the efforts have been taken to eradicate the gender disparities are very less. According to the World Economic Forum, it will take another 99.5 years to achieve global gender equality. To abolish this panic situation, we should provide inspiring examples, role models and successful stories of women who successfully pursued careers in science and technology and spearhead knowledge building and technology development within their fields. We all must give hands together and take efforts to change the present status. Family and Society give shoulders to them to become successful women in scientific era.

### **4. WOMEN IN BUSINESS**

Business is built around human capital and women are one of the valuable factors. Globalization and liberalization of market encouraged women to come forward to become an entrepreneur and start new industries. As women get educated, she begins to think of herself as an independent person, she becomes aware of her own identity, potentials and decision making capabilities. Interested women with creative and innovative ideas are coming forward to start small and medium enterprises. The famous quote said by Pandit Jawaharlal Nehru, "You can tell the condition of a nation by looking at the status of its women".

Women entrepreneur can be defined as "an enterprise owned and controlled by women having a minimum financial interest of 51% of capital and giving at least 51% of employment generated by the enterprise to women". It is a common assumption that majority of women in India are economically non-productive as they are not involved in activities that are financially remunerative. But, this trend is gradually changing. Now a days, women are choosing professional and technical courses to cope up

with market need and flourishing as designers, interior decorators, exporters, publishers, garment manufacturers and still exploring new avenues of economic participation. Government bodies, NGOs, social scientists, researchers and International agencies have started showing interest in the issues related to entrepreneurship among women in India. On the other hand, women entrepreneurs have numerous problems and risk to run their business successfully. Because, in the Indian social context, women have always been treated as sub-ordinate to men. There have been noticeable changes in the socio-psychological, cultural and economic norms of our society due to liberalized policy of Government of India, improvement in education levels of women and increased social awareness in respect of the role women plays in the society. The challenges and opportunities provided to the women of digital era are growing rapidly that job seekers are turning into job providers.

## 5. WOMEN IN OTHER AREAS

Women's education, employment, skills applied in science and technology, involvement in business and change in social structure are only the enabling factor to women empowerment. Women have also enshrined in other areas like arts, medicine, astrology, teacher and agriculture. Indian women have come a long way. Now the glass ceilings are shattered and women are found every line of business. Skill, knowledge and adaptability are the main reasons for women to emerge successfully in all sectors.

## 6. WORK LIFE BALANCE OF WOMEN

In today's world, both men and women equally share the responsibility of earning for the betterment of their family life. Hence, it is very necessary to know how the women balance between professional and domestic life. In the initial stages, women had to struggle a lot to establish their identity in this competitive world, both in the society as well as in the professional life. But with the advancement in educational and training institutions, things have improved to a great extent. Women in India have broken barriers and built bridges in the professional platforms. Work-Life Balance focuses on two main aspects called achievement and enjoyment. This means that a woman should be able to have job satisfaction (Enjoyment) and at the same time be able to grow up in her career (Achievement). When a working woman is able to achieve and enjoy her professional and personal life, it means she has a positive work-Life Balance.

In India, it is taken for granted that economic activities are exclusively the prerogative of males while domestic work, child bearing and child rearing are the sole occupations of women. Historically, women in India have not enjoyed a good status in workplace settings either in managerial or operative roles. Since times immemorial, women have been burdened with work of all sorts all through their lives. From reproduction to all household chores and also outside, their role as worker is significant, unique and burdensome. But they are discriminated and exploited all over. There is still the responsibility assigned to women of being primarily responsible for care in their home and the need to earn income to maintain their families. The changing economic conditions and social demands have changed the nature of work throughout the world. The concept of Work-life balance is becoming more and more relevant in an ever-dynamic working environment.

## 7. CONCLUSION

In general, the human factor is considered for determining the efficiency and effectiveness of any organization; every human being is born with tremendous potential. Efforts should be made to develop the human beings for effective functioning of any organization. It is a well known fact that the success of any organization fully depends on how effectively it acquires, compensates, integrates, develops and maintains its talented manpower. . On the other hand, women are also facing difficulty in maintaining proper balance from their family and work spot. Happy and healthy women will give better results, make good decisions and positively contribute to the institutional goal.

Most of the women are smart enough to make a balance between family life and work life and never let the constraints to permeate into the job profile. This shows the psychological ability and the presence of mind of the women employees. Women can maintain a happy balance between work and family life. Some of the women are not in a position to maintain the work-life balance because of the reasons such as lack of reasonable pay, active support from families and improper management policy. As compared to family-work conflicts, work-family conflicts adversely affect the work-life balance of the women to a greater extent.

Every year we celebrate International women's day on March 8th with a determination to commemorate the achievements of women, and to acknowledge the special status they deserve in society. She is a head; she is a boss; as a woman she deserved it. Though women have progressed in number of areas, yet looking from a wider perspective, the situation remains same. Of late, the numbers of girl child and women have been affected by sexual harassment. Various steps have been taken by the government to prevent such abuses and to empower women. Criminal laws against dowry, eve teasing, rape and other offences relating to women have been enacted in addition to civil laws. Still women goal and ambitions is a dream factory. The year 2001 has been declared as the "Women Empowerment Year" by the government of India and 24th January as the National Girl Child Day. Inspite of government taken various measures to protect women still treated as tail. Apart from that, woman has to struggle lot to project her as head.

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WEL 045

## **WOMEN EMPLOYMENT FROM THE ANCIENT PERIODS- A STUDY**

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### **1. INTRODUCTION**

17th century natural law philosophers in Britain and America, such as Thomas Hobbes, Jean-Jacques Rousseau and John Locke, developed the theory of natural rights in reference to ancient philosophers such as Aristotle and the Christian theologian Aquinas. Like the ancient philosophers, 17th century natural law philosophers defended slavery and an inferior status of women in law. Relying on ancient Greek philosophers, natural law philosophers argued that natural rights were not derived from god, but were "universal, self-evident, and intuitive", a law that could be found in nature. They believed that natural rights were self-evident to "civilised man" who lives "in the highest form of society". Natural rights derived from human nature, a concept first established by the ancient Greek philosopher Zeno of Citium in Concerning Human Nature. Zeno argued that each rational and civilized male Greek citizen had a "divine spark" or "soul" within him that existed independent of the body. Zeno founded the Stoic philosophy and the idea of a human nature was adopted by other Greek philosophers, and later natural law philosophers and western humanists. Aristotle developed the widely adopted idea of rationality, arguing that man was a "rational animal" and as such a natural power of reason. Concepts of human nature in ancient Greece depended on gender, ethnicity, and other qualifications and 17th century natural law philosophers came to regard women along with children, slaves and non-whites, as neither "rational" nor "civilised". Natural law philosophers claimed the inferior status of women was "common sense" and a matter of "nature". They believed that women could not be treated as equal due to their "inner nature".

The views of 17th century natural law philosophers were opposed in the 18th and 19th century by evangelical natural theology philosophers such as William Wilberforce and Charles Spurgeon, who argued for the abolition of slavery and advocated for women to have rights equal to that of men. Modern natural law theorists, and advocates of natural rights, claim that all people have a human nature, regardless of gender, ethnicity or other qualifications, therefore all people have natural rights.

### **2. EQUAL EMPLOYMENT**

Elizabeth Blackwell was the first woman to receive a medical degree in the United States, as well as the first woman on the UK Medical Register.



Employment rights for women include non-discriminatory access of women to jobs and equal pay. The rights of women and men to have equal pay and equal benefits for equal work were openly denied by the British Hong Kong Government up to the early 1970s. Leslie Wah-Leung Chung, 1917–2009), President of the Hong Kong Chinese Civil Servants' Association (1965–68), contributed to the establishment of equal pay for men and women, including the right for married women to be permanent employees. Before this, the job status of a woman changed from permanent employee to temporary employee once she was married, thus losing the pension benefit. Some of them even lost their jobs. Since nurses were mostly women, this improvement of the rights of married women meant much to the nursing profession. In some European countries, married women could not work without the consent of their husbands until a few decades ago, for example in France until 1965 and in Spain until 1975. In addition, marriage bars, a practice adopted from the late 19th century to the 1970s across many countries, including Austria, Australia, Ireland, Canada, and Switzerland, restricted married women from employment in many professions.

A key issue towards insuring gender equality in the workplace is the respecting of maternity rights and reproductive rights of women. Maternity leave (and paternity leave in some countries) and parental leave are temporary periods of absence from employment granted immediately before and after childbirth in order to support the mother's full recovery and grant time to care for the baby. Different countries have different rules regarding maternity leave, paternity leave and parental leave. In the European Union (EU) the policies vary significantly by country, but the EU members must abide by the minimum standards of the Pregnant Workers Directive and Parental Leave Directive.

### 3. RIGHT TO VOTE

During the 19th century some women began to ask for, demand, and then agitate and demonstrate for the right to vote – the right to participate in their government and its law making. Other women opposed suffrage, like Helen Kendrick Johnson, who argued in the 1897 pamphlet *Woman and the Republic* that women could achieve legal and economic equality without having the vote.<sup>[164]</sup> The ideals of women's suffrage developed alongside that of universal suffrage and today women's suffrage is considered a right (under the Convention on the Elimination of All Forms of Discrimination Against Women). During the 19th century the right to vote was gradually extended in many countries, and women started to campaign for their right to vote. In 1893 New Zealand became the first country to give women the right to vote on a national level. Australia gave women the right to vote in 1902.

A number of Nordic countries gave women the right to vote in the early 20th century – Finland (1906), Norway (1913), Denmark and Iceland (1915). With the end of the First World War many other countries followed – the Netherlands (1917), Austria, Azerbaijan, Canada, Czechoslovakia, Georgia, Poland and Sweden (1918), Germany and Luxembourg (1919), Turkey (1934), and the United States (1920). Late adopters in Europe were Greece in 1952, Switzerland (1971 at federal level; 1959–1991 on local issues at canton level), Portugal (1976 on equal terms with men, with restrictions since 1931) as well as the microstates of San Marino in 1959, Monaco in 1962, Andorra in 1970, and Liechtenstein in 1984.

In Canada, most provinces enacted women's suffrage between 1917–1919, late adopters being Prince Edward Island in 1922, Newfoundland in 1925 and Quebec in 1940.

In Latin America some countries gave women the right to vote in the first half of the 20th century – Ecuador (1929), Brazil (1932), El Salvador (1939), Dominican Republic (1942), Guatemala (1956) and Argentina (1946). In India, under colonial rule, universal suffrage was granted in 1935. Other Asian countries gave women the right to vote in the mid 20th century – Japan (1945), China (1947) and Indonesia (1955). In Africa, women generally got the right to vote along with men through universal suffrage – Liberia (1947), Uganda (1958) and Nigeria (1960). In many countries in the Middle East universal suffrage was acquired after World War II, although in others, such as Kuwait, suffrage is very limited. On 16 May 2005, the Parliament of Kuwait extended suffrage to women by a 35–23 vote.

#### 4. CONCLUSION

During the 19th century some women, such as Ernestine Rose, Paulina Wright Davis, Elizabeth Cady Stanton, Harriet Beecher Stowe, in the United States and Britain began to challenge laws that denied them the right to their property once they married. Under the common law doctrine of coverture husbands gained control of their wives' real estate and wages. Beginning in the 1840s, state legislatures in the United States and the British Parliament began passing statutes that protected women's property from their husbands and their husbands' creditors. These laws were known as the Married Women's Property Acts. Courts in the 19th-century United States also continued to require privy examinations of married women who sold their property. A privy examination was a practice in which a married woman who wished to sell her property had to be separately examined by a judge or justice of the peace outside of the presence of her husband and asked if her husband was pressuring her into signing the document. Property rights for women continued to be restricted in many European countries until legal reforms of the 1960-70s. For example, in West Germany, the law pertaining to rural farm succession favored male heirs until 1963.<sup>[172]</sup> In the US, Head and master laws, which gave sole control of marital property to the husband, were common until a few decades ago. The Supreme Court, in *Kirchberg v. Feenstra* (1981), declared such laws unconstitutional.

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WEL 046

## CRIME AGAINST WOMEN IN INDIA- A STUDY

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### 1. INTRODUCTION

Crime against women such as rape, acid throwing, dowry killings, honour killings, and the forced prostitution of young girls has been reported in India. Police records in India show a high incidence of crimes against women. The National Crime Records Bureau reported in 1998 that by 2010 growth in the rate of crimes against women would exceed the population growth rate. Earlier, many crimes against women were not reported to police due to the social stigma attached to rape and molestation. Official statistics show a dramatic increase in the number of reported crimes against women.

### 2. ACID THROWING

A Thomas Reuters Foundation survey says that India is the fourth most dangerous place in the world for women to live in. The survey itself has been criticized for bias. Women belonging to any class, caste, creed or religion can be victims of this cruel form of violence and disfigurement, a premeditated crime intended to kill or maim permanently and act as a lesson to put a woman in her place. In India, acid attacks on women who dared to refuse a man's proposal of marriage or asked for a divorce are a form of revenge. Acid is cheap, easily available, and the quickest way to destroy a woman's life. The number of acid attacks has been rising.

### 3. CHILD MARRIAGE

Child marriage has been traditionally prevalent in India but is not so continued in Modern India to this day. Historically, child brides would live with their parents until they reached puberty. In the past, child widows were condemned to a life of great agony, shaved heads, living in isolation, and being shunned by society. Although child marriage was outlawed in 1860, it is still a common practice. The Child Marriage Restraint Act, 1929 is the relevant legislation in the country.

According to UNICEF's "State of the World's Children-2009" report, 47percentage of India's women aged 20–24 were married before the legal age of 18, rising to 56percentage in rural areas. The report also showed that 40percentage of the world's child marriages occur in India.

### 4. DOMESTIC VIOLENCE

Domestic violence in India is endemic. Around 70percentage of women in India are victims of domestic violence, according to Renuka Chowdhury, former Union minister for Women and Child

Development. Domestic violence was legally addressed in the 1980s when the 1983 Criminal Law Act introduced section 498A "Husband or relative of husband of a woman subjecting her to cruelty".

The National Crime Records Bureau reveal that a crime against a woman is committed every three minutes, a woman is raped every 29 minutes, a dowry death occurs every 77 minutes, and one case of cruelty committed by either the husband or relative of the husband occurs every nine minutes. This occurs despite the fact that women in India are legally protected from domestic abuse under the Protection of Women from Domestic Violence Act.

In India, domestic violence toward women is considered as any type of abuse that can be considered a threat; it can also be physical, psychological, or sexual abuse to any current or former partner. Domestic violence is not handled as a crime or complaint, it is seen more as a private or family matter. In determining the category of a complaint, it is based on caste, class, religious bias and race which also determines whether action is to be taken or not. Many studies have reported about the prevalence of the violence and have taken a criminal-justice approach, but most women refuse to report it. These women are guaranteed constitutional justice, dignity and equality but continue to refuse based on their sociocultural contexts. As the women refuse to speak of the violence and find help, they are also not receiving the proper treatment.

## 5. DOWRY

In 1961, the Government of India passed the Dowry Prohibition Act,<sup>[114]</sup> making dowry demands in wedding arrangements illegal. However, many cases of dowry-related domestic violence, suicides and murders have been reported. In the 1980s, numerous such cases were reported.<sup>[81]</sup>

In 1985, the Dowry Prohibition (maintenance of lists of presents to the bride and bridegroom) Rules were framed. According to these rules, a signed list should be maintained of presents given at the time of the marriage to the bride and the bridegroom. The list should contain a brief description of each present, its approximate value, the name of who has given the present, and relationship to the recipient. However, such rules are rarely enforced.

A 1997 report claimed that each year at least 5,000 women in India die dowry-related deaths, and at least a dozen die each day in 'kitchen fires' thought to be intentional. The term for this is "bride burning" and is criticised within India itself.

In 2011, the National Crime Records Bureau reported 8,618 dowry deaths. Unofficial estimates claim the figures are at least three times as high.

## 6. FEMALE INFANTICIDE AND SEX-SELECTIVE ABORTION

In India, the male-female sex ratio is skewed dramatically in favour of men, the chief reason being the high number of women who die before reaching adulthood. Tribal societies in India have a less skewed sex ratio than other caste groups. This is in spite of the fact that tribal communities have far lower income levels, lower literacy rates, and less adequate health facilities.<sup>[22]</sup> Many experts suggest the higher number of men in India can be attributed to female infanticides and sex-selective abortions. The sex ratio is particularly bad in the north-western area of the country, particularly in Haryana and Jammu and Kashmir.

Ultrasound scanning constitutes a major leap forward in providing for the care of mother and baby, and with scanners becoming portable, these advantages have spread to rural populations. However, ultrasound scans often reveal the sex of the baby, allowing pregnant women to decide to abort female foetuses and try again later for a male child. This practice is usually considered the main reason for the change in the ratio of male to female children being born.

In 1994 the Indian government passed a law forbidding women or their families from asking about the sex of the baby after an ultrasound scan (or any other test which would yield that information) and also expressly forbade doctors or any other persons from providing that information. In practice this law (like the law forbidding dowries) is widely ignored, and levels of abortion on female foetuses remain high and the sex ratio at birth keeps getting more skewed.

Female infanticide (killing of infant girls) is still prevalent in some rural areas. Sometimes this is infanticide by neglect, for example families may not spend money on critical medicines or withhold care from a sick girl.

Continuing abuse of the dowry tradition has been one of the main reasons for sex-selective abortions and female infanticides in India.

## **7. HONOR KILLINGS**

Honor killings have been reported in northern regions of India, mainly in the Indian states of Punjab, Rajasthan, Haryana and Uttar Pradesh, as a result of the girl marrying without the family's acceptance, and sometimes for marrying outside her caste or religion. Haryana is notorious for incidents of honor killings, which have been described as "chillingly common in villages of Haryana". In contrast, honor killings are rare to non-existent in South India and the western Indian states of Maharashtra and Gujarat. In some other parts of India, notably West Bengal, honor killings completely ceased about a century ago, largely due to the activism and influence of reformists such as Vivekananda, Ramakrishna, Vidyasagar and Raja Ram Mohan Roy. In 2010, the Supreme Court of India issued notice in regard to honor killings to the states of Punjab, Haryana, Bihar, Uttar Pradesh, Rajasthan, Jharkhand, Himachal Pradesh and Madhya Pradesh.

## **8. ACCUSATIONS OF WITCHCRAFT**

Violence against women related to accusations of witchcraft occurs in India, particularly in parts of Northern India. Belief in the supernatural among the Indian population is strong, and lynchings for witchcraft are reported by the media. In Assam and West Bengal between 2003 and 2008 there were around 750 deaths related to accusations of witchcraft. Officials in the state of Chhattisgarh reported in 2008 that at least 100 women are maltreated annually as suspected witches.

## **9 RAPE**

Rape in India has been described by Radha Kumar as one of India's most common crimes against women and by the UN's human-rights chief as a "national problem". Since the 1980s, women's rights groups lobbied for marital rape to be declared unlawful, but the Criminal Law (Amendment) Act, 2013 still maintains the marital exemption by stating in its exception clause under Section 375, that: "Sexual intercourse or sexual acts by a man with his own wife, the wife not being under fifteen years of age, is not rape". While per-capita reported incidents are quite low compared to other countries, even developed countries, a new case is reported every 20 minutes. In fact, as per the NCRB data released by the government of India in 2018, a rape is reported in India in every 15 minutes.

New Delhi has one of the highest rate of rape-reports among Indian cities. Sources show that rape cases in India have doubled between 1990 and 2008.

## **10. SEXUAL HARASSMENT**

Eve teasing is a euphemism used for sexual harassment or molestation of women by men. Many activists blame the rising incidence of sexual harassment against women on the influence of "Western culture". In 1987, The Indecent Representation of Women (Prohibition) Act was passed to prohibit

indecent representation of women through advertisements or in publications, writings, paintings or in any other manner.

Of the total number of crimes against women reported in 1990, half related to molestation and harassment in the workplace. In 1997, in a landmark judgement, the Supreme Court of India took a strong stand against sexual harassment of women in the workplace. The Court also laid down detailed guidelines for prevention and redressal of grievances. The National Commission for Women subsequently elaborated these guidelines into a Code of Conduct for employers. In 2013 India's top court investigated on a law graduate's allegation that she was sexually harassed by a recently retired Supreme Court judge. The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act came into force in December 2013, to prevent Harassment of women at workplace.

According to a report from Human Rights Watch, despite women increasingly denounce sexual harassment at work, they still face stigma and fear retribution as the governments promote, establish and monitor complaint committees. As South Asia director at Human Rights Watch explained, "India has progressive laws to protect women from sexual abuse by bosses, colleagues, and clients, but has failed to take basic steps to enforce these laws".

A study by ActionAid UK found that 80percentage of women in India had experienced sexual harassment ranging from unwanted comments, being groped or assaulted. Many incidents go unreported as the victims fear being shunned by their families.

## **11. TRAFFICKING**

The Immoral Traffic (Prevention) Act was passed in 1956. However, many cases of trafficking of young girls and women have been reported.

### **WOMEN'S SAFETY LAWS**

1. Guardians and Wards Act, 1890
2. Indian Penal Code, 1860
3. Christian Marriage Act, 1872
4. Indian Evidence Act, 1872
5. Married Women's Property Act, 1874
6. Workmen's compensation Act, 1923
7. Indian Successions Act, 1925
8. Immoral Traffic (prevention) Act, 1956
9. Dowry Prohibition Act, 1961
10. Commission of Sati(Prevention) Act, 1987
11. Cinematograph Act, 1952
12. Births, Deaths & Marriages Registration Act, 1886
13. Minimum Wages Act, 1948
14. Prevention of Children from Sexual Offences Act, 2012
15. Child Marriage Restraint Act, 1929
16. Muslim Personal Law (Shariat) Application,1937
17. Indecent Representation of Women(Prevention) Act,1986
18. Special Marriage Act, 1954
19. Hindu Marriage Act, 1955
20. Hindu Successions Act, 1956
21. Foreign Marriage Act, 1969
22. Family Courts Act, 1984
23. Maternity Benefit Act, 1961
24. Hindu Adoption & Maintenance Act, 1956
25. Code of Criminal Procedure, 1973
26. Medical Termination of Pregnancy Act, 1971

27. National Commission for Women Act, 1990
28. The Pre-conception and Pre-natal Diagnostic Techniques (Prohibition of Sex Selection) Act, 1994
29. Protection of Women from Domestic Violence Act, 2005
30. Sexual Harassment of Women at Work Place (Prevention, Prohibition & Redressal) Act, 2013
31. Indian Divorce Act, 1969
32. Equal Remuneration Act, 1976
33. Hindu Widows Remarriage Act, 1856
34. Muslim Women (Protection of Rights on Divorce) Act, 1986

## 12. CONCLUSION

In the wake of several brutal rape attacks in the capital city of Delhi, debates held in other cities revealed that some men believed women who dressed provocatively deserved to get raped; many of the correspondents stated women incited men to rape them.

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WEL 047

## WOMEN RIGHTS- ANCIENT HISTORY

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### 1. INTRODUCTION

Women's rights are the rights and entitlements claimed for women and girls worldwide, and they formed the basis for the women's rights movement in the 19th century and the feminist movements during the 20th and 21st centuries. In some countries, these rights are institutionalized or supported by law, local custom, and behaviour, whereas in others, they are ignored and suppressed. They differ from broader notions of human rights through claims of an inherent historical and traditional bias against the exercise of rights by women and girls, in favor of men and boys.

Issues commonly associated with notions of women's rights include the right to bodily integrity and autonomy, to be free from sexual violence, to vote, to hold public office, to enter into legal contracts, to have equal rights in family law, to work, to fair wages or equal pay, to have reproductive rights, to own property, and to education.

### 2. ANCIENT HISTORY

#### MESOPOTAMIA

Women in ancient Sumer could buy, own, sell, and inherit property. They could engage in commerce and testify in court as witnesses. Nonetheless, their husbands could divorce them for mild infractions, and a divorced husband could easily remarry another woman, provided that his first wife had borne him no offspring. Female deities, such as Inanna, were widely worshipped. The Akkadian poetess Enheduanna, the priestess of Inanna and daughter of Sargon, is the earliest known poet whose name has been recorded. Old Babylonian law codes permitted a husband to divorce his wife under any circumstances, but doing so required him to return all of her property and sometimes pay her a fine. Most law codes forbade a woman to request her husband for a divorce and enforced the same penalties on a woman asking for divorce as on a woman caught in the act of adultery. Some Babylonian and Assyrian laws, however, afforded women the same right to divorce as men, requiring them to pay exactly the same fine. The majority of East Semitic deities were male.

#### EGYPT

In ancient Egypt, women enjoyed the same rights under the law as a man, however rightful entitlements depended upon social class. Landed property descended in the female line from mother to daughter, and women were entitled to administer their own property. Women in ancient Egypt could buy, sell, be a partner in legal contracts, be executor in wills and witness to legal documents,

bring court action, and adopt children.

## INDIA

Women during the early Vedic period<sup>l</sup> enjoyed equal status with men in all aspects of life. Works by ancient Indian grammarians such as Patanjali and Katyayana suggest that women were educated in the early Vedic period. Rigvedic verses suggest that women married at a mature age and were probably free to select their own husbands in a practice called swayamvar or live-in relationship called Gandharva marriage.

## GREECE

Although most women lacked political and equal rights in the city states of ancient Greece, they enjoyed a certain freedom of movement until the Archaic age. Records also exist of women in ancient Delphi, Gortyn, Thessaly, Megara, and Sparta owning land, the most prestigious form of private property at the time. However, after the Archaic age, legislators began to enact laws enforcing gender segregation, resulting in decreased rights for women.

Women in Classical Athens had no legal personhood and were assumed to be part of the *oikos* headed by the male *kyrios*. Until marriage, women were under the guardianship of their father or other male relative. Once married, the husband became a woman's *kyrios*. As women were barred from conducting legal proceedings, the *kyrios* would do so on their behalf. Athenian women could only acquire rights over property through gifts, dowry, and inheritance, though her *kyrios* had the right to dispose of a woman's property. Athenian women could only enter into a contract worth less than the value of a "medimnos of barley" (a measure of grain), allowing women to engage in petty trading. Women were excluded from ancient Athenian democracy, both in principle and in practice. Slaves could become Athenian citizens after being freed, but no woman ever acquired citizenship in ancient Athens. In classical Athens women were also barred from becoming poets, scholars, politicians, or artists. During the Hellenistic period in Athens, the philosopher Aristotle thought that women would bring disorder and evil, therefore it was best to keep women separate from the rest of the society. This separation would entail living in a room called a *gynaikeion*, while looking after the duties in the home and having very little exposure with the male world. This was also to ensure that wives only had legitimate children from their husbands. Athenian women received little education, except home tutorship for basic skills such as spin, weave, cook and some knowledge of money.

Although Spartan women were formally excluded from military and political life, they enjoyed considerable status as mothers of Spartan warriors. As men engaged in military activity, women took responsibility for running estates. Following protracted warfare in the 4th century BC Spartan women owned approximately between 35% and 40% of all Spartan land and property. By the Hellenistic Period, some of the wealthiest Spartans were women. Spartan women controlled their own properties, as well as the properties of male relatives who were away with the army. Girls, as well as boys, received an education. But despite relatively greater freedom of movement for Spartan women, their role in politics was just as the same as Athenian women.

Plato acknowledged that extending civil and political rights to women would substantively alter the nature of the household and the state. Aristotle, who had been taught by Plato, denied that women were slaves or subject to property, arguing that "nature has distinguished between the female and the slave", but he considered wives to be "bought". He argued that women's main economic activity is that of safeguarding the household property created by men. According to Aristotle, the labour of women added no value because "the art of household management is not identical with the art of getting wealth, for the one uses the material which the other provides". Contrary to these views, the Stoic philosophers argued for equality of the sexes, sexual inequality being in their view contrary to the laws of nature. In doing so, they followed the Cynics, who argued that men and women should wear the same clothing and receive the same kind of education. They also saw marriage as a moral companionship between equals rather than a biological or social necessity and practiced these views

in their lives as well as their teachings. The Stoics adopted the views of the Cynics and added them to their own theories of human nature, thus putting their sexual egalitarianism on a strong philosophical basis.

## ROME

Roman law, similar to Athenian law, was created by men in favor of men. Women had no public voice and no public role, which only improved after the 1st century to the 6th century BCE. Freeborn women of ancient Rome were citizens who enjoyed legal privileges and protections that did not extend to non-citizens or slaves. Roman society, however, was patriarchal, and women could not vote, hold public office, or serve in the military. Women of the upper classes exercised political influence through marriage and motherhood. During the Roman Republic, the mothers of the Gracchus brothers and of Julius Caesar were noted as exemplary women who advanced the careers of their sons. During the Imperial period, women of the emperor's family could acquire considerable political power and were regularly depicted in official art and on coinage.

The central core of the Roman society was the *pater familias* or the male head of the household who exercised his authority over all his children, servants, and wife. Girls had equal inheritance rights with boys if their father died without leaving a will. Similar to Athenian women, Roman women had a guardian or as it was called "tutor" who managed and oversaw all her activity. This tutelage had limited female activity but by the first century to sixth century BCE, tutelage became very relaxed and women were accepted to participate in more public roles such as owning or managing property and or acting as municipal patrons for gladiator games and other entertainment activities. Childbearing was encouraged by the state. By 27–14 BCE the *ius tritium liberorum* ("legal right of three children") granted symbolic honors and legal privileges to a woman who had given birth to three children and freed her from any male guardianship.

In the earliest period of the Roman Republic, a bride passed from her father's control into the "hand" (*manus*) of her husband. She then became subject to her husband's *potestas*, though to a lesser degree than their children. This archaic form of *manus* marriage was largely abandoned by the time of Julius Caesar, when a woman remained under her father's authority by law even when she moved into her husband's home. This arrangement was one of the factors in the independence Roman women enjoyed. Although women had to answer to their father in legal matters, they were free of his direct scrutiny in her daily life, and her husband had no legal power over her. When her father died, she became legally emancipated (*sui iuris*). A married woman retained ownership of any property she brought into the marriage. Girls had equal inheritance rights with boys if their father died without leaving a will. Under classical Roman law, a husband had no right to abuse his wife physically or compel her to have sex. Wife beating was sufficient grounds for divorce or other legal action against the husband.

Because of their legal status as citizens and the degree to which they could become emancipated, women in ancient Rome could own property, enter contracts, and engage in business. Some acquired and disposed of sizable fortunes, and are recorded in inscriptions as benefactors in funding major public works. Roman women could appear in court and argue cases, though it was customary for them to be represented by a man. They were simultaneously disparaged as too ignorant and weak-minded to practice law, and as too active and influential in legal matters—resulting in an edict that limited women to conducting cases on their own behalf instead of others'. But even after this restriction was put in place, there are numerous examples of women taking informed actions in legal matters, including dictating legal strategy to their male advocates.

Roman law recognized rape as a crime in which the victim bore no guilt and a capital crime. The rape of a woman was considered an attack on her family and father's honour, and rape victims were shamed for allowing the bad name in her father's honour. As a matter of law, rape could be committed only against a citizen in good standing. The rape of a slave could be prosecuted only as damage to her

owner's property.

Bronze statuette of a young woman reading (latter 1st century)



The first Roman emperor, Augustus, framed his ascent to sole power as a return to traditional morality, and attempted to regulate the conduct of women through moral legislation. Adultery, which had been a private family matter under the Republic, was criminalized, and defined broadly as an illicit sex act (*stuprum*) that occurred between a male citizen and a married woman, or between a married woman and any man other than her husband. Therefore, a married woman could have sex only with her husband, but a married man did not commit adultery when he had sex with a prostitute, slave, or person of marginalized status (*infamis*). Most prostitutes in ancient Rome were slaves, though some slaves were protected from forced prostitution by a clause in their sales contract. A free woman who worked as a prostitute or entertainer lost her social standing and became *infamis*, "disreputable"; by making her body publicly available, she had in effect surrendered her right to be protected from sexual abuse or physical violence.

Stoic philosophies influenced the development of Roman law. Stoics of the Imperial era such as Seneca and Musonius Rufus developed theories of just relationships. While not advocating equality in society or under the law, they held that nature gives men and women equal capacity for virtue and equal obligations to act virtuously, and that therefore men and women had an equal need for philosophical education. These philosophical trends among the ruling elite are thought to have helped improve the status of women under the Empire. Rome had no system of state-supported schooling, and education was available only to those who could pay for it. The daughters of senators and knights seem to have regularly received a primary education (for ages 7 to 12). Regardless of gender, few people were educated beyond that level. Girls from a modest background might be schooled in order to help with the family business or to acquire literacy skills that enabled them to work as scribes and secretaries. The woman who achieved the greatest prominence in the ancient world for her learning was Hypatia of Alexandria, who taught advanced courses to young men and advised the Roman prefect of Egypt on politics. Her influence put her into conflict with the bishop of Alexandria, Cyril, who may have been implicated in her violent death in the year 415 at the hands of a Christian mob.

## 2. CONCLUSION

From the ancient life, women equality started and protected from the many kingdoms. Particularly many emperor has taken huge steps to provide womens equality in the universe. Later decades ago laws and amendment were implemented in order to protect our women empowerment. Under the Constitution of India , the Directive Principles of State Policy contain duties of the State to apply these principles while making laws.These principles state that state shall direct its policies to secure that citizens , men and women equally have the right to an adequate means of livelihood, that there is equal pay for both men and women, provide free and compulsory education for children and duty to improve public health.Whereasincase of violation of fundamental rights , these rights are enforceable , that is , a victim can seek legal redress through a court of law , the directive principles are only a guiding factor and its non observance is not actionable before court of law.

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WEL 048

## GOVERNMENT SCHEMES FOR WOMEN EMPOWERMENT – A STUDY

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**ABSTRACT :** Empowerment is the main process of social development which can enable women to participate, in the economic, political and social sustainable development of the rural communities. The empowerment of women has become one of the most important concerns of 21st century but practically women empowerment is still an illusion of reality. Empowerment of women is essential process of upliftment of economic, social and political status of women, the traditionally underprivileged ones in the society. Women Empowerment is the vital instrument to expand women's ability to have resources and to make strategic life choices. It is the process of guarding them against all forms of violence. In order to create a sustainable world, we must begin to Empower Women. Women of India are relatively disempowered and they enjoy somewhat lower status than that of men in spite of many efforts undertaken by Government. It is found that acceptance of unequal gender norms by women are still prevailing in the society. The study concludes by an observation that providing basic facilities and implementing various schemes are enabling factors government Women Empowerment.

*Keywords:* Women Empowerment, Government Schemes.

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### 1. INTRODUCTION

Women empowerment refers to increasing the spiritual, political, social, educational, gender or economic strength of individuals and communities of women. All round development and harmonious growth of a nation would be possible only when women are considered as equal partners in progress with men. Women's empowerment in India is heavily dependent on many different variables that include geographical location, (urban/rural) educational status, social status (caste and class) and age. Policies on Women's empowerment exist at the national, state and local (Panchayat) levels in many sectors, including health, education, economic opportunities, gender-based violence and political participation. Women empowerment enables autonomy and control over their lives. The empowered women become agents of their own development, able to exercise choices to set their own agenda and be strong enough to challenge their subordinate position in the society.

Government of India took so many initiatives to empower the women in India. But women are discriminated and marginalized at every level of the society, whether it is social participation, political participation, economic participation, access to education, and also reproductive healthcare. Women are found to be economically very poor all over the India. A few women are engaged in services and other activities. So, they need an equal economic power to stand side by side to the men. There are so

many cases of rape, kidnapping of girl, dowry harassment and so on. For these reasons, they require empowerment of all kinds in order to protect themselves and to secure their purity and dignity. Other hand, it has been observed that women are found to be less literate than men. Thus, increasing education among women is of very important in empowering them.

## **2. STATEMENT OF THE PROBLEM**

Women empowerment cannot be possible unless women to self-empower themselves. There is a need to formulate reducing feminized poverty, promoting education of women, prevention, and elimination of violence against women and creating the basic assets to empower the women of the nation. Empowerment of Women could be able to achieved if their economic and social status is improved. This could be possible only by adopting denote social and economic policies with a view of total development of women and to make them realize that they have the potential to be strong human beings.

## **3. OBJECTIVES OF THE STUDY**

- To know the need for Women Empowerment.
- To study about Government Schemes for Women Empowerment.

## **4. REVIEW OF LITERATURE**

Dr.ShashankShekhar Thakur, and Aasif Ali Naikoo, (2016) in their study entitled “Women empowerment and their empowering schemes in India, Department of sociology and social work” A detailed study of the Women of India are relatively disempowered and they enjoy somewhat lower status than that of men in spite of many efforts undertaken by Government. It is found that acceptance of unequal gender norms by women are still prevailing in the society. An observation that providing basic facilities and implementing various schemes are enabling factors to Women Empowerment.

Dr. Rashmi Rani Agnihotri H.R and Dr. Malipatil, K.S. (2017) in their study titled “A Study on Women Empowerment Schemes in India” concluded that Women empowerment can be defined in very simple words that it is making women powerful so that they can take their own decisions regarding their lives and well-being in the family and society. It is empowering women to make them able to get their real rights in the society. Women’s Empowerment Principles: Equality Means Business. Empowering women to participate fully in economic life across all sectors is essential to build stronger economies, achieve internationally agreed goals for development and sustainability, and improve the quality of life for women, men, families and communities.

## **5. METHODOLOGY**

The study is based on the secondary data sources. The necessary information about the women Empowerment Schemes in India and its various components are collected from various books, journals, internet source of related topics.

## **6. NEED FOR WOMEN EMPOWERMENT**

Mahatma Gandhi says, “You educate a man, you educate an individual. You educate a woman; you educate an entire family. In India, to empower the women, rest it needs to kill all the demons killing women's rights and values in the society such as dowry system, illiteracy, sexual harassment, inequality, female infanticide, domestic violence against women, rape, prostitution, illegal trafficking and other issues. Gender discrimination in the nation brings cultural, social, economic and educational differences which push country back. The most effective remedy to kill such devils is making women empowered by ensuring the Right to Equality mentioned in the Constitution of India. Giving priority

to the gender equality facilitates women empowerment all over the country. To get the high-level goal of women empowerment, it should be promoted from the childhood in each and every family. It needs women to be strong physically, mentally and socially.

Since the better education can be started at home from childhood, the upliftment of women needs healthy family to bring a holistic development of the nation. Still in many backward areas, there is a trend of early marriage and childbirth because of the poverty, insecurity and illiteracy of the parents. In order to empower women, various steps have been taken by the government to prevent violence, social separation, gender discrimination and abuse against women. Women and all the facilities available by the government for their bright future. They need to be promoted for the survival and proper education of female child to really bring the dream of women empowerment come true.

## 7. GOVERNMENT SCHEMES FOR WOMEN EMPOWERMENT

Government of India implemented various poverty alleviation and rural development programmes. These programmes have special components for women empowerment. At present, the Government of India has over more schemes for women operated by different department and ministries. The implementation of these programmes/schemes is monitored specifically with reference to coverage of women. Some of the government schemes for women empowerment are given below.

### **Mahila E-haat**

It is a direct online marketing platform launched on 7<sup>th</sup> August 2016 Ministry of Women and Child Development to support women entrepreneurs, Self Help Groups (SHGs) and Non- Governmental Organizations (NGOs) to showcase products made and services rendered by them. This is a part of the 'Digital India' initiative. Women can register themselves at [www.mahilaehaat-rmk.gov.in](http://www.mahilaehaat-rmk.gov.in) and leverage technology for showcasing their work to a broader market.

### **BetiBachao, BetiPadhao**

This is a social campaign aimed at eradication of female foeticide and raising awareness on welfare services intended for young Indian girls. The "Save the Girl Child" movement was launched on 22 January 2015, it is a joint initiative run by the Ministry of Women and Child Development, the Ministry of Health and Family Welfare and the Ministry of Human Resource Development. BetiBachao, BetiPadhao - The scheme was launched with an initial funding of Rs 100 crores. It mainly targets the clusters in Uttarakhand, Bihar, Uttar Pradesh, Punjab, Delhi and Haryana.

In India, the child gender ratio in the age group of 0 - 6 years stood at 931 girls for 1000 boys and it dropped to 918 girls for every 1000 boys in 2011. Sex - selective abortion or female foeticide in India has led to the sharp decline in the ratio of girls born in contrast to the boys in some states in the country. To bridge the growing gap between the birth of girl and boy infants, the government of India has taken up an initiative to promote BetiBachaoBetiPadhao and many programmes has been organized to promote 'Save Girl Child' and to 'Educate Girl Child', since January 2015. The campaign has also received support from the Indian Medical Association.

### **One Stop Centre Scheme**

Popularly known as 'Sakhi,' it was implemented on 1st April 2015 with the 'Nirbhaya' fund. The One Stop Centres are established at various locations in India for providing shelter, police desk, legal, medical and counselling services to victims of violence under one roof integrated with a 24-hour Helpline. The toll-free helpline number is 181. To provide support and assistance to women affected by violence at private or at any public place, irrespective of caste, class, religion, region, sexual orientation or marital status.

### **Working Women Hostels**

Introduced in 1972-73 and after amendment re-launched on 6th April, 2017. The objective of the scheme is to promote the availability of safe and conveniently located accommodation for working women, with daycare facility for their children, wherever possible, in urban, semi-urban, or even rural areas where employment opportunity for women exist. Further details of the Working Women Hostel Scheme can be accessed on the Department of Women and Child Development's official website.

### **Swadhar Greh**

The Swadhar scheme was launched by the Union Ministry of Women and Child Development in 2002 for rehabilitation of women in difficult circumstances. The scheme provides shelter, food, clothing and care to the marginalized women/girls who are in need. The beneficiaries include widows deserted by their families and relatives, women prisoners released from jail and without family support, women survivors of natural disasters, women victims of terrorist/extremist violence etc. The implementing agencies are mainly NGOs.

### **STEP**

The Support to Training and Employment Programme for Women (STEP) Scheme aims to provide skills that give employability to women and to provide competencies and skill that enable women to become self-employed/ entrepreneurs. The Ministry has been administering STEP Scheme since 1986-87 as a 'Central Sector Scheme'. It was revised in December, 2014. A particular project will be for a duration of up to 5 years depending upon the nature, kind of activities and the number of beneficiaries to be undertaken. Sectors include Agriculture, Horticulture, Food Processing, Handlooms, Tailoring, Stitching, Embroidery, Zari etc, Handicrafts, Computer & IT enable services along with soft skills and skills for the workplace such as spoken English, Gems & Jewellery, Travel & Tourism, Hospitality, etc.

### **Nari Shakti Puruskars**

Introduced in 1999 Nari Shakti Puruskars are national level awards recognizing the efforts made by women and institutions in rendering distinguished services for the cause of women, especially vulnerable and marginalized women. To recognize women who have exceeded expectations to challenge the status quo and make a lasting contribution to women's empowerment. The awards are presented by the President of India every year on 8 March, International Women's Day at Rashtrapati Bhavan in New Delhi.

## **8. FINDINGS OF THE STUDY**

Women can have equal right to participate in education, society, economy and politically. But Women have a tendency to be cannot self in their religion, language, work and other activities. Women's exposure to media is also less relative to men. Women's experience of domestic violence shows that violence is not lessened by age. Rural women are more prone to domestic violence than urban women. most of the women lack desired level of financial autonomy, literacy, strong personality, own decision-making capacity, family support etc. Thus, we see that these mutually interdependent factors reinforce each other and put women in a disadvantageous position relative to men.

Various constraints in achieving the desired level of empowerment are also identified. Important among them are poverty, social norms and family structure, lack of awareness about legal and constitutional provision etc. Unless the attitude towards the acceptance of unequal gender role by the society and even the women themselves changed women cannot grab the opportunity provided to them through constitutional provision, law etc. Till then we cannot say that women are empowered in India in its real sense.

## 9. SUGGESTIONS

1. The first and foremost priority should be given to the education of women, which is the grassroots problem. Hence, education for women has to be paid special attention.
2. Awareness programmes need to be organized for creating awareness among women especially belonging to weaker sections about their rights.
3. Women should be allowed to work and should be provided enough safety and support to work. They should be provided with proper salaries and work at par with men so that their status can be elevated in the society.
4. Strict implementation of Programmes and Acts should be there to curb the mal-practices prevalent in the society.
5. Society must take initiative to create a climate in which they can get the proper benefit from the schemes made by Government for the women development.

## 10. CONCLUSION

The present scenario the condition of the Indian women is not as good and around is a need to accomplish steps which will help to accommodate the rights and the basic needs of women population. The attainment in the field of income, employment and in educational front, the scenario of women empowerment seems to be comparatively poor. The empowerment of women, the elimination of gender discrimination and the creation of a balance of power between men and women will not only be beneficial to women, but society as a whole shall benefit politically, economically and culturally. The greatest need of an hour is change of social attitude to women. "When women move forward the family moves, the village moves and the nation moves". Women empowerment is essential as their thought and their value systems lead the development of a good family, good society and ultimately a good nation.

Society must take initiative to create a climate in which they can get the proper benefit from the schemes made by Government for the women development. There should be no gender discrimination and women have full opportunities of self-decision making and participating in social, political and economic life of the country with a sense of equality.

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## TRADITIONAL PRACTICES OF WOMENS RIGHTS

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### 1. INTRODUCTION

The status of women has been subject to many changes over the span of recorded Indian history. Their position in society deteriorated early in India's ancient period, especially in the Indo-Aryan speaking regions, and their subordination continued to be reified well into India's early modern period. Practises such as female infanticide, dowry, child marriage and the taboo on widow remarriage, which began in upper-caste Hindu society in Northern India, have had a long duration, proving difficult to root out, and in the instance of dowry have spread to all castes, classes, and even religions.

During the British East India Company rule (1757–1857), and the British Raj (1858–1947), measures aiming at amelioration were enacted, including women's rights under the mainly include equality, dignity, and freedom from discrimination; additionally, various statutes governing the rights of women in the nations. It has implemented from the beginning and Egypt, Greek, India also implement various law and amendments. This paper has study about the traditional practices of women rights from the beginning.

### 2. BYZANTINE EMPIRE

Since Byzantine law was essentially based on Roman law, the legal status of women did not change significantly from the practices of the 6th century. But the traditional restriction of women in the public life as well as the hostility against independent women still continued. Greater influence of Greek culture contributed to strict attitudes about women's roles being domestic instead of being public. There was also a growing trend of women who were not prostitutes, slaves or entertainers to be entirely veiled. Like previous Roman law, women could not be legal witnesses, hold administrations or run banking but they could still inherit properties and own land.

As a rule, the influence of the church was exercised in favor of the abolition of the disabilities imposed by the older law upon celibacy and childlessness, of increased facilities for entering a professed religious life, and of due provision for the wife. The church also supported the political power of those who were friendly toward the clergy. The appointment of mothers and grandmothers as tutors was sanctioned by Justinian.

The restrictions on the marriage of senators and other men of high rank with women of low rank were extended by Constantine, but it was almost entirely removed by Justinian. Second marriages were discouraged, especially by making it legal to impose a condition that a widow's right to property should cease on remarriage, and the Leonine Constitutions at the end of the 9th century made third marriages punishable. The same constitutions made the benediction of a priest a necessary part of the ceremony of marriage.

### 3. CHINA

Women throughout historical and ancient China were considered inferior and had subordinate legal status based on Confucian law. In Imperial China, the "Three Obediences" promoted daughters to obey their fathers, wives to obey their husbands, and widows to obey their sons. Women could not inherit businesses or wealth and men had to adopt a son for such financial purposes. Late imperial law also featured seven different types of divorces. A wife could be ousted if she failed to birth a son, committed adultery, disobeyed her parents-in-law, spoke excessively, stole, was given to bouts of jealousy, or suffered from an incurable or loathsome disease or disorder. But there were also limits for the husband – for example, he could not divorce if she observed her parent's in-law's mourning sites, if she had no family to return to, or if the husband's family used to be poor and since then had become richer.

The status of women in China was also low, largely due to the custom of foot binding. About 45percent of Chinese women had bound feet in the 19th century. For the upper classes, it was almost 100percent. In 1912, the Chinese government ordered the cessation of foot-binding. Foot-binding involved alteration of the bone structure so that the feet were only about 4 inches long. The bound feet caused difficulty of movement, thus greatly limiting the activities of women.



Due to the social custom that men and women should not be near each other, the women of China were reluctant to be treated by male doctors of Western Medicine. This resulted in a tremendous need for female doctors of Western Medicine in China. Thus, female medical missionary Dr. Mary H. Fulton (1854–1927) was sent by the Foreign Missions Board of the Presbyterian Church (USA) to found the first medical college for women in China. Known as the Hackett Medical College for Women the college was enabled in Guangzhou, China, by a large donation from Edward A.K. Hackett (1851–1916) of Indiana, US. The college was aimed at the spreading of Christianity and modern medicine and the elevation of Chinese women's social status.

During the Republic of China (1912–49) and earlier Chinese governments, women were legally bought and sold into slavery under the guise of domestic servants. These women were known as Mui Tsai. The lives of Mui Tsai were recorded by American feminist Agnes Smedley in her book Portraits of Chinese Women in Revolution.

However, in 1949 the Republic of China had been overthrown by communist guerillas led by Mao Zedong, and the People's Republic of China was founded in the same year. In May 1950 the People's

Republic of China enacted the New Marriage Law to tackle the sale of women into slavery. This outlawed marriage by proxy and made marriage legal so long as both partners consent. The New Marriage Law raised the legal age of marriage to 20 for men and 18 for women. This was an essential part of countryside land reform as women could no longer legally be sold to landlords. The official slogan was "Men and women are equal; everyone is worth his (or her) salt".

#### 4. POST-CLASSICAL HISTORY



Both before and during biblical times, the roles of women in society were severely restricted. Nonetheless, in the Bible, women are depicted as having the right to represent themselves in court, the ability to make contracts, and the rights to purchase, own, sell, and inherit property. The Bible guarantees women the right to sex with their husbands and orders husbands to feed and clothe their wives. Breach of these Old Testament rights by a polygamous man gave the woman grounds for divorce: "If he marries another woman, he must not deprive the first one of her food, clothing and marital rights. If he does not provide her with these three things, she is to go free, without any payment of money" (Exodus 21:10–11).

#### 5. QURAN



The Quran, revealed to Muhammad over the course of 23 years, provided guidance to the Islamic community and modified existing customs in Arab society. From 610 and 661, known as the early reforms under Islam, the Qur'an introduced fundamental reforms to customary law and introduced rights for women in marriage, divorce, and inheritance. By providing that the wife, not her family, would receive a dowry from the husband, which she could administer as her personal property, the

Qur'an made women a legal party to the marriage contract.

While in customary law, inheritance was limited to male descendants, the Qur'an introduced rules on inheritance with certain fixed shares being distributed to designated heirs, first to the nearest female relatives and then the nearest male relatives. According to Annemarie Schimmel "compared to the pre-Islamic position of women, Islamic legislation meant an enormous progress; the woman has the right, at least according to the letter of the law, to administer the wealth she has brought into the family or has earned by her own work."

The general improvement of the status of Arab women included prohibition of female infanticide and recognizing women's full personhood. Women generally gained greater rights than women in pre-Islamic Arabia and medieval Europe. Women were not accorded with such legal status in other cultures until centuries later. According to Professor William Montgomery Watt, when seen in such historical context, Muhammad "can be seen as a figure who testified on behalf of women's rights."

## 6. WESTERN EUROPE



Women's rights were protected already by early Medieval Christian Church: one of the first formal legal provision for the right of wives was promulgated by council of Agde in 506, which in Canon XVI stipulated that if a young married man wished to be ordained, he required the consent of his wife.

The English Church and culture in the Middle Ages regarded women as weak, irrational and vulnerable to temptation who was constantly needed to be kept in check. This was reflected on the Christian culture in England through the story of Adam and Eve where Eve fell to Satan's temptations and led Adam to eat the apple. It was belief based on St.Paul, that the pain of childbirth was a punishment for this deed that led mankind to be banished from the Garden of Eden. Women's inferiority also appears in many medieval writing for example the 1200 AD theologian Jacques de Vitry (who was rather sympathetic to women over others) emphasized for female obedience towards their men and expressed women as being slippery, weak, untrustworthy, devious, deceitful and stubborn. The church also promoted the Virgin Mary as a role model for women to emulate by being innocent in her sexuality, being married to a husband and eventually becoming a mother. That was the core purpose set out both culturally and religiously across Medieval Europe. Rape was also seen in medieval England as a crime against the father or husband and violation of their protection and guardianship of the women whom they look after in the household. Women's identity in the Middle Ages was also referred through her relations with men she was associated with for example "His

daughter" or "So and so's wife". Despite all this, the Church still emphasized on the importance of love and mutual counselling within a marriage and prohibited any form of divorce so the wife would have someone to look after her.

In overall Europe during the Middle Ages, women were inferior to that of a man in legal status. Throughout medieval Europe, women were pressured to not attend courts and leave all legal business affairs to their husbands. In the legal system, women were regarded as the properties of men so any threat or injury to them was in the duty of their male guardians.

In Irish law, women were forbidden to act as witnesses in courts. In Welsh law, women's testimony can be accepted towards other women but not against another man, but Welsh laws, specifically The Laws of HywelDda also reflected accountability for men to pay child maintenance for children born out of wedlock, which empowered women to claim rightful payment. In France, women's testimony must corroborate with other accounts or would not be accepted. Although women were expected to not attend courts, this however was not always true. Sometimes regardless of expectation, women did participate and attend court cases and court meetings. But women could not act as justices in courts, be attorneys, they could not be members of a jury and they could not accuse another person of a felony unless it's the murder of her husband. For most part, the best thing a woman could do in medieval courts is observe the legal proceedings taking place.

The Swedish law protected women from the authority of their husbands by transferring the authority to their male relatives. A wife's property and land also could not be taken by the husband without her family's consent but neither could the wife. This mean a woman could not transfer her property to her husband without her family or kinsman's consent either. In Swedish law, women would also only get half that of her brother in inheritance. Despite these legal issues, Sweden was largely ahead and much superior in their treatment towards women than most European countries.

Medieval marriages among the elites were arranged in a way that would meet the interests of the family as a whole. Theoretically a woman needed to consent before a marriage took place and the Church encouraged this consent to be expressed in present tense and not future. Marriage could also take place anywhere and minimum age for girls would have to be 12 while 14 for boys.

## 7. NORTHERN EUROPE

The rate of Wergild suggested that women in these societies were valued mostly for their breeding purposes. The Wergild of woman was double that of a man with same status in the Aleman and Bavarian legal codes. The Wergild of a woman meanwhile was triple that of a man with same status in Salic and Repuarian legal codes for women of child-bearing age, which constituted from 12–40 years old. One of the most Germanic codes from the Lombard tradition, legislated that women be under the control of a male *mundoald* which constituted her father, husband, older son or eventually the king as a last resort if she had no male relatives. A woman needed her mundold's permission to manage property but still could own her own lands and goods. Certain areas with Visgothic inheritance laws until the 7th century were favorable to women while all the other laws were not. Before Christianization of Europe, there was little space for women's consent for marriage and marriage through purchase (or *Kaufehe*) was actually the civil norm as opposed to the alternative marriage through capture (or *Raubehe*). However Christianity was slow to reach other Baltic and Scandinavian areas with it only reaching King Harald Bluetooth of Denmark in the year 950 AD. Those living under Norwegian and Icelandic laws used marriages to forge alliances or create peace usually without the women's say or consent. However divorce rights were permitted to women who suffered physical abuse but protections from harm were not given to those termed "wretched" women such as beggars, servants and slave women. Having sex with them through force or without consent usually had zero legal consequence or punishment.

## 8. CONCLUSION

During the Viking Age, women had a relatively free status in the Nordic countries of Sweden, Denmark and Norway, illustrated in the Icelandic Grágás and the Norwegian Frostating laws and Gulating laws. The paternal aunt, paternal niece and paternal granddaughter, referred to as *odalkvinna*, all had the right to inherit property from a deceased man. In the absence of male relatives, an unmarried woman with no son could, further more, inherit not only property, but also the position as head of the family from a deceased father or brother: a woman with such status was referred to as *ringkvinna*, and she exercised all the rights afforded to the head of a family clan, such as for example the right to demand and receive fines for the slaughter of a family member, unless she married, by which her rights were transferred to her husband. After the age of 20, an unmarried woman, referred to as *maer* and *mey*, reached legal majority and had the right to decide of her place of residence and was regarded as her own person before the law. An exception to her independence was the right to choose a marriage partner, as marriages was normally arranged by the clan. Widows enjoyed the same independent status as unmarried women. Women had religious authority and were active as priestesses (*gydja*) and oracles (*sejdkvinna*); they were active within art as poets (*skalder*) and rune masters, and as merchants and medicine women. They may also have been active within military office: the stories about shieldmaidens is unconfirmed, but some archaeological finds such as the Birka female Viking warrior may indicate that at least some women in military authority existed. A married woman could divorce her husband and remarry. It was also socially acceptable for a free woman to cohabit with a man and have children with him without marrying him, even if that man was married: a woman in such a position was called *frilla*. There was no distinction made between children born inside or outside of marriage: both had the right to inherit property after their parents, and there was no "legitimate" or "illegitimate" children. These liberties gradually disappeared from the changed after the introductions of Christianity, and from the late 13th-century, they are no longer mentioned During the Christian Middle Ages, the Medieval Scandinavian law applied different laws depending on the local county law, signifying that the status of women could vary depending on which county she was living in.

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## PARTICIPATION OF WOMEN IN SOCIAL LIFE

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### 1. INTRODUCTION

The degree to which women participate in public life, that is being outside the home, varies by region and background. For example, the Rajputs, a patrilineal clan inhabiting parts of India, especially the north-western area, have traditionally practiced ghunhat, and many still do to this day. In recent years however, more women have started to challenge such social norms: for instance women in rural Haryana are increasingly rejecting the ghunhat. In India, most population (about two thirds) is rural, and, as such, lives in tight-knit communities where it is very easy for a woman to ruin her family's 'honor' through her behavior. The concept of family honor is especially prevalent in northern India. Izzat is a concept of honor prevalent in the culture of North India and Pakistan.<sup>1</sup> Izzat applies to both sexes, but in different ways. Women must uphold the 'family honor' by being chaste, passive and submissive, while men must be strong, brave, and be willing and able to control the women of their families. The rural areas surrounding Delhi are among the most conservative in India: it has been estimated that 30% of all honor killings of India take place in Western Uttar Pradesh, while Haryana has been described as "one of India's most conservative when it comes to caste, marriage and the role of women. Deeply patriarchal, caste purity is paramount and marriages are arranged to sustain the status quo."

In 2018 the Supreme Court of India lifted a centuries-old ban prohibiting women between the ages of 10 and 50 from entering Sabarimala temple in Kerala. In 2019 two women entered the temple under police protection. Hindu nationalists protested the women's entry and Sreedharan Pillai, State President of the Kerala branch of the nationalist Bharatiya Janata Party (of which Indian prime minister Narendra Modi is a member) described the women's entry into the temple as "a conspiracy by the atheist rulers to destroy the Hindu temples." Prime Minister Modi said, "We knew that the communists do not respect Indian history, culture and spirituality but nobody imagined they will have such hatred," The shrine is dedicated to the worship of Lord Ayyappa, a celibate deity, and adherents believe the presence of women would "pollute" the site and go against the wishes of the patron deity. The two women had to go into hiding after entering the temple and were granted 24 hour police protection. One of the women was locked out of her home by her husband and had to move in to a shelter. Dozens of women seeking entry to temple have since been turned back by demonstrators.

Prior to November 2018, women were forbidden to climb Agasthyarkoodam. A court ruling removed the prohibition.

## 2 HEALTH

The average female life expectancy today in India is low compared to many countries, but it has shown gradual improvement over the years. In many families, especially rural ones, girls and women face nutritional discrimination within the family, and are anaemic and malnourished. Almost half of adolescent girls are chronically malnourished. In addition, poor nutrition during pregnancy often leads to birth complications.

The maternal mortality in India is the 56th highest in the world. 42% of births in the country are supervised in Medical Institution. In rural areas, most of women deliver with the help of women in the family, contradictory to the fact that the unprofessional or unskilled deliverer lacks the knowledge about pregnancy.

## 3.FAMILY PLANNING

The average woman living in a rural area in India has little or no control over becoming pregnant. Women, particularly in rural areas, do not have access to safe and self-controlled methods of contraception. The public health system emphasises permanent methods like sterilisation, or long-term methods like IUDs that do not need follow-up. Sterilisation accounts for more than 75% of total contraception, with female sterilisation accounting for almost 95% of all sterilisations. The contraceptive prevalence rate for 2007/2008 was estimated at 54.8%.

## 4 WOMEN FROM LOWER CASTES

Lower caste women in India have seen significant improvement in their status. Educated and financially well-off Dalit women used politics to achieve status, however, that many Dalit women who were involved in politics later declined due to increasing income and educational levels. The status of Dalit women within households is also noted to have been improved.

## 5. SEX RATIOS

India has a highly skewed sex ratio, which is attributed to sex-selective abortion and female infanticide affecting approximately one million female babies per year. In, 2011, government stated India was missing three million girls and there are now 48 less girls per 1,000 boys. Despite this, the government has taken further steps to improve the ratio, and the ratio is reported to have been improved in recent years.

The number of missing women totaled 100 million across the world. The male-to-female ratio is high in favour toward men in developing countries in Asia, including India, than that of areas such as North America. Along with abortion, the high ratio of men in India is a result of sex selection, where physicians are given the opportunity to incorrectly determine the sex of a child during the ultrasound. India currently has a problem known as the "missing women", but it has been present for quite some time. The female mortality in 2001 was 107.43. The deaths of these "missing women" were attributed to the death history rate of women in India starting in 1901.

The gap between the two gender titles is a direct response to the gender bias within India. Men and women in India have unequal health and education rights. Male education and health are more of a priority, so women's death rates are increasing. The argument continues that a lack of independence that women are not allowed to have is a large contributor to these fatalities. Women in India have a high fertility rate and get married at a young age. Those who are given more opportunity and rights are more likely to live longer and contribute to the economy rather than that of a woman expected to serve as a wife starting at a young age and continuing the same responsibilities for the rest of her life. As women continue to "disappear," the sex ratio turns its favor toward men. In turn, this offsets reproduction and does not allow for a controlled reproductive trend. While the excess mortality of

women is relatively high, it cannot be blamed completely for the unequal sex ratio in India. However, it is a large contributor considering the precedence that Indian men have over women.

## 6. SANITATION

In rural areas, schools have been reported to have gained the improved sanitation facility. Given the existing socio-cultural norms and situation of sanitation in schools, girl students are forced not to relieve themselves in the open unlike boys. Lack of facilities in home forces women to wait for the night to relieve themselves and avoid being seen by others. Access to sanitation in Bihar has been discussed. According to an estimate from 2013, about 85% of the rural households in Bihar have no access to a toilet; and this creates a dangerous situation for women and girls who are followed, attacked and raped in the fields.

## 7. CONNCLUSION

In 2011 a "Right to Pee" (as called by the media) campaign began in Mumbai, India's largest city. Women, but not men, have to pay to urinate in Mumbai, despite regulations against this practice. Women have also been sexually assaulted while urinating in fields. Thus, activists have collected more than 50,000 signatures supporting their demands that the local government stop charging women to urinate, build more toilets, keep them clean, provide sanitary napkins and a trash can, and hire female attendants. In response, city officials have agreed to build hundreds of public toilets for women in Mumbai, and some local legislators are now promising to build toilets for women in every one of their districts.

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