

Women's Empowerment after Independent in India

Kajal Mandal

M.Phil Scholar,

Department of political science,
University of Gour Banga, Malda, West Bengal, India

Abstract: *Women's empowerment issue are contemporary matter in recent time, before Indian independence women has not liberty. Since Indian independence women have get legal rights by the Indian constitution. Therefore women are equal status of our societies and their tremendous success in our social life. Within no discrimination between men and women, basically Women teaching to the children are most urgently needed by virtue of their love and affection for their children. The woman has proved the best teacher in the primary kindergarten school. Nowadays point out "women have a history ; Women are in history." Instead of accepting feminine identity as natural and essential, other social scientists treated it as constructed. This liberating hypothesis stimulated questions about women's unequal position. Women's have unfortunately exploited and deprived long times for our social system and cultural principle, religious perspective and mans mentality. But in recent times women's important role play our political participation, administrative participation, decision making every levels contribute. So we want to analysis historical perspectives of women's and their success of our present society.*

Key words: *Women empowerment, Development, Politics, Culture & Social life.*

1. Introduction:

Women's Empowerment United Nations Development Programme focused on gender equality and women empowerment not only as human rights, but also because there a pathway to achieving the millennium development goals and sustainable development. From the 5th five years plan (1974 to 1978) on words has been mark shift in the approach to women's issues from welfare to development. In recent years Women empowerment has been recognised as the central issue determining the status of women. The national commission for women was setup by act of parliament in 1990 to safeguard the rights and legal entitlements of women .the 73rd &74th in 1993 to the constitution of India have provided for reservation of seats in the local bodies of Panchayet & municipality for women laying a strong foundation for their participation in decision making of the local bodies or levels. Indian constitution today has given to women the equal Indian constitution today has given to women the equal status with men. There is no discrimination between men and women. Women in India enjoy today more liberty and equality. Women are intelligent hard working and efficient in work. They put heart and soul together in whatever they undertake. Women teaching to the children are most urgently needed by virtue of their love and affection for their children. The woman has proved the best teacher in the primary kindergarten school. They can better understand and psychology of a child then the male teachers. Children in kindergarten schools get motherly affection from the lady teachers. Gerda Lerner an American pioneer in the field of women history and the first person to hold a chair in women's history, said: "women have a history ; Women are in history." Her words became a manifesto. What emerges was a new way of thinking about gender. Instead of accepting feminine identity as natural and essential, other social scientists treated it as constructed. This liberating hypothesis stimulated questions about women's unequal position.

In the early 1970's women's record were not in achieves but in the homes and memories of individuals. Those of us then engaged in research on women's lives uncovered. Record documents journal magazine literature memories letters photographs all author by women. Post Independent India political involvement economic participation social participation educational participation and cultural involvement and contemporary women's movement. The status of women since independence has had a crucial impact on the contemporary women's movement. After long days to include gender in their own conceptual framework or perhaps just admire and enjoy what women have done. With the constitutional and the legislature support, posses of decentralisation as well as women empowerment would gather momentum the increase in out lay for development projects women empowerment remains to achieve. The purpose is to train leadership to assume responsibility and to the people with maximum efficiency. Gender value too gives emphasis on decentralisation. Keeping in view in administrative problem and practical feasibility as well as actual planning. But also cubs people participation in development process. Planning and development bring out contribution of Panchayet raj as an institutional support for development administration and democratic decentralisation. As well as major factor responsible for impeding the development of this grass roots institution. The last five decades have witnessed some basic change in the status and role of women in our society.

1.1 Objectives of women's Empowerment:

After independent in India, Women's empowerment is actually establishment of equalitarian society. Women's are deprived class in the society very long times. Actually our social system is male dominated system and all the activities superior of male decision makers are male. So our social system and our independent Indian society's occur aimed equalitarian society as well as same women's class of differently not only male class .after independent in India women's empowerment some goals and objectives are negligible for the following reasons women are deprived.

1. Creating an environment through positive economic and social policies for development of women to enable them to realise their fulpotentials.
2. The de jure and de facto enjoyment of all Human rights and fundamental freedom by women on equal basis with men in all spheres political economic social cultural and civil.
3. Equal access to participation and decision making of women in social political and economic life of the nation.
4. Changing societal attitudes and practices by active participation and involvement of both men and women.
5. Elimination of discrimination and all form of violence against women and the girl child.
6. Physically torture on women in independent Indian societies, deprived women class today from human rights.

7. Independent Indian constitution mention to equal right of whole types for women they are very deprived of long times in the partial societies, they are not growing deprivation like able today.
8. Females, females and male have towards the psychological disregarded till today.
9. Independent India secular societies, particular religious books are phenomenon reason of women deprivation.
10. Women are economically dependent on male then they are not women are deprivation till today.
11. Women are dependent on male at all types of decision, then they are not women are deprivation till today.

These are the features of equalitarian society. In this content of women opportunity and benefitted their instrument for their developed, like social political economic educational cultural and historical aspect. Today daily newspaper announced deprived of women class and also children to oldest of women, like especially sexual context kidnapping dowry torture rape etc. This is the instrument deprivation of women class.

The Muslim influence on India caused considerable deterioration in the status of women. The worth of a civilisation can be judge from the position that it's give to women. Of the several factors that just the greatness of Indian ancient culture. One of the greatest is the honoured ascribed to women .married men along with their wives are allowed to perform secret r it's on the occasion of various important festivals. But in the later periods the position of women went on deteriorating due to Muslim influence. During the Muslim periods of history they were deprived of their rights of equality with men. They were completed to keep themselves with in the four walls of their houses with a long veil on their faces. Even in India the Muslim women are far more backward then their Hindu Christian and Sikh counterparts. One man is allowed to have so many wives with the easiest provisions of divorce in Muslim society. The husband can divorce a wives just by saying "I divorce you" under the provision of Muslim law.

1.2 Research Questions:

- Are women physically torture and deprived from human rights in Indian independence societies today?
- What is the role of women in partial societies?
- Why is a woman torture by a woman and man in our society?
- Why the religious books are deprivation for women in Indian secular societies?
- Why are the women dependent upon male society?
- A woman cannot decide about a matter herself. Sometimes they dependent on male but why?

1.3 Research Method:

Our independent Indian society's women empowerment is negligible. They are lived poor, deprive and exploitation situation in our society. We found that these questions of women empowerment in our independent Indian societies, these questions are demandable of relevance for establishment of equalitarian society. It has been complete by the historical analysis method with comparative analysis. Furthermore, it also used prepared this work of secondary data, as well as printed books, articles, papers and online journals, books etc.

2.1 The contemporary women's movement:

The first women's movement, dubbed in retrospect "first wave feminism," suffering and sought redress in education and legal change. It was feminist in the sense that leaders of the organisation forming this movement recognised women as oppressed because of their sex. They constructed women as biological, psychological, and spiritually different from men and based their claim for representation in public life on the complimentary of this differences .women social feminist had argued could bring a special knowledge of the household and family matters to forums where public policy was debated and formulated. This ideology fitted well with Gandhi's view of women and nationalist. Desire to bring women into the freedom movement. NEERA DESAI has catalogued women's activity and given it a place in the development of the contemporary women's movement: Gail Omvedt has traced the origins of the contemporary women's movement to the yearly 1970s when rural and working women were first trained as leaders. But there were few linkages at the time to the urban, intellectual women who could articulate the oppression of rural and working women in feminist terms. Individuals, groups, grassroots activities and researchers that made them search for ways to prevent "the oppression and exploitation, sexual harassment and and domestic violence." They were now experiencing and which they knew were equally a fact of life for the agrarian poor, artisans and tribal population. Exposing gendered violence began in the mid1970s but escalated toward the end of the decade. In 1979 a small group of women in New Delhi began to publish Manashi a journal about women and society in Hindi and in 1980 the Mathura case shocked middle class women into demonstrating against brutality English. This is a weapon of political and social contract by women. And govt complacency, Mathura low caste girl of between fourteen and sixteen years of age was detained the police for questioning and raped in the police station .the incident happened in 1972 at Nagpur Mumbai. Six years after Supreme Court reserved this judgement since there was no evidence Mathura had resisted. In this result against the central university and called the Supreme Court "reopened" Mathura case. In April of 1985 Supreme Court granted Shah Bano, divorce Muslim women the right to financial support from her husband, the Muslim community protested. This was the final decision in a long series of suits and apcals in which her ex husband argued that he had discharge his duty according to Muslim law . Supreme Court in researching their decision. Cited section 125 of the criminal procedure code that requires husband with means to support destitute ex-wives. In 1986 Rajiv Gandhi Congress Govt. Introduced the Muslim women redress under section 125 and naming the natal family responsible for support in case of distribution. Outside parliament Muslim women groups and Indian women organisation notably the national federation of Indian women the all Indian democratic women association, the mahila dakshata Samite protested against the bill. Zaya Hassan argued that Rajiv Gandhi govt deliberately supported this bill in an effort to pacify Muslim angry about the reopening of the disputed , Ajothhya site, the consequences for women was denial of distinction between minority identity and gender identity.

2.2 Women and politics

Indian women can vote a stand for election to all provincial and central bodies .women have been the ministers ambassadors and most notably, the prime minister .while the extent of their involvement falls far short of the equality promised by the constitution it is significant in comparison with other countries of the world. Women vote in approximately the same proportions as men. A few survey accounts suggest that women are increasingly interested in political power and vote independently. However it does not appear that women vote for women's

issues for women candidates. The first assembly had very few women, about 2%, included Masuma Begum, Renuka Roy, Durgabai, and Radhabai. Account from the time suggests that men in the assembly listed carefully to their searches. In the following elections the return was somewhat better and women consistently held 45% of the seats in the lok sabha until the 1980s when their members increased 78%. In the less powerful Rajya sabha where members are elected by their state assemblies and nominated by the president of India, women have held between 7% and 10% of the places. India record of women in politics is impressive. The politics of agitation brought women into all facts of the freedom movement where they demonstrated their bravery. Following independence these women found. It is difficult to make the transition from agitation politics to electoral politics. However three problems of women in political life. Firstly party banking women candidates have dislike the rough and temple of political life and third problems women in politics face is related to their representation as both 'feminine' and 'unfeminine'. However Mrs. Gandhi is a case in point political woman become Icons, dressed in the grab of a powerful goddess. RANI of Jhansi queen in day to day political life and women politicians must perform like their male colleagues. What is worthy of attention is the striking number of women who have responsible position. For example Rajkumar Amrit Kaur became union health minister in 1947. Renuka Rany was West Bengal minister for relief and rehabilitation; Sucheta Kripalini was general secretary of Congress in 1959. Labour minister in the Uttar Pradesh in 1962 and chief minister in the united province from 1963-1967. Vijayalakshmi Pandit was ambassadors of USSR and USA. In 1953 she was elected President of United Nations general assembly. Mrs. Indira Gandhi India's only women prime minister. All though it has been introduced in parliament several times, the bill could not be passed because of lack of political consciousness. Once the bill is passed 1/3 of the total number seats would be reserved for women in National and State legislature as is implemented in some of the local government. Yes 33.3% seat in Panchayet election have already existing 22.5% for sc/st, more than 55% of seats in parliament would be reserved.

1953 ; VIJAYALAKSHMI PANDIT became the first woman (and the first Indian) president of the United Nations general assembly.

1963 ; SUCHETA KRIPALINI became the first chief minister of women of Uttar Pradesh and Indian state.

1966 ; KAMALA DEVI CHATTOPADHYA wins Ramon Magsaysay award for community leadership.

2007 ; PRATIBHA PATIL became the first woman president of India. He was the 12th president of Republic of India.

2009 ; MEIRA KUMAR became the first woman speaker of lok sabha, the lower house in Indian parliament.

2.3 Women's education

Women play a prominent role in the cultural, social, political and economic life of a county. In 19th century some progressive Indian and English men like Raja Rammohan Roy, Iswar Chandra Vidyasager, Gandhi, and Annie Besant worked for making aware of education. They established many school to encourage women education. After independence the national govt considered the expansion of women education as it secret duty. As a result the progress of women's education has been continuing and the girl belonging to remote areas rural areas and sc/st are being encouraged to receive education.

2.3.1 Objectives of women's education:

The Unite of national council for educational research and training (NCERT) for women education has formulated the following objectives of women education:

- To promote the education and the development of girl.
- To develop and apply concept of women study.
- To undertake and promote research in the area of girls education and development.
- To act as a national resources centre on girls education and development.
- To provide consultancy services in the area girls education and development.

After the independent in our country the central government, state government and non government institutions have been taking all to encourage women's education like five years plan of India. The university education commission (1948-49) is popularly known as Radhakrishnan commission, this commission analysis the problem of women's education at the college and university level.

2.4 Women and economy:

Such measures could include Reinterpretation and redefinition of conventional concepts work. Where ever necessary e.g. In Globalisation: Globalisation the census records to reflect women's contribution as producers and workers. Has present new challenge for the realisation of the goals of women equality the gender impact of which has not been systematically evaluated fully. Benefit of the growing global economy has been unevenly distributed.

2.5 Women and Industry:

The important role played by women in electronics, information technology and food processing agro industry and textiles has been crucial to the development of these sectors they would be given comprehensive. Support in terms of labour legislation, social security and other support services to participate in various industrial sectors.

2.6 Environment:

Women will be involved and their perspectives reflect in the policies and programmes for environment, conservation and reservation. Considering the impact of environmental degradation. The vast majority of rural women still depend on the locally available on commercial sources of energy such as animal dung crop waste and fuel wood. To ensure efficient use of these energy resources in an environmental friendly manner. The policy will aim at promoting the programme of non conventional energy resources women will be involved in spreading the use of solar energy, biogas, smokells and other rural application. So as to have visible impact to these measures in influencing ecosystem and in changing the lifestyles of rural areas.

3. Conclusion:

Our independent Indian society's women are physically torture and exploitation because our social system is unequally from human rights. Our Indian constitution put out of human rights of women. Human rights called each person got human right but women are physically torture and exploitation from persons. So our Indian constitution not seen as a women of women on human rights, seen as a inferior quality life. Our independent Indian society is partial social system that is result very long time. This partial social systems all property is male,

whereas get not property of women. Indian partial society becomes today's Indian independence become not free by partial influence. So our partial social system inferior types seen as a lower eye of women today's. Women role very melancholy types nature in society. In this position from out of women, then their growing of all verities in society and women established dominant role in our society. That is called women social movement. A women deprivation in our society by the male and female because our Indian independence modern society stand a female seen female domestic way as soon as a male seen female domestic way. May be male and female to be change for this problem solve. A women deprivation is Indian secular social system for religious books. Secular society called neutral position about all religion. But then they are not taking care of women freedom and Indian social system not avoid of various types of religious books, where as responsible a women deprivation structure of Indian secular social system. Then they are not our structure of Indian secular society changing "man secular" structure include in our society. Why women dependent upon male after 69 years independent? Women be Learn self dependent upon his or herself, through the other dependent types there. Post time at least women stay in house not of outside. But slowly today's women doing position in our society. Future time in this result women become self dependent.

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