

## **WOMEN EMPOWERMENT –PROBLEM AND POTENTIAL WITH SPECIAL REFERENCE IN INDIAN CONTEXT**

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The basic point in the discourse regarding women empowerment is that women empowerment will flourish and enhance in the fertility and friendliness of societal climate rather than just any law and regulation or policy. The present paper strives to look over glimpse of women empowerment in context of India. The present paper strives to scrutinize the status of women and their position in contemporary time. And in doing so I endeavor to examine the issue of women empowerment through the lens of Gender equality and societal constructs rules and norms; Freedom, right, and Violence; issue of Missing women; Property rights and the role of State in post independence era. India being the believer and advocator of democratic society believes that gender inequality is biggest impediment for creating an egalitarian and just society. To change the status of women position and empower them is not just lies with state policy institution, their policy or feminist movement rather a broader social attitude is utmostly needed.

**Key words- Women Empowerment, Gender equality; Freedom, Violence; Missing women; Property rights**

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**Introduction:-**

To stride for particular cause is not all novel in all way. But it can be pathway as well means of proceeding toward that cause through constructive deliberation and social affirmation exertion. Women survival and empowerment is critically important for this world which we live. Inequality between man and women became persistent in the history of social disparities in the world. Even though it scales down to some extent, it still remains in one or another form is a global phenomenon. Periodically wide range of discourse carried out in several forums ranging from international to national and regional to local level with specific attention to the concept of inequalities (gender) led development led empowerment of women. Political philosopher ranging from Plato, Aristotle, Hobbes, Rousseau etc view women lack rational quality that detached them from doing and putting at par with the men position. Hence it benefited for them to serve in the interest of their male counterpart. Most these mainstream philosopher have either ignored or dismissed cursorily the position and status of women .They have reiterated, justified and defended women's subordination on the alleged natural and biological differences between the sexes and have also pointed to the inherent physical and mental superiority of the male .In doing so they have reinforced the stereotyped image of the women as an emotional, irrational and sensual person in need of male guidance and domination. Feminist challenge this male centeredness claims, and voiced for reconstruction of societal norms, they speak against the earlier distribution of resources and rights and demand for the redistribution of same to bring substantial equality in society. Empowerment which used and talk in common parlance is hard to understand and grasped without proper assessment of its various dimension and while understanding the same it must not be divorced from people life and empowerment they enjoy. Oxford dictionary define empowerment as authority or power given to someone to do something .One cannot define empowerment in vacuum, rather the term empowerment use in relation to any other objects or subject .Defining women empowerment is very much complex and simple at the same time. While defining women empowerment one need to look on and critically analyze the factors that affect the vary definition. Analysis of women empowerment basically starts with men empowerment and in between. At the same time it also depends on other multi dimensional features such as social character, social cohesion , family structure and units and other parameters, which are infact interrelated and tends to influence each others. It is therefore very much essential and at the same time critical to take and consider the adequately the broad as well

narrow view on women empowerment. Empowerment of one kind tend to helps, assist and complementary directly as well as indirectly enlargement of other kind women empowerment. Women since time of immemorial subjected to several form of societal bondage and subjugation and hence to evaluate with some degree of concreteness is always a matter of omnishambles. The basic point in the discourse of women empowerment is that women empowerment will flourish and enhance but the fertility and friendliness of societal climate rather than just any law and regulation or policy. Indeed more public discussion ranging from international to national and regional to local level will help to bring positive changes in overall aspect of women empowerment and is definitely prove to be in side of every one. One of the earliest champion of individual right and freedom JS Mill fervently appeal for equal rights of women .He argued that that women were by no mean less talented than men and hence deserved equal rights with men. Nature has divided human race between men and women but their status and role in society are determined by our culture. Traditional doubt that biological difference between man and women do not justify inferior status of women and cultural facts have contribute to accentuate the biological difference between men and women. The concept of women empowerment gain relatively wide acceptance with the emerge of feminist movement in walk of enlightenment that sought to enlarge scope of right of man. Women deprived in matter of allocation of benefits and burden. Time and again several writers voiced in favour of women empowerment theoretically however till date it remains a hypothetical situation. Some speak in favour of reforms of state institution to improve the women condition while other favors societal contribution. Society of our often devalued women on daily and unstructured basis. Gender inequality is not unique in any region or any part of world but it takes different form with different consequences. Place where principle of inheritance and decent are patrilineal i.e., men matter in property and lineage, strict control over social and mobilization in public domain, play productive and reproductive role. Robust evidence that gender equality in education and labour force participation, contributes to eco.growth, weak and inconsistence evidence that economic growth contribute to gender equality.(**Kabeer and Natali, 2013**). However the claims that economic growths always have positive contributed is rather differ in practical form. Economic growth does not necessarily contribute to gender equality rather it also will depend on patterns and forms of public action that can dismantle the walls within the concern. But before that we need chalk out and tackle the conceptual wall that generates those inequalities within society.

### **Women empowerment in Indian Context-**

There is considerable ambiguity about the nature and status of women in Indian society. Sometimes they occupy by saying 'Gods live where women are worship' - they represent Shakti, at the same time they hold another profile that sanctified by religious writing and folklore, she is believed to be fickle and fragile, sensuous, a temperament, folly greed, tricky etc. Because of her supposedly inconsistent character she has to be kept under strict control. However this claim fails to get any logical and firm evidence. In society like our which characterized by concept of preference and priority (in between man and women) Women folk primarily keep had have to keep themselves under certain principle and is further backed by customary and traditional value and laws. These values and laws are often act as controlling mechanism and deliberately exercised on women acts includes Sexuality, women movement and contacts, and women's resources need regulation and control. The manner in which those controls are exercise depends to a great extent on social structure, role allocation value premises and rigidity or flexibility of social control. The interplay of historical, economic, social and political forces contributes significantly to shaping and re-shaping of gender equations. Women Empowerment is important than rather implication in terms of rights, the duties of other specially men, concept of WE is not just issue of discussion and debate rather it is mirror that helps to play a robustly constructive role in bring about changes in policy and priority to advance of society. Pre and post independence India experience emergence of women groups in India different parts of country character both political and apolitical and led the campaign of women empowerment largely by question of autonomy. NGO started assuming the role of social responsibility. Periodically several networks seems to come alive as they coalesce react to specify issues and subsequently relapse into inaction till another issue propels them into action. **(Chakravarty, 2005)**

Empowering women is important but is not less important to provide an aura for the same,. Hence paramount question is to calculate and analyze the position of women, that whether women is in position to utilized that providing opportunity in real terms to enhance her empowerment in relation to others or not, whether justifiable or not. Because women choices, capabilities and prospects have profound impact not only on their own lives but on their society. Women those who are unrecognized specially that in rural area remains to be the most vulnerable section in terms of socio-economic disparities etc. India has limited reach in term of

social policy which including the agenda of women empowerment. The policy that tabled in realization of women empowerment is indeed a largely matter of clarity of political will and social thinking and certainly public reasoning can be helpful to this context. Women empowerment lauded with passing of laws and acts to empower women socially etc. Women being not problem of speaking but problem in being heard and these facts are very much prevails from family at local label to regional and national to international label.

**Gender equality and societal constructs rules and norms** – Gender inequality of one form led to another form and it is critically important to analyze in large corpus as because many feature of gender inequality is not much visible and are existing in disguised way. It cannot be removed at once hence rather try slowly to overcome it affect. Some of the basic but very crucial aspect that we have to tend to rely to overcome gender inequality includes female education, women outside employment, opportunity to earn income independently. Many features of gender inequality not visible in India. Prevalence of customary and religious backed laws continues to over shadow the proper and practical implementation of civil laws and protection. Even the discrimination prevails in social institution contribute to erode and violet women rights. Statistics showed the overall picture of gender inequality in India is stark and the way out is not to camouflage reality by resolving to tokenism and parading exceptions, but tackling problems head on.. As per report compiled by Geneva based World Economic Forum on annual global gender gap Index India ranked 108<sup>th</sup> and in gender it ranked low at 87<sup>th</sup> place globally with jump of 21 places from last year largely. In 1871, when India carried out their first census, there were 5.5 million more males than females in the country (**Natarajan, 1972**). In 1990, the census revealed there were 25 million more males than females in India, a figure that rose to 35 million in 2001. Today, experts are estimating this number could be as high as 50 million missing women in India alone (**NY Times, 2005**). In 2010, 640,472 abortions were reportedly carried out, however experts believe this number could be as high as seven million, with over two-thirds taking place outside of authorized health facilities (**TIME, 2013**). The CSR has been on the decline since 1991 and currently is the worst since independence. From 945 girls for every 1000 boys in 1991, it went down to 927 in 2001 and to 918 in 2011. (**Dubbudu 2015**). India in term of providing opportunity for employment specially to womenfolk comparison to that of its male counterpart is demonstrate a complex graph. Critics however view that this is mostly because of existence of

skill gap between man and women .We can find gender gap in terms of employment in the labor force, kinds of work women are engaged, and the wage they get comparison to their male counterpart for the similar kind of work and number of working hours. The unequal share of unpaid care responsibility come by women also has a negative impact on the economic empowerment. Women represent half the global population and one-third of the labor force, they receive only one-tenth of the world income and own less than one percent of world property. They are also responsible for two-thirds of all working hours. **(Philip Cohen , 2013)** As per Census 2011, workers constituted 39.79 per cent of total population whereas the ratio of female workers was 25.51 per cent. The percentage of female main workers to total female population stood at 25.5 which show an increase as compared to 14.68 reported in the 2001 Census. As per report published by Ministry of labour and employment (2011-12), GoI, wages/salaries per manday worked for directly employed women worker at all India level was reported at Rs. 145.63 whereas it is almost double for their men counterpart (Rs. 288.14) for the year 2009-10. The wages/salaries per manday worked for directly employed women workers were Rs. 328.74, Rs. 293.55 and Rs.139.61 in Public sector, joint sector and private sector respectively, whereas for men workers it was much higher i.e. Rs. 619.86, Rs.725.47 and Rs. 255.47 respectively during 2009-10. However existing naturalness of ideology of division of labour and universal subordination of women across society and culture faced strife opposition from feminist movement. It has been stated that employment of women change their position in society but at sometime critics view that women with job face double burden of which one is consider as tradition role in household activities and second is there job outside house which is often been valued negatively. Women are label with term housewife who are unpaid labour, and as per UN if they given even the minimum wages for their work then, it can contribute 11trillion dollar to global economy. Similarly empowerments of women do have it link with the access of education how lack of education can be fans by vicious circle of poverty discrimination and gender inequality. An overview of the women literacy rate of women and man, show that women are still lag behind man. The education status of women and female enrolment and retention in the education are greatly affected the various factors ranging from families and social factors , cultural norms , economic status and the limitation within the education delivery system have its impact. Similarly inequality in education between women and men varies region wise. Some state have high rate of literacy rate while other even fails to hit the average literacy rate. Women

literary and gainful employment both will give bigger place and voice for women within family and dramatically beneficial for overall enhancement of women empowerment. More over women education connection speak out about the status of women empowerment in society. Through proper education women can attain knowledge and thereby they can placed their argument and view in very much constructive way .There has been substantial scale up in the percentage of literacy rate among the female comparing to previous years. As per 2001 census female literacy rate stands at 53.7% comparing to their male counterpart 75.3 with gap of 21.6% and in 2011 female literacy rate margin increased to 65.5% and gape between male and female literacy rate has been dwindle to 16.6%.However even with increasing of literacy rate of women, the idea of women working outside the home is still culturally hard to digest. Women status in the society often largely conceptualized by the insight relationship between cultural context and individual preferences. The women's autonomy has often been growth influence and shape range of traditionally associated variables including, families and its value, norms, social parameters, and moreover it made impact on their role in decision making, mobility, incidence of domestic violence, access and control over economic resources.

**Freedom, right, and Violence:** - One can link up freedom of choices and freedom to enjoy rights with concept of women empowerment. Freedoms of choice and rights constitute or envisage important parameter that propel concept of WE. Individual self determination is a basic human rights .It is indispensable to the development of his sense of moral responsibilities Freedom and security is important, but is in false constrap. Question often raised that women need more freedom and security and both are different, freedom is to do one desire and they should value. Violation of freedom often led to Violation of security. Both are interconnected. Tradition dictates that women are to be treated with respect. However most of the women spend their entire lives in the well sheltered environment of their homes. Often devoid of any identity .The spectrum of challenges an Indian woman has to face is massive. The extent of violence against the girl as foetus and infant shows how deep the bias against women is and why they will be secure only if India introspects and changes. As per the report of National Crime Records Bureau the year 2015 has witnessed a reduction in crime against women as compared to 2014 with decrease of 3.1% in overall crimes rates against women. In 2015 saw the registration of 3, 27,394 cases under the head of Crimes against Women as compared to 3,37, 922 cases in 2014.

Women freedom of act and freedom of choices likely to violate and thereby led to greater risk of social marginalization. Infact greater number of missing women in India clearly demonstrates the low status of women in the family. India has witnessed decline in number of early marriage after passing of 2006 prohibition of child marriage act, however as per WHO report 2013, India still top the list of such case of related with early marriage with 47% of all marriage that happens in country. Deeply entrenched rules, norms and practice shape the women's social relation and it further influence behavior define value and freedom of choice.

**Missing women-** India as a believer of democratic society believes that gender inequality is biggest impediment for creating an egalitarian and just society. However the greater number of missing women in India clearly demonstrates the low status of women in the family. Missing of women is due to social choice and social behaviour. Hence gender injustice call for conscious action. The concept of missing women was coined by Amartya Sen where he put forward a very pertinent estimation of 100 million missing women of which 80% of these total missing women are from India and china and.sen coined the term of 'Missing Women' basically to refers that in developing countries ratio of male to female is considerably low and trend is further declining and is basically due the presence of deprivation caused by cultural mechanism such as tradition and value. All these resulted in the death of women due to discriminatory treatment in term of priorities and preference. It is out of place to argue that the traditional social inequality backed customary laws and tradition, outweigh women survival advantages in society in general. After almost quarter decades the estimation of Sen became very much closer. Based on the study of Klasen and Wink (2002) close to 100 million women is Asia are missing (which includes having died because of discriminatory treatment in access to health and nutrition or through pure neglect).China and India each has estimated 42.6 million missing women. Similarly Asia pacific human development report published for UNDP in 2010 has similar kind of claim of missing women. The report put further jot down that the country of South Asia characterized with large gender gap and basic capabilities in term of education, health, nutrition and employment opportunity. As per 2014 social institution and gender index, there has been more 90millions women have been missing around the world. Similarly UNFPA estimated that more than 117 women across the world are missing, largely due to the gender biased discrimination (in form of sex selection).



**Property rights-** Bina Agarwal lamented that for women, effective rights in property are critically important, not just for their economic well-being but also for their political and social empowerment. There is also a strong correlation between landlessness and poverty. Land in women's hands not only enhances their own livelihood options, but also the welfare of their families. The early 20th century also saw the emergence of a number of women's organisations demanding inheritance rights for women in a predominantly patrilineal context, with this development a committee under chairmanship of B N Rao was set up in 1940s to look into the matter of women inheritance rights, divorces laws and related matters etc were look on and further it widely debated in legislative assembly. However due to the Both Dr. B.R. Ambedkar and Jawaharlal Nehru were committed to the Bill but it was deferred till after the first general election of Independent India of 1951, because of resistance from conservative elements within the Congress. The Hindu Succession Act, 1956, originally did not give daughters inheritance rights in ancestral property. They could only ask for a right to sustenance from a joint Hindu family. But this disparity was removed by an amendment to the Act on September 9, 2005. **(November 2, 2015 the Indian express)**. A Hindu woman or girl will have equal property rights along with other male relatives for any partition made in intestate succession after September 2005, the Supreme Court has ruled. The apex court said the female inheritors would not only have the succession rights but also the same liabilities fastened on the property along with the male members **(October 13, 2011, The Hindu)**. One can reasonably argue that new provisions under HSA 2005 are proving to be somewhat counter-productive when it comes to practical application. It is undoubtedly have constructive and practical step that can help to hammer out the issue of gender bias but the law will remain helpless if women are, discriminated against. The property right is big deal in its own way and highly correlated with other rights and opportunities this is infact a kind of reform of exiting Hindu laws based tradition religious sentiment. However difficulties may came from the Hindu clerics. Critics considering the very nature of a patriarchal nation like India with past facts of unquestioned discrimination cited its dire potential consequences in form of spikes in female infanticide, uncontrollable spirals of land fragmentation, and breakdown of the Hindu Family. If the same rights are given to the daughters as to a son, there will be uneasiness and tensions and every family will be ruined with litigation and it also argued that granting daughters equal inheritance rights will fragment holdings and reduce farm productivity. Customs' and 'customary law' have been used as a way to give a

stamp of cultural authenticity on to what is in effect a denial of rights to property and land for many women across the country. Women were excluded from ownership right of land and it has been accepted that mechanization of agriculture benefited men because they had access to farm technology. In the research Sen and Jean Dreze jot down that due to the limited access in terms of women's paid work or control over family income and its distribution, their position within the family was adversely affected. Separation of resources within the family, its cultural section, women may view greater autonomy as a desired goal for themselves but in the context where households are organized along corporate lines, based on the ideology of togetherness under the control of male head, autonomy to them is often denied. Moreover, women do not always actually seek opportunity for separation of resources because such things are neither socially acceptable nor individually desirable.

**State:** - In a country which has a history of more than 3000 years of women oppression, the attempt at women emancipation is just 187 years old since the first legal action in women emancipation has taken the form of legally banning the practice of Sati in 1829. Between 1829 to 1947 a number of laws were enacted aiming at bringing some reforms and changes in the existing position of women in society. In Pre-independence time India experienced a good number of women-related movements against the various social and religious practices that put women in a vulnerable condition. In fact, women in pre-independence India were highly influenced by the social reform and women movement in Europe and North America during the 19<sup>th</sup> century. At the contemporary time a good number of women organizations sprang up that play a crucial role in relation to women emancipation and thereby empowerment. From Rammohan Roy to M K Gandhi and Kamaladevi Chattopadhyay, B R Ambedkar and beyond, social radicals have had to battle against various perverted forces of reaction and orthodoxy that were deeply entrenched in societal structure. Custom, tradition, social practice and religious laws were all heavily loaded against the idea that all citizens should have equal rights. Pre-independence India (colonial India), the nature and content of women empowerment were determined largely by the existing colonial condition. Similarly, questions and debates regarding women empowerment during contemporary times reflected in the form of colonial authority and complex socio-economic and political forces backed by the narrative of womanhood. (Roy 2010). Since 1947 the state's role is critically important so far as the issue of women empowerment is concerned. In post-independence we can see the shift of state's role.

India as a democratic country, universalistic principles are very much at the core of its constitution. However to articulate those principles with fair and proper reorganization of collective are very questionable so far the state role in women empowerment is concerned. The principle of gender equality even enshrined in Indian constitution, by which state over the years formulating various the planning strategies in the line of action for women development and it has undergone various shift of emphasis since the most significant changes occurred during the Fifth Five Year Plan with the shift from welfare to development. And similarly during the Eighth Plan, there was a renewed emphasis on development of women as equal partners in the development process by making them partner of their development policy and finally in 9<sup>th</sup> five year plan it shifted to empowerment approach for the further amelioration women existing position. The shifting role of state may be consequences of women movement in 70's that started raising its voice against the very nature of the development and sought for the more women –centric development across the country. Post 70<sup>s</sup> a wide range of movement emerged along with that numerous feminist organization were formed autonomously from political parties. Women and question of genders were at forefront of these movement and the primary concerns of these organization included violence against women, as manifest in dowry death, the rape of women by police and security forces and domestic violence. **(Basu 2010)** For instance Chipko movement in the Himalayas along with tree saving, a demand arise considers the local need and resources of which women constitute a major part. Women actively participated in chipko movement which challenged the very nature of state sponsored development policy. Similarly the inclination of Indian state towards the issue of women and women right in the context of her religious community clearly bespeaks by the posture it exhibit in shaha Bhanu case in 1985. And similarly the debate and demonstration following the incident of sati in sept. 1987, in deorala, a village in Rajasthan, reflected the manner in which the rights of Hindu women were similarly (like Shaha Bhanu case 1985) imbricated with question of religious identity, community autonomy **(Roy 2010)**. Both cases have brought an entire range of issue related to the religion and women rights which is integral part of women empowerment. In 80,<sup>s</sup> onward there sprang up rallying forces among women group on the issue of reservation for women in elected bodies. And basically due to which in 1980,s with 73<sup>rd</sup> and 74<sup>th</sup> amendment a step, with an idea of democratization (from below) through empowerment that emphasized reservation upto 1/3<sup>rd</sup> in grassroots body and throw up new leadership from below and apart from

putting in place institutions of local governance and decentralizing power structures, the amendments also sought to deepen democracy by ensuring that hitherto excluded social groups like women, SC, ST were adequately represented in those bodies. It set a motion in process of political and economic self-determination at local level embodying what is called empowerment for women.

The current version of the bill, the 108th Amendment, seeks to reserve 33% of all seats in governing bodies at the Center, State and Local level. And this bill still lingering in between the two houses of which Rajya Sabha already passed in 2010 but it has yet to get clear mandate from the Lower house. The profundity of passing of women reservation bill clearly reflected from the observation made by Parliamentary Standing Committee Report (2008) on the Constitutional (108th Amendment) Bill which seeks to reserve one-third of all seats for women in the Lok Sabha and the state legislative assemblies. The Bills have been introduced quite a number of times since first introduced by H D DEVA GOWDA in 1996 but unfortunately no government has courage enough to justify with the fate of bill. It is not a latent fact regarding presence and representation of women legislature in Indian parliament since first election. However, a closer and more comprehensive look at whether there is substantial representation of women in the Parliament, in terms of numbers and well as issues raised, reflect a rather dismal state of affairs. The global average for women in Parliaments stands at 22.4 %.( **Indian folk, 2016**). The nature and tradition of Indian politics clearly manifest, it has had patriarchal hereditary and it would not be out of place to argue that our parliament has been beset with vicious circle of patriarchy. A critical and more encyclopedic peruse apropos substantial representation of women in the Indian Parliament, in terms of numbers, contemplate a rather dismal state of affairs. As per the report compiled by the Inter-Parliamentary Union on the basis of information provided by National Parliaments of different countries by 1<sup>st</sup> December 2016, India ranked 145 out of 193 countries that classified by descending order of the percentage of women in the lower and upper house or single house. In Lok Sabha 65, and in Rajya Sabha 27 women members are elected which just 12% and 11.1% respectively out of total number of elected members in both houses. Out of these, 69.7% have relatives who are already in politics as per report published by Lokniti - Programme for Comparative Democracy that established in 1997. The magnitude and efficacy of women reservation bill has been relevantly observed by Parliamentary Standing Committee

(2008).Committee jot down “Reservation for women is needed to compensate for the social barriers that have prevented women from participating in politics and thus making their voices heard. It is of the opinion that this Bill is a crucial affirmative step in the right direction of enhancing the participation of women in the State legislatures and Parliament and increasing the role of women in democratization of the country”.

In a recent movement toward realizing the task of women empowerment BJP led centre govt has drafted The national policy for women empowerment for the Second , first being in the year 2001.In the year 2001 National Policy for Empowerment of Women has drafted the policy in the line of creating an environment for women through economic and social policies, active protection of rights, equal access to decision making and social sector needs, strengthening institutional support systems and legal machinery, and forging partnerships within civil society. It further proposed to make the legal system more responsive and gender sensitive to women’s needs. Fifteen years after the last National Policy for Empowerment of Women in 2001, it was expected that the draft of the new policy circulated in 2016 would have new elements and greater insights. Instead, it appears to be a repeat of the old and a listing of new areas without enough to convince people that this is more than just a list of intentions. **(Bapna, 2016)**.However plausibility of this argument can subjected to real implementation (how far this policy been translated into reality) of the policy that has been theoretically grafted in the draft of national policy for women empowerment and As a democratic country universalistic principles are very much at the core of Indian democratic constitution. However to articulate those principles with fair and proper reorganization of collectiveness are very questionable so far the state role in women empowerment is concerned.

**Probable suggestion-** There in fact required a counter culture movement which seeks to challenge very basis of value and source of authority in modern culture and tends to challenge the irrational and objectionable part thereof. It main target of attack is the structure of domination in society (where men folk in taking rather a leading role) which seems to be lost its rational basis. These form of counter culture movement in Indianization form will definelty have it considerable impact on the previous existing social –political economic setup and will also be helpful in restoring the important of women is a male dominated society and is also one of the

distinguish feature of such forms of movement. India infact needs a serious and well channelized feminist or women movement in line USA feminist movement. In spite of several theoretical and verbal commitment country fails to throw up a certain concert step that feasibly help to widen the issue of attainment of women empowerment in general, these includes strengthen of gender responsive legislative frame work with implementation in realistic manner, respects for women social economic rights and freedom and freedom from violence. The first thing that need to be done in order to accomplished this task is to elimination of discriminatory laws in family, remove of discrepancies between civil and customary laws backed by religion. Creating opportunity and capabilities is important in process of Women Empowerment. But quality of life of people also helps in this respect account of distribution of things. It is important to realize that there is significant variation in the degree of socio-economic development among Indian states. Hence it is not feasible to develop a single model for empowering Indian women or a single blue print of state policies. But mere Government intervention is not enough. Better results can be produced by determined women citizens empowering themselves and being encouraged to do so by enlightened segments of society and public opinion. One cannot think of WE in single whole rather it can be look in demacealed and separate way i.e., not through the process of generalization of WE. How political arrangement can address human vurnability and prior to that what form of vurnability should be address. Women's concerns have to be kept at the centre of public policy, developmental planning and governance, with recognition of their role as critical growth agents and as ambassadors of social change. Traditional conceptualization of treating women as the second class citizen in almost every cases and what Simon De Bouviour plaintively dub as the 'second sex' based on the arrangement of family in the line of the principle of 'patrileneality' and 'patrilocality' have to be changed. There is often we find a kind of infinite clash between religion right and the new agenda of women right often backed by state policy and it need to be cure and mitigate with proper assessment of the casual relation between these two issue. Apart from there also required balancing act between those culturally sensitive approach in one hand and women empowerment on other. One can reasonably argue that if the effort of channelizing the resources to women succeeds in empowering them they it will also succeed in bring a number of other option and opportunity which had previously been denied to them. Women oppression as a class by men and patriarchal structure are geographically and historically almost universal. Gender is link with prestige and claims of being man is man and is

above women is very much link with man public role whereas women role link up with just role in relation with their male counterpart. Women are valued for their reproductive ability and their productive ability often fails to get symbolic attention and priority. Patriarchal logic of exclusion need to mitigate to extreme extent with focused positive and productive approach. And in term of local governance decision making processes in label (specially in panchayat) need to be better defined,(by avoiding politics of presence )its principle decision in democratic means so that possibility power capture by few elite members , proxy participation and single point decision scale down at largest context. A broader social attitude towards fairer sex needs to change if we have to reign in the growing instances of crimes against women. Institution organization and often who lauded and seeks to delivering resources for women empowerment on instrumentalist grounds may often fails to realize their full transformation potential which tend to level question against them whether they really want women empowerment. From the perusal of above discourse one can reasonably argue that the issue concerning women's equality became the decisive part of real politics of Indian democracy.

**Conclusion:** - To change the status of women position and empower them is not just lies with state policy institution, their policy or feminist movement. India needs to transform its colossal women force into an effective human resource and this is possible only through the empowerment of women. These elements do have its impact on realization women empowerment but there is something more required to accomplish this pious task .A well know feminist from India kamala basin views that Indian men will have to change not to support women but to save themselves from being brutalized by centuries of exploitation to patriarchy. In India empirical support of logic often has been overshadow by justification of belief. As per kamala basin women are last colony in the sense that there cheap labour exploited by families, culture, religion, social parameters, patriarchal system etc for serving its own narrow ends. Tackling deeply entrenched gender inequality in education, economic right and sexual and productive health rights can maximize the country's chance of meeting the Millennium Development Goal as well as commitment to the Beijing platform for action.

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