Chapter I

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Chapter I

INTRODUCTION

1.1 Introduction

Women represent almost half of the world’s population. Women status is lower than men almost in all nations of the world. India is a multifaceted society where certain broad circumstances in which Indian women live affect the way they participate in the economic activities. They are generally confined to home with restricted mobility. Throughout the history women have generally been restricted to the role of a house wife. In spite of major changes that have occurred in the status of women in India. In recent decades, rules that restrict women to the home are still powerful in India. Reform movements in the 19th and 20th centuries led by great social reformers provided boost to women’s legal status in India. There are distinct stages of rise and fall in the status of women in India. They are women in ancient period, Medieval Period, Mughal Empire, Under British Rule and Women in Independent India etc. In addition to this legal status of women in India, their empowerment, economic role and the role of women entrepreneurs in socio economic development of India are also focused in this chapter.

In the second part, profile of Shri Mahila Griha Udyog Lijjat Papad (SMGULP) is discussed. SMGULP is playing an important role in the empowerment of its women members. These women are called as sister members at Shri Mahila Griha Udyog Lijjat Papad. SMGULP provides employment opportunities to the down trodden, illiterate, semi-illiterate and unskilled women who are ignored by the society. With the support of this organization, sister members are earning their own bread and butter respectfully and independently by rolling papad in their houses. SMGULP is a model attempt to make women self reliant. It provides an inspiration light to the lower class women in India irrespective of their cast, religion, education etc. This chapter deals with background, philosophy, culture, features and organisation and management of SMGULP. It also focuses on policies of the organisation related to quality consciousness of the product, contribution to the society etc.

1.2 Status of Women in Indian Society

1.2.1 Women in Ancient India

During the Vedic period, women in India have equal position to men, the principle of "one to one relationship was in trend in the marital" and childless widows are allowed to remarry. There was a slowly decline in the status of women from this
period. The women had lost their freedom, even to choose their husbands\(^1\). Arthasasthra had assigned only biological role for women in the society that "Women are born for the sake of sons". Finally, the economic and social status of sons began to rise and the position of women began to decline sharply during this period.

1.2.3 Women in Medieval Period

During the medieval period women had worst status, The Mughal Empire and later Christianity curtailing women’s liberty and rights. In this period, practices such as polygamy, sati, child marriage, ill treatment to widows already prevalent during the Dharmashastra age gained further momentum. The priestly class misinterpreted that all these evil practices had religious approval. In the beginning, the real determination in their status with the invasion of Mughals Altekar (1973) finds 500A.D. to 1800A.D. as the most horrible period for women. The society was characterized by privacy of women; through lower caste women did enjoy a certain measure of liberty. Among the upper caste women "Sati" becomes a mark of status\(^2\).

Hindu society becomes more ridges. Women were forced to convert their religion in Islam and get married. The situation of widows was miserable. Widows were looked down upon and remarriage was not allowed. They were forced to commit Sati. She was disfigured, kept isolated unattractive. She was prevented from participating in social and spiritual matters\(^3\). The system of "Purdah" of women was widespread among the royal families, nobles and Trade Master Classes in India to other classes of society to spread with the advent of the Muslims, 'Jauhar' was prevalent among the Rajputs of Rajasthan. In some parts of India, the "devadasi” or the temple women were sexually exploited and polygamy was practiced widely rulers, especially in the Hindu Kshatriya. In many Muslim families, women were restricted to "zenana’ areas, i.e. women’s zone.

1.2.4 British Rule and British Influence on Status of Women

At the time of British rule in India, the status and position of Indian women was very miserable. Customs such as polygamy, the Purdah, the denial of a woman's right to property, child marriages and customs such as sati and Devdasi, prevalent during this period which caused to decline once upon glorious personality of the Indian woman.

The influence of British rule had a very deep impact on in the minds of some Indian leaders and social reformers. Social reformers Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, Swami Dayanand Saraswati, Swami Vivekananda, Mahatma
Phule and his wife Smt. Savitribai Phule, Mahatma Gandhi, Jawaharlal Nehru and many others who were in the forefront of the struggle for the empowerment of women, led Gandhi’s efforts, the position of women, to increase participation in the struggle for social development and political independence. Prominent among them were Sarojini Naidu, Kasturba Ganhdi, Kamala Nehru and Aruna Asaf Ali, who played important role in freedom struggle and politics in India. Pandita Ramabai, the remarkable women reformers also helped for the upliftment and empowerment of Indian women. Apart from the women about the remarkable women, as Dr. Besant Anee, Bhikaji Cama, Pritilata Wadedar, Kasturba Gandhi, Vijayalaxmi Pandit, Sucheta Kriplani, Rajkumari Amrit Kaur, Muthu Lakshmi Reddy and Durgabai Deshmukh play an important role in the struggle for the freedom of India, after some initial hesitation even took Muslim women to modern western education in many through the joint efforts of Sir Sayyid Ahmad Khan and some other Muslim social workers.

The starting of the 20th century there was a nascent women's movement dedicated to the promotion of female education, raising the age of marriage for women and the abolition of Purdah. In 1929, the All India Women's Conference passed a resolution against Purdah. When the British ruled India, they established the modern capitalist economic system and the modern state based on the principles of liberty and equality” and generated new climate for change in the old traditional social structure and norms basis of equality. They promoted education for women.4

1.2.5 Women in Independent India

Indian women are now participating in all activities such as education sports, politics, industry, services sectors, science and technology etc. Indira Gandhi, who in all activities such as education, sports, politics, media, art and culture, service sectors, science and technology as the Prime Minister of India was involved for a total period of fifteen years the world’s longest serving female Prime Minister.5 Pratibhatai Patil decorates the highest constitutional seat of the President of India and Meera Kumari was the first woman Speakar of Lok Sabha recently. There are some examples of women-free India, although it is a dark side to the different layers of society. It took a very long time for Indian women as a strong influential power in society arise.

The Hindu personal laws of mid-1956s (applied to Hindus, Buddhists, Sikhs and Jains) gave women rights to inheritance. However, the son had an independent share in the ancestral property, while the shares of the subsidiary were based on the share
received by their father. Hence, a father could effectively disinherit a daughter by renouncing his share of the ancestral home, but the son continues to have a share in its own right. Additionally, married daughters, even those with marital harassment, had no residential rights in the parental home. After amendment of Hindu Laws in 2005, the women in India have the same status as men.

Many Indian Muslim women have the interpretation of the basic jersey on women questioned under the Shariat and the system of triple statement criticizing 'Talaq. "After fierce protests by women activists in the Shah Bano case, the Government of India passed the Muslim Women (Protection of Rights of Divorce) Act.

The Christian women have struggled over years for equal rights of divorce and succession. In 1994, all Chruches, along with women's organizations, have prepared a draft law called the Christian Marriage and Matrimonial Matters Bill, which is still in the process.

In the 1990s, grants from foreign donors forming new women's NGOs. Self-help groups (SHGs) and NGOs like SEWA (Self Employed Women's Association) have emerged as leaders of local movements, Medha Patkar of Narmada Bachao Andolan, for example.6

The Government of India declared 2001 as the Year of women’s Empowerment (Swashakti). The National Policy for the Empowerment of Women was passed in 2001. In 2010 March 9, one day after International Women’s day, Rajyasabha passed women’s Reservation Bill, ensuring 33 per cent reservation to women in Parliament and state legislative bodies.7

1.2.6 Legal Status of Woman in India

In modern times, it is usually the Government which is the most logical agency for promoting desirable changes in the status of women through appropriate legislation. The framers of the Indian Constitution rightly felt that it was not sufficient to confer some minor benefits to women, but it was necessary to declare in unequivocal terms, their rights to equality with men and various other rights which would help them in attaining an equal status or an equal footing with men.

1.2.7 Constitutional Provisions for Women 8

Following are the various articles provided in the Constitution of India relating to women equality

- Equality (Article 14)
• No discrimination by the State (Article 15(1))
• Equality of opportunity (Article 16)
• Equal pay for equal work (Article 39(d))
• Special provisions to be made by the state in favour of women and children (Article 15(3))
• Renounces practices derogatory to the dignity of women (Article 51(A)(e))
• Provisions to be made by the State for securing justice and human conditions of work and for maternity relief (Article 42).

1.2.8 Measures to Uplift the Status of Women

The Hindu Widows Re-marriage Act 1856, The Child Marriage Restraint Act 1929, The Hindu women’s Right to Property Act 1937 and The Hindu women’s Right to Separate Residence and Maintenance Act 1946 were some of the measures that sought to improve social and economic status of women to a very limited extent. Besides the above acts, the following different legislations were also passed since 1950.

• The Hindu Marriage Act 1955
• The Hindu Succession Act 1956
• The Dowry Prohibition Act 1961
• Equal Remuneration Act 1976
• The Maternity Benefit Act 1961
• The Protection of Women from Domestic Violence Act, 2005(w.e.f.26 October 2006)

All these Acts have been definitely helping to enhance the socio-economic status of women in India.

1.3 Women Empowerment

1.3.1 Meaning and Concept

Empowerment literally means, "Becoming powerful"; Empowerment is a process whereby women become able to organize themselves to increase their own self-reliance, to assert their independent right to make choices and control resources, which will assist in challenging and eliminating their own subordination. Empowerment is an active a multidimensional process to enable women to realize their identity and powers in all spheres enabling women to acquire and posses "Power resource" in order to make decisions or resist the decisions that are made by others.
which affect women. Further empowerment provides greater access to knowledge and resources, more autonomy in decision making, greater ability to plan their lives, more control over the circumstances, which influence their lives and freedom from customs.\textsuperscript{10}

The 'Empowerment' approach was first clearly articulated in 1985 by Development Alternatives with Women for a new era (DAWN). 'Women Empowerment' concept was introduced at the International women's conference in 1985 at Nairobi. The Conference defined "Empowerment" as a redistribution of social power and control of resources in favour of women. In the true sense of the word, Empowerment would mean giving-up old established ways, habits and giving-up privileges. This term received prominence in early nineties in western countries. The concept of women's empowerment is the outcome of several important critiques and debates generated by the women's movement throughout the world, particularly by the third world feminists. Its Source can be traced from the interaction between feminism and the concept of "Popular education" developed in Latin America in the 1970's the concept of women's empowerment has its roots throughout the world in women's movement.

1.3.2 Definition of Empowerment

The social work dictionary\textsuperscript{11} defines empowerment as "The process of helping a group or community to achieve political influence or relevant legal authority."

According to zippy\textsuperscript{12}, empowerment as" means for accomplishing community development tasks and can be conceptualized as involving two key elements giving community members the authority to make decisions and choices and facilitating the development of the knowledge and resources necessary to exercise these choices" \textsuperscript{13} considered empowerment as exercising control over ones lives, firstly on resources of financial, physical and human and secondly on beliefs, values and attitudes.

In the Indian context the process of empowerment has passed through various stages. In 1960s and 1970s Policies and programmes were not aimed at empowering women. The first step in empowering women was organizing them at grass root level by establishing Mahila Mandals. It was framed on the basis of American house manager scheme without thinking how far it is Suitable to Indian women. Later the focus was made on improving the education and health condition of women. The traces of empowerment were found in strategies adopted to achieve women's development and equality. Besides to bring women into the mainstream of the
development process, policy environment was created in 1980s by adopting various policies like education policy, nutrition policy and amendments in various acts related to women. The process of gaining control over the resources, ideology and self, which determine power, can be called empowerment. When we apply this definition for empowerment of women, it is clear that women do not have power, since they do not have control over resources. Even if they have it is only to some extent over some resources. In the family male person is considered as breadwinner, physical and financial asset are in his name and control, naturally power is in his hands. Women are kept out of this domain. In this context women should have power by gaining control over the resources ideology and self, empowerment is not limited to power. Women empowerment is a larger and broader concept with vaster and different dimensions.

Empowerment is the result of the process which enables an individual to know about herself, what she wants, express it, try to get it and fulfill their needs by enhanced confidence, awareness, mobility, choices, control over resources and decisions making power. Central Government in its welfare programmes shifted the concept of development to empowerment only in the Ninth plan (1997-2002) and observed the year the 2001 as "Women empowerment year" in general is related to the poor women or those who are powerless.14

1.3.3 Need for Empowerment of Women

In India, there is a strong performance for the male child, as sons are perceived to be future bread-earners and also the old age security for parents. A girl child faces discrimination from birth till death. Indian women are generally viewed as economic burdens and the contributions they make to their families are overlooked. The vicious circle of poverty in India has a much greater impact on women. Women comprise nearly 70 per cent of the total population, living below the poverty line. Empowerment of women is the only remedy to this problem. But it is long and difficult process. It requires a change in the minds of the people. If a woman in economically empowered, it becomes much easier for her to become socially empowered.

As former UN secretary general Kofi Annan has stated, "Gender equality is more than a goal in itself. It is a precondition for meeting the challenge of reducing poverty, promoting sustained development and building good Government, this is missing in India. The Tenth Plan (2002-07) continues with major strategy of "Empowering
women" as an agent of social change and development for this purpose a sector specific there-fold strategy has been adopted 15.

Marshall 16 suggests that if women are to become "empowered" they would be able to sign and cope with organization's culture. Women need empowered for the following reasons

- To develop self esteem, confidence, realize their potential and enhance their collective bargaining power.
- Awareness building about women's status, discrimination, rights and opportunities is a vital step towards gender equality.
- Capacity building and skill development, especially the ability to plan, make decisions, organize, manage and carry out activities, to deal with people and institutions in the world around them.
- Participation and greater control and decision-making power in the affairs of home, community and in the society.
- Action to bring about greater equality between men and women.

1.3.4 Empowerment of Women in Management

In recent years nation-states in many parts of the world have been attempting to improve the status of women in their society. An important element in national policies is the improvement of women's access to a wider range of jobs, including those at a managerial level. Though the Government has launching many schemes for the development of women, they are so poorly represented in management level.

There are some reasons for low participation of women in management level.

- Women having lack of leadership qualities, especially assertiveness
- Women dislike power or are afraid of it.
- Social attitude (i.e. role of women as home makers, wife, mothers, caretaker like that)
- Women are insufficiently ruthless in the work place.

1.3.5 The Dominance of Male Values in Organization Culture

- The need for many women to have extended career breaks precisely to bring up children and care for elderly relatives.
- Disobedience with family members (husband etc.).
- Lack of effective social networks at senior and middle level management.
1.3.6 Significance of Women Empowerment

"As long as women do not have the same right in law as men, as long as the birth of a girl does not receive the same welcome as that of a boy, so long we should know that India is suffering from partial paralysis. Suppression of women is inconsistent with principles of ahimsa” (nonviolence) -Mahatma Gandhi. Women empowerment is an important tool for social development and this can be achieved when the society recognizes women as one among the social partners. Provided them equal rights, facilitated them with equal education, health and out of all these allow them to participate equally and effectively. The women as target group account for 48.3 per cent of the total population, as per 2001 census. Hence, development of women, safeguarding their interest is to ensure that they are brought into the mainstream to take advantage of the general developmental activities. Even the various sectoral policies announced in recent health (2001), Nutrition (1993), Population (2000) Education (1992), Agriculture (2000) have stressed the need and focused on the comprehensive development of women (planning commission, 2002)”. The various efforts and actives for the development of women are based on the empowerment strategy that is increasing the capacity of the women.

Achieving equality in opportunity, decisions making power, gaining confidence, building productive capacities, challenging existing power relations, gaining control over resources are the essential components which an individual or group has to achieve through the process of empowerment.

1.3.7 Indicators of Women Empowerment

The Draft country paper-India for the fourth world conference on women held at Beijing in 1995 proposed the following qualitative and quantitative indicators for evaluating women's empowerment.

1.3.7.1 Qualitative Indicators

- Self-confidence understands what she wants, expresses it and tries to get it, feels proud of her has positive self-image.
- Articulation
- Awareness about health, nutrition, legal right, political activities, Government policies and programmes.
- Less burden of work and more leisure time,
- Changing role and responsibilities within the family.
- Decrease in violence within the family
• Changing attitudes towards tradition and customs like child marriage and dowry.
• Physical mobility-walk freely with in the village goes to the city or town, to banks, post office, and goes for shopping, cinema, exhibition and visit relatives.
• Become member of women's group or any other people's organization.
• Self-identity-identifies herself positively
• Decision making power within the family regarding number of children.
• Education of children, marriage of children, budgeting of the family, income and purchase or sale of family property.
• Changed attitudes towards women's participation in polities and willingness to participate in the polities.
• Control over individual and family income.
• Access to resources like land, house, jewellery, house site, etc,
• Access to information, knowledge and skills.

1.3.7.2 Quantitative Indicators
• Increase in age at marriage.
• Reduction in fertility rate or number of children.
• Becoming beneficiaries of development programmes.
• Visible changes in physical status/nutritional status.
• Improvement in literacy level and
• Becoming member of a political party or local self-Government.

1.3.7.3 Process of Empowerment

Both individual and collective process of empowerment is based on the following five principles.
• Self-reliance
• Self-awareness
• Collective mobilization and organizations
• Capacity building
• External exposure and interaction

Empowerment is a long process. It has to pass by different stages. In the first stage, women should be trained to look into the situation from a different perspective and recognize the power relations that perpetuate their oppression. At this stage, the women share their feelings and experiences with each other and build a common vision and mission.
b. In the second stage, the women tried to change the situation by bringing about a change in the gender and social relations.

c. In the third stage, the process of empowerment makes them more matured to realize the importance of collective activities.

1.3.8 Empowerment of Women in India

The major strategies of women empowerment include social empowerment; economic empowerment and gender justice were designed to create an enabling environment by adopting various affirmative policies and programmes for development of women, besides providing them easy and equal access to all the basic minimum services to enable them to realize their full potential.

Even after sixty-two years of Indian independence, women are still one of the most powerless and marginalized sections of Indian society. The 2001 Census shows that the sex ratio for India is 933, which is lowest in the world. Per cent of female literacy is 54.16 against male literacy of 75.85 per cent. In India, women’s representation in Parliament and in the State Assemblies has never beyond 8 and 10 per cent respectively. Most of the working women remain outside the organized sector. Mere 2.3 per cent women are administrators and managers, 20.5 per cent professional and the technical workers all of whom collectively earn 25 per cent of the shared income ^17.

Indian constitution in its fundamental rights has provisions for equality, social justice and protection of women. These goals are yet to be realized. Still women continue to be discriminated, exploited and exposed to inequalities of various levels. So the concept of empowerment as a goal of development projects and programmes has been gaining wider acceptance.

Women in India are still neglected lot, despite the assurance given in the constitution and commitment towards women empowerment. They are poorest of the poor receiving little education, low medical attention, lower value for their work etc. They are still subjected to frequent pregnancies resulting in pregnancy wastage and increasing risk of maternal mortality. In India it was assumed that trickledown effect of rapid economic growth will improve the quality of life of the downtrodden and weaker sections of the population. It was realized that unless exclusive women development programmes are initiated, women’s development would not be possible. The Constitution not only grants equality to women, but also empowers the state to adopt measures of positive discrimination in favour of women.
1.4 Women and Education

Education being an important tool for social empowerment of women, specific schemes to provide incentives to promote education, especially amongst girl children and reduce the school dropout rates is being implemented. Two important schemes viz., ‘Sarva Shiksha Abhiyan’ and ‘Mahila Samakhya’ is being implemented by department of education is special effort to stretch the reach of education especially to the girl child. In addition, the Department of Women and Child Development implements the schemes of ‘condensed courses for educated and vocational training’ and ‘Distance Education Programme for women’ supplementing the efforts of Department of Education.

Educating women enables them to get better jobs, other career paths and to become economically self-sufficient or independent. The National Policy on Education 1986 has emphasized that women’s development is essential for national development. “Education will be used as an agent of basic change in the status of women. In order to neutralize the accumulated distortions of the past, there will be a well-conceived edge in favour of women. The position of women in respect to education is equal to that of men so far as formal situation is concerned but the structure of society does not allow the women to benefit by the constitutional provisions”

Though it is gradually rising, the female literacy rate in India is lower than the male literacy rate. Compared to boys, far fewer girls are enrolled in the schools, and many of them dropped out. According to the National Sample Survey Data of 1997, only the states of Kerala and Mizoram have approached universal female literacy rates. According to the majority of the scholars, major factors behind the improved social and economic status of women in Kerala are literacy and expansion of education.

1.5 Role of Women in Economic Independence

Unless a woman works and is paid, her economic dependence never comes to an end. In fact a woman plays dual roles, one as the paid worker and the other, as an unpaid worker, involved as a part the family labour. It has been established that women are productive workers and integral to India’s national economy and make up one third of the country’s labour force, however since the times immemorial, worth of the work done or services rendered by women have not been recognized. The discrimination against women is clearly seen in the employment opportunities
available to them. Besides this social and economic factors are also responsible for the low participation rate for women in the nation’s labour force. As per the 1991 census, work participation rate of women is 23 per cent-27 per cent for rural women. 19 per cent of the total female work force consists of unpaid family workers. 94 per cent of the total women workers are concentrated in the informal sector, low skills, low status and poor pay.

Although most women in India work and contribute to the economy in one form or another, much of their work is not documented or accounted for in official statistics. Women account for a small proportion of the formal Indian labor force, even though the number of female workers has grown faster in recent years than that of their male counterparts. The National data collection agencies revealed that in urban India women have impressive number in the workforce. As an example in software industry 30 per cent of the workforce is female. They are at par with their male counter parts in terms of wages, position at the work place. In rural India, agriculture and allied industrial sectors employ as much as 89.5 per cent of the total female labour. In overall farm production, women’s average contribution is estimated at 55 per cent to 66 per cent of the total labour. According to a 1991 World Bank report, women accounted for 94 per cent of total employment in dairy production in India. Women constitute 51 per cent of the total employed in forest based small-scale enterprises.19

Contrary to common perception, a large per centage of women in India work. National data collection agencies accept that statistics seriously understate women's contribution as workers. However, there are far fewer women than men in the paid workforce. In urban India, women participate in the workforce in impressive numbers. For example, in the software industry 30 per cent of the workforce is female. In the workplace women enjoy parity with their male counterparts in terms of wages and roles.

One of the most famous female business success stories is the Shri Mahila Griha Udyog Lijjat Papad. In 2006, Kiran Mazumdar-Shaw, who founded Biocon, one of India's first biotech companies, was rated India's richest woman. Lalita D. Gupte and Kalpana Morparia were the only businesswomen in India who made the list of the Forbes World's Most Powerful Women in 2006. Gupte ran ICICI Bank, India's second-largest bank, until October 2006 and Morparia is CEO of JP Morgan India.20
In the present era of globalization women have been playing very impressive role as equal partner in the economic development of the country. The elite and the upper middle class of Indian society have gained by the exposure to the global network. More women are engaged in business enterprises, in international platforms like the Inter-Parliamentary Union, and have greater career opportunities as a result of international network. Freer movement of goods and capital is helpful to this section. But most women continue to remain marginalized as they are generally employed in a chain of work and seldom allowed independent charge of their job. Sharing of responsibility at work place or taking independent decisions is still a remote possibility for them.

After globalization, women are able to get more jobs. Globalization has indeed raised hopes of women for a better and elevated status arising out of increased chances to work but, at the same time, it has put them in a highly contradictory situation where they have the label of economically independent paid workers but are not able to enjoy their economic liberty in real sense of the term. India is the first among countries to give women equal franchise and has a highly credible record with regard to the enactment of laws to protect and promote the interests of women, but women continue to be denied economic, social and legal rights and privileges. Though they are considered to be equal partners in progress, yet they remain subjected to repression, marginalization and exploitation. It has been advocated by many researchers, that independent earning opportunities reduce the economic dependence of woman on men and increase her bargaining power in the family. This bargaining power depends on the nature of work she is employed in. But the income earning activities increase the workload of a woman unless the man accepts an increased share in domestic work.

The emergence of women on the economic scene as entrepreneurs is significant development in the emancipation of women and securing them a place in the society, which they have all along deserved. The hidden entrepreneurial potentials of women have gradually been changing with the growing sensitivity to the role and economic status in the society. Women are increasingly becoming conscious of their existence, their rights and their work situations. Today, women entrepreneurs represent a group of women who have broken away from the beaten track and are exploring new avenues of economic participation.
With the advent of media, women are aware of their own traits, rights and also the work situations. The glass ceilings are shattered and women are found indulged in every line of business from papad to power cables. The challenges and opportunities provided to the women of digital era are growing rapidly that the job seekers are turning into job creators. They are flourishing as designers, interior decorators, exporters, publishers, garment manufactures and still exploring new avenues of economic participation. In some recent years, the emergence of women entrepreneurs and their contribution to the national economy is quite visible in India. The number of women entrepreneurs has grown over a period of time, especially in the 1990s. In India, several women entrepreneurs are working hard to prove that when it comes to starting and sustaining a business they are second to none.

Further, the entrepreneurship enhances financial independence and self esteem of women. Indian women are in no way inferior to men in all walks of life and they have been emerging as good entrepreneurs as men in the country. Among the states, Gujarat, Maharashtra and Karnataka have more women entrepreneurs. One of the most famous female business success stories is the Shri Mahila Griha Udyog-Lijjat Papad.

Economic independence of women is important as it enhances their ability to take decisions and exercise freedom of choice and action. Many of the working women, who control their own income, do contribute towards the economic needs of family as and when required. They often participate in discussions at their work place and their views are given due weightage before any final decision. Working women do use and spend their income at their own sweet-will but sometimes permission of the husband becomes necessary for the purpose. However when it comes to making investments, they often leave it to their husband or other male member of the family to invest on their behalf. Many of them do not take decision even in case of important investments, like, life insurance, national saving schemes or other tax saving investments. Working women do feel concerned about economic needs of the family but when not consulted in such matters, they regret being ignored especially when they contribute monetarily towards economic well being of the family.

Today women have attained a remarkable position in probably all fields and they are in no way inferior to men. India has remarkable history with women from being the Prime Minister to the Governor and then to the President. There are many able doctors, lawyers and top bureaucrats. Even in business they are occupying high
positions. Women are in Police Force, Air Force and even scaling the Mount Everest is not beyond their capacity.

1.6 Women Entrepreneurs and Economic Development

Entrepreneurs are the architects of the present and the future of India. Entrepreneurship is acknowledged as being one of the essential factors that determine the growth of various industries of a country. The history of economic development of a country—whether developing or developed—reveals the fact that entrepreneurs have made significant contributions in every field of enterprise, though the nature and extent of such contributions have varied from society to society and from country to country.²¹

An International Labour Organisation [ILO] Report of 1980 states that women constitute 50 per cent of the world’s population, 67 per cent of the world’s workforce, receive 10 per cent of the world’s income but own less than 1 per cent of the world’s property, all because of the Gender accident of birth.²²

According to the Oxford Dictionary (1987) an Entrepreneur is the director or manager of public musical institutions, one who “gets up” entertainment, especially musical performances. It defines an Entrepreneur as a musical director. But the dictionary has specified the main activity of an entrepreneur, i.e. co-ordination.²³ According to the ILO, “Entrepreneurs are people who have the ability to see and evaluate business opportunities, to gather the necessary resources, to take advantage of them and to initiate appropriate action to ensure success.”²⁴

The New Encyclopedia Britannica describes an entrepreneur as ‘an individual who bears the risk of operating a business in the face if uncertainty about the future condition’.²⁵

The Indian economy needs to create a large number of employment opportunities in the decentralized agricultural and non-agricultural sectors. Comprising of small, tiny, cottage and village industries in order to curtail raising unemployment and urban migration in the country, India has been engaged in the task of promoting entrepreneurship. Efforts have been made in promoting entrepreneurs through systematic entrepreneurship development programmes. This has resulted in accelerating industrial growth in small scale sector and also in creating new employment opportunities.

Economic development of a country essentially means the process by which the per capita incomes of that country rise upward over a period of time.
Entrepreneurship plays a vital role in economic development through the creation of utilities and generation of employment within a short period. It has been accepted that entrepreneurship is an economic venture by which a lot of the people’s lives can be changed for the better within a short period of time, especially from the point of view of employment generation and income levels. Like other developing countries, India has been endowed with abundant natural, biological and human resources. Technical progress of a country alone cannot lead to economic development unless technology is used also by the entrepreneurs. An entrepreneur organizes and puts to use capital, labour and technology. An entrepreneur is also an agent of economic development of a country. Therefore, entrepreneurial awareness among the people is perhaps the urgent need. In India entrepreneurship will lead to generate more income, reduce the acute problem of unemployment, minimise incidence of poverty, reduce regional imbalances, increase the export trade and reduce deficit in the balance of payment to a certain extent.26

Women and men are equal members of the society hence they have the right to equality of opportunities and treatment.27 Overall development of the Indian economy cannot be affected if women who form the large segment of Indian population are neglected. If the development programmes can absorb and effectively utilize the women force then it will contribute a lot to the holistic development of the country. This will lead to the elimination of sex discrimination, economic oppression and social stratification of women.28

The constitution of India not only grants equality to women but also empowers the state to adopt positive measures in favour of women for neutralising the cumulative socio-economic, educational and political disadvantages they face. The constitutional mandate has enacted various legislative measures intended to ensure equal rights, to counter social discrimination and various forms of violence and also provide support for working women in India.

The 73rd and 74th amendments of the Constitution reserve 33 per cent of the seats in the Panchayati Raj for women. These not only grant representation to the grassroots level but also open new opportunities for women for their upliftment in general and improvement of their status in the society. A number of women’s organisations have also been set up like the Rashtriya Mahila Kosh. A National Credit Fund for women was set up in 1993 for funding the women’s’ activities. The fund aims to benefit the poorest of the poor women who are in need of credit but cannot
access the formal credit system. The Mahila Vikas Nidhi (MVN) is an especially designed fund for economic empowerment of women. Swarna Jayanti Gram Swarozgar Yojana Scheme is an amended and merged version of the various development schemes for rural areas.

Some women have distinguished themselves in diverse professions as doctors, artists, teachers, professors, researchers, scientists, administrators, politicians, bankers, and entrepreneurs in our country. But majority of the women confine themselves within the four walls of their house, carrying out household chores, rearing children, engaged in family rituals and customs. Given the opportunity, women can contribute both to the economic wellbeing of their family as well as to the gross domestic product of the country.

Currently the landscape of women entrepreneurship is changing. This is due to the fact that more and more women are being educated, professionally qualified, and technically trained. The attitude among the people regarding women’s status has also been changing for the better. Moreover industrialisation of our country invites women from their kitchen to be active in various economic activities. Women entrepreneurs have extended their entrepreneurial activities to all spheres of life including advanced technologies like engineering, electronics and energy.

Women-owned businesses are becoming increasingly important in the economics of almost all countries. To the US economy, they contribute more than $250 billion annually and create new businesses in the ratio of 2:3 compared to their male counterparts.

Paul and Ajitkumar, in their book Entrepreneurship and Development, have stated that there were more than 1,53,260 women entrepreneurs in India during 1985-89. Considering all the above, researcher attempts to analyze the Socio-Economic Study of Sister Members of Shri Mahila Griha Udyog Lijjat Papad with special reference to Pune City. The researcher was keen on making in-depth study about Socio-Economic aspects of Sister Members of Shri Mahila Griha Udyog Lijjat Papad.

1.7 Women Empowerment and Five Year Plans

Empowering women politically, educationally, economically and legally has been a major objective of Government of India. For this purpose Government of India proposed and implemented following various measures and schemes in different five year plan period.
**Change in perception with respect to women in Five Year Plans**

<table>
<thead>
<tr>
<th>Plan</th>
<th>Activity</th>
<th>Approach</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>First Plan (1951-1956)</strong></td>
<td>Set up the Central Social Welfare Board</td>
<td>Welfare work through voluntary organisations and charitable organisations and charitable trusts.</td>
</tr>
<tr>
<td><strong>Second Plan (1956-1961)</strong></td>
<td>Supported the development of Mahila Mandal to work at the grass roots.</td>
<td>Rural Development</td>
</tr>
<tr>
<td><strong>Third, Fourth and Interim plan (1961-1974)</strong></td>
<td>Provisions for women’s education, Pre-natal and child health services, supplementary feeding for children, nursing and expectant mothers</td>
<td>Women as targets of family planning and social sector “beneficiaries”</td>
</tr>
<tr>
<td><strong>Fifth Plan (1974-1978)</strong></td>
<td>Programmes and schemes for women development</td>
<td>Shift in the approach from welfare to development.</td>
</tr>
<tr>
<td><strong>Sixth Plan (1980-85)</strong></td>
<td>Separate chapter on women in the plan</td>
<td>Accepted women’s development as a separate economic agenda took a multi disciplinary approach with a three-pronged thrust on health, education and employment.</td>
</tr>
<tr>
<td><strong>Seventh Plan (1985-90)</strong></td>
<td>Working Group on employment of women statistics on women quota for women in development schemes</td>
<td>Bringing women into the main stream of national development.</td>
</tr>
<tr>
<td><strong>Eighth Plan (1992-97)</strong></td>
<td>The core sectors of education, health and employment outlay for women rose from Rs.4 Corers in the first plan to Rs.2000 cores in the eight plans.</td>
<td>Paradigm shift from development to empowerment and benefits to women.</td>
</tr>
<tr>
<td><strong>Ninth Plan (1997-2002)</strong></td>
<td>Concept of women’s component plan to assure that at least 30 per cent of funds benefits from all development sectors flow to women.</td>
<td>Empowerment of women as its strategic objective.</td>
</tr>
<tr>
<td><strong>Tenth plan (2002-2007)</strong></td>
<td>Self help groups</td>
<td>Suggested specific strategies policies and programmes for the empowerment of women.</td>
</tr>
<tr>
<td><strong>Eleventh Plan 2007-2012</strong></td>
<td>Shift from more empowerment of women to recognize women as agents of sustainable socio economic growth and change.</td>
<td>Fivefold agenda for handling challenges to gender equity.</td>
</tr>
</tbody>
</table>

Source: [http://planningcommission.nic.in/reports/genrep/rep_engpub.pdf](http://planningcommission.nic.in/reports/genrep/rep_engpub.pdf)

Eleventh plan ensures economic empowerment, engineering social empowerment, enabling political empowerment, effective implementation of women related legislations, creating institutional mechanisms for gender equity. The plan also endeavors to guarantee the rights and entitlements of all women, and has recognized
that their requirements differ based on their locations within various castes, communities, religions, geographic and development zones. Thus the Eleventh Plan for the first time includes an entire section on unorganized sector and home based workers and female concentrations in both.

1.7.1 Government Schemes for Women Empowerment

The Government programme for women development began as early as 1954 in India but the actual participation began only in 1974. At present, the Government of India has over 27 schemes for women operated by different departments and ministries. Some of these are

- Integrated Rural Development Programme (IRDP)
- Training of Rural Youth for Self-Employment (TRYSEM)
- Prime Minister’s Rojgar Yojana (PMRY)
- Women’s Development Corporation Scheme (WDCS)
- Working Women’s Forum
- Indira Mahila Yojana
- Indira Mahila Kendra
- Mahila Samiti Yojana
- Rashtriya Mahila Kosh
- Khadi and Village Industries Commission
- Indira Priyadarshini Yojana
- SIDBI’s Mahila Udyam Nidhi Mahila Vikas Nidhi
- SBI’s Sree Sakhi Scheme
- NGO’s Credit Schemes
- National Banks for Agriculture and Rural Development’s Schemes

The efforts of Government and its different agencies are ably supplemented by nonGovernmental organizations that are playing an equally important role in facilitating women empowerment. Despite concerted efforts of Governments and NGOs there are certain gaps. Of course we have come a long way in empowering women yet the future journey is difficult and demanding.

1.8 Present Status of Women in India

Table 1.1 shows comparative picture of India, Maharashtra and Pune relating to total population, total male and female population, sex ratio, female literacy rate and women share in employment.
Table 1.1: Status of Women in India (Census-2011)

<table>
<thead>
<tr>
<th>Particulars</th>
<th>India</th>
<th>Maharashtra</th>
<th>Pune</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Population</td>
<td>121,02,00,000</td>
<td>11,23,74,333</td>
<td>31,15,431</td>
</tr>
<tr>
<td>Total Male</td>
<td>62,37,00,000</td>
<td>5,82,43,056</td>
<td>16,02,137</td>
</tr>
<tr>
<td>Total Female</td>
<td>58,65,00,000</td>
<td>5,41,31,277</td>
<td>15,13,294</td>
</tr>
<tr>
<td>Sex ratio/1000</td>
<td>940</td>
<td>954</td>
<td>945</td>
</tr>
<tr>
<td>Female Literacy Rate ( per cent)</td>
<td>65.46 %</td>
<td>75.5 %</td>
<td>87.44 %</td>
</tr>
<tr>
<td>Women Share in employment</td>
<td>30 %</td>
<td>34.01%</td>
<td>30.6 %</td>
</tr>
</tbody>
</table>

Source: Census of India 2011 and Office of the Registrar General, India

The table 1.1 depicts present status of women in India. Total population of India was 121 crores 2 lakh, as per the 2011 census of India, out of which, population of Maharashtra was 11.24 cores which shows 9.28 per cent of the total population of India. Table also shows the proportion of female and male population which is 48.46 per cent and 51.54 per cent respectively. It seems that male population is more than female population. Similarly, Sex ratio depicts that there is 940 female per thousand of male population. It means that female population is less than as compared to male population.

It is also observed from the table that more than 25 per cent population is still illiterate; whereas the share of female population in employment also shows miserable proportion (i.e. 30 per cent) than as compared to male population. Considering the situation of Pune (study area) Sex ratio is found more than India and less than Maharashtra, whereas literacy rate found more than the India and Maharashtra.

1.9 Sex-wise distribution of workers as per census 2011

Table 1.2 shows comparative picture of India, Maharashtra and Pune relating to sex wise distribution of workers as per the census of 2011.

Table 1.2: Sex wise Distribution of workers (Census of 2011)

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>State/Union Territory</th>
<th>Male/ Female Total</th>
<th>Per cent to Total Workers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Cultivators</td>
<td>Agricultural Labourers</td>
</tr>
<tr>
<td>1.</td>
<td>All-India</td>
<td>Male</td>
<td>24.92</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Female</td>
<td>24</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total</td>
<td>24.64</td>
</tr>
<tr>
<td>2.</td>
<td>Maharashtra</td>
<td>Male</td>
<td>23.28</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Female</td>
<td>29.61</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total</td>
<td>25.43</td>
</tr>
<tr>
<td>3.</td>
<td>Pune city</td>
<td>Male</td>
<td>17.8</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Female</td>
<td>31.1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total</td>
<td>21.9</td>
</tr>
</tbody>
</table>

Table 1.2 reveals that at the India level cultivators, Agricultural Labourers, Household Industry and other Workers constituted 24.64 per cent, 29.96 per cent, 3.81 per cent and 41.60 per cent of total workers respectively. Among male workers, Other Workers Constituted a major proportion i.e. 47.20 per cent of total workers. Similarly among female workers, Agricultural labourers constituted a major proportion i.e. 41.1 per cent of total workers.

At the state level cultivator’s agricultural labour, household industry and other workers of Maharashtra constituted 25.43 per cent, 27.28 per cent, 2.48 per cent and 44.81 per cent respectively. Among the male workers in Maharashtra, other workers constitute a major proportion i.e. 55.83 of total workers. Similarly among female workers, agricultural labourers constituted a major proportion i.e. 39.92 per cent.

At the study area level i.e. Pune city, among male workers, other workers constituted a major proportion that is 73.1 per cent whereas among female workers other workers constituted a major proportion i.e. 47.5 per cent. Similarly among total workers in Pune city, other workers constituted 65.3 per cent.

As far as household industry concerned, all India level, Maharashtra Level and Pune City level constituted a very miserable proportion i.e. 3.81 per cent 2.48 per cent and 2.6 per cent respectively. However among female workers household industry constituted a larger proportion than male workers.

1.10 Highlights of Women’s status in India as per Labour Bureau Statistics of India

Labour Bureau Statistics has given various current information of women’s status. According to this statistics
1) In 2009-10 women were 26.1 per cent of all rural workers and 13.8 per cent of all urban workers.
2) Women are estimated 30 per cent of all economically active individuals. The participation rate for women in economic activities is falling from 37 per cent in 2004-05 to 29 per cent in 2009-10.
3) Women earned 62 per cent of men’s salary for equal work.
4) The Global Gender Gap Index is measured by the World Economic Forum. It ranked 136 countries in 2013 on the size of their gender gap between women and men in four areas; economic participation and opportunity, education attainment, political empowerment, health and survival. For women’s economic participation, India ranked 124th and for women’s educational opportunity, it has ranked 120th.
5) Women are just 3 per cent of legislative, Management and Senior official positions. In 2010 women held only 5.3 per cent of Board Directorships of BSE. Out of 323 total executive directorship positions on the BSE, just eight (2.5 per cent) are held by women. 54 per cent of companies on the BSE, 100 have no women board directors.

6) 22.6 per cent of women are employed in business and they held only 14 per cent of senior management roles. According to Gender Diversity Benchmark 2011, India has the lowest national female labour force and the worst leaking pipeline for junior to middle level position of women.

7) In June 2014 India was ranked 116th out of 189 countries in descending order for per cent of women in parliaments. In Panchayat Raj System, a new bill has been proposed that gives at least 50 per cent of seats to women, rising from a previous quota of 33 per cent. Despite occupying small per cent of leadership position, 97.2 per cent of women aspire to jobs with increased responsibility.

Profile of Shri Mahila Griha Udyog Lijjat Papad

Shri Mahila Griha Udyog Lijjat Papad is well-known organisation in India. It is an Indian women's obliging involved in production of various fast moving consumer goods. The organization’s main aim is the empowerment of women by providing them employment opportunities. This organisation started in the year 1959 with a seed capital of Rs. 80 only. SMLUGP has an annual turnover of around Rs. 650 Cr. in 2012; with Rs. 29 Cr. exports. it provides employment to around 47,000 women. Its headquarter located in Mumbai and has 84 branches and 40 divisions all over India. Lijjat is primarily a cottage industry, urban by its origin, that has spread to the rural areas. it is considered as one of the most notable entrepreneurial initiatives by women that is identified with women empowerment in India.

1.11 History of Shri Mahila Griha Udyog Lijjat Papad

Lijjat was started by seven Gujarati women from Mumbai. The women lived in Lohana Niwas, a group of five buildings in Girgaum. They wanted to start a venture to earn bread and butter using the only skill they had i.e. cooking. The seven women were Jaswantiben Jamnadas Popat, Parvatiben Ramdas Thodani, Ujamben Narandas Kundalia, and Banuben. N. Tanna, Laguben Amritlar Gokani, Jayaben V. Vithalani, and one more lady whose name is unknown. The women borrowed Rs 80 from Chhaganlal Karamsi Parekh, a member of the Servants of India Society and a social worker. They took over a loss-making papad venture by one Laxmidasbhai
and bought the necessary raw material and the basic infrastructure required to prepare papads. On 15 March 1959, they come together on the terrace of their building and started with the production of 4 packets of Papads.  

They started selling the papads to a known merchant in Bhuleshwar. From the beginning, the women had decided that they would not approach anyone for donations or help. Late Chaganlal Karamsi Parekh (Chaganbapa) and Dattanibappa became their guide. basically, the women were making two types of papads, to sell the inferior one at a cheaper rate. Chaganbapa advised them to make a standard papad and asked them never to compromise on quality. He also advised them, the importance of running it as a business venture and maintaining proper accounts as the days went more and more ladies join this pioneer batch and the organisation started to grow. Lijjat expanded as a cooperative system. Initially, even younger girls could join, but later eighteen was fixed as the minimum age of entry. Within three months there were about 25 women making papads. Soon the women bought some equipment for the business, like utensils, cupboards, stoves, etc. In the first year, the organisation's annual sales were Rs. 6196. The broken papads were distributed among neighbours. During the first year, the women had to stop production for four months during the rainy season as the rains would prevent the drying of the papads. In the next year, and they solved the problem by buying a cot and a stove. The papads were kept on the cot and the stove below the cot so that the process of drying could take place in spite of the rains. the group got considerable publicity through word of mouth and articles in vernacular newspapers. This publicity helped to increase the number of members. By the second year of its formation, 100 to 150 women had joined the group, and by the end of the third year it had more than 300 members. by this time, the terrace of seven founder women could no longer accommodate the members and the raw material. Therefore kneaded flour was distributed among the members who would take it to their homes and make papads. The papads were brought back for weighing and packaging to this centre.

To start a branch in Malad, suburb of Mumbai, in 1961 but this attempt was failed. In 1962, the name Lijjat (Gujarati for "tasty") was chosen by the group for its products. This name was suggested by Dhirajben Ruparel in contest held for the purpose, with prize of Rs. 5. The organisation was named Shri Mahila Griha Udyog Lijjat Papad. In many Indian languages, Mahila mean women, Griha means home, Udyog means industry.
In July 1966, Lijjat registered itself as a society under the Societies Registration Act 1860. In the same month, on Chaganbapa's suggestion, U N Deodhar, the chairman of KVIC personally visited the Lijjat. KVIC or Khadi Development and Village Industries Commission is a statutory body set up by the Government of India for development of rural industries. In 1966 this organisation was recognised by khadi and village commission as a unit belonging to the "processing of cereals and pulses industry group" under the Khadi and Village Industries Act. It was also recognised as a "village industry". In 1966, KVIC sanctioned SMGULP a working capital of Rs. 800,000 (0.8 million) and was also allowed certain tax exemptions.

The first branch outside Maharashtra was established at Valod, Gujarat in 1968. After tasting tremendous success with their papads, Lijjat began producing other products like khakhra (1974), masala (1976), vadi, wheat atta, and bakery products (1979). In the 1970s, Lijjat set up flour mills (1975), printing division (1977) and polypropylene packing division (1978). The group also initiated some unsuccessful ventures such as cottage leather (1979), matches (1979), and Agarbattis (incense sticks).

In 1987, Lijjat purchased new premises at Kamal Apartments in Bandra, a suburb of Mumbai. The registered office shifted to the Bandra from July 1988. In 1988, Lijjat entered the soap market with Sasa detergent and soap. Sasa had annual sales of Rs 500 million, accounting for 17 per cent of Lijjat's total turnover in 1998. In March 1996, the 50th branch of Lijjat was started in Mumbai.

Lijjat also started to participate in several trade fairs and exhibitions from 1980, which helped to improve its sales and made the brand name "Lijjat" well-known among the people. Lijjat started to advertise its products through the vernacular newspapers, television and radio. The money for advertisements was spent by the Polypropylene Division, which recovered the same by adding it to the price of the bags that it supplied to all the branches and divisions throughout India.

Lijjat started attracting attention of foreign visitors and officials from the year 1980s and 1990s. The Vice-President of Uganda, Dr. Speciosa Wandira-Kazibwe, visited Lijjat's Head office in January 1996, since she wanted to start a similar organisation in Uganda. Lijjat started to export its products through merchant importers in the United Kingdom, the United States, the Middle East, Singapore, the
Netherland, Thailand, and other countries. As its popularity grew, Lijjat started facing the problem of fake Lijjat papads in the market. In June 2001, three persons were arrested in this connection, in Bihar. Lijjat's website explains the identification features of original Lijjat papads.

1.12 Philosophy of Shri Mahila Griha Udyog Lijjat Papad

Shri Mahila Griha Udyog Papad is synthesis of following three concepts.

a) The Concept of Business

The institution has adopted the concept of business from very beginning. All its dealing is carried out on sound and pragmatic commercial footing. It produces quality goods and sells them at reasonable price. It has never accepted nor is it ever going to accept any charity, donation, gift or grant from any quarter. On the contrary members donate collectively for good causes from time to time. Such as construction of houses for earth quake affected families of Chincholi (Dist-Latur) and Bhujpur, Kutch (Gujrat) etc.

b) The Concept of Family

Besides the concept of business the institution has adopted the concept of mutual family affection, concern and trust. All the affairs of the institution are tackled on the very same pattern as a family carries out its own daily household affairs.

c) The Concept of Devotion

The most important concept adopted by the institution is the concept of devotion. For the members as well as the employees and the well-wishers, the institution is never merely a place to earn one's livelihood. It is a temple, a church, a mosque, a Gurudwara, a place of worship to devote one's energy not for his or her own benefits but for the benefit to all. In this institution work is worship. The institution is open for everybody who has faith in its basic concepts.

1.13 Three Golden Rules

Shri Mahila Griha Udyog Lijjat Papad is established on the basic principles like self-reliance, co-ownership and faith in dignity of labour, In addition to this institution has also formed three ‘Golden Rules’. All the branches of SMGULP follow these three golden rules. They are

1) All the rights of the institution must belong to sister members only
2) There must be maintenance of Lijjat quality at any cost.
3) There must be clean and time bounding accounting system.

1.14 Traditions and Culture of SMGULP

Member sisters from all branches of Lijjat, perform an all-religion prayer before beginning their daily activities. The sisters are free to choose their activities and every activity is given equal significance.

Leaving the Lijjat is voluntary. No member sister can be asked to leave unless or until she goes against the principles of Lijjat. There is no retirement age fixed by Lijjat, when the president Jyoti Naik was asked about this. She said that there was no need to make provision for a retirement age because the emphasis obviously was on earning one's bread and butter through daily work, all through one's life.

Because of Lijjat's basic objective of generating self-employment for women, no machinery is used at the production level, and everything is done manually. However, computers are now being used for the purpose of accounts and administration.

Over a period of time, certain traditions have been established in the organization. They are as follows:

1. No one can tell sister members to leave the organization
2. Any sister member can dismiss an employee
3. Do not go to any ones house.
4. Do not emulate wrong behavior.
5. There is no place for rigid rules.
6. Decisions are taken by the sister members present
7. Every sister has the power of Veto.
8. Everyone is free to take up the responsibilities
9. Nothing is accepted from guests.
10. Do not bring anything from home.
11. Anyone can examine account.
12. No one waits for others.
13. Writing of accounts every day.
14. Office bearers of the organization are not higher officials.
15. Do not be beggar or robber
16. Go along with and not against the organization.
17. Never hesitate to own mistake
18. No election no lottery
19. Sisters are the owners.
1.15 Features of Shri Mahila Griha Udyog Lijjat Papad

The organization is running on the strength of its basic thoughts. The philosophy on which the organization rests is easy to understand and equally easy to implement. In the nutshell the basic thoughts or features of the organization are as follows:

1) It is a voluntary organization of sisters.

2) The organization is neither for the poor sisters nor for the rich ones.

3) The organization never accepts charity or grant.

4) The organization believes in running the business wisely.

5) The organization is like a family and sisters run it as if they all belong to the same family.

6) The organization is like a revered place of worship.

7) No one can change these basic thoughts of the organization.

1.16 Organisation Structure and Management Setup

Lijjat believes in the philosophy of sarvodaya and collective ownership. Any women irrespective of her caste or religion willing to work in any capacity could become a member by signing a pledge of devotion. Any women who pledge to adopt the institutions values and who has a respect for quality can become a member. It is a commitment to earn legitimate honest work. Member sisters are the owners and the equal partners in both profit and loss. The members are co-owners and fondly referred to as "sisters". All the decisions are based on consensus and any member-sister has the right to veto a decision. Men can only be salaried employees (accountants, drivers or security guards), and not the members of the organisation (i.e. they are not the owners). There is a managing committee of twenty-one members, including the President, the Vice-President, two secretaries, and two treasurers entrusted the running of Lijjat. There are also Sanchalikas for each centre to look after the daily work of the concern centre. The office bearers of the managing committee and the sanchalikas are chosen from among the member-sisters on the basis of consensus every three years. Each branch has a committee of eleven member-sisters, again chosen by consent.

The headquarter of Lijjat is located at Mumbai. All activities of various branches were previously coordinated head office Mumbai. But, with the growth of Lijjat, this authority was decentralised in terms of work and sharing of profits at the
branch level. However, the approval of managing committee is needed to undertake any new project of activities.

All the branches follow the same instructions and have similar accounting system. There are branch co-ordination committees to coordinate various branches in a region or state. Area meetings of the various branches are held regularly in the concern state. The annual general meeting is attended by member-sisters representing branches and divisions from all over India. Currently, Lijjat has branches in seventeen states of India – Andhra Pradesh, Bihar, Delhi, Gujarat, Haryana, Jharkhand, Jammu and Kashmir, Karnataka, Kerala, Madhya Pradesh, Maharashtra, Orissa, Punjab, Rajasthan, Tamil Nadu, Uttar Pradesh, and West Bengal.

Books of accounts are easily accessible to all the member-sisters, ensuring transparency. Lijjat follows its own financial accounting system and principles. There is no credit method for running operations in the organisation. Every payment is done on a daily basis, except for the outside supply of raw material. Profits and losses are shared equally among the members of a given branch. In the initial days of Lijjat, the profits of the first six months were shared equally among all sisters in the form of gold. This sharing practice is still in effect, but now the decision whether to share the profits in gold or in cash is made at the branch level. The cost of national-level advertising is borne by all branches and divisions according to their production abilities.

The Head office purchases and distributes all ingredients to maintain the quality of the final product. For example, the urad dal is imported from Myanmar, Asafetida is imported from Iran, and black pepper comes from Kerala. The committee often makes surprise visits to various branches to assure that production conditions are hygienic. When a new branch of Lijjat opens, a neighboring Lijjat branch helps it by guiding and training new members.

On frequently failures of a branch to abide by the organisation's philosophy of consistent quality and production of papads, the central committee reduces the daily wages of its members by 1 rupee. The member-sisters are also rewarded for extra efforts. For example, in 2002, the member-sisters at the Rajkot branch received Rs 4,000 each as bonus, while the member sisters at Mumbai and Thane branches received a 5-gram gold coin as an incentive. Several issues of Lijjat Patrika enumerate the names of the member-sisters, who were rewarded with the cash or gold, for their extra efforts.
The daily routine in all the branches begins early in the morning at 5 a.m. The members' sisters arrive at their respective branches from their homes, along with prepared papads made from the kneaded flour taken the previous day from the centre. All payments of papad rolling charges are made on daily basis. Every member sister is expected to roll out at least 5 kilogrammes of kneaded flour per day. Member sisters are fetched from their homes along with the prepared papads by buses or vans early in the morning and left back in their homes with the kneaded flour to be rolled out for the day.

Packed papads are sealed into the boxes (each box holds 13.6 K.G.) and production from each center is transported to the depot for that area. In some smaller towns or villages, the branch itself serves as depot. The depots are the storage areas as well as pick up points for distributors.

Another important fact about the organization is that a male person cannot become its member and any male employee whether working honorary or on salary basis has no right what so ever over the institution.

1.17 Distribution and Export System

The distributors pick up the quantity of Papad they require and pay cash on delivery because SMGULP pay sister members every day in cash. Since they have an estimate of the quantity each distributor takes, they produce accordingly. This ensures them neither stock inventory nor pay heavily for storage. Each distributor picks up an average of 100 boxes per day from depot. This is where the job ends. SMGULP is not involved in how and where a distributor delivers as long as within the area mark for him. Generally each distributor has three dealers and about 8 to 10 salesmen to deliver to retail outlets within his area.
For the selection of distributor, an advertisement in newspapers for that area is given. Members from the marketing division personally go and check the warehouse facilities and only on their approval the distributors are appointed. Distributor has to pay certain amount as deposit. He will have to pay final payment at the time of delivery. The communication with distributors is regular through monthly meetings where both the parties discuss their problems and issues.

SMGULP is not directly involved in exporting, but recognized professional merchant exporters place an export order. It produces product for export only after it receives the full advance through cheque from merchant exporter. All exports are done from Mumbai. SMGULP’S responsibility ends with delivery of goods to exporter. As on the date SMGULP exports goods to United States, United Kingdom, the Middle East Countries, Singapore, Europe, Japan, Hong Kong etc.

1.18 Quality Consciousness of Shri Mahila Griha Udyog Lijjat Papad

Lijjat products are well received in the market and the secret is its top quality. But the institution has simply no business secret. The whole manufacturing process of Lijjat papad is open for inspection by anybody. Members have to maintain a fixed standard of taste, color, and size of Lijjat papad. A well-laid down formula is being strictly followed. Only the best quality ingredients and raw materials are used. The members continue to check on the quality at every stage. No substandard papad is ever allowed to reach the consumers.

Member sisters who involved in the rolling of the papads need to have a clean house and space to dry the papads they roll every day. Those who do not have this facility can take up any other responsibility like kneading dough or packaging etc.
Thus, it is the quality consciousness among the members that has made Lijjat papad a number one papad in the Indian as well as overseas market.\textsuperscript{85}

1.19 Year 1966 Milestone

The institution started to regulate its activities from 1966. It was a turning point. On the very important events in the life of the institution was adoption of a formal constitution by its members on 25\textsuperscript{th} July 1966. The institution was then registered as a ‘Society’ under the provisions of Societies Registration Act, 1860, as well as ‘Public Trust’ under the provisions of Bombay Public Trust Act 1950.

In the same year Shri U.N. Dhebar, the then Chairman of Khadi and Village Industries Commission visited the intuition. The institution was recognized by Khadi and village commission during the same year and that was the great boost the institution had ever received.\textsuperscript{86}

1.20 Products and divisions

Lijjat's manufactures several products, of which the papad is the most famous

Papad (Fourteen flavours, including Lasan, Moong, Mirch, Punjabi and Udad \textsuperscript{87}

- Khakhra
- Appalam
- Masala
- Vadi
- Gehu Atta (Wheat flour)
- Bakery products
- Chapati
- SASA Detergent Powder
- SASA Detergent Cake (Tikia)
- SASA Nilam Detergent Powder
- SASA Liquid Detergent

1.21.1 Divisions and Production Units\textsuperscript{88}

- Flour Division (Vashi)
- Masala Division and Quality Control Laboratory (Cotton Green)
- Printing Division (Cotton Green)
- Advertising Division, Bandra
- Khakhra Division, (Buhari, Valod district)
- Chapati Divisions at Wadala, Borivali, Mulund and Kandivali
1.21 Expansion and Diversification of Products of Lijjat Papad

Lijjat has diversified its activities. It manufactures several products of which papad are the most famous product. Other manufactured products are Khakara, Appalam, Malasa, Gehu Atta, Bakary products, Chapati, Sasa Detergent Powder, Sasa Detergent Cake, Sasa Liquid Detergent, and Vadi etc. At present there are 40 divisions and 81 branches running in 17 states of India. Some of them are

- Flour division at Vashi (Navi Mumbai) and at Nishik where flour is milled from Urad Dal and Moong Dal.
- Masala Division at Cotton Green where different kinds of spice powders like turmeric, Chilies, Coriander and ready mix masala like garam masala, tea masala etc. are prepared and packed in consumer packs.
- Quality control laboratory at cotton Green.
- Advertising division at Bandra
- Khakara division at Buhari (Surat, Gujrat)
- Chappati divisions at Vadala, Borivali, Mulund, Bhandup and Kandivali.
- Polypropylene set-up (Kashi-Mira Raod)
- Vadi factory at Valod
- Bakery division at Valod, Vadodara and Rajkot.
- Printing division at cotton green.
- Detergent powder and cakes manufacturing unit at Dahisar, Sanaswadi Pune, Haripur (Rajkot) and Hydrabad.

Thus, Lijjat papad had earned reputation not only in India but also in every nook and corner of the world. The worldwide demand for Lijjat papad always keeps growing. At present about 30 to 35 per cent of production of Lijjat papad is being exported. The main consumer countries include U.K., USA, Middle East Countries, Singapur, Hongkong, Europe, Japan, Thailand and Australia.89

1.22 Advertising Policy of Shri Mahila Griha Udyog Lijjat Papad

Advertising of various products has been undertaken from the initial years through vernacular newspapers and Radio. It was through newspaper advertisement
that increasing number of women recruited for rolling papads. The institution sponsors programs on Televisions. The cost of advertising is burned by all the branches and divisions. The money for advertisement is spent by the Polypropylene division, which recover the same by adding it to the price of plastic bags that it supplied to all the branches and divisions throughout India. Thus all of them share the cost of advertisement equitably according to their individual productive capacity.

1.23 Contribution in Social Services, Health Care and Education

A. Contribution to social service

On many occasions, the sisters-members have undertaken social service activities such as distributing nutritious food for poor children, donating money for conducting community marriages, instituting prize-money for spread of primary education, undertaking blood donation camps, organising health camps, plantation drives and even making donations to Government bodies. In 1999, the Mumbai City felicitated Smt. Rukminiben B. Pawar, Lijjat President, as an outstanding woman in the field of social work.

Lijjat undertook the rehabilitation of Chincholi (Jogan), the earthquake affected village in the Latur district of Maharashtra. The institution provided the finance and supervised the work of construction of fifty-eight houses for the people of the village. Member-sisters donated money from their daily Vanai (wage). After the year 2001 Gujarat earthquake; all the branches of Lijjat gave a total donation of more than Rs 4.8 million, including Rs 1 million from the central office. Lijjat built forty houses for the rehabilitation of the people of Bhujpur (Bhachau) in Kutch District.

As per the principle of trusteeship sister members made a policy of returning a little of their income to the institution for the welfare of the community either in the cash or kind.

B. Contribution to Health care

The co-operative efforts of the member sisters at earning a lively hood also translated itself into helping each other in times of need and promoting measures for health care. In the year 1977 the first medical checkup camp of the member sisters and of their families was conducted. In the year 1980, an eye Camp was arranged in Valod in cooperation with the Navsari Rotary Club. A similar camp was arranged in Bhopal in 1980. In 1996 member sisters donated Rs. 10,000 to the TB Hospital for food expenses. In the year 1996, the medical care dispensary was started at the Detergent Division at Dahisar. In 1994 the Ramania branch distributed 5,000 anti
malaria drugs. Talks by Doctors on various aspects of health care were organized for member sisters in the urban and rural branches of the institution. When a member sister or her family needed costly medical health like heart surgery or treatment for cancer, the other sister members contribute money towards these expenses.

C. Contribution to Education

Lijjat brought an awareness of the importance of education as a means to advancement in life. Initially the efforts were made for promoting the education of their children, especially daughters. Monetary help and awards were given in recognition of excellence in examinations in schools and colleges. Scholarship is given in the name of Chhaganbapa, who had been a source of moral support to them from the beginning. From the year 1980, the several issues of Lijjat Patrika listed the name of sons and daughters of member sisters who were given Chhaganbabapa smruti scholarship. On major development made by the Lijjat institution was the policy decision to sponsor computer education for the daughters and sons of member sisters from Mumbai and Thane.

A very important milestone was the literacy campaign started by Lijjat for its own member sisters. Literacy classes were started in various branches. When the sisters came to their respective branches to collect kneaded flour at 5.30am were taught for about 30 minutes every day by volunteers or daughters of the member sisters. However Lijjat was very ambitious about this project.94

1.24 Women Empowerment through SMGULP

Women empowerment is a process in which women gain greater share of control over resources that is material, human, intellectual and financial resources. Empowerment of women signifies harnessing women power by utilizing their tremendous potential and encouraging them to work towards attaining a dignified and satisfying way of life through confidence and competence. Women found privileges in the constitution of India covering fundamental rights. The directive principles of state policy and fundamental rights assured equal status to women and provide special protection and to eliminate discrimination against women in different spheres of life. Women are no longer a burden on the society. They are becoming independent socially and economically. They are gaining experience, becoming educated and working hard in order to make their own identity. Establishment of Shri Mahila Griha Udyog Lijjat papad is one such initiative. This is a unique example of providing more and more decent employment opportunities to the downtrodden, illiterate, semi-
illiterate and un-skilled women who are ignored by the society. Now they are earning their own bread and butter respectfully and standing on their own feet by rolling papads in their houses at their leisure time.

The contribution of Lijjat in promoting the economic empowerment of women is well recognized and appreciated by various agencies. It is a model attempt to make women economically self-reliant. Lijjat provided a beacon light to the lower class women in India irrespective of their caste, religion and path towards a better future. It is true that self-help is the best help, self-employment is the best employment and entrepreneurship is the most existing mode of self-employment. Lijjat provides self-respect through self-employment to Indian women.

Lijjat has undertaken various efforts to promote literacy and computer education for member-sisters and their families. A literacy campaign for sisters began through literacy classes at Girgaum on 18 June 1999. Later, the managing committee decided to start such classes in all its branches. From 1980 onwards, Lijjat started giving Chhaganbapa Smruti Scholarships to the daughters of the member-sisters. The member-sisters used their organisation as a medium to promote their and their families' welfare. In the Valod centre they set up an educational and hobby centre for the rural women. Orientation courses in typing, cooking, sewing, knitting and toy making as well as other courses like child welfare, first aid and hygiene were taught.

The first ever Pucca (tarred) road in Valod to be built and inaugurated in 1979 was with the help of the Lijjat, Valod branch.

In 1979, Lijjat teamed up with UNICEF to organise a seminar in Mumbai on "Child Care and Mother Welfare", as part of the International Year of the Child celebrations. In October 1984, Bhadraben Bhatt represented Lijjat at the UNESCO sponsored international workshop on "The role of women in the assimilation and spread of technological innovation" held at NITIE, Powai. Alkaben Kalia represented Lijjat at the national level meeting on women convened by the National Commission on Self Employed Women. At the behest of Mother Teresa, the member-sisters also took part in some activities of Asha Dhan, an institution to care for destitute women. Lijjat member-sisters also tried to start a co-operative bank, but the effort was not very successful.
1.25 Awards and Recognition

1. The institution has received an award from Khadi and Village Industries Commission as a “Best Village Industry” for the period 1998-99 to 2000-01.
2. On 6th December 2002 the institution has received the Economic Times award of “Business Women of the year 2001-02 for Corporate Excellence”
3. In January 2003, the institution received the award for “Best Village Industries” at the hands of Hon’ble Prime Minister Shri Atal Bihari Vajpayee at New Delhi.
4. On 21st December 2005, the institution has received “The Brand Equity Award” at the hands of Hon’ble President of India Dr. A.P.J.Abdul Kalam at New Delhi.
5. Lijjat Papad has been chosen as a power brand of 2010-11 by the Indian Consumers and received the award on 4th February 2011 at New Delhi.
6. Khambatta Life Time Award for 2010 was conferred to Smt. Swati Paradkar, President of Shree Mahil Griha Udyog Lijjat Papad by All India Food Processors Association, New Delhi. The award was given by Shree Harish Rawat, Hon’ble Minister of state for Agriculture and food Processing Industries, Government of India on 16th December 2011 at New Delhi.
7. “Outstanding Service Organization Award 2012” was conferred to Smt Swati R. Paradkar, President of Shree Mahila Griha Udyog Lijjat Papad by National Institution for Quality and Reliability (NIQR), Chennai. The award was given by His Excellency, the Government of Tamil Nadu Dr. K.Rossaiah on 21st April 2012.

1.26 Pune Papad Branch of SMGULP

Shri Mahila Griha Udyog Lijjat Papad was established on 15 March 1959. Pune papad branch is one of important and actively running branch established on 8th December 1968 at Prabhat Road, Pune-04. Gradually, considering the business turnover, opportunity of expansion and availability of sister members it has started its second centre at Vadgaon Dhayari on 4th June 1998. Afterwards, Hadapsar sub centre was started on 18th July 2011. Thus, as on the date all the three centres are running
efficiently. As on the date 1634 sister actively working in these three centres. The brief information of these centres is as follows.

Prabhat Road centre is located at 33/16, Raj Laxmi, Prabhat Road, Lane No. 04, Pune-04. Smt. Suman Darekar is the Sanchalika of Prabhat Road Centre. In this centre 807 sister members are working.

Vadgaon Dhayari centre of SMGULP was started on 4th June 1998. It is located at 143/01/02, Chakankar Estate, Sinhgad Road, Dhayari, and Pune-41. Smt. Chetana Nahar is the Sanchalika of this centre. As on the date 687 sister members are working.

Hadapsar Sub Centre was started 18 July 2011; it is located at 211, Vidhya Vihar Colony, New D. P. Road, Malvadi, Pune-28. In this centre 140 sister members are working. This sub centre is working under Prabhat road centre.105

The Indian women are considered as a source of power or Shakti since mythological times. At the same time, in the sociological set up, women are considered as a weaker section of the society. Now days, the contribution of women in the process of socio economic development of a nation is widely accepted. Available literature indicates that women at present have broken the monopoly of men and proved themselves that they are not inferior to men. Today, the role of women is not confined to the traditional one, as a house wife only. The role of modern women is much more than what it was previously. Women are visible in all walks of life and each sector of the economy.

Considering the theoretical background of SMGULP, it has been working as per their ideal philosophy and whole institution is run by the women and for the women. Male person cannot become member of the institution. It seems that this organisation is fully devoted to the empowerment and socio economic development of women in general and sister members in particular by providing employment opportunities.
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