CHAPTER II

REVIEW OF LITERATURE

K. Ishwaran\(^1\) is of the opinion that it is worth recalling the contributions made by Basaveshwara towards liberating common people from the shackles of beliefs and blind faith forged by the priestly Brahaminical culture on the basis of a revolutionary individualistic ideology.

Bharat Jhunjhunwala and Madhu Jhunjhunwala\(^2\) in their work Indian Approach to Women’s Empowerment have explored the difficult theme of women’s psychic empowerment by building on the understanding of gender differences. This book is an essential reading for those who want to understand Indian psychology and its relationship with gender.

Sadanand Kanavalli\(^3\) (Translated) in his work Basaveshwara has explored the life and achievements of Basaveshwara, he has evaluated the Religious thoughts of opposition to stagnant tradition, propagation of monotheism by Basaveshwara. He has dealt in length about Social achievements of Basaveshwara in the fields of hi fight against castism for socio-religious equality of all caste, his fight against gender discrimination and suppression by quoting his vachanas.
Manu N Kulkarni, in his *Bush and Basaveshvara* holds that 
Festivals celebrating ethnicity no longer attach themselves to a "native" 
destination. That non-resident Kannadigas are now organising their own 
jamboree in faraway Seattle, where Basaveshvara's "vachanas" will be 
sung before a largely ignorant audience, including US president George 
Bush and his deputy, is a multiple irony of sorts.

Leela Mullatti in her scholarly work entitled “The Bhakti Movement 
and the Status of Women” has dealt with the absolute equality given to 
women in Veershaiva religion and movement.

Dr. S. A. Palekar, *Basaveshwara’s Political Philosophy*, Serials 
Publications, New Delhi, 2006. aims to present the Political Philosophy 
of Basaveshwara. His humanist ideas present sincere solutions for 
human problems, conflicts and controversies and also his humanist 
philosophy can revitalize thoughts and actions of man and society. 
There is a profound thought fullness in his approach and, if deeply 
pondered over, it may be interpreted as a great philosophy of 
Humanism. The present works is the humble and simple attempt in this 
direction. He has classified his book into following nine chapters

1. Introduction.
2. Basaveshwara and His Life
3. Basaveshwara’s Concept of Equality
4. Basaveshwara’s Concept of Humanism
5. Basaveshwara and Human Rights
6. Basaveshwara’s Concept of an Ideal Society
Basaveshwara and Human Rights, Abd Publisher, Jaipur, 2002, The human rights issue is ever a concern of mankind and as so it is gathering a momentum. Basaveshwara more than eight hundred years ago, started a movement for liberty, equality and fraternity, which laid down the foundation for the modern human rights movement. The present work tracing the historical events, attempts to explore Basaveshwara’s contribution for the uplift of mankind. Basaveshwara and His times 1 Origin, Nature and Meaning of Human Rights 10 Basaveshwara and Human Rights 23 Role of Anubhava Mantapa in promotion of human rights 37 A movement for human rights and its impact on the king and commoners 54 The Relevance of basaveshwara to contemporary world 64 Conclusion

Kumar Narender, the mandate of the selection of B. R. Ambedkar’s writings and speeches under review, edited and introduced by Sukhadeo Thorat and Narender Kumar, is to demonstrate a sustained pattern in his thought on inclusionary policies for Dalits that culminated in today’s constitutional provisions for reservations. Topical collections of Ambedkar’s writings are relatively rare, and as such, the editors have produced not only a valuable resource for seasoned
scholars and activists, but also an entree to sections of Ambedkar’s oeuvre that have not been published individually, and are therefore comparatively little known. Thorat and Kumar present Ambedkar’s writings over a nearly four-decade period (from 1919–55) as representing a straightforward elaboration of thought in which the forms of discrimination against untouchables, as well as the kinds of redress necessary, are expressed with greater perspicuity over time. Thus, for them the late teens represent a “formative stage of reservation policy that culminated into [sic] a proper and exhaustive policy in the Constitution of India in 1950” (p.15). The trajectory of Ambedkar’s thought, however, is comprehensible not as the gradual refinement of essentially unchanging ideas, but as a distinctive adaptation to a changing political landscape in which Ambedkar was himself a key.

S Ambirajan,⁹ Ambedkar’s writings on monetary policy, public finance, public expenditure and landholdings reveal his keen interest in and wide ranging grasp of policy-oriented welfare issues. His approach to economics reflects his uncompromising modernist bent of mind, firmly rooted in the Judeo-Greek enlightenment tradition. To view Ambedkar’s writings as a contribution to an ongoing political dilemma, as our editors would wish, requires they be read not merely chronologically but also historically.
Ishita Aditya,\textsuperscript{10} Dr. Bhimrao Ramji Ambedkar (1891-1956) was one of the front ranking nation-builders of modern India. He is popularly known as the ‘pioneer’ who initiated the ‘liberation movement’ of roughly sixty-five million untouchables of India. In this article, an attempt has been made to provide an insight into B. R. Ambedkar’s idea on political resistance. The article discusses Ambedkar’s self-generated idea on political resistance and the various dimensions related to the contemporary society and its polity in India. The canvas of Ambedkar’s work is vast but the issues discussed in this study reflect the breadth of his idea on political resistance from an Indian perspective.

R Srivatsan,\textsuperscript{11} draws on a letter B R Ambedkar wrote in 1932, that was addressed to A V Thakkar, secretary of the Anti-Untouchability League in order to bring out the implications for present day activism in dalit struggles. The letter itself was a discussion of alternative ideas on how to work for the welfare of the “Depressed Classes” and makes a critique of the Gandhian Programme. The paper attempts an understanding at the present historical juncture of the structure of Ambedkar’s political thought as it emerges in the logic of Depressed Classes activism and its structural strain against the Marxist position.

Jesús Francisco CháirezGarza,\textsuperscript{12} Although B.R. Ambedkar, the chief architect of the Indian Constitution, is well known for his struggle
against caste and the practice of untouchability, his ideas have seldom been linked to concepts such as nationalism or space. In an attempt to shed some light upon this under-explored subject, I analyse the relationship between the villages, the city, the practice of untouchability and the emergence of nationalism in Ambedkar's thought. Focusing primarily on his writings, post 1935 concerning untouchability, I will argue that for Ambedkar, space played a critical role in both the perpetuation and evanescence of untouchability and similarly in the neglect and emergence of nationalism. More specifically, a small locus with tightly knit social and commercial associations, such as the Indian village, facilitated the ongoing differentiation of the population into two distinct groups, touchables and Untouchables. This social and spatial segregation perpetuated the practice of untouchability while preventing the growth of nationalism. However, a bigger and more crowded setting, such as the city, not only complicated the observance of social norms such as untouchability, but also benefited the creation of a corporate feeling of oneness among individuals, which according to Ambedkar, was a condition for the emergence of nationalism.

Gaurav Jain’s, novel is inherently an interpretative form and relies much on swift audacities. In India, where graphic novels still have the shine of a young cult, we tend to ignore this and rely instead on other
novelties—such as the surprise of deploying indigenous art for this modern form, as with architect Gautam Bhatia’s recent collaboration with Mughal miniature painters. Now, we have two Gond tribal artists from Bhopal who’ve produced a graphic novel that narrates a few episodes from the life of BR Ambedkar. As with Vishwajyoti Ghosh’s meticulous Delhi Calm or George Mathen’s musculously silent Moonward, Bhimayana is more art, less novel.

Dipankar Gupta,14 The divergences between Ambedkar and Mandal on their respective reservation policies are significant. It is not just that Ambedkar's programme envisions the removal of untouchability and with it the undermining of the caste system in public life, but it is also about creating assets among those who have none. This is what brings the moral imperatives of fraternity to the forefront. The assets of the better off are put in the collective pool so that socially valuable assets may be created in sites where there were none. This measure has a moral resonance, for out of this collective pooling new assets are being created. Reservations in the Mandal scheme lack this moral quality. The targeted beneficiaries of Mandal are quite plainly not without socially valuable assets. Further, they are unwilling to merge their existing tangible assets into the collective pool as their express purpose is to convert one kind of asset into another. Caste in the case of the
Mandal Commission is an important political resource to be plumbed in perpetuity. The Mandal programme, therefore, is not in the spirit of enlarging fraternity, as the Ambedkar proposals are.

**Vidhu Verma**, Ambedkar denounced caste system for violating the respect and dignity of the individual; yet his critique of caste-ridden society also foregrounds the limits of the theory and practice of citizenship and liberal politics in India. Since membership of a caste group was not a voluntary choice, but determined by birth and hence a coercive association, the liberal view of the self as a totally unencumbered and radically free subject seemed plagued with difficulties. Though the nation state envisages a political community co-extensive with one cultural community, it need not, Ambedkar argued, necessarily lead to abolition of discriminatory caste practices in civil society. To restore the cultural rights of stigmatised populations, unredeemed by the nation state, propelled Ambedkar to seek solution in Buddhism.

**Vaishali Khaparde**, examined use of the Internet of Dr. Babasaheb Ambedkar Marathwada University, Aurangabad. A well structured questionnaire was distributed among the 371 research scholars of social science departments in university under study. Findings of this study show that internet is being heavily used for e-mail
and research purpose and also highlight purposes and frequency of use of the Internet by research scholars, their method of locating, accessing and using information on the net. The study also discusses the problems that are preventing while use of the internet.

Anonymous,17 From Bhakti to Buddhism: Ravidas and Ambedkar, Kanpur holds special importance for the dalit movement since it was the cradle of the Adi Hindu movement in Uttar Pradesh. This movement had a strong impact on dalits, especially in the years following Ambedkar’s conversion to Buddhism. This article examines how Ravidas became the most popular saint among the dalits in Kanpur and how the dalits accepted Buddhism in the 1980s. It also explains the emergence of Navayana Buddhism, which was conceptualised as the total rejection of Hinduism and was institutionalized with a temple and a Buddhist monk, a governing body of lay persons and a canon of public and private rites.

Anonymous,18 Ambedkar and Gita, Ambedkar consistently argued that the proposed linguistic states would become socially more homogeneous and politically democratic in due course of time. His proposals about the formation of linguistic states emanated from his democratic impulse to accord political and cultural recognition to the term region, otherwise defined predominantly in a geographical spatial sense. He gave importance to the size of the population of a state and
had suggested the creation of present-day Uttaranchal, Jharkhand and Chhattisgarh in his writings. He wanted Bombay to be a separate city state, while Maharashtra would remain representative of Gujaratis and Marathis. The idea of one state, one language that he defended over one language, one state was predominantly guided by his quest for
development, justice, equality and freedom for the untouchables and
dalits who could perhaps learn the language of the new state and
participate in its political and administrative affairs.

Anonymous,\textsuperscript{19} Hindutva vs Ambedkarism: Views on Conversions,
Both the hindutva forces and the dalit leaders understand the liberating
effects of the work of Christian missionaries, including conversions. For
Ambedkar and his followers, conversion was a device of protest to gain
social acceptance. Hindutva forces see missionary work as subversive -
one that would provide equality to those marginalised in Hinduism.

Anonymous,\textsuperscript{20} Neglected Economic Thought of Babasaheb
Ambedkar, Babasaheb Ambedkar was not only an economist by
training, but he devoted considerable attention to analysing the
economic dimensions of social problems. His interest in, and insights
into, contemporary economic problems stand out in the many
memoranda he submitted to the government from time to time. Against
this background, the general ignorance of Ambedkar’s contributions as an economist is as surprising as it is unfortunate.

Anonymous,\textsuperscript{21} Loyalty to Ambedkar Reaffirmed The Mahar community"s loyalty to B R Ambedkar has remained intact, the many splits in the Republican Party and the Dalit Panthers notwithstanding. The mobilisation by the Mahars on the so-called "Riddles" controversy was a massive reaffirmation of this loyalty.

Anonymous,\textsuperscript{22} B. R. Ambedkar, W. E. B. DuBois and the Process of Liberation, B R Ambedkar’s American "experience" helped him hone his commitment to a pragmatic, flexible democratic system. For most authors, Ambedkar was not influenced by the Black American struggle, though his stay in America coincided with an efflorescence of Black protest literature. Instead he used his knowledge of American culture to analyse his own country"s social situation. This essay analyses the writings of Ambedkar and W E B DuBois as both sought a way out to liberate their long oppressed peoples.

Anonymous,\textsuperscript{23} Gandhi, Ambedkar and Separate Electorates Issue, the objective of Gandhi"s "epic" Yeravada fast was to force the dalits, under Ambedkar, to accept their position of being subordinated to the politically dominant sections of the Hindu community.
Anonymous,\textsuperscript{24} Ambedkar and Indian Nationalism, the Indian national struggle of the first half of this century was not merely a struggle to wrest political power from foreign rule but also a struggle to lay the foundation of modern India by purging society of outmoded social institutions, practices, beliefs and attitudes. Ambedkar’s struggle constituted a part of the internal struggle of a nation-in-the-making, one of the divergent and sometimes conflicting currents all of which helped to secure "freedom" - from external and internal oppression and enslavement. Without Ambedkar"s opposition to mainstream nationalism, the process of internal consolidation of the nation would not have been carried out sufficiently enough to strengthen and broaden the social base of Indian nationalism.

Usha K.B,\textsuperscript{25} holds that the Marxist–Leninist ideology on the “women question” and the Soviet legal guarantees created the gender paradox which despite high levels of achievement in education and employment reflected lower representation of women in political institutions. This is a legacy of the Soviet system which contemporary Russia needs to address while meeting the challenges of political empowerment as part of the democratic transition. Due to international interventions and the globalization of gender mainstreaming, the Russian Government introduced measures for empowering women politically. Notably,
however, the changes brought in by the democratic transition in Russia have had a negative impact on aspects of gender equality. Given the cultural/structural attitudinal changes and the problems of daily lives and the male dominated political culture, the success of these policies partly depends on the capability of Russian women to meet challenges through new forms of struggles for transforming the political process in their favour.

Mukesh Eswaran,\textsuperscript{26} examines one avenue through which female autonomy impinges on fertility and child mortality in developing countries. A simple model is set out in which couples are motivated to have children for old age security purposes. The decisions of a couple regarding fertility and allocation of resources for the healthcare of their children are made within a bargaining framework. An increase in female autonomy translating into an increase in the relative bargaining power or the threat point utility of mothers is shown to reduce fertility and also to reduce child mortality rates. Paradoxically, the increase in female autonomy within a household may increase the disadvantage suffered by female children in that household with respect to survival.

Stella L. Y. Hu; Louis Leung,\textsuperscript{27} explore the effects of Chinese women's attitudes and their expected values toward the Internet, their innovativeness, use of information technologies, and demographics on
psychological empowerment were examined in this exploratory research. Data from 357 Chinese women at the workplace, aged 28 or above, indicate that age, attitudes towards the Internet, expected values from Internet use (such as socialization, connectivity, and surveillance), innovativeness, and e-mail use are significant predictors for psychological empowerment experienced by women. Specifically, innovative women, who use e-mail, consider the Internet can help them socialize, though not frequent newspaper readers are those who believe that they have significant influence and control at the work place. Competent and self-assured women are those with positive attitude toward the Internet, believe the Internet can provide surveillance function, and read online newspapers regularly. Furthermore, heavy mobile phone women users are those who find meaningfulness in their work, or believe in and care about what they do. Finally, women who believed that the Internet could satisfy their information-seeking needs are those who can, through independent or self-determined behavior, affect organizational results. Implications for future research and theoretical extension are discussed.

Rajinder Chaudhary,28 Shri Mahila Griha Udyog Lijjat Papad, henceforth Lijjat, is a well known organisation with a standing of 45 years. With more than 40,000 women members and a presence in 17
states, it had sales of Rs 292.09 crore in 2002-03. It has been lauded for “enabling an increasingly larger number of women to achieve a measure of economic self-reliance” and as “a grass roots movement”. However, it has not received due academic attention. Way back in 1980 Devaki Jain wrote an article. Other than that, there has not been any major work on the venture. So Ramanathan’s ‘Women and Empowerments: Shri Mahila Griha Udyog Lijjat Papad’ (EPW, April 24, 2004) is a welcome addition.

Naila Kabeer holds that, access to financial services does make vital contributions to the economic productivity and social well-being of poor women and their households, but it does not "automatically" empower women. This article examines the empirical evidence on the impact of microfinance on poverty reduction and empowerment of poor women

Rebecca Gill; Shiv Ganesh hold that discourses of entrepreneurship and research on women entrepreneurs have proliferated in the last two decades. This study argues that a particular conception of an entrepreneurial self underlies much literature on women entrepreneurs and their empowerment, and identifies several key assumptions of this entrepreneurial self. The study then assesses the motivations and experiences of several white women entrepreneurs
in a northwestern state in the United States, finding that aspects of the entrepreneurial self are most evident in the reasons that women provide about why they became entrepreneurs. However, the experiences the women narrate reveal a more constraints-centered discourse, which features a particular interpretation of the frontier myth of the American West, and bears traces of an emergent, collective notion of empowerment. The authors explain such empowerment from critical and feminist perspectives, offering the concept of bounded empowerment as a lens through which to examine entrepreneurship and gender, and discussing its practical implications.

**Rafiqul Bhuyan Rafiq, et.al,**31 analyzes the relationship between women's decision-making regarding loan use, and their empowerment. Using a new analytical framework, it reassesses the effect of decision-making on empowerment index. It also presents the hypotheses and tests contrasting situations: decision-making by men, by women and by both together, with regard to the empowerment index. Using primary data from Grameen Bank, the pioneer of microfinance institutions, the authors conclude that women are more empowered when they are involved in decision-making, either solely or jointly with their husbands. On the contrary, when the women are not involved in the decision-making of the loan use, they are less empowered.
Sudha Menon,32 holds that Manchal Mandal, a cluster of villages near Hyderabad, is the site of several micro-finance groups, based on both the Self-Help Group (SHG) and cooperative model. Though some of these groups have been in existence for about ten years, few have been able to significantly improve the quality of life or income level of members. Furthermore, these groups have had virtually no effect on larger social issues in the area; and the rights and social perception of women have not changed significantly. Major problems include a glut of finance services offered, combined with the overextended NGO and Government staff, leading to poor monitoring and training of group members. This paper explores the problems in the system and provides a few solutions to overcome the same.

Pascale Dufour; Isabelle Giraud,33 The objective of the article is to show that in order to understand the ongoing transnational mobilizations of the European wing of the World March of Women (WMW) between 2000 and 2006 we also need to consider the politics of scale of the transnational social movements’ mobilizations. The WMW is a transnational collective action that integrates women from grassroots organizations, labor unions, and leftist political parties in over 150 countries (approximately 6,000 groups) into a process of transnationalization of solidarities. Method: The method is based on the
analysis of internal documents of the international and European wings of the movement, interviews with key actors and militants, and direct observations over the years 1998-2005. Results: The results are twofold: we investigate the shift in the politics of scale of the movement, from using the same scale as the political authorities with which they interact to the creation of its own scales of action (first part); we focus on the articulation of different scales of protest, showing how, by constructing networks and coalitions, actions, and demands under the WMW umbrella, grassroots women's groups are becoming empowered and are regaining political power over the definition, dissemination, and resolution of gender issues (second part). Conclusion: The conclusion is that this specific process of empowerment helps to explain why feminist activists pursue transnationalization actions despite all the material, ideological, and relational difficulties that accompany such actions.

A K Makar; D C Kalita attempt to analyze women's empowerment through participation in rural development. This paper mainly uses the secondary data from various sources to justify the role played by women in various fields of development activities towards removal of gender inequality, work force in agriculture, political participation, entrepreneurship development, and rural development. In the present context of globalization, this paper is meaningful from the
viewpoint of exploring potentialities for empowerment of women and the required policy prescription suited to different socioeconomic environment. It reveals that women are participating in every activity which is sine-qua-non for rural as well as economic development of any country. Therefore, the government should take appropriate policies towards reservation of women, information access with proper data base system exclusively for women, paving the way for integrated women's development in rural areas. Besides, appropriate education facilities for rural women should be provided for their socioeconomic upliftment as per situationspecific technical feasibility, coupled with effective information access system to make any policy fruitful.

Edson Ziso,\textsuperscript{35} holds that for over two decades now, a consensus seems to have gradually formed in terms of accounting for Africa’s poverty levels with regards to the role women and man can play in reducing the same. Despite this confluence in academic, political, and socio-economic thought, it was hoped that gender equality, through gender mainstreaming, would henceforth form a key cornerstone in the struggle against poverty in all its forms across policy-making and policy implementation in 21st century Africa. However, emerging is a worrying cross-sectional overview that in terms of ensuring fighting poverty, it is highly possible that gender equality was only embraced as tokenism and
not as a robust tool to move Africa forward. This paper attempts to show the link between gender inequality and low productivity levels on farms and enterprises as well as weak development policies. Central to the argument is that despite calls for gender mainstreaming, the catchy language of gender equality has merely remained at the rhetorical level usually louder during election campaigns and other selected politically motivated posturing. African leaders have continued to treat the crisis confronting the continent within the limiting confines of a combination of numerous internal and external economic, political and financial factors. While these factors have undoubtedly played a role, I wish to expose that the unattended gender inequalities in agriculture, enterprises as well as governance are as deadly and continue to wreck havoc and throwing spanners into the poverty-reduction works.

Snehalata Panda,36 explores political aspects of empowerment, its impact on self-empowerment and social change, highlighting the decision-making capabilities of a selected group of tribal women representatives of panchayats in Orissa. Due to reservation of seats provided in 73rd Amendment Act, tribal women have easy access to rural local government structures. But their socio-economic environment, though egalitarian in some respects, is less conducive for meaningful participation. The myth surrounding their incapability
excludes them from the decision-making process. Some of them have the efficacy, which is ignored by the traditional power holders. It is argued that real empowerment can be possible by a two-way approach and through inclusion in all the processes of governance.

**Eileen Green,**\(^{37}\) examines the importance of leisure contexts as a crucial site of gendered identity construction. Revisiting the debate about the meaning of leisure for women, it is argued that leisure contexts, particularly those with other women, are important spaces for women to review their lives; assessing the balance of satisfactions and activities through contradictory discourses which involve both the 'mirroring' of similarities, and resistance to traditional feminine identities. 'Women's talk' as friendship is examined, both as a prime site of leisure and as a key mechanism through which feminine subjectivities are secured. Finally, it is suggested that in particular circumstances, women use humour to subvert sexist imagery. Shared humour between women in leisure contexts, can be a source of empowerment and resistance to gender stereotypes, the study of which, assists in illuminating the process of gender identity construction.

**Mamta Singh,**\(^{38}\) holds that the status of women has improved to a great extent over the last decades. Many women have achieved outstanding positions in their respective fields, a few prominent ones
being Sunita Williams, Rashmi Bansal, Indra Nooyi, and many others. However, a lot more needs to be done for the development of women. The number of cases of women exploitation is on the rise and many of the women are still not aware of their rights. While many societies and NGOs are working for the upliftment of women, there is still scope for improvement. The article focuses on the opportunities and challenges in using information technology to empower women.

Leela Visaria,\textsuperscript{39} examines three issues related to domestic violence in India on the basis of data from the third National Family Health Survey. It shows that a significant proportion of women, regardless of their socioeconomic background, accept power differentials based on sex and that men have a right to discipline them. It also reveals that men from violent homes are significantly more likely to use violence against their wives. Most women do not seek help for the violence suffered, and the few who do, tend to steer clear of social service organisations and the authorities.

Kanchan Mathur,\textsuperscript{40} says that the identification of women with their physical bodies is the root cause of their oppression in a patriarchal culture and society like India. Most often women are denied the rights to emotional, mental, psychological and physical spaces. The fact that the female body is constantly under pressure to conform and mould into
prescribed social and cultural roles brings into question the spaces that need to be protected as well rights that need to be claimed so that women’s bodily integrity is respected. This paper highlights the struggles and spaces that Indian women have negotiated in their quest for empowerment.

**A S Shiralashetti**,⁴¹ holds that a planned economic system has been adopted by the Indian economy for its growth and development. So far, India has completed 10 Five Year Plans with some annual plans. The 11th Five Year Plan is now on since April 1, 2007. No doubt, tremendous developments have been made in all sectors of the Indian economy. However, India still remains a developing economy with low per capita income, chronic unemployment, low capital formation, increasing trade deficit, considerable population below the poverty line, etc. Economic progress of a country in general and family in particular, depends on the working ability of all members of the family. Since, women constitute 48.15% of the total population as per census 2001, it is very essential to make them productive by involving them in productive activities instead of confining them within the four walls of the kitchen. Of late, the role of women has changed considerably due to changing sociocultural environment. The Self-Help Group (SHG) movement in India has been working in the right direction in empowering women and eradicating
poverty in the rural and urban areas. However, women are still not empowered as per the expectation. The present study is based on the primary data collected from the 150 sample members of 15 SHGs from 10 villages of Bijapur district through questionnaires. The main objective of the study is to examine the level of women empowerment in the study area.

Ashok Pankaj, Rukmini Tankha, using a field survey, in this paper examine the empowerment effects of the National Rural Employment Guarantee Scheme on rural women in Bihar, Jharkhand, Rajasthan and Himachal Pradesh. It argues that women workers have gained from the scheme primarily because of the paid employment opportunity, and benefits have been realised through income-consumption effects, intra-household effects, and the enhancement of choice and capability. Women have also gained to some extent in terms of realisation of equal wages under the nregs, with long-term implications for correcting gender skewness and gender discriminatory wages prevalent in the rural labour market of India. Despite the difficulties and hurdles for women, prospects lie, inter alia, in their collective mobilisation, more so in laggard states.

Linda Mayoux holds that Co-operatives have been widely promoted as the ideal type of project for women. Because of the focus
on income earning, they have been seen as less threatening than more explicit attempts to organize feminist consciousness-raising groups. Based on field research conducted in 1988, this article discusses the experience of women in the Nicaraguan tailoring co-operatives. After the 1979 Revolution, these were set up on a large scale as part of a wider economic policy and grassroots political mobilization. After an initial period of expansion in which many women benefited both in improved income and access to training and management experience, the co-operatives found themselves in serious difficulty by 1988. It is argued that even without the wider economic crisis in Nicaragua, they would have faced serious problems without extensive and probably unsustainable state support. Although co-operative employment has considerable potential, the Nicaraguan case highlights the need for new thinking on ways to resolve basic tensions between economic efficiency and worker participation. It also casts doubt on their viability as a development alternative for women, without specific attention to basic gender inequalities.

Nripendra Kishore Mishra, Tulika Tripathi,44 Women's agency, autonomy and empowerment are widely used ideas in development literature. But there is substantial ambiguity in the conception of these ideas. While women’s well-being and women’s agency is sufficiently
distinguished from each other, there seems to be a large overlap between agency and empowerment and between agency and autonomy. This paper attempts to examine the degree of empowerment and autonomy across different characteristics like place of residence, religion, caste, education, type of employment and wealth quintiles at the individual as well as the regional levels. A regional analysis shows that empowerment may not always lead to autonomy

Staffan Lindberg, et.al.,\(^{45}\) analyse that one of the most significant social changes over the past 25 years in Tamil Nadu is the entry of women into the local political bodies at the village and village union levels through the 33% reservation system. Simultaneously, women are now, to a significant extent, organised in self-help groups. Through these about one-fourth of the households can access loans for small entrepreneurship or, rather more frequently, for smaller emergency/consumption loans. There has also been increased participation of women in the non-agricultural labour market and the emergence in Tamil Nadu of a rudimentary “barefoot” welfare state. In this article we report from a 25-year panel study of 213 agrarian households in six villages in Karur and Tiruchirapalli districts.

N Sudheer Kumar; G Susmitha,\(^{46}\) hold that today’s corporate world is facing a challenge of managing its human capital which has
become a critical and significant issue. The demand for talent is enormously growing across all sectors in the world. Today, women are competing at par with their male counterparts and organizations are also recognizing their talent and providing equal opportunities to them. Organizations are trying to hire the best talent, irrespective of the gender. Women have made their presence felt in every area. Moreover, they are front-runners for change and are emerging as leaders in their respective fields.

Vincent Abankwah; Martina Abebe,47 Women in Northern Ghana are engaged in unpaid family labor which makes them financially handicapped yet they remain a major force behind the upkeep of their households as their husbands do little about the development of the households. This study sought to identify the most lucrative indigenous rural enterprises that can financially empower women in Northern Ghana to promote development of their households. Twelve communities in the Nadowli District were purposively sampled. Ten households in each of the selected communities were randomly selected for the study. The study revealed that most of the women were illiterates and as a result were not absorbed into formal employment. They earned incomes from indigenous rural enterprises which were far lower than their expenditures. The indigenous rural enterprises identified were dawadawa processing (fermented dried seeds of the African locust
bean Parkia biglobosa, usually pressed into balls to prepare condiment very rich in protein and used as a natural sauce for preparing stews, soups, barbecue etc.), shea butter extraction, charcoal burning, pito brewing, and groundnut production. A combination of dawadawa processing and groundnut production was found to be the most lucrative venture followed by a combination of dawadawa processing, groundnut production and charcoal burning, then dawadawa processing and sheabutter extraction. The single most lucrative indigenous rural enterprise was dawadawa processing followed by pito brewing. Very few women, however, were found to be engaged in these lucrative enterprises. It could be concluded that the women could not raise enough revenue from their economic activities due to their inability to identify the most lucrative combination of indigenous rural enterprises.

Beverly Dawnmetcalfe holds that current literature has not examined gender issues nor considered the governance regimes and institution cultures that shape national human resource development (HRD) systems. This is a key knowledge gap as many developing countries target women's learning in national HRD planning. This article addresses the following questions: what are the social and cultural factors that shape gender and HRD systems in three Arab Gulf States (Bahrain, UAE and Saudi Arabia), and how are they linked to women's current social and economic status in the Gulf? In addition, how can
national and institutional HRD frameworks support women's empowerment and education development? The findings of the investigation lead to a new framework for conceptualizing a gender and national HRD model that facilitates women's empowerment. I discuss how the model can guide government national HRD skills strategies and empowerment for women. In contributing to new knowledge on gender and HRD, I suggest that national HRD interventions improve women's livelihoods, but that partnership with civil society will be necessary to facilitate long-lasting social change. However, I also maintain that Arab women should be supported to develop feminist agency and create their own versions of Islamic feminism, relevant to their own empowerment agendas.
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