

Women Empowerment Challenges of Entrepreneurship Development

Praveen Kumar Singh



ALEXIS PRESS
JERSEY CITY, USA

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Published by: Alexis Press, LLC, Jersey City, USA
www.alexispress.us

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First Published 2022

A catalogue record for this publication is available from the British Library

Library of Congress Cataloguing in Publication Data

Includes bibliographical references and index.

Women Empowerment: Challenges of Entrepreneurship Development by *Praveen Kumar Singh*

ISBN 979-8-89161-312-6

CONTENTS

Chapter 1. Analysis and Determination of Contract Farming Subjected to Women Farming.....	1
— <i>Praveen Kumar Singh</i>	
Chapter 2. Analysis of Microfinance in Women Empowerment.....	9
— <i>Manjula Jain</i>	
Chapter 3. Determination of Empowerment and Community Planning.....	17
— <i>Chanchal Chawla</i>	
Chapter 4. Positive Implications of Non-Agricultural Wage Labour	24
— <i>Vipin Jain</i>	
Chapter 5. Role of Education in the Empowerment of Women in India	32
— <i>Rashmi Mehrotra</i>	
Chapter 6. Investigation of Challenges Regarding Empowerment of Tribal Women	42
— <i>Naheed Bi</i>	
Chapter 7. ‘Analysis of Women’s Autonomy in Women Empowerment	50
— <i>Gautam Kumar</i>	
Chapter 8. Exploring the Importance of Balanced Nutrition for Women.....	57
— <i>Rashmi Mehrotra</i>	
Chapter 9. Exploration of Women and the Food Price Crisis: Analyzing Gender Inequalities and Impacts on Food Security	65
— <i>Yogesh Chandra Gupta</i>	
Chapter 10. Analysis of Government Programs and Use of Communal Land.....	73
— <i>Sushim Shukla</i>	
Chapter 11. Analysis of Women Employment in Commercial Agricultural Operations.....	81
Chapter 12. Determination of School Feeding Programs in Women Employment.....	89
— <i>Naheed Bi</i>	
Chapter 13. Analysis of Women Care and Income in Promoting Women Lifestyle	97
— <i>Gautam Kumar</i>	

CHAPTER 1

ANALYSIS AND DETERMINATION OF CONTRACT FARMING SUBJECTED TO WOMEN FARMING

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ABSTRACT:

In particular, the involvement of women in agriculture is examined in this paper's analysis of the agricultural industry. The research explores the difficulties, possibilities, and transformational potential of women's involvement in farming. The foundation of both rural economy and global food production is farming. Despite being often undervalued, women's contributions to agriculture are crucial for both community welfare and food security. This investigation dives into the nuances of women's participation in farming, revealing the difficulties they encounter and the beneficial improvements they may affect. This study emphasizes important aspects impacting women's agricultural responsibilities, the influence on gender dynamics, and the implications for sustainable rural development via a thorough examination of applicable literature

KEYWORDS:

Communal Land, Government Programs, Land Management, Resource Allocation, Sustainability.

INTRODUCTION

Contract farming is one way that small-scale farmers might transition from producing for markets to subsistence agriculture. Such agreements imply a long-term partnership with a customer, who often offers technical assistance, finance, and access to inputs in return for a steady and dependable source of supply. Due to the fact that women often have less access to contract farming than males, it has been shown that this change frequently has gendered impacts. Less than 10% of contracted farmers in the horticulture export sector were women, according to a survey conducted in Kenya. Only one woman was found among a sample of 59 contract farmers who produced French beans for sale from Senegal (The ability of women to profit from contract farming is often influenced by their land rights and the power dynamics in their homes. When contracts are negotiated via community or farmers' organisation representatives, power dynamics are also crucial [1], [2].

Even though the wife and other family members do the majority of the outsourced labour, the husband often signs the contract since he is the head of the home. Contract farming of sugar in South Africa, contract farming of vegetables in the Indian Punjab, and in certain instances contract farming in the PRC are examples of Men often determine how money is spent, while women frequently select how the food produced at home is utilized. As a result, if the contract farming framework is not gender sensitive, it may diminish the status of women. Women may often be misled about the supposed cattle revolution's advantages. Therefore, the transition from native breeds which need less care to enhanced and exotic varieties for commercial livestock production not only necessitates the need for more labour, but it also raises the possibility that women may be disproportionately affected by this change as their workload rises. Additionally, women could not get the advantages since the spouse usually bargains with the dealer and chooses how the revenue will be divided [3], [4].

For all of these reasons, it has been advised that contracts be in the names of both the woman and the man, or in the name of the woman when she does the majority of the labour. Even if he is regarded as the head of the home or if the land title is exclusively in his name, it shouldn't be in a perfect world, contract payments would be sent directly to the woman in order to provide her more negotiating power within the home and to guarantee that the extra money leads to improved nutritional and health results. Mobility issues have often made it difficult for women to receive such payments since they are unable to go for the cash, which is a typical outcome of the pressure of domestic duties and other societal standards. New mobile payment systems have made it simpler to pay women, and more women who are part of producer or microfinance groups have bank accounts in their own names. Direct payments to women could not be enough to guarantee that they have control over such revenue, particularly if males feel threatened by the rise in women's status [5], [6].

Contract farming is not the only way to move to higher-value crops that can be sold on marketplaces for profitable rates. Another possibility is to group farmers into collectives; this may be done by creating cooperatives, however choosing that specific legal structure is in no way obligatory. In theory, there are many benefits to grouping agricultural producers into collectives. It may enable economies of scale in the purchase of equipment, the storage of crops, and even farm mechanisation. The combination of all these benefits could increase productivity. Research conducted throughout 17 Indian states between 1999 and 2008 revealed that the cost reductions made possible by consolidation, when relatively small productive units are combined into bigger units, may greatly increase earnings per surface.

Scale economies may be crucial for packing, shipping, and marketing. Other crucial facets of farmer collaboration and resources, farmers may move up the value chain and into processing and selling rather than just producing raw materials. By forming collectives, farmers are able to distribute risks among the members of the group, promoting experimentation with cutting-edge machinery and more valuable crops. Collectivization could make it easier to get insurance and credit. Due to the much lower risk of failure or loss, microlenders and microinsurers may prefer contracts with collectives over those with individual farmers. Farmers may combine their resources via collectives, which also increases their ability to lease or buy more land. Due to their stronger negotiating position with input suppliers and consumers, organised farmers may lower production costs and increase profits. Information sharing is facilitated by collectives. This is crucial for agriculture that relies on agroecological principles and little outside inputs. The construction of appropriate institutions for the exchange of best practises, such as farmer-field schools, is necessary for this form of knowledge-intensive and context-sensitive agriculture. Certain communal commodities, including water, forests, and soil quality, are better protected by collectives.

Members may be required to take actions to reduce harmful externalities and manage shared resources in a manner that takes the long view, avoiding what has been dubbed the "tragedy of the commons". Importantly, the organisation of farmers into collectives, cooperatives, unions, or other forms improves their involvement in the creation and assessment of policies that impact them. For women farmers, the benefits of collectives are especially significant since they address areas where prejudice disadvantages women. Forms of organisation that provide labour sharing among many people and that reduce costs associated with labor-intensive tasks via economies of scale may be very advantageous to women. However, many of the potential advantages for women will be lost unless gender disparities in involvement are taken into consideration in a group or organisation. All too often, males predominate in cooperatives or other agricultural organisations, excluding women from meaningful involvement and decision-making. In these situations, organisation does nothing to empower

women and enhance their ability to move around and connect with others in the society. One alternative is all-women cooperatives. Strong regulations on decision-making within already-existing or broadly-based cooperatives need to be pushed if they are too difficult to organise in order to help guarantee that women are fairly represented and participate in decision-making[7].

DISCUSSION

Roup farming may provide significant advantages to women. According to this kind of collective organisation, privately held property is pooled or collectively leased by a number of people. Agarwal emphasises the nongovernmental organisation (NGO) Deccan Development Society's activities in the southern Indian state of Andhra Pradesh. With the aid of government programmes, groups of 5–15 underprivileged, low-caste women living in a dry area were able to lease or buy property. Normally, the ladies would not have been able to purchase or develop property on their own. Group farming made it possible to cultivate a large variety of various crops, which not only reduces the likelihood of crop failure but also enables a more well-rounded subsistence diet. Then again Women's collectives, as seen in this example, have the capacity to challenge established societal conventions in ways that matter for the empowerment of women, in contrast to the organisation of farmers into collectives that are male-dominated. If the relevant restrictions are identified, addressed, and women are effectively included in the design of corrective measures, rural markets may be made to function for women. A good example of this strategy would be the Rural Infrastructure Improvement Projects (RIIPs) carried out in Bangladesh by the Local Government Engineering Department (LGED). Participatory methods aimed at determining the effects of infrastructure expenditures, particularly the building of roads, explicitly target women. To guarantee that their concerns are taken into consideration, women are also included in the creation of initiatives. Maximising the advantages for women in the growth of rural markets is the ultimate goal.

Along with providing chances for work in road building and maintenance for disadvantaged women, support for women's economic empowerment has also included assisting female farmers to diversify their farming operations into higher-paying cash crops. Even with equal access to land and other productive inputs, it has sometimes been thought that women would do less effectively as agricultural producers than males since they typically shoulder the majority of family duties and the care economy. The existing research do not support this assumption. An example of public policies aimed at reducing the challenges women face as a result of the gendered division of labour is found in the PRC, where a recent study found that women could take advantage of the opportunities markets offered as well as men thanks to significant investments in the infrastructure markets need to operate well. Despite the fact that women have less mobility than males owing to family and caregiving duties, markets may be made more welcoming to them by improving producer access to merchants and minimising the travel time and distance for the former to bring their goods to market. However, these advantages for women as a consequence of market infrastructure growth are far from automatic. Small farms may suffer as food systems evolve to favour predominantly big and middle-sized producing units. Due to their ability to attain economies of scale, their capacity to replace labour with machines, and the generally reduced transaction costs they provide customers, the former are often more competitive.

Small farms are less suited to take advantage of increased trading prospects. They could also fall short in the fight for resources, like as land and water, but also money, infrastructure (such as roads and storage facilities), and other types of governmental assistance, like extension services, as compared to bigger farms. Such changes may be brought about by the

growth of export-driven agriculture, the effects of trade liberalisation, decreased transportation costs, and logistical advancements. Gender-specific implications of the expansion of export-led agriculture include the marginalisation of small farms. While males are overrepresented in bigger production units, women are disproportionately represented among smallholders. When efforts are made to grow local markets as well as international value chains and export potential, these negative impacts are not unavoidable. Increased job prospects on big farms, especially for women, may offset negative consequences. However, it is crucial that governments take all necessary steps to prevent the situation for women from becoming worse as a consequence of modernization and are aware of the gender impacts of the modernisation of supply chains[8]–[10].

Governments have a significant problem that is often kept hidden while food systems are modernised under the strain of competition. Governments are required to enhance markets in ways that enable women farmers to be successful businesswomen and, on the other side, reconfigure the support services offered to producers. A variety of potential corrective actions have been considered. However, the distinctive function of family farming, which is carried out on tiny pieces of land and for which women are increasingly in charge, suggests a different kind of farming that does not seek to maximise profit via market sales. Instead, it attempts to provide food for the family and safeguard it against price fluctuations. It is founded on the principles of adaptability, independence, and stability. This is a practical problem, not an intellectual one. The way it is handled might have a big impact on how the public acts, how much money is invested, and how services are provided.

Accepting domestic duties helps to shield the family against shocks. Such a decision may be made in order to maintain power. While they are often left out of choices about the use of monetary revenue, women typically have greater influence over how food produced for domestic consumption is used. It could be appealing to employ a low-cash farming method with minimal bought inputs to produce food for the home or community. In such a system, inputs are created locally by recycling agricultural waste, manure, or compost, while pests are managed through intercropping techniques or other biological control methods. Seeds are acquired from the previous year's harvest or via exchange with other farms. The teaching or sharing of agricultural information is necessary for this style of farming, which is less expensive and knowledge-intensive.

Women may benefit from agroecological practises because they recognise how dependent they are on their environment, and these techniques are utilised to better preserve the ecosystem. On the other side, choosing to create for one's own use rather than for the market may foster new types of exclusion in economies that are becoming more commercialised, where solidarity networks are disintegrating and a wider range of services are becoming commodities. Should emphasis be placed on assisting female farmers in becoming successful business owners who produce high-value crops for the market and sell them via channels that enable them to command fair prices? Or should the emphasis be on promoting a different paradigm where food crops are prioritised to guarantee that family and community requirements are met with minimal investment and external input levels? Choices will be based on regional factors, the model that is most likely to increase food security, and women's preferences.

In order for food security initiatives to accurately represent women's needs and choices, women must be included. How such engagement might be planned in practise is shown by the Food Security and Sustainable Livelihood Programme for the Pacific, which was started in 2008 across 14 Pacific nations. Women must thoroughly comprehend their alternatives, however, in order to decide on the kind of care they need. Because they lack access to

markets or resources, women farmers should not be forced to engage in subsistence or low-input farming. Likewise, it would not be ethical to withhold assistance from female farmers who want to grow crops solely for domestic and communal use, minimising their reliance on markets with possibly unstable food prices. In this industry, particularly in the upstream and downstream of fishing and fish farming operations, women play a significant role. Aquaculture industry expansion, particularly in Asia, and significant changes with significant gender implications need special attention.

Although employment in most wild catch fisheries is stagnant, the industry is expanding quickly. However, aquaculture employment is growing, particularly in Asia, where it grew from 3.7 million in 1990 to 16 million in 2010, dwarfing similar employment in other areas. Women engaged in the fisheries industry are estimated to number between 45 million and 50 million in Asia, despite the lack of complete statistics broken down by sex. It is anticipated that as aquaculture continues to expand, women will play a bigger part in the industry. The sector's responsibilities have a significant gender component. Although traditionally women in the Pacific took similar tasks, women are seldom active in commercial offshore and long-distance catch fishing now due to societal conventions and their duties in the care economy. Women fishers nowadays are often engaged in artisanal fishing and sometimes use small boats and canoes to fish in coastal waters. In the intertidal zone, women also collect shells, sea cucumbers, and aquatic plants. The majority of the time, they work in processing activities (such as drying, salting, and canning), fish selling, auxiliary services for boats, obtaining licences and engaging in other administrative tasks. The fishing business is characterised by a high degree of globalisation and growing industrialisation, and women are active entrepreneurs in all facets of the sector.

Further, 8 million tonnes of fish worth a total of \$8 billion were traded globally in 1976. Trade volume rose to 57 million tonnes valued at \$102 billion by 2010. Exports make up over 40% of the entire fish output, which is much more than practically any other crop. Only 5%–7% of the world's rice and 20% of its wheat production are exported. Small-scale fishermen have some prospects as the industry becomes more industrialised. Fishermen who target high-value species for export markets, such as tuna, prawns and lobster, make more money than those who fish for local markets with little demand. Traditional, small-scale fishing and aquaculture enterprises often struggle to meet hygiene and sanitation requirements and have little negotiating power when dealing with major operations and purchasers. More women may be displaced from traditional employment in artisanal fishing and coastal fishing communities in emerging nations due to the continuous expansion of national economies and export operations.

Shrimp selling in India, for instance, which was mostly handled by women in the early 1980s, changed when shrimp became a more expensive item, moving from male salesmen coming on bicycles to later motorised vehicles. While the expansion of export-driven segments of the industry may lead to some jobs being created in industrialised fishing and processing operations, many of these positions are likely to be found on boats and in places with subpar pay and working conditions and few opportunities for women. Opportunities in coastal areas that are unable to provide these benefits are becoming progressively restricted by the concentration of processing facilities based on economies of scale, the availability of infrastructure, and other economic reasons. Even when possibilities do materialise, women confront particular challenges such as a lack of adequate sanitary facilities.

Women's access to land is restricted, which affects both their capacity to increase their farming output and their access to other sources of income. Getting loans to start off-farm companies is challenging without the capacity to own, manage, and mortgage land.

According to surveys, women who owned land made much more money through self-employment in rural areas than women who did not. If these women have land for subsistence farming, they may more readily find seasonal employment as paid agricultural labourers in times of need.

According to the prior description, women have access to food on a financial basis in one or more of three ways. When they have access to land, animals, or other productive resources, they may be forced to depend on their own output. This may increase their sense of independence and empowerment and shield their families from rising food costs and hunger. The money they earn through self-employment or hired work, whether it be on or off the farm, may also be used to buy food. Last but not least, individuals may get access to food via informal forms of solidarity within families or communities or through redistributive mechanisms in the form of social protection programmes backed by the government and NGO's. The report's earlier portion looked at strategies for assisting women farmers to boost their output and food availability in the face of a variety of challenges they encounter. In order to enable women to buy enough food, this section examines how their access to income-generating activities should be made better and what barriers need to be addressed. The methods and difficulties for finding job on farms are first evaluated, then the accessibility of women to off-farm employment outside the agricultural industry.

The report's earlier portion looked at strategies for assisting women farmers to boost their output and food availability in the face of a variety of challenges they encounter. This section examines barriers to and suggestions for enhancing women's access to sources of income. It need to be taken away so they can buy enough food. Methods and difficulties initially evaluated, then women's access is evaluated to finding job on farms. to work that is not related to agriculture off-farm. On big farms, a rising number of women have shifted to paid jobs. in many In certain instances, they have taken the position of men who left agriculture to work in other industries such as element of the previously described agricultural transformation. An estimated 450 million individuals live in the world are working as agricultural labourers. At least 20% to 30% of them are women, however the percentage is in Latin America and the Caribbean, it is 40% higher. Although most of the employment in the agricultural industry is unofficial and unreported, Moreover, official data are sometimes inaccurate, waged employees in the industry, while self-employed farmers are underrepresented. Compared to 33% of males, only 13% of adult women are self-employed agricultural producers, although both sexes make up about similar percentages of paid agricultural employees.

The significance of paid agricultural labour to South Asian women may reflect the fact that, according to statistics, self-employment in subsistence farming and taking care of home requirements is not at all regarded as an economic activity. Such labour is seen as a kind of domestic gardening that is sometimes unrelated to the formal economy. However, it may also be a sign of "women's weaker property rights in land and other assets as compared to other regions, coupled with increasing landlessness," as some academics have hypothesized.

In other words, since it is difficult for South Asian women to transition from subsistence agriculture to independent food production, paid work on farms is especially important to them. In reality, however, the two kinds of revenue are often blended; on big farms, paid work is generally seasonal, while women otherwise tend the family plot for survival. At a time when non-traditional agricultural exports are increasing, particularly for horticultural items, the percentage of women working in agriculture is increasing. Both the cultivation and packaging of vegetables and cut flowers are creating new employment. These crops have a high value and need specific handling or processing, which adds significant value outside of the farm. Employers may benefit in a variety of ways when women are employed in these

labor-intensive areas of manufacturing. Women are seen as more trustworthy and docile than males. In general, the jobs in the developing export industries specifically in fruits and vegetables are less physically taxing and don't call for the use of large equipment, making them acceptable for women. Additionally, women often earn less money than men do. Employers may sometimes use the argument that women are not normally the family's primary pay earners to support their position. It is also suggested that women do fewer physically demanding jobs. Women are seen as a highly adaptable workforce that may be employed on a weekly or seasonal basis for the same reasons. Additionally, women are often assigned to lesser occupational categories with limited opportunities for training and mobility.

In many developing nations, agricultural labourers' rights are often infringed. It is a regular infringement to fail to pay even the legal minimum wage, much less the living wage necessary for the job to offer decent labour. Another frequent infraction is the use of bonded labour, which places labourers in complete reliance on the employer and is passed down from generation to generation. Since a large portion of paid work occurs in the unorganised sector, women's equality and the right to a minimum wage cannot be guaranteed by national labour regulation. Additionally, labour laws typically distinguish between the agricultural industry and other industries when it comes to things like working hours, overtime compensation, and vacation time. This has been roundly condemned by the ILO Committee of Experts on the. The competence of national labour inspectorates to oversee the agricultural industry is sometimes severely lacking due to staffing shortages. This is caused, in part, by the expense of managing several farms distributed across broad distances and insufficient or nonexistent transportation.

CONCLUSION

Women's experiences with farming include a complicated web of possibilities and difficulties that converge with gender dynamics and rural development. Transformational results may result from acknowledging the crucial role that women play in agriculture and removing the restrictions they face. Societies can unleash the power of women farmers to promote gender equality, enhance livelihoods, and advance sustainable agricultural practises by giving them access to resources, education, and forums for decision-making. In essence, in many developing nations, agricultural labourers' rights are often infringed. It is a regular infringement to fail to pay even the legal minimum wage, much less the living wage necessary for the job to offer decent labour. Another frequent infraction is the use of bonded labour, which places labourers in complete reliance on the employer and is passed down from generation to generation. Since a large portion of paid work occurs in the unorganised sector, women's equality and the right to a minimum wage cannot be guaranteed by national labour regulation. women's participation in farming is crucial for both food security and attaining more general developmental objectives.

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CHAPTER 2

ANALYSIS OF MICROFINANCE IN WOMEN EMPOWERMENT

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ABSTRACT:

Women in economically underprivileged environments may now access financial resources and possibilities thanks to microfinance, which has emerged as a powerful instrument for women's empowerment. This essay explores how microfinance helps women become more independent by analysing how it affects their socioeconomic standing, gender equality, and community growth. This research illuminates the complex variables that determine the connection between microfinance and women's empowerment via a thorough investigation of the topic. Microfinance, women's emancipation, socioeconomic growth, gender equality, and community impact are the study's main keywords. Importantly, microfinance programmes often give priority to lending to women because of their greater payback rates and capacity to direct resources towards their families' welfare. Women who are more financially independent are more inclined to spend money on their children's education, health, and nutrition, promoting an intergenerational circle of empowerment. Microfinance affects people individually as well as collectively. Women may access a forum to exchange experiences, create networks, and fight for their rights by starting self-help groups and community-based organisations. The social fabric of the community is strengthened as a result of these organisations serving as venues for information exchange, the development of new skills, and mutual support.

KEYWORDS:

Community Impact, Gender Equality, Microfinance, Socio-Economic Development, Women's Empowerment.

INTRODUCTION

Since a long time ago, moneylenders have extended loans at excessive interest rates to the underprivileged in India and across the globe. With the help of several credit groups, co-operatives, and banks, this sort of informal and unorganized financing eventually took on the form of microcredit. introduced the idea of microfinance via the Grameen Bank in Bangladesh. A revolution in rural finance has emerged as a result of the fast transformation of microfinance in its broadest meaning to encompass savings, credits, insurance, and cash transfers. Thus, it is crucial to comprehend microcredit and microfinance. The United Nations designated 2005 as "The UN Year of Microcredit". In 2006, Mr. Mohammad Yunus and Grameen Bank Bangladesh received the Noble Peace Prize in recognition of their work to promote microfinance in areas of poor economic and social development [1], [2].

India's population is statistically unbanked to some degree about 60%. Only 15% of account holders have access to credit among the banked population. The majority of transactions are made with cash. In India, the banking industry provides 77% of domestic credit, compared to Japan's 366.5%, the United States' 240.5%, and the United Kingdom's 184% of GDP. The reach of microfinance is significantly expanding as a result of recent measures like Financial Inclusion, Aadhar Enabled Payments, Business Correspondent Model, and PM Jan Dhan Yojana initiated by the Government of India. The establishment of the Micro Units Development Refinance Agency (MUDRA) Bank and the establishment of o Money lenders

are the earliest informal and unorganised form of microcredit. They used to give small loans to the poor and needy people in India and around the world. Since they charge such a high interest rate, the poor are forced to stay in their grip and experience a cycle of poverty. Additionally, they provide loans on their own terms. Rotating Saving and Credit Associations (ROSCAs), based on informal agreements among friends and family, gradually evolved. In these organisations, interest rates and charges are relatively modest, but there are significant social costs and other duties. These organisations systematically aggregate the funds of friends, family members, close relatives, and neighbours and provide loans to low-income and needy households. In India, ROSCAs take the shape of business chit funds [3], [4].

The cooperatives, which gathered the savings of the rural poor and provided low-interest loans to those in need, evolved as group-type entities with official bylaws and some legal standing. Bangladesh won its independence struggle in 1971, but the nation experienced massive floods that led to a famine and killed a great number of people. Muhammad Yunus (1976) began providing modest loans to the underprivileged residents of the surrounding hamlet of Jobra in Bangladesh by constructing a bank office there to meet their needs. A tiny group of young people came together in 1978 to tackle rural poverty by founding a fresh, innovative organisation that, by the year 2008, had provided services to approximately six million peasants in Bangladesh. This organisation, currently called as the Association for Social Advancement (ASA), targets Bangladesh's poorest peasants, especially women, to encourage them to create their own businesses. By fostering social transformation and opening up new self-employment options, ASA is enlarging the financial markets [5], [6].

The poor and low-income populations are served by ASA via the provision of modest loans, the pooling of tiny savings, microinsurances, and other financial services. It has become a more significant worldwide microfinance institution. In Bangladesh, the idea of microfinance was first promoted by Nobel Prize winner Muhammad Yunus (2006) via the Grameen Bank. According to this theory, NABARD developed a connection between banks, non-governmental organisations (NGOs), and self-help groups (SHGs) in India and pioneered the concept of microfinance. NGOs help to create and support SHGs. The SHGs get credit from banks when they reach maturity and lend it to their members. By 2006, Commercial Banks, RRBs, and Cooperative Banks have funded over 22 lakh SHGs in India. In order to offer microfinance to the impoverished and destitute rural people, a great number of SHGs, NGOs, Microfinance Institutions (MFIs), and Non-Banking Financial Companies (NBFCs) have formed. As a result, the microfinance movement and industry have developed. For general purpose and productive activities including agriculture and related activities, craftsmen and handicraft, small businesses and self-employment in rural, semi-urban, and urban areas, microcredit is the granting of modest loans to the needy at low interest rates. Microcredit consists of the loans provided by the banks to Self Help Groups (SHG) for subsequent lending to members.

Microfinance is the provision of affordable financial services to the socially and economically disadvantaged and poorer segments of the society in order to help them improve their standard of living and increase their income levels. Examples of these services include small loans, small savings, microinsurance, and funds transfer facilities. Microfinance's primary goal is to provide modest loans to low-income individuals, especially those who are living below the poverty line, who are unable to get credit for productive reasons from other sources. This helps them better their quality of life by increasing their earnings and saving while also taking on more risks. Microfinance is widely regarded as a fair and long-term solution for reducing the prevalence of poverty by providing funding for

the poor to engage in viable and productive projects, which in turn generates economic surplus and encourages small-scale savings for investments.

Poor folks need the bare minimum in financial services. They must establish a savings account with a bank to save and grow their meagre funds by engaging in productive activities and obtaining modest loans from financial institutions to buy the assets and ramp up their operations. They need microinsurance services to cover the risks associated with life and activities. Additionally, they demand adjacent locations with capabilities for money deposit and transfer. They need certain fundamental training facilities to increase quality and earnings. Microfinance covers the provision of these fundamental financial services. Thus, the term "microfinance" refers to a global movement in which low-income households have some access to basic, affordable financial services from banks or financial institutions in order to finance their productive economic activities, build assets, generate income after paying expenses to save some net surplus, as well as to protect their lives and activities against various risks and hazards.

The International Labour Organisation states that "Microfinance is an economic development strategy that involves offering low-income clients financial services through institutions. Provision of thrift, credit and other financial services and products of very small amounts to the poor in rural, semi-urban and urban areas for enabling them to raise their income levels and improve living standards" is how the National Microfinance Taskforce in India defined microfinance in 1999. The lack of access to finance prevents the impoverished from starting and expanding their businesses. Basic financial services including small loans, modest deposits, money transfers, and microinsurance are provided via microfinance. Some non-financial services, such as business and activity training, are necessary with these services. By engaging in certain economic activities, people may generate revenue and pay for necessities like food, clean water, enough housing, their children's education, and vital medical care.

Microcredit is the term used to describe extremely modest loans made by legally recognised organisations, such as MFIs and Banks, to the underprivileged with little to no collateral security. Microfinance includes tiny savings, microcredit, insurance, and money transfers for the underprivileged. Microcredit is also included in the larger category of financial services known as microfinance. Microcredit is a subset of microfinance and refers to the provision of credit services to the underprivileged. Providing a financial service, or micro credit, is what it means to practise micro credit. The provision of financial services including savings, microcredit, microinsurance, and money transfers is known as microfinance. As they incur significant costs to manage the borrower's accounts, such as pre-sanction, assessment, disbursement of loans, inspection follow-up, recovery of loans, handling of accounts, and hardly cover break-even point, banks have been more or less reluctant to provide microfinance to the poor with little or no cash income.

The impoverished have little or no assets that may be used as collateral security for bank loans. In light of this, the bank is concerned about their lack of legal options. Most individuals in poverty do not have savings accounts with banks, and before granting them microcredit, banks need sufficient identification and evidence of residency. Having trouble acquiring loans from banks? Try lacking knowledge, initiative, and collateral. To conduct their economic operations in a commercial way, the populace needs microfinance. The nation's economic development and change depend on microfinance. For the country to flourish and end poverty, microfinance is essential. To address the demands of the populace's investment, emergency, and life cycle needs, microfinance is required. For the sake of the

populace's economic and social development, microfinance is required. Microfinance is required for the growth of women's empowerment.

microfinance sector is expanding quickly. According to recent surveys, the top sixty microfinance firms in India have close to 10 million clients who have received microloans. The goal of microfinance is to eradicate poverty by enabling the underprivileged, mostly women, to launch their own businesses, make money, and become financially independent. Recent studies also demonstrate that microfinance has a 97% recovery rate, which makes it easier to repurpose bank money for useful endeavours. In most cases, a microfinance loan is made without any kind of security deposit. Thus, those who are destitute are in a position to get loans and escape the cycle of poverty. By giving women access to financing for engaging in economically productive enterprises, microfinance promotes gender equality and gives women more influence. Microfinance aids in developing long-term financial independence in underdeveloped and impoverished regions. The main goals of the regulatory framework are the same for institutions and activities involved in microfinance as they are for other parts and areas of the entire financial system [7], [8].

However, due to the need to take into account the operational, market, and client characteristics of the rural finance and microfinance sector, the fundamental principles and standards for the design of a regulatory framework for institutions providing financial services to the rural finance and microfinance sector are likely to differ from those for formal banking and finance institutions. This section focuses on the regulatory framework concerns that have a significant impact on low-income rural residents' access to financial services. The phrase "financial services" encompasses a wider range of services beyond the conventional loan products and savings deposit options offered to differing degrees by various rural finance and microfinance firms. For a list and explanation of other MFI kinds, including those connected to nongovernmental organisations (NGOs) and diverse non-bank entities, Payments, money transfer and remittance services, insurance, and contractual savings products are all included in this definition. It is crucial to concentrate on how various population groups may access payments and savings products, as well as how various institutions can provide such products. For low-income families, payment and savings products are often the most crucial financial services. Access to savings products may help people generate greater returns on their investments, maintain smoother cash flows, and be less vulnerable to shocks from outside sources. The strength of the legislative and regulatory environment affects how much and what kind of access low-income rural people and their small companies have to financial services. The following fundamental tenets of good microfinance should serve as the framework for this framework: (a) to ensure equal access to financial services beyond credit and savings facilities for all participants; (b) to permit the institutional transformation of nontraditional and unregulated MFIs (such as multipurpose and microcredit NGOs) into specialised, regulated, or licenced rural finance and microfinance intermediaries; and (c) to support and rebuild rural communities.

Data and information now available indicate that deeper, more effective financial markets may aid in accelerating agricultural expansion and enhancing food security. It is essential to expand access to a wider range of financial services in rural markets through a variety of financial intermediaries in order to assist low-income rural households in managing their consumption and improving labour productivity, which is the most significant production factor under their direct control. Agriculture also has both positive and negative multiplier impacts on the entire economy. Given that the majority of the world's poor still reside in rural regions, agricultural economic development is a crucial prerequisite for overall economic growth and the eradication of poverty

While there are instances of MFIs, credit unions, and agricultural development banks building strong rural portfolios, commercial banks often don't appear to match this market niche as well. With significant exceptions, several MFIs have attempted to transition from nongovernmental status to regulated, supervised financial institution status, but this has not always led to increased access to financial services in rural areas. Despite incentives meant to promote downscaling and rural market penetration, commercial banks have generally not made a significant dent in the rural and agricultural lending markets in most developing nations. Agricultural development banks in a few nations have been able to change into more sustainable organisations by providing demand-driven financial services, creating reliable loan agreements, and applying full-cost recovery interest rates. The Bank for Agriculture and Agricultural Cooperatives (BAAC) in Thailand, Bank Rakyat Indonesia (BRI)'s village units in its microbanking system, the revival and restructuring for privatisation of Mongolia's Agricultural Bank and Tanzania's National Microfinance Bank all show how state-owned banks can be transformed into vibrant, lucrative, and successful rural-originated institutions. It goes without saying that such a transformation of state-owned banks can only be accomplished with a strong political commitment, ownership of reforms, managerial autonomy [9], [10].

Group-based models have developed significant portfolios in rural markets, and credit unions and savings and loan cooperatives have expanded quickly in a variety of contexts. Performance has improved as a result of a focus on large-scale operations, internal systems, marketable goods, and portfolio quality. The village banking methodology, developed by FINCA International, has also shown that rural community-based and self-managed financial enterprises may achieve self-sufficiency in many instances. Later, organisations like CARE, Catholic Relief Services, World Vision, and even some private banks modified this approach. Numerous MFIs have shown their ability to economically service numerous relatively low-income families, microbusinesses, and small businesses. The experiences have rekindled interest in the viability of reorienting rural finance and microfinance institutions, even if the customer base is often in peri-urban markets or in off-farm economic operations in rural markets. The Equity Building Society in Kenya, CrediAmigo, a bank-affiliated MFI in Brazil and the Development Bank of Brazil (BNDES), MiBanco in Peru, Financiera Calpia in El Salvador, and Basix India Ltd. are just a few of the MFIs that have expanded beyond their original urban client base to tailor their products to rural clients. These MFIs' experiences suggest that other MFIs operating in mostly rural areas may be able to adapt and replicate them.

The two types of borrowers vary in a number of significant ways. The majority of non-bank organizations that offer microloans are NGO MFIs, which frequently use a group-lending strategy (although many microloans may be given to individuals rather than groups), as well as various membership-based financial cooperatives and mutual-assistance organisations. Banks, building societies, and non-bank financial institutions (NBFIs) are the major providers of SME financing; group lending is not used in this industry. Security is yet another significant distinction: While informal security (i.e., security that is not legally binding) in the form of a collateral interest over household goods and tools is frequently used in microfinance, SME finance typically allows a firm's assets or personal guarantees to legally secure small business loans, making it more common. Although some institutions do provide both types of financing services, such distinctions naturally separate the institutions that focus primarily on microfinance from the organisations that offer small business loans.

According to the extent of regulation, kind of ownership, and type of services supplied, institutional financial service providers to low-income rural families, microenterprises, and

small companies may be divided into a number of groups. The institutions can be distinguished based on (a) whether they must register with a central agency (but are not required to obtain a licence in order to provide nondeposit credit-only services) or be registered as a legal entity; (b) what type of organisational structure they have, including ownership and governance aspects; and (c) what types of financial services are permitted and encouraged. The main types are: Governmental initiatives or organisations that support microfinance, SME financing, or rural finance. Development finance institutions include: non-bank, nonprofit NGO MFIs; membership-based cooperative financial institutions (CFIs); postal savings banks (PSBs) or institutions; specialised banking institutions (typically licenced for limited operations, activities, or services to distinguish them from full-service commercial banks), such as rural banks, microfinance banks, and non-bank finance companies; and commercial banks [11], [12].

Non-bank, non-profit NGO MFIs fall under two categories: (a) specialised credit-only MFIs and (b) mixed-purpose NGOs with credit provisions in their socially motivated operations. These MFIs are usually owned by the private sector and are set up as nonprofit foundations, trusts, or organisations. The MFIs are often set up as legally formed businesses under the Companies Act of a given nation. Some MFIs operate independently on a local level, while others could be associated with or supported by global NGOs as ACCION International, World Vision, CARE, FINCA, Catholic Relief Services, and Women's World Banking. The geographic scope of their activities varies based on their organisational and legal status as well as the kind of NGO sponsor. Some MFIs only operate at the district or county level, while others operate on a provincial, regional, or national level. CFIs are (a) membership-based, single-purpose financial cooperative organisations (like credit unions and savings and credit cooperative and (b) multipurpose cooperative associations (like producers, services, marketing, and rural cooperatives) that include savings and credit functions.

CFIs are easily distinguished from NGO MFIs because their financial transactions (deposit taking and credit giving) are typically restricted to registered members under a closed- or open-common bond, who are typically defined by geography (residence), occupation, or place of employment. CFIs have been around in many countries for a lot longer than non-bank, nonprofit NGO MFIs. The one person, one vote rule governs the rights and privileges of ownership in CFIs, and members who are also owners exercise management. In many nations, CFIs will be more prevalent than NGO MFIs, and their combined outreach will often be greater. A PSB may provide payments, transfer, and remittance services, especially in rural regions, in many nations, including Azerbaijan, Kenya, Pakistan, and Tanzania. It can also reach a very wide number of depositors for savings and time deposits in relatively modest sums. However, the only credit-extending activities allowed by PSBs are deposit-taking and payment services. Even while the management and boards of PSBs may be enticed to grow into rural finance and microfinance lending services to increase revenues, PSBs are mainly meant to offer a safe and secure facility for the little savings of poor and low-income families, particularly in rural regions. In actuality, expanding the asset portfolio beyond secure assets like bank deposits and government securities should come after enhancing efficiency, cost effectiveness, and governance. In several nations,

Development Finance Institutions (DFIs) have been created and given funding by the government to develop and promote certain important economic sectors (such as the agricultural sector and extremely capital-intensive enterprises) and to advance social objectives. DFIs are largely intended to fill in the gaps left by banking institutions' absence in the provision of certain financial services. Additionally, the DFIs are essential to the growth of SMEs, the housing industry, and in certain nations, microcredit. The main thing to watch is

how much preferential treatment is given to DFIs, such as cheaper financing rates, implicit government guarantees of the institutions' obligations, favoured tax status, etc.

In a number of nations, lower-tier licenced banks are also covered by the regulatory framework for banking and finance. These banks are legally permitted to accept deposits (typically limited to savings and fixed deposits) and make loans, but they are not permitted to offer trust and investment services or foreign exchange or trading facilities. In certain nations, the geographic market area (county or district, province, or region) that is served may be the only place where banking operations are permitted. The national regulatory authority of a nation exercises prudential oversight over the limited-service banking institutions, such as rural banks and microfinance banks, and they are expected to adhere to relevant prudential norms and reporting requirements. Non-bank finance organisations engaged in rural finance, microfinance, and SME finance which are not permitted to accept public retail deposits but are allowed to fund their operations and loan portfolios through commercial borrowings and wholesale, large-value institutional deposits generally need to register and obtain a licence. However, a nation's central supervisory body may not be prudentially supervising such businesses.

CONCLUSION

However, problems still exist. Borrowers may become too indebted as a result of often onerous interest rates and payback schedules. Additionally, although microfinance deals with economic issues, it must be combined with initiatives to address ingrained gender stereotypes that continue to limit women's agency and authority in decision-making. microfinance has shown to have the power to significantly improve the lives of women. By providing financial services to the underserved, it promotes community development and gender equality in addition to empowering women on an individual level. Microfinance initiatives should be included into larger development plans that address structural gender disparities in order to guarantee their long-term effectiveness. The path to a more inclusive and fair society, where women's empowerment becomes a pillar of sustainable development, will be paved through a comprehensive strategy that combines financial assistance with initiatives to challenge gender norms, education, and healthcare.

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CHAPTER 3

DETERMINATION OF EMPOWERMENT AND COMMUNITY PLANNING

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ABSTRACT:

Community planning and empowerment are intertwined ideas with enormous promise for promoting inclusive government and sustainable development. This essay investigates the dynamic link between community planning and empowerment, examining how participatory methods may magnify the voices of disadvantaged communities and promote change. This research sheds light on the many facets of empowerment in the context of community planning via a thorough investigation. Empowerment, community planning, participatory procedures, sustainable development, and inclusive governance are the primary concepts underlining this research. When community planning is carried out using participatory techniques, it turns into a tool for empowerment. Plans become more representative of the different needs and goals of the community when the voices of community members, especially those who have been historically marginalised women, minorities, and other marginalised groups are included. Giving people the tools, they need to actively participate in choices about their communities, infrastructure, and services increases their feeling of responsibility and ownership.

KEYWORDS:

Community Planning, Empowerment, Inclusive Governance, Participatory Processes, Sustainable Development.

INTRODUCTION

A person has greater influence over their life, destiny, and surroundings as they go through the process of empowerment. The process seeks to alter three aspects of a social state, namely, the sentiments and capabilities of individuals, the existence of the collective to which they belong, and the professional practise that engages with the issue. This book will cover in depth three interconnected processes: individual empowerment, which is the process of personal and intimate change; community empowerment, which is the social change; and empowering professional practise, which is the organisational and functional change that promotes the realisation of both the aforementioned processes. on to assert that a successful planned change process that aims to give individuals more control over their lives must produce results in all three facets of empowerment. The idea of empowerment is an effort to interrupt the vicious cycle of societal issues that are hard to overcome [1], [2].

Not only are people neglected and damaged, but they are also negatively affected by poor social services. At the dawn of the twenty-first century, it is becoming increasingly obvious that certain groups are rendered helpless not only by the cruelty, indifference, and lack of resources in the developing world, but also by the supposedly progressive social policies of democratic society. Since empowerment is primarily a philosophy and worldview, only those who share its principles can fully comprehend the specifics of its workings and the strategies for putting it into practise. As a result, we need to talk more about the kind of philosophy that the empowerment notion symbolises. The adoption of a notion is a chance to update and revise established beliefs and strategies. In the worst scenarios, the chance is not taken

advantage of, and the only improvement to the professional jargon is the addition of a new term. The future of the idea of empowerment was unclear when I started my study on it in the 1980s. Empowerment has, in the meanwhile, gained traction in both social and political debate. Like any naturalisation process, its reception is neither consistent nor steady. There are professionals that employ the idea in their job without fully endorsing its message and merely use it to enhance their speech [3], [4].

There are many who portray empowerment as being just psychological or political, but its uniqueness rests in the fusion it brings about between the psychological and the political. Some people use empowerment to temper their radical rhetoric since it allows them to be sensitive to the individual while yet aspiring to change society. Therefore, the notion serves a variety of viewpoints outside the mainstream while also offering conservative liberal concepts like civil rights and social responsibility a fresh spin. Therefore, the ideology of empowerment interacts with societal viewpoints that have traditionally been seen as being at odds with one another, forging connections between them and moderating their core ideas. Empowerment as a worldview is influenced by Existentialist thought, particularly that of Nietzsche and Albert Camus, and is reminiscent of Martin Buber in spirit. It has a lot of similarities with Victor Frankl's, Carl Rogers', and Rollo May's existentially oriented humanistic psychology in the field of psychology. According to the existential perspective, humans require freedom and choice both in spite of and possibly even more so because of the certainty that death awaits them. The transient and fragmentary nature of existence means that facts are relative and shouldn't be taken as dogma [5], [6].

People's commitment to and responsibility for the world grow as a result of the development of their skills, not the other way around. These talents are more than just technical know-how; they represent a search for meaning that results from being conscious of our own needs as well as sensitive to the needs of others. Empowerment, in its purest form, is a type of delegation of authority on the social and personal levels. It is the ability to act on behalf of society. Empowerment represents energy that is abundant and not taken forcibly; it indicates a continuous societal process rather than a singular event. Some authors have attempted to rid the idea of its potentially revolutionary overtones by framing it as a demand for civil rights and a legitimate democratic response to discrimination.

They have also suggested that it be implemented as macro-social policy. The potential for conflict in the process of empowerment is, however, far from insignificant, just as it is in any transformation process involving power relations. More control over one's life and environment is an important aspect of every human being's life, and citizens who are in control of their lives and participate in decision-making with regard to their future and their environment make an important contribution to democratic society as a whole. Empowerment seeks to position itself as a natural process that is rooted in human nature and social relations. Therefore, an empowerment programme that gives people greater control over their lives also boosts societal resources, benefiting both individuals and society as a whole as well as the physical environment and social institutions. This is a win-win situation in every meaning of the word [7], [8].

The concept of empowerment places a strong emphasis on the social advantages, particularly so that wealthy prospective partners would feel at ease and won't object to the procedure. While simultaneously keeping in mind that the ongoing support of the middle class is crucial for the achievement of any comprehensive social strategy, it is crucial to make clear to all people how significant empowerment is to their lives as well. Therefore, empowerment is a realistic worldview that seeks to act as a compass for many democratic viewpoints. It is a postmodern strategy to empower people. As a result, it is aware of who it is and what it

aspires to, and it does not object to a deconstruction and expose of its presumptions, both as a means of educating others about various methods and as a means of self-reflection and self-criticism. According to this theory, we shape the world based on our perceptions: just as a competitive ethos creates competitive environments and forecasts of a recession create a recession, so too does people's faith in themselves and in their community who they are, what they want to do, and how they want to live have a much greater tendency to materialise than is generally believed. The purpose of empowerment is to have a valid seat in the middle of the social consensus from which it will be able to shape the nature, direction, and objectives of the society. This project aims to develop a culture of empowerment [9], [10].

Because it is so inadequate in the social reality we live in, such an ethos is crucial and significant. Societies are rife with forms of disempowerment, including victim-blaming, stigmatisation, prejudice, and discrimination. It is infused with ideologies that separate and exclude people from one another in their personal space and put them in conflict with one another; the success of an individual is determined by her or his ability to compete in a competitive market and emerge as a victor among losers. Social behaviours that foster cooperation, social integration, assistance for the weak, compassion, and empathy are uncommon, and the result is a society of lonesome people in the throng. Making a community involves coming together as a group to address issues that one person cannot handle on their own. This is both a personal and a societal answer. The process of collaboration, involvement, and people's commitment to achieving a shared goal, to influencing the making of decisions that affect their lives, to improving the quality of their lives and their environment, creates a new feeling and new capabilities among the participants and this is an important outcome in and of itself. It is true that there is no guarantee that the collective effort will succeed where the individual efforts have failed. Empowered action entails escaping the exclusion, marginalization, and feeling of insignificance that are the fate of individuals who have little control over the influences in their lives.

DISCUSSION

The community fulfils fundamental requirements for its members in ways that persons without a feeling of community are unaware of. Unless a person feels that s/he belongs to a group where there is mutual trust and dedication to common objectives, alienation may develop into an existential crisis. In Israel, it has long been accepted wisdom that the State gives its citizens a sense of identity through its central institutions, primarily the military and the educational system, as well as through the egalitarian values on which it was founded and its pressing needs for integration and defence. Many of its residents felt this way, and they may still feel the same way now, but many have stayed outside of this community of activists. As time has gone on, the State has become more complicated, performed less effectively as a community, its peripheries have grown, and their estrangement and alienation have become a major aspect of the national experience. The more this marginalizing process threatens a society built on ideals of loyalty and trust, the more critical it is to talk about it. Making it possible for individuals to have a feeling of home and belonging in a specific location is crucial since only via this can one belong to a larger abstract entity, like the State or the globe. Without a home of my own, where I can be myself, I am unable to comprehend or feel worried.

Therefore, empowerment gives local initiatives for social change legitimacy. Since the 1960s, scholarly research on the emergence of local change efforts has been rather scarce. Then, many discussed civic uprising and resistance. The demands for equality and dignity continue to be made, notwithstanding the more reasonable and sombre formulations of today. The fight

for people's rights to have greater say in choices that impact their lives, futures, and environments continues to provide benefits in the twenty-first century that make it worthwhile to put the status quo at risk. The many layers of our topic are related by a variety of paradoxes: The first contradiction relates to the use of empowering words. A book on empowerment must be easy to read, provide a clear idea without using jargon or patronising language, and be grammatically correct. This is a tremendous undertaking, and I don't always up to the occasion. The general idea is sound: to give readers a sense of control over the topic and to inspire them to grasp its fundamentals, the language of empowerment must be relevant to the message of empowerment.

Another contradiction relates to community, a term used in this book to describe the emergence of various forms of collective formations. It seems that as a result of this, the geographical community loses part of its significance. Contrarily, the development of communities around a crucial common attribute is likewise a process constrained by limitations of space and time. Widows establish their own communities for a variety of reasons, including the urge to make up for the insensitivity, bigotry, and disregard shown to them by the local communities where they reside. The geographical community is challenged by the new women's community that is so formed, and this alters the latter.

The freedom to choose is the subject of another dilemma. There is a need for awareness of the threat of the denial of the right to reject any basic approach when it is proposed. The beauty of empowerment lies in its awareness of the wealth and diversity that human society has been blessed with, as well as in the way it legitimises individual differences and people's right to adhere to their beliefs, lifestyles, and preferences while remaining proud of them even when they are in the minority. a warning against forces that would stifle the strength of those who are different in any manner. It cautions against victim blaming and suggests that we acknowledge the societal roots of psychological anguish. Its objective is to make it possible for someone who is exceptional or unusual and is not accepted by the society to create their own community with other people who share their condition.

The community with a geographical foundation is just one of the options discussed in the book, which also emphasises the other traits that are often shared by communities. But although empowerment asks for avoiding a uniform worldview that imposes itself on others, it is also likely to do so, leading to a contradiction that might make everything empowerment advocates for a farce. The last contradiction relates to the book's overwhelming passion for social change. It is dedicated to my parents, Marek-Meir and Liliana Opatowsky, who experienced three full cycles in this world: one as equal-rights citizens in post-World War II Europe's progressive society; another as persecuted Jews in the hell of suffering and death; and the third as recent immigrants to Israel. Their daily experience was one of chaos. And now, as their sons and daughters, we find ourselves immersed in theories of change, thinking about war and constant change while living in a society that is more stable, prosperous, and secure than any other generation of Jews in modern times. Because of what? Thanks to our fight to take control of our destiny and our desire for sovereignty. The history of the creation of the Jewish state in the Land of Israel is perhaps the greatest empowerment tale of our century, if not all of human history. Although this process won't be covered here, it is the historical background that allows each of us to comprehend the security and dignity that the empowerment process offers to those who take a chance and engage in it.

Three chapters make up the first section, which establishes a philosophy of empowerment. In the first chapter, power theories are discussed, the evolution of sociological theories of power is surveyed, and theories of power are presented that will help to further expand the idea of empowerment and provide a clearer knowledge of its workings. This chapter explains the

causes of helplessness and how it manifests in relationships of power, the significance of organizational advantage in these relationships, and the function of professional expertise.

Definitions and Meanings of Empowerment

This chapter, defines empowerment and places it in the cultural setting where it is most pertinent in Western democratic society. It explores the specific issues related to each of the three main processes of empowerment: the person, the community, and the professional processes. The psychological parameters associated with the notion are taken into consideration during the debate of individual empowerment, together with the personal as political and the collective as a tool for member empowerment. The topic of community empowerment is clarified, the groups whose lives community empowerment is vital to are introduced, and many aspects of the process are presented. Here, organisation is also promoted as a key tool for empowering communities. Further, it discusses empowerment as a professional practise and outlines the ideals, beliefs, professional duties, and intervention techniques that should be followed by professionals who support or promote empowerment (henceforth referred to as empowering professionals). The "Developing a Theory of Empowerment," explores the search for a theoretical approach that unifies personal and societal explanations and focuses on Giddens' structuration theory as the foundation for a contextual theory of empowerment. As contextual interactions that both impact and are influenced by shifting and dynamic circles, the person, the group, the organisation, the community, and power relations in the surrounding society are all depicted.

It applies the theory introduced in the first section within the constraints of a certain professional practise. Community planning, the fourth chapter, redefines this practise as being similar to many professions that deal with planning and intervention in the community. The fifth chapter, Processes of Individual Empowerment in the Context of Community Planning, addresses the processes that occur in the lives of the participants in empowering community planning as well as the indicators that help to identify when these processes are being realised. The "Processes of Community Empowerment in the Context of Community Planning", addresses the key steps in the community empowerment process. Lastly, "Community Planning as an Empowering Professional Practise," the empowerment-encouraging intervention is developed for use at each level of the change-process. In order to create a single professional practise, combines a traditional professional procedure with a process of promoting the empowerment.

Development of a Theory of Power

An understanding of theories of power and the application of these insights for the purposes of developing a theory of empowerment, as well as an analysis of empowerment processes, will serve as the foundation for the theory of empowerment that will be further developed. Because of this, a deeper knowledge of it will also be made possible, along with practises of disempowerment, feelings of powerlessness, and the processes through which communities and individuals fight for control over their surroundings and lives. No attempt is made to review the whole of the literature on power theories. It starts with a historical analysis of power-related ideas in the social sciences, focusing solely on the most well-known theories. After that, some theories that have components useful for creating a theory of empowerment are discussed. Machiavelli stands for the decentralised and strategic approach to power and organisation. He seeks strategic advantages, like as military ones, between his prince and others since he views power as a tool rather than a resource.

Hobbes depicts the causal perspective on hegemony as a hegemony. According to Hobbes, authority is centralised and centred on sovereignty. Hobbes' fundamental thesis is that there is

a single, cohesive political community, whose manifestation is the state, or community, or society. This is a solitary entity that is arranged in accordance with a consistent principle and derives its power from the continuity of time and space. It seemed as if Hobbes' point of view had won over in the middle of the twentieth century. More than a century after *The Prince* was published, he used language and imagery that was more in line with the current scientific method than Machiavelli did. The fundamental tradition of social scientific research seeks logic and accuracy (and continues to do so now), and it explores how to detect, measure, and quantify power. Power was portrayed as a position of will, as the ultimate force to which everyone else's will is subject. With the crystallisation of rediscovered methods in the 1970s, Machiavelli's strategic and contingent approach came to a newfound recognition in France. In order to succeed over the other decision-makers, power is engaged on the second, covert dimension. However, power may also be used to hinder decision-making and exclude certain subjects or participants from the process. Who determines what, when and how, who stays outside, how this occurs, and how these two processes interact must all be observed in a study of power in the hidden dimension. Beyond winning a battle, one of the most crucial facets of power is knowing what the battle's agenda will be in advance. Specifically, to decide if certain issues would ever be discussed during negotiations. The explanation for the complacency of disadvantaged groups was altered by the realization of the second aspect of power. From this point on, the lack of involvement in decision-making would be seen as a sign of fear and weakness rather than necessarily as a sign of apathy.

CONCLUSION

Community dynamics and reluctance to change might obstruct effective engagement. Building capacity is necessary for effective empowerment because it gives marginalized people the information and abilities, they need to participate actively in planning processes. To prevent tokenism and guarantee that plans are implemented, empowered communities must also be combined with open and accountable government. In conclusion, the intersection of community planning and empowerment provides a revolutionary method of growth.

Communities that actively participate in defining their own futures experience growth that is not just pushed by the outside but also reflective of their own needs and surroundings. Plans are given authenticity and inclusion via participatory methods, which promotes a feeling of ownership and group accountability. Empowerment must to be anchored in long-term, persistent initiatives that tackle social, economic, and cultural issues in addition to physical infrastructure if it is to provide long-lasting outcomes. A road towards establishing resilient, egalitarian, and dynamic societies, where people have the authority to control their own destiny and contribute to a common vision of development, is presented by the synergy between empowerment and community planning.

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CHAPTER 4

POSITIVE IMPLICATIONS OF NON-AGRICULTURAL WAGE LABOUR

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ABSTRACT:

The potential benefits of non-agricultural wage labour over conventional agricultural lifestyles for economic development, poverty alleviation, and social mobility have drawn attention. This study explores the many benefits of non-agricultural wage work, highlighting how it helps to diversify rural economies and improve the wellbeing of both people and communities. This research illuminates the intricate interactions between non-agricultural wage labour and development outcomes via a thorough investigation. Non-agricultural wage labour, economic diversification, poverty alleviation, social mobility, and rural development are the fundamental concepts that support this research. Importantly, wage labour in non-agricultural industries may spur efforts to fight poverty. It allows people to escape the grip of severe poverty by offering reliable and often better revenues than conventional farming. The greater access to healthcare, education, and other necessities that result from this increased economic stability contribute to an improvement in general well-being.

KEYWORDS:

Economic Diversification, Non-Agricultural Wage Labor, Poverty Reduction, Rural Development, Social Mobility.

INTRODUCTION

When it happens in the non-agricultural sector, there is stronger evidence of changes in women's life chances as a consequence of entering paid labour. This is partially due to the fact that such job is often linked to female emigration from rural regions and away from the patriarchal norms of family and community. Women workers in Bangladesh's export garment industry expressed their satisfaction at having a "proper" job and regular wages as opposed to the sporadic, poorly paid forms of employment that had previously been their only options in a nation where women had previously been denied public forms of employment. Many people had utilized their increased income to renegotiate their relationships, while others had left toxic unions. Women who had previously been unable to support their aged parents after getting married now firmly asserted their entitlement to do so. Others, on the other hand, utilised their income to delay marriage at a young age and to oppose the usage of dowries. They also liked the new social networks they were able to create with their coworkers and their increased feeling of freedom [1], [2].

Numerous additional research has produced similarly encouraging results. In the past, women in Turkey were only allowed to work outside the house if it was essential for the survival of the family, similar to Bangladesh. But in a study of the apparel sector, many of those surveyed no longer considered their jobs as supplementary to their parental responsibilities, to be given up when they got married or had kids. They saw it as a more long-term way of living. The vast majority had made the choice to work in factories on their own, citing a desire to put their abilities to use and a desire to leave the house as justifications, and 40% of the employees, who were mostly young, unmarried women, said they preferred to work far from home in order to avoid being under the influence of their family and neighbours. They

want a place of employment where they could roam about freely around lunchtime and meet up with pals, including potential partners. According to a survey of women employed in export manufacturing industries in the Philippines, the majority of them made at least the legal minimum wage and many made more, and they also received greater benefits than employees in other occupations. In addition to the potential for personal freedom and self-determination that came with relatively high salaries and secure employment (as opposed to labour in the informal sector), they had the chance to put off getting married and having children. Although working in a factory may not be very satisfying in and of itself, it has been proposed that it may eventually result in improvements to women's personal and domestic situations. Young, unmarried women go to the export-processing zones in the south of China from the countryside to live and work there. Because they pay more than agricultural employment, these occupations are intensely competitive in rural areas. Many women have also previously worked on family farms where they were never paid on their own. Young girls want to make money [3], [4].

Others utilised their income to satisfy the demands of spouses they wanted to divorce for the payment of the bride price or child maintenance. Women in Honduras who worked in maquiladoras (factories that assemble items for export) reported better home connections and male family members' assistance with domestic tasks, as well as greater earnings than employees elsewhere. They were more likely to have participated in elections and to believe that they had some influence on the government. Over time, these patterns became stronger. This may help to explain why 96% of employees said they were very (49%) or somewhat (47%) content with their employment, despite the fact that majority sought changes, particularly in their earnings. As a consequence of their stronger economic contributions and more decision-sharing with their male spouses, married women employees in export-oriented manufacturing enterprises in a number of Caribbean nations reported bettering home ties [5], [6].

The restrictions on empowerment via employment, on the other hand, the majority of these studies also draw attention to the often-present exploitation of women at work. Women employed in the manufacturing and agriculture sectors, which want to compete globally by promoting flexible labour practises, have received the most attention. Export-oriented manufacturing is known for having unfavourable working conditions, exceptionally lengthy workweeks during peak seasons, and frequent layoffs during down periods. Most Chinese women from the regions where these businesses are headquartered avoided such labour if they could find something more respectable or less tiresome. Additionally, there are health risks. For instance, maquila employees in Honduras had less free time and were more likely to report a health issue in the preceding month than those who had worked elsewhere. According to studies from Vietnam and Bangladesh, women who work in the export business often complain about numerous illnesses as well as lengthy hours spent in the same posture. Additionally, not all research provides encouraging results about women's ability to exercise more influence over their life. Many women who move from rural regions to work in cities in order to meet new people and start new lives for themselves lack the time to take advantage of such chances. Rarely are gender roles in the division of work for household duties and child care renegotiated.

Women (especially married women) continue to carry the majority of the household's domestic labour or share it with other females, often their kids, notwithstanding their growing labour input into paid job. Gender disparities in job demands seem to be becoming worse overall. Despite the fact that they do communal labour, women employed in these areas either cannot unionise or find it impossible to do so. In addition, the majority of women in low-

income countries continue to work in the informal economy in a variety of occupations that may or may not be influenced by global markets but are characterized by much worse working conditions. This is true even though waged employment in agriculture and industry that is export-oriented is visible [7], [8].

Poorer women are mostly employed in low-value own-account businesses and the most casualized types of paid labour within this informal sector. The poorest women are likely to work as day labourers on construction sites, thus it is difficult to see how revenues from these jobs can significantly alter women's inferior position at home or at work. not only to support their families but also to treat themselves without having to provide an explanation for their purchases. Others utilised their income to fulfil their husbands' demands for the bride price or child support payments if they wanted a divorce. In Honduras, women who worked in maquiladoras (factories that assemble items for export) had more pay than other employees, and they also reported better home connections and male family members' assistance with domestic tasks. They had a higher likelihood of casting a ballot in an election and of believing that they had some influence on the government. Over time, these tendencies strengthened. This may help to explain why, despite the fact that most employees wished to see improvements, particularly in their earnings, 96% of them said they were very (49%) or somewhat (47%) pleased with their employment. Similar to this, married women employed in export-oriented manufacturing facilities in a number of Caribbean nations reported improved family relationships as a consequence of their larger economic contributions and more participation in decision-making with male partners.

DISCUSSION

Empowerment via paid labour has its limitations, on the other hand, the majority of these studies also emphasise the oppressive working environments that women are often exposed to. The focus has mostly been on women who work in the manufacturing and agro-industrial sectors, which want to compete globally by promoting flexible work practises. Export-oriented manufacturing is known for its exceptionally lengthy workweeks, frequent layoffs during slow times, and poor working conditions. If they could find work with greater prestige or that was less monotonous, the majority of Chinese women from the regions where these industries are headquartered avoided this kind of labour. Health risks exist as well. Workers in maquilas in Honduras, for instance, had less free time and were more likely to report having had a health issue in the previous month than those who had worked elsewhere. Long hours in the same position were found to be the main cause of complaint among female export industry employees, along with the other illnesses that go along with it, in studies from both Vietnam and Bangladesh. Furthermore, not all studies produce conclusive evidence supporting women's ability to exercise more influence over their life. Many women do not have the time to take advantage of these chances when they go from rural regions to cities to work in order to meet new acquaintances and start new lives for themselves. Rarely do the sexes reevaluate the allocation of work in household duties and child care. The majority of domestic labour is still done by women (especially married women) or is shared with other female family members, often their children, notwithstanding their greater labour contribution in paid jobs. The disparity between men and women's workloads seems to be growing overall. Women employees in these areas are either prohibited from unionising or find it difficult to do so, despite the fact that their work is collective.

In addition, the majority of women in low-income countries continue to work in the informal economy in a variety of jobs that may or may not be influenced by global markets but are characterised by much worse working conditions. This is true despite the visibility of waged employment focused on exports in agriculture and industry. The most casualized kinds of

paid work and low-value own-account businesses are where poorer women are concentrated within this informal sector. The submissive position of women at home and at work is not expected to be much improved by the earnings from sex work, domestic labour, or everyday employment on construction sites, where the poorest women are likely to be located.

The degree to which organisational resources and instruments to activate these resources are important for effective organisational behaviour is made obvious by Mann's idea of organisational outflanking, opposition to authority. The benefit in power dynamics is on the side of those who have a competitive edge in the organisation. Consequently, those with an organisational edge will always prevail against those who lack organisational skills resources, using what Mann refers to as a primary technique organisational outflanking. finding organisational outflanking the capacity to remove resistances with relative ease with easily, to avoid them in advance using organizational priority and to enforce the preferred order for those performing the advancing. All of these objectives are achievable by those They are equipped with the chosen organisational tools. In the past social study demonstrates that the benefits of networks and Powerful partnerships rely on the desired organisation that was at their disposal. the act of grouping people together is insufficient to dismantle a powerful organisation. in ascending order People must learn the skills necessary to create an effective opposition. the capacity to mobilise a group organisation. Organisational outflanking provides a competitive edge power dynamics between the outflankers and the outflanked. Lack of control in an organisational context Outflanking may result from players' ignorance of the situation the outflanked, yet there are circumstances when the The outflanked has access to information that is accessible. In addition,in other words, education is not always a good way to get out of a dilemma. self from an organisational outflanking circumstance. It is It's crucial to recognise that there are circumstances in which,the outflanked are aware of their circumstance and are aware of it, yet nonetheless, cannot or are not prepared to free themselves with it [9], [10].

Women have a right to at least half of the seats in parliament since they make up half of the population. With certain restrictions, such an accomplishment may represent the most ambitious of the three types of change chosen to gauge the state of women's empowerment as well as the one with the most transformational potential. Additionally, subject to certain restrictions, it may be able to overcome many of the obstacles that impoverished women's prospects for a better life face. It is also the kind of social reform that is least likely to be implemented in the near future since these requirements are related to the same restrictions that have prohibited women from all socioeconomic classes and groups from having a "strategic presence" in national parliaments. An analysis of the pertinent data indicates that, independent of political systems, the percentage of women in national parliaments worldwide is very low, with an average of 13.8% in 2000. Women are extraordinarily underrepresented at the highest levels of government in these nations. More so than intentional discrimination, a variety of biases in the political and civil society institutions work to exclude women, especially those who belong to privileged elites.

The number of women who run for office and how many are successful depends on the political system. This covers the degree to which political parties have established institutional roots in society, whether they have established clear guidelines for choosing candidates, and how they categories pertinent policy issues. The political environment in which parties operate and how supportive it is of increasing women's participation in politicsincluding the strength or weakness of patriarchal ideology, the presence of pluralist organizational structures, and the level of religious opposition to gender reformsare of utmost importance Additionally crucial are electoral systems. The ones that allow several candidates

to run for office, have many parties vying for votes, and use proportional representation (PR) on party lists are the ones that are most likely to attract women to politics. Majoritarian systems, which encourage fielding a single candidate per district and appealing to the majority rather than accepting diversity, are less likely to achieve this. According to a 1999 analysis of 53 legislatures, national assemblies in PR systems had approximately 24% of women, compared to 11% in majoritarian systems. Female representation in elected representative bodies has virtually always exceeded 15% as a consequence of specific policies that give female candidates an advantage. For example, Mozambique has 30% female legislators, while South Africa has 29%. The national or municipal governments of Bangladesh, Burkina Faso, India, Tanzania, and Uganda all have seats set aside for women. Whether the presence of women is 'token' or a genuine kind of representation depends on how quotas are implemented. Where women's seats were filled by the party in power, like in Bangladesh, they just served as another source of support for the governing party. On the other hand, the women's movement in South Africa has made an effort to persuade people in its ranks to enter politics. The Women's Budget Initiative, established in 1995, brought together lawmakers and NCOs to examine how public funds were allocated after a woman MP there actively participated in starting the process of looking at national budgets from a gender perspective. In addition, it should be mentioned that, at the moment, there is no assurance that women will be more receptive to the needs and concerns of impoverished women than many males in parliament, since they are not often selected from the ranks of the poor.

There is considerable discussion as to whether improving impoverished women's involvement and influence in local government institutions is a more pertinent aim than increasing the number of female seats in national legislatures. After all, it is the former who make the choices that have the most impact on the lives of the underprivileged. A number of Indian states have given additional incentives to their local communities to promote women's involvement in local government, where there is already a 33% reservation of seats for women. For instance, in Madhya Pradesh and Kerala, a quorum for open village meetings must consist of one-third female attendees in order to be deemed to exist. Kerala additionally allots 10% of the state's development funding that local councils get to be spent for "women's development" and to be overseen by female members of the village assembly. All of these safeguards, including the reservation policy itself, are obviously vulnerable to misuse. In India, there has been great debate over the idea that some women are only the wives of strong men in their caste or family. Arguments are made that only members of the ruling parties attend village meetings, or that women are pressured to spend money in ways that do not help impoverished women. These are legitimate worries, but as women get more political experience, they could change in the future. According to studies from India, many of the elected women were becoming more self-assured. They raised concerns affecting women, such as fuel and water, and questioned the objectives of panchayat (local government) development plans. They also started to form wide coalitions among themselves. According to one research, women representatives were more likely than males to distribute resources differently, indicating that their presence allowed for the expression of various objectives.

It is obvious that each of the resources in question had the potential to affect the types of change that could result in renegotiating the lines between public and private life, in group struggles, and in women being more represented in the systems of decision-making. Together, they might also serve as the foundation for women to organize in order to confront the other parts of patriarchal institutions that the MDCs avoid discussing, such as reproductive rights, violence against women, unfair legislation, etc. It is also obvious that there will probably be strong factors working against this, some of which may be found inside the policy area itself.

Policy makers can only be held responsible for ensuring that the MDCs are carried out in the spirit of the international movements and meetings that gave rise to them by mobilizing women, especially poor women, who are major stakeholders in all MDCs but especially the MDC on women's empowerment. However, both the text and the spirit of the MDCs lack this very thing. The mission and core principles of women's organisations and organisations throughout the globe have been transformed into a set of practical objectives that will primarily be carried out by the institutions and actors who have historically prevented their achievement. Those with the greatest stake in MDG 3's implementation in accordance with this spirit must be able to participate in the processes by which it is translated into objectives, activities, and outcomes if the vision and values that originally inspired the demand for gender equality and women's empowerment are to be restored to it. This is most likely to occur if the concerned women and their supporters in the government and civil society are encouraged to take part in these procedures. Such mobilisations have sometimes started to happen because of the nature of certain activities. We have underlined how women's potential for collective action may be built on the basis of microfinance. We've also noticed how such activity may bleed into politics, not only via voting but also through encounters with locally elected politicians and protest involvement.

Through groups like SEWA (Self-Employed Women's Association), Mahila Samakhya, and Kormojibi Nari and Nijera Kori in Bangladesh, we are also seeing indications of a growing readiness on the side of women workers to fight their employers and the state. We have observed the development of women's budget initiatives in a variety of nations as a method for learning more about how governance institutions work and how resources are generated and distributed, not only as a technical exercise. The international community can make sure that the MDGs reflect the needs and interests of the other half of the world's population by mobilising women as women, as workers, mothers, and citizens. The only foundation on which the world's policy makers can abide by the commitments they have made on the subject of gender equality is to increase the collective ability of women in all aspects of life to participate and hold authority responsible.

People's ignorance of the game's rules and their lack of understanding of how to construct a plan and evaluate an opponent's resources are two examples of ignorance. They are unaware of the expectations, plans, and significance of informal behaviour. When individuals fail to recognise the game itself, there may be a deeper ignorance present. Particularly extreme examples of the second type occur when a group with a significant technological advantage runs into its polar opposite (traditional colonialism, which gained its advantages through coloured beads and mirrors; experts in community development and international traders who take advantage of local poverty and innocence in order to amass profits in developing nations. Isolation is a more sophisticated kind of ignorance.

It manifests as a lack of knowledge about others who suffer the same fate, with whom an alliance may be formed in an effort to oppose authority. Outflanking an organisation is successful because isolated opposition is a manageable occurrence. As long as the protestors themselves are unaware of one another and do not establish a coalition, this is true even when protests occur simultaneously in many locations. Although it is less common to believe that a surrender to organisational outflanking might be founded on the outflanked individuals' understanding of their circumstance, there are instances in which it is, in fact. In these situations, the outflanked are aware of both their predicament and the cost of resisting the outflanking. When this is the assessment of the situation, the knowledge loses application in the current circumstances because people sometimes assume that the cost of their resistance may be greater than their chance of obtaining a favourable outcome, or than the benefit they

may gain. The knowledge of the oppression that organisational outflanking causes in their lives, as well as the fact that time moves against them in a situation of organisational outflanking and only serves to bolster the outflankers' increasingly sophisticated organisational skills, is another type of knowledge that is available to the outflanked

Organisational outflanking is a feature of the social context rather than describing a specific strategy or method of dominance. It makes clear why disempowerment is a common social phenomenon and that everyone outside of the networks and alliances of power lacks organisational resources. It also improves the explanation for the quiescence of the powerless. The culture of silence is an expression of the organizationally outflanked's surrender because they are aware that they are powerless to stop the outflanking. Organisational outflanking shows why information alone is not always enough to alter the situation, in contrast to the propensity to explain impotence in a one-dimensional manner as people's lack of awareness and knowledge about their condition. It's true that the theory of organisational outflanking is not a comprehensive or essential explanation of power and impotence, but it does highlight significant elements that have always been present in discussions of power. Organisational outflanking highlights the significance of effective power opposition. Because the cost of resistance is high, it is imperative to achieve outcomes as quickly and effectively as feasible. The need for active organisational growth in order to achieve big accomplishments while battling authority is made obvious by organisational outflanking.

CONCLUSION

An important factor having beneficial effects on economic change, reducing poverty, and advancing society is non-agricultural wage labour. Rural economies see diversification when people move from subsistence agriculture to non-agricultural wage work, which results in more stable revenue sources and less sensitivity to agricultural swings. In addition to raising family income, this diversification increases the variety of products and services available in local marketplaces, which supports overall economic development. Importantly, wage labour in non-agricultural industries may spur efforts to fight poverty. It allows people to escape the grip of severe poverty by offering reliable and often better revenues than conventional farming. The greater access to healthcare, education, and other necessities that result from this increased economic stability contribute to an improvement in general well-being. Additionally, paid work outside of agriculture promotes social mobility. People who work outside the farm get new networks, skills, and information that help them advance their human capital. They may then take advantage of greater work prospects, higher pay, and elevated social prestige as a result. Communities gain from higher living standards and more spending on health and education as families move up the social ladder.

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CHAPTER 5

ROLE OF EDUCATION IN THE EMPOWERMENT OF WOMEN IN INDIA

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ABSTRACT:

A key component of socioeconomic development and gender equality in India is the role of education in empowering women. The fundamental elements, difficulties, advantages, and social ramifications of how education acts as a catalyst for women's empowerment are all covered in this abstract. In addition to empowering women with information and skills, education also gives them the tools they need to overcome social constraints, participate in decision-making, and actively advance their country. Women's empowerment is greatly aided by education since it gives them the skills to fight against prejudice, debunk stereotypes, and stand up for their rights. Women who pursue formal education have access to a wide range of options, including leadership positions as well as academic and professional endeavors. Women may make wise decisions regarding their life, health, and economic activities thanks to education, which also promotes critical thinking, self-confidence, and understanding of gender rights.

KEYWORDS:

Education, Empowerment, Gender Disparities, India, Participation, Socio-Economic, Women.

INTRODUCTION

Creating a social context in which one may make decisions and choices, either individually or collectively, for social change can be seen as a sort of empowerment. Through the acquisition of knowledge, power, and experience, empowerment improves the intrinsic capacity. Empowerment is the process of giving someone the ability or permission to think, act, and manage work in an independent manner. It is the method through which one may take charge of their future and their environment. There are always those societal segments that are denied access to fundamental rights. Every culture, every state, every country, but these components lack in their understanding of their rights. If we include these component Women would be at the top of this ranking based on society. In actuality, women play the most significant role in every culture. No one is prepared to accept this reality, despite the fact that everyone is aware of it. Consequently, the significance which was formerly granted to women is dwindling in modern culture. As a result of this expanding trend of putting women in a subordinate position in society and denying them of opportunities due to their It was considered that women needed to be given more authority so they could exercise their fundamental rights. The emphasis of has shifted to empowering women. There has been a lot of debate and interest worldwide. We now profit from living in a free country nation, but we must consider if everyone of our country's residents is really free or enjoying freedom. in the best sense possible. prejudice against women and the disparities between men and women are an ancient problem everywhere in the globe. As a result, women's struggle for male equality is an international phenomenon. Women should be treated equally to men in all spheres, including politics, marriage, inheritance, and job. Their mission demanding equality has resulted in the establishment of several women's organisations and the beginning of

movements. Despite the fact that our country's Constitution does not discriminate between men and women, our culture has denied women of some fundamental liberties, granted to them by our Constitution. Empowerment enables people to realize their greatest potential, become more active in politics and society, and have confidence in themselves capabilities [1], [2].

Educating a man educates that person, but educating a woman educates the whole family. Mother India is empowered. The general growth of India is greatly impacted by the education of women. It not only contributes to the growth of half of the human resources, but also raises standards of living both within and outside the family. It won't be incorrect to assert that education is the solution to every issue. There have been many definitions of education offered by thinkers, but M. Phule's concept stands out as the most significant. Education, in the words of M. Phule, is that which shows the difference between what is good and what is evil. If we take into account the aforementioned definition, we see that the foundation of all revolutions in our history has been education. Education entails altering conduct in all spheres, including mindset, perspective, attitude, etc. In addition to encouraging their female children's education, educated women are better able to guide their whole family. In addition, educated women may contribute to population increase and a reduction in newborn mortality. Obstacles: In India, gender inequality is still a problem, and more has to be done to advance women's education there. A straightforward indication is the discrepancy between male and female literacy rates. While the literacy rate for women is just 65.46% and the literacy rate for men is above 82.14% [3], [4].

Women were seen as being better off staying at home as housewives. The keystone of every community, state, or nation is the empowering of women since women predominate in children's daily lives. Women have a significant role in our culture. Using education to empower women may result in a shift in attitudes for the better. Therefore, it is essential for India's economic and political development. The Indian Constitution gives the state the authority to implement positive actions that encourage women's emancipation. Women's lives are considerably improved by education.³ Women's empowerment is a global problem, and both formal and unofficial movements throughout the globe place a strong emphasis on the political rights of women. At the 1985 international women's conference in NAROI, the idea of women's empowerment was first presented. The ability to react to problems, to question their established roles, and to transform their lives are all made possible by education, which is a major step in the empowerment of women. Therefore, we must not undervalue the role that education plays in empowering women. India is thought to be the world's next superpower in recent years, based on the growth of women's education. It is now widely acknowledged that the key factor in determining women's position is the growing shift in women's education and empowerment. In order to become a superpower, we must primarily focus on the education of women, which it will compel women's emancipation. Women's empowerment, according to the United National Development Fund for Women (UNIFEM), is defined as: Gaining knowledge and awareness of gender relations and the potential for change in these connections [5], [6].

1. Acquiring a feeling of worth, the conviction that one has the power to bring about the desired changes, and the right to be in charge of one's life.
2. Gaining the capacity to make decisions increases one's ability to negotiate.
3. Improving one's capacity to coordinate and drive social change in order to establish a more equitable social and economic system on a national and worldwide scale.

Therefore, the term "empowerment" refers to both a psychological feeling of personal control or influence as well as a concern with real social impact, political authority, and legal rights. It is a multi-level concept that includes people, groups, and communities. It is a global, continuing process with a local focus that involves collective engagement, compassion, critical thought, and mutual respect in order to provide those who do not have an equitable share of valuable resources better access to and control over them. Women's involvement may be utilised by an organisation for support as well as by lawmakers as a means of control. Political, social, or administrative involvement may be direct, indirect, formal, or informal in character. There are several ways that women may participate in Panchayat Raj institutions. It refers to all of the actions that demonstrate how women are involved in administration and procedures, including engagement in policy formation, programme planning, execution, and assessment for target populations in need of development [7], [8].

DISCUSSION

Indian women have a long history in politics dating back to the time before independence. They participated in the independence struggle as leaders as well as volunteers. Following independence, the Indian Constitution's Article 15 guaranteed women's legal equality. Even though the Indian Constitution gives all people equal rights, women are still disproportionately underrepresented in Indian politics. The reality is that women do not have sufficient authority at the federal and state levels. The fact that barely 10% of India's population is represented in the Lok Sabha is a sad state of things. There are now 21 women in the Rajya Sabha out of a total of 233 MPs, which is significantly lower than the Lok Sabha's 9% representation of women. Despite the fact that it is often suggested that women's political leadership would result in a more cooperative and less conflict-prone society, male dominance in Parliament, bureaucracy, court, Army, and police all hint towards gender inequity on a societal level. The servile and unequal status of women is made worse by their lack of political and economic authority.

Despite having its own constitution, India was unable to uphold moral principles like justice, equality, and fairness after gaining independence. Even though there was a female prime minister for a brief period of time, the situation for women did not improve. After the United Nations (UN) proclaimed 1975 as the "International Women's Year," women's participation in politics throughout the globe started to gain prominence in the middle of the 1970s. The UN's decade for women, which ran from 1976 to 1985, had the subject "Equality, Development, and Peace" as its focus. Even today, women's political participation in India is still largely insignificant. However, things started to change with the 73rd and 74th constitutional amendment acts, which improved the status of women in politics by giving them a voice in the decision-making process [9], [10].

The enrollment of boys and girls in schools is another area where women's equality has significantly improved as a consequence of adult literacy programmes. The gender gap in reading levels is steadily closing as a consequence of more women participating in literacy efforts. The fact that there is a large reduction in the enrollment gap between boys and girls in neoliterate families as compared to nonliterate householders is even more noteworthy. Girls and boys now get equal elementary education across the globe. But just a few nations have succeeded in meeting this goal across all educational levels. Women are increasingly participating in politics. In 46 nations, at least one house of the parliament has more than 30% female MPs as of January 2014. Gender inequality still exists in many nations, and women are still subjected to prejudice when it comes to having access to jobs, financial resources, and political power. In any field we operate in, there are obstacles and disadvantages for women and girls, and million females worldwide do not attend school. One in three women

may face gender-based violence in the world throughout their lifetime. One in seven girls in the developing world is married before turning 15, and some child brides are as young as 8 or 9. Over 287,000 women each year lose their lives to problems associated to pregnancy and delivery, with 99 percent of these deaths occurring in underdeveloped nations. Only 3 to 20% of landowners are women, despite the fact that they make up more than 40% of the agricultural work force. Women-owned businesses in Africa account for as low as 10% of all companies. That percentage is merely 3% in South Asia. Women make up fewer than 20% of the world's lawmakers, although making up half of the world's population. Every field we operate in might be transformed by putting women and girls on an equal footing with men and boys. The empowerment of women and the pursuit of gender equality are central to rather than peripheral to development. To stop this, we must create some educational initiatives that raise awareness of gender equality and women's empowerment in order to solidify our commitment to assisting women and girls.

Women's empowerment empowers and enables them to choose how to live their lives in response to many social issues. They could have the chance to redefine gender roles or other kinds of roles, giving them greater flexibility to achieve their objectives. The economics and development fields now often debate the empowerment of women. Women who are economically empowered may use their resources, assets, and income to their advantage. Additionally, it enhances women's wellbeing and their capacity for risk management. It may lead to efforts to defend trivialised genders in a certain political or social setting. Although the terms are often used interchangeably, the more inclusive idea of gender empowerment refers to persons of any gender and emphasises the contrast between biology and gender as a function. Through literacy, education, training, and awareness raising, women's standing is raised. Women's empowerment also refers to their newfound freedom to make wise decisions in life that they were previously unable to.

The adoption of programmes and policies that embrace the concept of female empowerment may be advantageous for nations, corporations, communities, and other organisations [8]. The amount and quality of human resources available for development are improved by the empowerment of women. One of the key procedural issues when talking about human rights and development is empowerment. Women's empowerment is defined by a number of ideas, including the need that in order to be empowered, one must first be disempowered. Instead, then receiving empowerment from an outside source, they must actively pursue it. According to other research, individuals who are empowered have the capacity to make significant choices about their life and have the ability to follow through on those decisions. Disempowerment and empowerment were formerly related to one another; empowerment is a process rather than a finished good. Since the 1980s, the drive for neoliberalism has placed a premium on competitiveness and independence as indicators of economic success. People who, together with their identifying groups, do not adhere to society's preferred neoliberal ideals are treated with contempt and are more likely to suffer from poor self-esteem. The jobless and members of the lower working class are two categories that do not suit the idealised neoliberal vision.

Through its welfare reform programmes, neoliberalism has specifically had a detrimental effect on women's sense of self-worth. According to Mary Corcoran and colleagues, conservative welfare reformers think poverty is caused by welfare reliance. This prompts welfare reformers to enlarge the requirements for someone to be a receiver of assistance, hence reducing the number of individuals who rely on it. These restrictions, which force women into the workforce quickly, include job obligations and time constraints. The persistent campaign to get more women into the workforce serves to support the idea that

unpaid carers and single moms are a drain on the American economy. As a result, women are compelled to accept low-paying, precarious employment while juggling their home and parenting duties. According to academics, welfare reform's overarching goal is to weaken women's autonomy and economic independence in order to disempower them. The societal effects of neoliberalism and welfare reform may be resisted by women through fostering chances for women's empowerment, such as employment training. Additionally, it is advised that authorities fund employment training to help with entry into the formal markets. One suggestion is to provide women greater formal education chances so they may have more negotiating power at home. They would have greater access to better paying jobs outside the house, making it simpler for women to find employment there. The empowerment of women and the realisation of gender equality contribute to society's assurance of a nation's sustainable growth. Many international leaders and academics have emphasised that women's empowerment and gender equality are essential to sustainable development. Environmental preservation, social and economic advancement, as well as the empowerment of women, are all compatible with sustainable development. Women must be given greater autonomy while discussing empowerment in the context of development. Another strategy for promoting women's economic empowerment is to strengthen their rights to inherit property and to access to land. They would be able to better accumulate assets, wealth, and the bargaining power necessary to rectify gender inequality as a result. In undeveloped and impoverished nations, women often face legal restrictions on access to their property based solely on their gender. Women who own their property get a type of negotiating leverage that they would not often have, as well as better access to formal financial institutions and prospects for economic independence.

Race has a significant role in how empowered women are in contexts like work. Women's empowerment may be aided through employment. Many academics contend that when we talk about women's empowerment, it's crucial to highlight the many obstacles that disadvantaged women must overcome in order to achieve empowerment in society. This is especially true when looking at how race affects employment. Social transformation may result from carefully studying how opportunities are divided according to gender, ethnicity, and class. Opportunities at work and the workplace itself may empower women. Having equality in the workplace may significantly boost the feeling of empowerment, which can have a beneficial impact on job satisfaction and performance.

Women of colour experience a lack of equitable accessibility and advantages in workplace settings, even if they have the option to settle for secure positions. In the job, they have additional disadvantages. African American women, according to Patricia Parker, are empowered when they oppose being controlled, stand up for themselves, and reject conventional norms and expectations. Feminist viewpoints see empowerment in relation to power as a form of resistance within structures of uneven power relations. African American women's empowerment in the workplace "can be seen as resistance to attempts to fix meanings of appropriate identity and behaviour, where such meanings are interpreted as controlling, exploitative, and other forms of oppression to African American women," according to a study on race, gender, and class politics. Many academics advise looking at the social inequities that affect women in regular organisational life that are affected by race, class, and gender while discussing women's empowerment.

Microcredit is yet another strategy for the economic empowerment of women. Microfinance organisations provide women in their community access to loans with cheap interest rates without the need for collateral in an effort to empower them. They micro-finance institutions primarily seek to provide microcredit to women who wish to start their own

businesses. Microcredit and microloans' effectiveness and success are hotly contested topics that are often discussed. According to some detractors, microcredit alone does not ensure that women have control over how the money is utilised. Because microfinance organisations don't confront the cultural norms that still let males to run the home budget, microcredit may be simply given to the husband. Women's responsibilities in the home are not reduced by microcredit, and even if they do, they lack the time to participate as actively in the market as men do.

Political empowerment advocates for the development of laws that best support women's rights to equality and agency in both the public and private realms. The creation of affirmative action laws with quotas for the proportion of women in parliamentary and policy-making positions is one of the recommended approaches. The average percentage of women serving in lower-level, single-house parliaments throughout the world as of 2017 is 23.6 percent. More suggestions have been made to improve the rights of women to vote, express their ideas, and run for office with a decent chance of winning. Women devote less time to joining the workforce and managing their enterprises since they are often responsible for child care and household duties at home. Policies that take into consideration divorce cases, policies for greater welfare for women, and policies that allow women control over resources (such property rights) all strengthen their negotiating power inside the family. Participation, however, is not only restricted to the political sphere. It might include taking part in family life, going to school, and having the freedom to make one's own decisions. Some thinkers contend that before women can engage in more extensive political engagement, they must first establish their autonomy and negotiating power in the home

Less women will likely be chosen to hold leadership positions and participate in politics. Due to obstacles in the form of money, society, and the law, women have been unable to assume leadership roles in their communities. Women in sectors where males are predominating are also impacted by organisational and cultural restrictions. These sectors span many different fields, such as science, engineering, and finance. The United Nations secretary-general, António Guterres, states that women can only become wiser and more insightful if they are treated equally in all facets of society. Women's equality promotes harmony, lessens conflict, and supports long-term sustainable development. The United Nations Development Programme (UNDP) expresses concern about gender equality in party platforms and policies and pledges to take steps to encourage women's participation and influence in political parties. The creator of VoteRunLead, Erin Vilardi, notes that despite the rise in female candidates and volunteers for political campaigns, there are still socioeconomic inequities that prevent women from having equal access to political office.

The United Nations Development Programme (UNDP) recommends the following measures to boost women's political participation: In keeping with the UN's obligations, the World Intellectual Property Organisation also acknowledges the importance of women's empowerment for long-term economic, social, and cultural advancement. The Intellectual Property and Gender Action Plan (IPGAP), which raises awareness about the economic advantages of enhancing the role of women in innovative and creative activities, aids in providing governments and stakeholders with data and policymaking tools to improve national ecosystems in support of women and girls, and provides specific impact-driven activities that promote women's innovation and creativity, embodies WIPO's commitment to protect and value women's innovation and creativity. The IPGAP is a global framework for action to promote economic equality, women's empowerment, and girls' and women's empowerment.

WIPO Director General Daren Tang said in April 2018 that the organisation was dedicated to eradicating the gender wage gap and empowering women and girls all around the globe by promoting the use of intellectual property rights as a tool for economic growth: According to our research, women use the international intellectual property system less often than males. We have all lost out as a result. In terms of intellectual property, WIPO is aiming to narrow the gender gap. Digital skills may help women participate in local government and give them more influence in local decision-making. For instance, the Women-gov initiative in Brazil and India has aided women in improving their knowledge of and contact with local government using ICTs. In order to effectively address public health issues in local areas, the initiative in Brazil educated female community leaders to access and use online data on government health services. In India, the project collaborated with women's collectives to set up female-run, web-connected community information centres to streamline applications for government assistance (including welfare and entitlements), which in turn strengthened connections between the collectives, local government, and public institutions.

Women who are proficient in technology are better equipped to speak out on regional concerns and have an impact on choices that will have an impact both on them and their communities. Women with digital abilities may find it easier to join political initiatives. For instance, the anonymity of ICTs may help certain women to escape restrictions on their right to free expression in oppressive regimes, and collective online network mobilization may allow women to run for office on concerns of gender. Studies demonstrate that a group of Iraqi women successfully lobbied the Kurdish regional administration to abolish female genital mutilation using a multimedia campaign that included an internet component. Images captured on mobile devices and shared on social media have brought attention to domestic abuse in China and changed how the media covers situations involving forced abortion. The Food and Agriculture Organization lists the following seven success elements for ICT-enabled empowerment of rural women. In order to overcome infrastructure impediments, harmonise and make the regulatory environment inclusive and gender-responsive, and safeguard all stakeholders from fraud and crime, governments at local, national, regional, and international levels must play a regulatory role.

International development projects may be roughly categorized into two categories: conventional methods and decolonial approaches. The former, which are founded on neoliberal Western thought, are often predicated on the idea that participation in and access to a capitalist economy result in liberating consequences that improve agency and well-being. According to this paradigm, empowerment is the "process by which those who have been denied the possibility to make strategic life choices acquire such an ability" On the other hand, decolonial methods work to redefine the term "empowerment" in a manner that confronts oppressive structures across the world, going beyond an economic and individualist perspective. Decolonial approaches contribute to a much-needed radical rethinking of empowerment from a philosophical and practical perspective, and they have made significant strides in promoting "ways of being that produce broader empowerment and sustainable well-being within the cultural ecologies of embedded interdependence that constitute the typical habitat for the marginalized majority of humanity" However, conventional methods continue to dominate public discourse and international development agencies' agendas.

Gender equality, which is described as both men and women having equal rights, access to social goods, services, resources, and opportunities, is considered as having a beneficial influence on economic and inclusive development under this mainstream (conventional) theorizing of empowerment Women's individual agency to combat gender inequality is strengthened through empowerment techniques, but it is assumed that they cannot use this

agency as long as the institutions that generate and support gender inequality are maintained. Therefore, foreign development organisations work on the assumption that empowerment requires external influence. However, these interventions maintain neoliberal and individualistic conceptualizations of empowerment since they come from a very particular (although dominant) cultural discourse. Therefore, it is necessary to confront such hegemonic cultural presumptions (even from within the conventional empowerment paradigm, in order to expose and ultimately remove the cultural biases behind development initiatives.

In this essay, we analyse the effects of two cultural characteristics, tightness and power distance on the conception, execution, and assessment of a female empowerment intervention run by an NGO in rural Ethiopia that made use of participatory approaches. There is limited space for individual creativity or interpretation in tight cultures since social standards are precisely established and consistently applied. According to Toh and Leonardelli tight cultures tend to have less gender equality and more conventional gender norms and roles, with males having more access to power (social, economic, and informational) and women being constrained to domestic responsibilities. In these countries, women have less educational opportunities, fewer ways to support themselves financially, and greater responsibilities in the home. As a result, individuals face greater limitations in their ability to make decisions in life, or, in terms of the conventional paradigm, are less empowered, on the one hand, norms must be strictly adhered to and breaking them carries a heavy price and, on the other hand, those in positions of greater social influence have no interest in changing the norms. In other words, two aspects of culture—tightness/looseness of norms and power distance—resist women's empowerment.

For participatory approaches, which are extensively used in conventional development initiatives, these features are especially important. These interventions are predicated on the idea of individuality and have equality as their desired outcome. Therefore, they question the established power structures and cultural norms by virtue of their very design. The participation of people in the process of helping themselves is a cornerstone of good development in a paradigm that conceptualises development as "people becoming or being helped to become conscious about themselves and their environment, after which plans and actions are expected to follow." Their awareness of this explains why development organisations have attached such a high priority to participatory methodologies. Therefore, it is not unexpected that recent demands have been made in the majority of international development publications (such as the *European Journal of Development Research*; *Impact Assessment and Project Appraisal*) to get a deeper, more nuanced, and contextualised knowledge of the success of participatory techniques.

To illustrate how the cultural assumptions embedded in the design of a participatory empowerment intervention facilitated by a European NGO and those embedded in the local community converge and diverge to impact the effectiveness of the intervention, the current paper sets out to paint, through "thick description", a nuanced picture. In our analysis of the interactions between the design and delivery principles of the intervention and the local community, we primarily focused on the dimension of power distance because the recipient (a rural community in Ethiopia) is a close-knit culture with high power distance structures and a strong normative context. In three different ways, our study adds to the current discussion on development interventions. First, it adopts a nuanced approach to the cultural analysis of the intervention, seeing both sides—the intervention facilitator and the community/recipient—as participants in the empowerment intervention. This is in keeping with the conventional theorizing of empowerment.

The majority of research conducted so far using this paradigm has not focused on the cultural presuppositions of the intervention facilitator or highlighted the nuanced dynamics of the interaction, where implicit presuppositions on both sides influence both action and response. To this purpose, we examine the assumptions behind the actions and responses of the facilitator as well as the community throughout the many phases of the cooperation using the cross-sector partnerships model developed by Second, we chose a longitudinal qualitative methodological approach for our case study in order to better expose these presumptions, illuminate complex actor dynamics, and investigate how these dynamics affected the effectiveness of the intervention over the long term in impact, as per van Tulder's taxonomy, which is discussed below in Section "Methodology and research context". We can only expect to obtain a deeper, more complex, and contextualized knowledge of how to design and execute sustainable development initiatives by employing a longer-term approach to data collection and a variety of methodologies and approaches for gathering the data. Third, we abandon the presumption that the researcher is an unbiased observer and engage with the participants in the context and at the appropriate moment.

The intervention's project manager is one of the writers of this research, and a scholar with expertise in system dynamics and cultural diversity is the other. One author was born and raised in a tight, low power distance society, whereas the other was born and raised in an egalitarian, loose culture. We exploited the complexity that our personal experiences and positions brought to the study rather than seeing it as a setback that needed to be overcome in order to investigate and evaluate our hypotheses and questions in order to share with the reader not only the substance of our findings but also the context in which they were made, we chose the thick description approach for both data collection and analysis. In keeping with this strategy, we have attempted to convey our results as "thick description". By doing this, we want to arouse further inquiries and a willingness to investigate the multicultural dynamics of development interventions further, with the ultimate goal of jointly developing more sustainable development interventions.

CONCLUSION

Even while there have been improvements, issues including gender-based violence, early marriage, and a lack of access to high-quality education continue to limit the empowerment of women. Positive outcomes have come from initiatives like the Beti Bachao, Beti Padhao campaign and the development of girls' education. To guarantee equitable educational opportunities and secure learning settings for all females, however, ongoing efforts are required. In conclusion, the foundation of women's empowerment in India is education. By destroying gender stereotypes, facilitating economic independence, promoting political involvement, and increasing understanding of women's rights, it serves as a catalyst for change. Despite obstacles, the nation has made considerable progress in improving women's empowerment and education. Continued policy support, community participation, and a shared commitment to gender equality are necessary to ensure a better future. India can empower its women via education, making the country as a whole a more just and wealthy society.

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CHAPTER 6

INVESTIGATION OF CHALLENGES REGARDING EMPOWERMENT OF TRIBAL WOMEN

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ABSTRACT:

The convergence of gender equality and indigenous rights places the empowerment of tribal women as a vital but challenging objective. In order to shed light on the issue's many facets, this study explores the several obstacles that prevent the realisation of this empowerment. Rural regions make up the bulk of Indian land space. In India, the so-called cities still have their own unique traditional ethos in addition to the created ones. The majority of rural villages still lack access to contemporary amenities like clean drinking water, electricity, basic healthcare, easy transportation, and education. The fundamental reason why social vices like religious riots, drug trafficking. These issues include socioeconomic inequalities, firmly entrenched cultural norms, restricted access to healthcare and education, and insufficient political representation. An in-depth examination of these challenges reveals the complex web that indigenous women must weave through in order to achieve empowerment. Challenges, empowerment, tribal women, gender equality, and indigenous rights are some of the phrases that best describe this research

KEYWORDS:

Challenges, Empowerment, Gender Equality, Indigenous Rights, Tribal Women.

INTRODCUTION

Rural regions make up the bulk of Indian land space. In India, the so-called cities still have their own unique traditional ethos in addition to the created ones. The majority of rural villages still lack access to contemporary amenities like clean drinking water, electricity, basic healthcare, easy transportation, and education. The fundamental reason why social vices like religious riots, drug trafficking, child labour, child sex abuse, and other anti-social behaviours are on the rise is a lack of knowledge. Education increases one's capacity to sustain one's physical and social well-being. environments. The term "cultural capital" formerly applied to education. That is, the appropriate and timely. The advancement of riches and power may result from the educational system. Through releasing people from the shackles of casteism, groupism, and other forms of superstition, proper education may assure the upward social mobility of individuals. Education may provide prospects for functional employment that would allow rural people to have greater economic opportunities and development, which will transform the whole demographic makeup of rural India and lift the status of the underprivileged. The topic of this essay is women's skill-building and training in India's rural and agricultural regions. In order to play a significant role in reducing poverty, young people should be inspired and equipped to work in both the formal and informal sectors in rural regions [1], [2].

Higher income and returns are directly correlated with stronger human capital development, which improves rural life and socioeconomic structure. India has the second-largest population of tribal people after Africa, and its women are still underrepresented in conventional business training courses. Their work alternatives, financial gains, and long-term career growth are so limited. Nevertheless, it is encouraging to see that rural women are

now making efforts to support their families financially, whether directly or indirectly, despite prejudice, prohibitions, and other obstacles. Women who are poor and powerless are often more interested in skill-building programmes that may address their urgent practical gender needs. Generally speaking, women emphasize on women's traditional occupations such as handicrafts, rudimentary food preparation, and sales Domain. Nowadays, women are more likely to engage in household farming and microbusinesses. Additionally, skills development enhances productivity, quality, diversity, occupational safety, and health. As a result, social capital is increased, and understanding of informal groups, rural organisations, and governance is strengthened. The greater their production, the better the agricultural labour [3], [4].

Tribal Women in The Society

In every aspect of life, including social, religious, economic, and cultural norms, tribal women play a crucial role. Therefore, they are or ought to be seen as a true asset in every community. They lag considerably behind the global main stream of life, nevertheless. In a way, they are still stumbling about in the dark, unsure of how to preserve their rights, acknowledge their existence, or know what to do. They continue to fall behind in terms of economic empowerment, decent health, work opportunities, and amenities for sanitation. In reality, they are eager to do not just routine tasks but also many types of drudgery. Oddly enough, however, they lack sufficient control over available resources and economic activities. To combat prejudice, exploitation, inequity, and the denial of justice and worthy opportunities, indigenous women urgently need economic empowerment. It is past time for them to reach full societal development. Most women in the globe still battle with being held captive by males, particularly tribal women.

Tribal women are far more impacted by male dominance than other women's development. Therefore, through effective resistance, the economic empowerment of marginalised communities is also a process of emancipation from human-made slavery. Additionally, it encompasses the process through which the state's civil society creates a sociopolitical space for those who are marginalized. Additionally, it will provide ways for people to achieve their goals and aspirations. Tribal economic empowerment is linked to principles of liberty, equality, and brotherhood. Therefore, it is absolutely necessary to do rigorous scientific study to remove all obstacles to indigenous women's economic empowerment. This idea is relatively new and has gained fresh traction among policymakers, development advocates, social reformers, and scientists in recent years.

Studies on the origins and effects of women's disempowerment are widely available nowadays. Such studies are connected to a broad proposition that women's disempowerment is caused by their exploitation, lack of education and training, lack of property rights, lack of opportunities of all sorts, male dominance, segregation, male control over resources, and lack of reproductive rights. These apply to all socially heterogeneous groups, including educated and uneducated women, Christian, Hindu, and Muslim women, High Caste Women, and Low Caste Women. In any case, socially marginalised women encounter a variety of challenges to their ability to find employment. Additionally, women are divided into three income groups: High Income, Middle Income, and Low Income.

The third of eight is gender equality and women's empowerment. MDGs. It has inherent value instead of an objective that is openly regarded as an as opposed to being a means to an aim attaining other objectives. As important the realization of this objective via education the intention to eradicate gender inequality at all levels of schooling in a certain amount of time. However, the metrics to track advancement in attaining the objective are slightly more varied:

minimising the gender pay gap in education levels; boosting women's pay participation work in non-agricultural industries sector; as well as boosting the percentage of seats occupied by women in national legislatures. consider this to suggest that in this article. The three resources' that are suggested by these factors such as employment, education, and Political engagement is taken into consideration important to achieving gender equality and female emancipation.

But before that, it's critical to understand what this article means when it refers to "empowerment". The capacity to make decisions is one approach to conceptualize power. Disempowerment is the denial of choice, while empowerment is the mechanism by which persons who have been denied the capacity to exercise free will come to possess it. In other words, change comes through empowerment. People with a lot of personal autonomy may be very strong, but they are not empowered in the way that I use the word since they were never disempowered in the first place. However, a certain prerequisite must be met for there to be a genuine choice. There must be options, or the chance to make a different decision. Poverty and disempowerment often go hand in hand since the possibility for real choice is eliminated by the inability to fulfil one's fundamental needs and the resultant dependency on strong individuals to do so. Because gender-related disadvantages often amplify the impacts of poverty, this lack of choice is likely to affect men and women differently [5], [6].

DISCUSSION

Alternatives must not just exist, they must also be seen to exist. When power relationships are not thought of as such, they are most successful. Cender often exercises authority by accepting it without inquiry. As a result, women who, for instance, internalise their diminished claim on home resources or endure abuse from their spouses do so because acting otherwise is seen as being impossible. These behaviours may seem to represent "choice," but they are truly founded on the denial of choice. Not every decision is equally significant to the notion of power. In terms of the effects they have on people's lives, some are more important than others. Where to reside, whether and with whom to marry, whether and how many children to have, who will have custody of the children, freedom of movement and association, and other strategic life decisions are all examples of strategic life choices. These serve as a framework for further decisions that may impact a person's daily life quality but do not define it. Last but not least, others' ability to make strategic decisions shouldn't infringe on this capability [7], [8].

Agency, resources, and accomplishments are three closely connected aspects that may be used to study the idea of empowerment. The procedures used to make and carry out decisions are referred to as agency. As a result, it is essential to the idea of empowerment. Resources are the means through which agency is used, while accomplishments are the results of agency. Following, each of these aspects is discussed individually along with how they relate to empowerment. Agency may be interpreted in both good and negative ways. Its negative sense, the "power over," refers to the capacity of some actors to override the agency of others through, for example, the exercise of authority or the use of violence and other forms of coercion. Its positive sense, the "power to," refers to people's ability to make and act on their own life choices, even in the face of others' opposition. But as was already said, power also exists when there are no overt manifestations of agency. Institutional bias may limit people's capacity for strategic life decision-making. It's possible for cultural or ideological standards to downplay either the existence of or the injustice of power imbalances. If confronting this seems to be impossible or would be very costly on a personal and social level, subordinate groups are more inclined to accept and even collaborate with their lot in life. Therefore, agency in the context of empowerment entails actively exercising choice as well as doing so in ways that challenge power structures. Because ideas and ideals play such a significant role

in justifying inequality, the process of empowering often starts from inside. It includes not just "decision making" and other types of discernible action, but also the significance, inspiration, and goal that people attach to their activities, or their feeling of agency. People's sense of self-worth and how they see themselves are the foundation of empowerment [9], [10].

Agency is exerted via the use of resources. They are dispersed through a society's numerous institutions and connections. When it comes to how rules, norms, and conventions are understood and applied in institutions, certain players are in a better position than others. By virtue of their position, household heads, tribal leaders, company directors, organization managers, and top members of a community all have the power to make decisions in certain institutions. Thus, the capacity to establish priorities and uphold claims determines how resources are allocated. It also specifies the conditions under which resources are made accessible, which is as significant. A woman's ability to make wise decisions is likely to be constrained if her main source of access to resources is as a dependent family member. The capacity for individuals to lead the life they want is made up of resources and agency. The phrase "achievements" refers to the results of people's efforts, or to the degree to which this potential is achieved or fails to be reached. Achievements in connection to empowerment have been taken into account in terms of the agency used and its results. The MDGs, for instance, would see taking up paid job as a sign of progress towards women's empowerment. However, rather than as a "distress sale" of labor, it would be far more likely to qualify as such proof if labor was undertaken in response to a new opportunity or in quest of more independence. It is also far more likely to empower women if it increases their feeling of freedom rather than just satisfies their basic requirements.

There is a difference between "passive" kinds of agency (activity done when there isn't much else to do) and "active" agency (intentional actions). Another key difference is between agency that is "transformative" and agency that is "effective" to a higher extent. The first refers to women's higher efficiency in performing their assigned tasks and obligations, while the second refers to their capacity to resist the constrictive elements of these roles and responsibilities. For instance, in India, growing female literacy has been linked to a decline in total child mortality. This may be seen as the result of mothers' 'effective' agency. However, since it demonstrates a sort of agency fighting against patriarchal ideas that define girls as having less worth than boys, the decline in gender differences in under-five death rates has revolutionary implications.

This article focuses on women's transformational forms of agency and on accomplishments that indicate impoverished women may be more able to investigate, critique, and challenge the mechanisms of patriarchal limitation in their life. The paths by which these processes of empowerment might take place can be understood as being represented by the three aspects that make up the idea of empowerment. Any one dimension may alter, which can cause changes in others. For instance, "achievements" in one area of life may serve as the foundation for future improvements sought by women in other areas. Women's concerted efforts to affect this shift may have resulted in policy changes that provide them access to new resources

There is strong support for the idea that education can alter cognitive abilities, which are crucial for women's capacity to inquire into, consider, and take action upon the circumstances of their lives as well as to gain access to knowledge, information, and novel ideas that will support such actions. This is clear in day-to-day situations. In Kenya, it was shown that women with at least four years of education could grasp how to effectively give oral rehydration salts, but only those with at least secondary education could explain the

environmental causes of diarrhea. In Nigeria, educated women were more likely than illiterate women to know about family planning and vaccinations for their children, but only secondary-schooled women demonstrated a thorough understanding of illness and its prevention.

Women are more likely to prioritize their personal health together with that of their family if they have access to education. Education and paid employment were identified in research conducted in rural Zimbabwe to be among the characteristics that enhanced women's access to contraception and prenatal care, both of which promote mother survival and well-being (Becker). In rural Nigeria, postpartum care was sought by 96% of women with secondary or higher education, 53% of women with elementary education, and 47% of women with little to no education.

Women's ability to interact with people in the outside world, such as politicians and service providers of all stripes, seems to improve with education. Because of the treatment they got from nurses when giving birth in hospitals in rural Nigeria, illiterate women opted not to do so. This treatment was not given to the more educated and self-assured women who were polled. Last but not least, exposure to new concepts may result in direct, widespread challenges to masculine prerogatives. Images of group action against alcoholism in their literacy primer served as the impetus for the well-documented anti-alcohol effort conducted by Mahila Samakhya, an Indian literacy initiative for women. Limitations of education as an empowering tool Studies have also shown that the social environment in which education is delivered and the interpersonal connections that it fosters are likely to have an impact on the changes that education brings about. Women's access to education is restricted by numerous limitations on their mobility and their limited position in the larger economy in countries that are marked by high forms of gender inequality, and its consequences may also be more constrained. Education is considered as a way to prepare females to be better wives and mothers or as a way to increase their chances of finding a good spouse in a culture where women's position in society is only defined in terms of reproduction. Given the conditions of the society, these desires are reasonable. However, they don't really provide girls and women the tools they need to challenge the way things are and the inferior position that has been bestowed upon them.

The connections that are represented in the way education is delivered are the subject of a second set of requirements. Interactions within the educational system often replicate social disparities. Children from impoverished and scheduled-caste homes in India, for instance, not only attend different schools and get different gender equality and women's empowerment 17 well-resourced schools, yet even within a single institution, various student populations are treated unequally. When compared to children from higher castes, Dalit children are more often physically disciplined, verbally mistreated, forced to sit alone, and exploited for menial tasks. There is also evidence of pervasive gender prejudice, with instructors giving males greater attention and thinking less highly of girls' skills. In many contexts, there is an issue with the lack, or minority presence, of female instructors. It may prevent females from enrolling in and completing their education by reiterating the male predominance in public services. Teachers in Africa also see male and female pupils differently because they believe that guys need professions and ladies need marriages. They often treat females dismissively and discouragingly while giving guys, who are typically more demanding, more classroom time. Girls are still expected to choose 'caring' careers like teaching and nursing even though they are encouraged to do so. A culture of low self-esteem and low ambitions is created by the "hidden curriculum" of school practise, which repeats messages about females' lower position on a regular basis and gives them a bad learning experience.

By demeaning physical labor which is mostly the domain of the poor and domestic work which is primarily the domain of women the school curriculum both reflects and legitimizes greater societal disparities. In the curriculum, gender stereotypes show males as strong, daring, and ambitious while portraying girls as submissive, modest, and shy. This serves to restrict the sorts of futures that girls may see for themselves and perpetuates established gender roles in society. The fact that many more women are joining the workforce globally, contributing significantly to family income, and commonly managing their own families has not yet been included in the design of school curriculum. Instead of training women for a more equal position in the business and society, policymakers often continue to see the advantages of educating girls and women in terms of enhancing family health and welfare. Women's lack of skills contributes to their continued confinement to lower paying and more sporadic types of paid job. The prior encouraging results are not negated by these restrictions on education as a path to empowerment, but they do highlight the need for care when thinking that the impacts of education may be taken for granted or that they would be consistent across all circumstances. They draw attention to the different facets of educational provision that work against not just its potential for emancipation but also its capacity to draw in and keep females in school, especially those from disadvantaged families.

The advantages of self-employment

Even paid employment done at home has the ability to change the power dynamics in the family. Women had been able to negotiate a larger degree of respect in families where women's economic input was essential to family survival, according to a comprehensive study of women doing industrial assignments in Mexico City. Women's access to credit resulted in a number of positive changes in how they perceived themselves and their role in household decision-making, according to studies of the effects of microcredit in societies where women have historically been excluded from the cash economy.

Additionally, it resulted in a long-term decline in domestic violence and a rise in women's assets. Even while these remained to be mostly home-based, these impacts were larger when the loans were used to start or increase the women's own income-generating activities. According to a recent study on the effects of different microfinance organisations (MFOs) in India and Bangladesh, membership in these organisations for a longer period of time also had a variety of wider effects, including increased political participation, better access to government programmes, practical skills, knowledge of the larger society, self-confidence when dealing with public officials, and the likelihood of taking part in protests and campaigns. The research does point out that these effects rely not just on the availability of different financial services but also on the kind of groups that MFOs support.

The 'feminization' of the labour force, or the widespread entrance of women into the job market across the globe, has been the most startling development of recent decades. Women are working for wages in medium- and large-scale production units as a result of the growth of non-traditional agricultural export (NTAE) production in a number of African and Latin American nations. Studies demonstrate that women have a significant influence in how their money is spent and that this income has led to a variety of economic gains for women and their families. More than 80% of women in the flower business in Ecuador handled their own pay, according to research. In the Kenyan vegetable sector, women typically handled and controlled their own pay whereas married women typically managed their revenues in conjunction with their husbands.

Significant evidence that women's engagement in wage work has resulted in increased independence in family decision-making may be seen in the vegetable industries of

Guatemala, the Dominican Republic, and Mexico, as well as in the flower businesses of those nations. Some women, like those who work in the Dominican Republic's fresh vegetable sector, have been able to leave violent relationships as a result. Colombian flower business workers claim to have expanded their social networks in ways that would have been difficult in rural regions. Workers in Kenya's fresh vegetable sector reported not only having more financial freedom but also having more opportunity to interact with women from various regions of the nation.

CONCLUSION

Access to high-quality healthcare and education continues to be a major problem. Lack of educational possibilities prevents women from acquiring the information and skills necessary to exercise their agency. Inadequate healthcare infrastructure also makes indigenous women more susceptible to maternal mortality and treatable illnesses, thus exacerbating health inequities. Additionally, indigenous women's underrepresentation in politics maintains their exclusion from government institutions and prevents the development of laws that specifically cater to their interests. A comprehensive strategy is necessary to address these problems. Designing contextually appropriate solutions requires close cooperation between local communities, non-governmental organizations, and governments. Policies must be sensitive to the many cultural realities that exist in tribal communities and designed to empower indigenous women via access to healthcare, education, and skill-building. In conclusion, tribal women's empowerment is essential for the preservation of indigenous identities and rights as well as gender equality. Societies may make progress towards a more inclusive future by recognizing and tackling the complex problems they confront. Dismantling structural obstacles and advancing gender-sensitive governance are necessary for lasting transformation. The empowerment of tribal women will add to the rich tapestry of variety that defines our global civilization and will enable them to serve as agents of good change within their communities. The way ahead needs coordinated efforts, unshakable dedication, and a common vision of a more just society.

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CHAPTER 7

‘ANALYSIS OF WOMEN'S AUTONOMY IN WOMEN EMPOWERMENT

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ABSTRACT:

Women's autonomy, which encompasses their capacity to make autonomous choices and exert control over their life, is a key component of women's empowerment. The importance of women's autonomy in the context of empowerment is examined in depth in this study, along with its multifaceted character, variables that influence it, and its wider social ramifications. This research emphasizes the crucial significance of autonomy in supporting women's agency, well-being, and advancement via an examination of related literature. Women's autonomy, which is the ability to control their own decisions and actions, is a crucial component of empowerment. Enhancing women's autonomy is essential in the fight for gender equality because it gives them the capacity to actively engage in many areas and question cultural conventions that restrict their potential. The concept of women's autonomy covers a wide range of areas, including economic, reproductive, and social autonomy. Women's control over financial resources and opportunities is referred to as economic autonomy. Their capacity to make choices regarding their health and family planning is a component of reproductive autonomy. Their involvement in civic affairs, education, and local politics all fall under the category of social autonomy.

KEYWORDS:

Agency, Autonomy, Decision-making, Empowerment, Gender Equality, Societal Transformation, Women's Rights.

INTRODUCTION

Throughout the first six years of its mandate, the UN Working Group on the subject of discrimination against women in law and practice has underlined its concern about the serious threats to the universality of women's rights in the international community. The difficulties are a consequence of the economic downturn and austerity policies on the one hand, and conservatism in culture and religion on the other. The HRC resolutions on traditional values and protecting the family that failed to mention women's rights to equality in the family and thus threatened to undermine the protections of this right rooted in the Universal Declaration of Human Rights and human rights treaties are evidence of this retreat. And when women are not treated equally to males inside the family, their complete personhood is called into question, undermining the idea of women having equal rights. In reality, the HRC 2017 Resolution on the eradication of discrimination against women recognized the presence of a pushback against women's right to equality. The present discussion on abortion is taking place at the worldwide level in the backdrop of escalating fundamentalism and pushback against women's human rights. This is the reason why our expert group feels the need to explain our stance on pregnancy abortion. Women's human rights include the freedom from discrimination, the highest attainable standard of health, including sexual and reproductive health, and the right to be free from torture and other cruel, inhuman, and degrading treatment. They also include the rights to equality, dignity, autonomy, information, and bodily integrity[1], [2].

The basis of a woman or girl's basic right to equality and privacy, regarding private concerns of bodily and psychological integrity, is the ability to make autonomous choices about her own body and reproductive processes. Access to excellent, cheap contraception, especially emergency contraception, is part of reproductive health equality. The lowest rates of abortion are seen in nations where women have the option to end their pregnancies and are given access to information and all forms of contraception. Unfortunately, the WHO estimates that 225 million women lack access to necessary modern contraception. The choice of whether to keep a pregnancy or terminate it is essentially and firstly a woman's choice since it may influence the whole of her future personal and familial life and has a significant bearing on the exercise of other human rights by women. As a result, and in line with the wise policy of many nations, the Working Group has proposed for enabling women to have an abortion on demand throughout the first trimester. It is crucial to recognise that, despite the religious right's best attempts to depict the zygote as a baby, it still comprises of undifferentiated cells from which the embryo and placenta will eventually grow [3], [4].

The right to nondiscrimination in access to health care services, particularly those connected to sexual and reproductive health and family planning, and the right to equality in the highest level of healthcare are two additional rights that need for special protection. Our expert committee has urged acknowledgment of the reality that providing equal access to health care necessitates treating women and men differently in line with their biological demands. Therefore, the right to a safe abortion was recognized to be an equality right for women by both the CEDAW Committee and the WGDAW. The WHO has shown that, in nations where induced abortion is prohibited by law and/or otherwise not accessible, safe abortion is a luxury of the wealthy, leaving women with limited finances no option but to turn to risky practitioners and procedures.

Recent research found that between 2010 and 2014, 25 million of all abortions performed annually throughout the globe were unsafe. According to recently released data, just one out of four abortions were safe in nations where the practise is outright forbidden or permitted only in cases when it would save the woman's life or physical health, as opposed to almost nine out of ten in nations where abortion is lawful under all circumstances. According to a previously released study, these unsafe abortions resulted in 47,000 yearly fatalities, and there is no evidence to support the idea that stringent regulations reduce the prevalence of abortion. The whole domain of legislation pertaining to abortion is a step backward for women's authority over their bodies and reproductive life. There were no abortion regulations in place before to the start of the 19th century. Pope Pius IX said that ensoulment starts at conception in 1869. Furthermore, the Church's strategy includes forbidding the use of contraceptives, indicating that the concern is not only the preservation of the baby after conception but also the acceptance of divine will. The perspective of the Pope led to changes in the legislation of numerous nations that forbade any kind of abortion and, in certain cases, contraception. These regulations serve as the foundation for the draconian abortion and contraceptive restrictions that are still in place in certain nations today [5], [6].

Nearly all developed nations liberalised their abortion laws between 1950 and 1985 in order to protect women's human rights, including equality, health, and safety. The concept that personhood is not constituted until birth is reflected in this liberalization. A democratic state cannot have laws that are based on belief systems that are not held by all people, cultures, and faiths. Those who think that a foetus has rights from the time of conception are free to hold that view. People who hold the view that personality begins at conception are free to behave in line with their views, but they are not allowed to use the legal system to force their ideas on others. The real lines of conflict thus lie between any society interest in the process of a

potential future person's gestation and the rights of a born person, who are the object and repository of international human rights. Intervention must be limited so as not to violate the human rights of the pregnant lady whose body the gestation is to take place in order to further any such community objective. In particular, the Colombian Constitutional Court distinguished between the worth of life, including foetal life, and a legal right to life in its ruling, which was based on the rights of women to health, life, and equality [7], [8].

The decriminalization of abortion and the repeal of restrictive abortion laws that have been in place for a while or have recently been passed and give preference to the preservation of the society's interest in gestation over the protection of the woman's right to life, health, and other human rights. Human rights organisations had initially taken a cautious stance towards the liberalisation of abortion, only urging states to think about amending their laws to at least permit abortion in the exceptional circumstances of risk to the woman's life or health, rape, and a severely handicapped foetus. They also tended to concentrate only on the health problem. In 1999, the CEDAW Committee recommended that Prioritise the prevention of unwanted pregnancy through family planning and sex education and reduce maternal mortality rates through safe motherhood services and prenatal assistance, in its General Recommendation 24 on health. If at all feasible, laws that make abortion illegal should be changed to eliminate the penalties meted out to women who have abortions. But by 2009, it was evident from the CEDAW findings that safeguarding pregnant women's rights must take priority above the need to save unborn life in order to uphold the basic principles of equality and non-discrimination. In the case of *L.C. v. Peru*, the Committee determined that the State had violated the rights of a girl by refusing her a necessary medical procedure on the grounds that she was pregnant and prioritising the health of the foetus above her own. The Committee came to the conclusion that delaying the procedure and denying her a therapeutic abortion amounted to gender-based discrimination and a violation of her right to health and non-discrimination because the young woman's physical and mental health were in grave danger if the pregnancy went on. The decriminalisation of abortion and legalisation of abortion are simultaneously called for by human rights organisations in a number of situations, including when the pregnant woman's life or health, including her mental health, is in danger, as well as in instances of rape, incest, and serious or fatal foetal disability.

DISCUSSION

Expert international human rights mechanisms and entities have repeatedly determined that, in some situations, denying women access to safe and legal abortion may constitute cruel, inhuman, or degrading treatment or punishment or torture, or a violation of their right to life, where access to termination of pregnancy is denied in these circumstances. In accordance with these recommendations for the decriminalisation of abortion, the Working Group has demanded that the right to a safe abortion be protected within the framework of the right to life guaranteed by ICCPR article. Even in states where it is legal, health personnel are discouraged from performing safe abortions, which leads to an increase in the number of women turning to illegal and dangerous methods: In the end, criminalising a necessary and safe medical practise severely harms women's health and human rights. The Working Group wants to raise attention to the fact that denying pregnant women who are in danger of losing their lives if the pregnancy is not terminated legally and safely constitutes femicide. It seems that the human rights organisations calling for decriminalisation are distinguishing between criminalization and legalisation, which they continue to limit to special circumstances. Decriminalisation and legalisation are thus distinguished by, for example, the following recommendations made by our expert panel. Repeal restrictive laws and policies in relation to termination of pregnancy, especially in cases of risk to the life or health, including the mental

health, of the pregnant woman, rape, incest, and fatal impairment of the foetus, and Discontinue the use of criminal law to punish a woman for ending a pregnancy and provide women and girls with medical treatment for miscarry, in a similar vein, the CEDAW Committee recommended that Myanmar amend its laws to decriminalise abortion in all other circumstances and to legalise it in cases of rape, incest, and severe foetal impairment. This recommendation was made in its concluding observation to Myanmar. In reality, the majority of states that permit first-trimester abortions on demand also demand a reason to end a pregnancy beyond the first trimester.

Regulation of the medical procedure for ending a pregnancy after the first trimester could strike a balance between the pregnant woman's rights and the public's desire to discourage termination in cases where the pregnancy is more advanced, requiring a more difficult medical procedure for the woman and a more fully formed foetus. Although it should never be made illegal to end a pregnancy, after the first trimester there may be a need for regulation in the health system regarding the processes for accessing medical services in order to make room for greater societal interest in the gestation process. The necessity of reasons may not, however, prevent a woman from ending her pregnancy if doing so would put her in a position where she would prefer an unsafe abortion to carrying it to term. This entails both a subjective and an objective evaluation of good cause, depending on women's equal and in many cases greater capacity to weigh the pros and cons of their reasons for being unable to carry the pregnancy to term. In order to avoid delays that would, in fact, preclude the carrying out of a termination process before the pregnancy gets further advanced, the procedure for completing the need must be carried out immediately, in consultation with the medical service providers. Obstacles that do not meet these requirements effectively drive abortion underground, increasing maternal mortality and morbidity for women who lack the financial means to seek out illicit medical care from licensed professionals.

In any case, they should be extensive if objective reasons are necessary. The danger to the pregnant woman's life or health, including her mental health, rape, incest, and the fetus's death or serious disability were among the grounds put out by several human rights institutions. The above list is eclectic and only addresses a few specific causes among the many legal, cultural, social, or economic factors that may push women to seek pregnancy abortion. Examples include being pregnant while being subjected to domestic abuse, child marriage, being a refugee, living in great poverty, etc. In fact, it is impossible to enumerate all the circumstances that can require a woman to seek pregnancy abortion up front. In the great majority of instances, women only seek abortions when they are compelled to do so by repressive legal, cultural, social, or economic conditions, according to a suggestion made by our expert group.

Unambiguously, human rights organisations have demanded that underage child pregnancy terminations be made lawful. During its country visits, our Working Group had repeatedly urged for adolescent girls to have access to abortion. It had also intervened in the case of a 10-year-old girl in Paraguay who was compelled to carry to term a pregnancy that was the result of rape. In 2016, Thematic Report on Health and Safety, the Group made the following recommendation: Allow pregnant girls and adolescents to terminate unintended pregnancies, as a measure of equality and health, so that they can finish their school education and protect them from the high risk to life and health, including from obstetric fistula, in continuing to bring a pregnancy to term. The Committee urges States to decriminalise abortion to ensure that girls have access to safe abortion and post-abortion services, review legislation with a view to ensuring the best interests of pregnant adolescents, and ensure that their views are always heard and respected in abortion-related decisions. The Committee on the Rights of the

Child also included a strong recommendation for decriminalizing abortion in the case of pregnant adolescents in its General Comment 80, published in 2016.

Pregnancy should only be ended by licenced medical professionals in a secure setting. According to statistics from the WHO, women's use of abortion procedures does not decrease when pregnancy termination is made illegal. Instead, it's more likely to lead to an increase in the number of women looking for illegal and risky options. The lowest rates of abortion are seen in nations where women have access to all forms of contraception and have been granted the freedom to terminate pregnancies since the 1970s or 1980s. In the end, criminalising a necessary and safe medical practise does severe damage to women's health and human rights.

The WGDRAW has urged governments to make sure that access to healthcare is unrestricted, inexpensive, and efficient, including for reproductive healthcare. This necessitates a series of measures with regard to termination of pregnancy: to invalidate conditioning of women's and girls' access to health care on third-party authorization; provide training to health providers, including on gender equality and non-discrimination, respect for women's rights and dignity; provide nondiscriminatory health insurance coverage for women, without surcharges for coverage of their reproductive health; include contraception of choice, termination of pregnancy in universal health care or subsidize provision of these treatments and medicines to ensure that they are affordable; restrict conscientious objection to the direct provider of the medical intervention and allow conscientious objection only where an alternative can be found for the patient to access treatment within the time needed for performance of the procedure; exercise due diligence to ensure that the diverse actors and corporate and individual health providers who provide health services or produce medications do so in a non-discriminatory way and establish guidelines for the equal treatment of women patients under their codes of conduct; provide age-appropriate, comprehensive and inclusive sexuality education based on scientific evidence and human rights, for girls and boys, as part of the mandatory school programmes. To avoid early pregnancies, sexuality education should pay special emphasis to gender equality, sexuality, relationships, responsible parenting, and sexual conduct. The first five years of life are important for a child's development, in part because during this time, children's knowledge of fundamental ideas connected to their identity begin to take form. One of these concepts is autonomy, or the capacity to exercise free will and control over one's behaviour.

The necessity of encouraging young children's development of autonomy is emphasised by a number of theories of child development and early childhood education. Young children's perceptions of autonomy as it relates to their body and touch are one particular component or dimension of autonomy that has gotten comparatively little study in the developmental sciences. According to UCSB Sex Info (2018), bodily autonomy is the ability for a person to govern their own body and revoke permission at any moment. Adults have been the main subjects of research on physical autonomy in the contexts of medicine, women's rights, legal rights, and consent theory. Children's rights to agree for medical operations or research have received the majority of attention in the very little literature on physical autonomy. Another body of scholarship focuses on (1) investigating children's relationships with physical rights and (2) autonomy with children as early as toddler age. As a first step in addressing children's bodily autonomy from a social sciences perspective, there is a small body of literature that examines the bodily autonomy of young children, taking into account both child and parent perspectives of ownership rights and bodily rights of young children.

In order to comprehend the significance of relationship settings and interactions mother-child, father-child, caregiver-child, it may be useful to examine the development of physical

autonomy in early children from a social science viewpoint. Although parent-child interaction about bodily autonomy has received relatively little research, it is probable that family ties are where children first learn about their physical autonomy. The literature on ownership rights described above has taken both child and parent viewpoints into account. In order to ensure that children learn about physical autonomy and permission in a developmentally appropriate manner, initiatives to establish a lifelong curriculum around consent should benefit from addressing this gap in the literature.

Although conversations of sexual activity for teens and adults are where the subject of permission is most often brought up, young children may first start to learn about consent in terms of their autonomy in accepting or rejecting love. By learning more in-depth information on young children's rights and the contextual and societal factors that impact access to these rights, the present research attempted to fill in some of the knowledge gaps that exist in the field. The study also looked at how maternal perspectives and beliefs about their young children's bodily autonomy, along with appropriate levels of acceptance or rejection of affection in relation to their children's bodily autonomy socialization, related to the study's goal of examining how young children's bodily autonomy according to societal and maternal influences. This qualitative study used focus groups and semi-structured interviews to examine how societal and maternal influences affect young children's bodily autonomy. It also looked at how maternal perspectives and beliefs about their young children's bodily autonomy, as well as appropriate levels of acceptance or rejection of affection in relation to their children's bodily autonomy socialization.

CONCLUSION

Greater autonomy for women results in their empowerment and has far-reaching social advantages. Women who are empowered to make choices about their personal life, families, and occupations advance society and the economy. Furthermore, empowered women are more likely to make investments in their children's education and welfare, encouraging intergenerational transformation. Beyond only social and economic advancements, women's autonomy is a crucial aspect of their empowerment. It enables women to reject repressive standards, take control of their bodies and decisions, and actively participate in society change. To foster women's autonomy via education, employment opportunities, and legal safeguards, institutions, communities, and governments must work together. Societies can create a more equal and inclusive future where women's rights are upheld and their contributions are properly acknowledged through enhancing women's autonomy.

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CHAPTER 8

EXPLORING THE IMPORTANCE OF BALANCED NUTRITION FOR WOMEN

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ABSTRACT:

Women's access to nutrition is a key factor in determining gender equality and public health. This study looks at the many aspects, such as socioeconomic variables, cultural norms, education, and access to healthcare, that affect women's nutritional status. This research emphasises the need of addressing these variables to guarantee equitable nutrition for women, so enhancing their well-being and making a contribution to the growth of society as a whole. This is done by analysing relevant literature. The fundamental tenet of human wellbeing is nutrition, and women's physiological demands and caregiving responsibilities make nutrition's significance even more clear. Understanding and addressing the issues that affect women's access to and consumption of healthy food is necessary to improve health outcomes for both themselves and their families.

KEYWORDS:

Cultural Norms, Gender Equality, Nutrition, Socio-Economic Factors, Women's Health.

INTRODUCTION

There are disproportionately more women and girls among those who lack access to food. According to the World Food Programme and the United Nations Economic and Social Council (ECOSOC), over 60% of undernourished individuals worldwide are women or girls. This is obviously unacceptable and requires a coordinated effort to address food access discrimination against women, a worldwide problem. By putting more money into women's gains, everyone employing a strategy that is empowering and expands their liberties in society. We will behave more skillfully as we develop answers to the many challenges we are confronting and take into consideration the unique condition of women and girls in order to create more long-lasting benefits. Expanding social and economic prospects are correlated with one another for females. This is especially true of expanding access to education for women and boosting their part in society's and the family's decision-making. More economic independence raises women's voice and strengthens their negotiating power in the home making decisions in public. Consequently, empowerment might hasten the removal of barriers to increase their employment options and self-employment possibilities [1], [2].

The obligation of governments that signed numerous human rights agreements is to increase the chances for women and girls. Rights documents on women's general human rights and the rights of female employees for women and girls, it's important that these agreements be kept. and should be seen as a goal in and of itself, necessary for women to fully achieve, girls' entitlement to food. But it is not only for their advantage. The impact of gender equality has a significant impact on a nation's economic development world. It is the single most significant factor affecting food security across the country. A study of emerging nations conducted between 1970 and 1995 showed that 43% of the decline in development in women's education was responsible for the decrease in hunger that took place. This was almost as much as the overall impact of increasing food supply on hunger reduction (26%), and improvements to the environment's health [3], [4].

In addition to the MDGs themselves, other pledges made throughout the MDG process strengthened the inclusion of gender equality and the rights of women and girls as components of development. Most importantly, several commitments to MDG 3 were made when the outcome document, *United to Achieve the Millennium Development Goals*, was adopted at the 65th session of the United Nations General Assembly (UNGA) in September 2010. Three commitments in particular merit attention due to their potential importance for food security.

The 2010 MDG summit outcome document includes a pledge that acknowledges the need to fund "infrastructure and labor-saving technologies, especially in rural areas, benefiting women and girls by reducing their burden of domestic activities, affording the opportunity for girls to attend school and women to engage in self-employment or participate in the labour market" poverty is one of the biggest challenges women face, thus any plan to improve gender equality must include a focus on easing women's burdens. Women would have more options for education and work if this barrier were removed, especially jobs outside of subsistence agriculture [5], [6].

Of course, increased access to education and work prospects go hand in hand, thus decreasing time poverty may start a positive feedback loop. Cross-country comparisons reveal that women carry out the majority of unpaid labour in both the "care" economy and agricultural production in every area. The latter include taking care of children and teaching them, collecting water and wood for a fire, buying and cooking food, cleaning, and tending to the ill and old. Women are underrepresented in public services in developing nations, especially in rural areas. Extending these services could result in important advancements. According to research on the Indian state of Gujarat, women may raise their salaries by \$100 per year by cutting the time they spend fetching water to only one hour per day United Nations Development Programme (UNDP). For women and girls to be empowered, public service priorities must be established in a manner that takes into account the need of relieving them of these responsibilities. A key component of such a policy should be better access to cleaner energy sources for household requirements, together with the creation or expansion of public transit and child care facilities. Not only would this free up women's time, but it would also lessen their dependency on conventional cook stoves. According to the World Health Organisation (WHO) (2012) and Tirado (2012), these stoves have an adverse environmental impact and contribute to about 1.9 million yearly deaths globally from indoor air pollution. Women and children are disproportionately affected [7], [8].

As stated in the 2010 MDG summit outcome document, "recognising women's unpaid work, including care work," heads of state and government also pledged to "ensure that women benefit from policy measures aimed at generating full and productive employment and decent work for all. This is a subdued, perhaps imperceptible nod to the enormous value that care adds to the capitalist economy. Unpaid care labour is thought to account for 15% of the gross domestic product (GDP) in middle-income nations like South Africa and the Republic of Korea, if it's worth were to be expressed in monetary terms as it would be if these services were traded on the open market. According to Budlender, the similar number for low-income nations like Tanzania and India is 63%. If this unpaid care labour were paid for out of the public coffers, it would account for 94% of the Republic of Korea's entire tax income and 182% of India's total tax revenue. This illustrates the significant debt society as a whole owes to the women who do the bulk of this labour, which is generally unappreciated, underappreciated, and unrecognized.

Even if it is little, acknowledging women's unpaid labour is important. It recognizes the value of care to the economy at large. According to the Food and Agriculture Organisation of the

United Nations (FAO), International Fund for Agricultural Development (IFAD), and International Labour Organisation (ILO), this unpaid labour is essential to maintaining the agricultural workforce and is essential to ensuring food security. The stereotype that males or women who enter the labour market create while women at home consume is broken down by acknowledging the unpaid work that women perform in the care economy. The distinction is between labour that is acknowledged and paid and work that is not, not between production and consumption. As women labour more to make up for insufficient government assistance or for the decrease of such help in times of crisis due to public budget limitations, unpaid and often unrecognised care work also serves as a safety net of last resort. The redistribution of roles must go together with reduction and recognition. Such tasks and those who carry them will continue to be generally underestimated, disregarded, and unsupported unless obligations in the care economy are more fairly distributed between women and men.

DISCUSSION

The goal of redistribution initiatives is to assist men and women in their own efforts to alter gender norms that prevent men from taking on equal roles in caring for others. This will enable men to be more involved in and respected for both performing paid care work and sharing in the family's caring duties. Initiatives that encourage men to pay a larger part to the care economy are essential for ensuring the security of food and nutrition given the significance of care for the improvement of nutritional outcomes. They must coexist with the awareness and decrease of women's unpaid caregiving. In order to challenge the current gender roles, this research systematically investigates how government policies aiming at ensuring food and nutrition security may be created. Gains for women that should arise from improvements in physical infrastructure, for example, may be short-lived or benefit them less than males if there is no redistribution of the current gender roles. It was discovered that the major impact of electrifying one hamlet in the People's Republic of China (PRC) was for women to transfer their household duties to the nighttime, causing them to work longer hours in the field. Overall, the village's leisure time rose, but males saw the biggest gains. Because both may contribute to changes in gender roles, empowering women and implementing gender-sensitive policies are essential. To improve the numbers and active participation of women in all political and economic decision-making processes, including by investing in women's leadership in local decision-making structures and processes, encouraging appropriate legislative action, and creating an even playing field for men and women in political and government institutions, is the third commitment made by the heads of state and government in the 2010 MDG summit outcome document.

In this domain, certain best practises are starting to emerge. For village meetings to be recognised legal in the Indian states of Madhya Pradesh and Kerala, at least one-third of the attendees must be women. Greater gender equality at the local level is at least as important as greater gender equality in national legislatures and executive branches. Local decisions have a significant practical impact on what matters most for women's capacity to contribute to food security. These choices might be made in relation to the distribution of labor among the many land plots, the allotment of land, or the choice of crops to cultivate. Women may most easily challenge prevailing perceptions of power and voice when they participate in local decision-making. This is one of the reasons why improving women's leadership and involvement in rural institutions is one of the four pillars of the effort that the FAO, IFAD, WFP, and UN Entity for Gender Equality and the Empowerment of Women (UN Women) jointly announced in September 2012.

During its first 5-year phase, the Accelerating Progress towards the Economic Empowerment of Rural Women programme will be conducted in Ethiopia, Guatemala, the Kyrgyz Republic,

Liberia, Nepal, Niger, and Rwanda. It is predicated on the notion that political and economic empowerment should coexist and support one another. Women's standing within the community is improved by the development of their economic options and their increased involvement as economic actors, which may also help them build the social consensus needed for a larger participation in local institutions and government. Additionally, women's political strength may make it easier for public policies to be changed in a way that will elevate their position in the economy. Political and economic empowerment should not be considered as prerequisites for one another. Both procedures must be carried out simultaneously in order to create a positive feedback loop in which women's economic empowerment paves the way for more participation in decision-making, which in turn removes further barriers to their economic independence. Food security is the condition in which "all people, at all times, have access to sufficient, safe, nutritious food to maintain a healthy and active life," according to the 1996 World Food Summit Plan of Action. Food security is based on three pillars: food availability enough food is consistently available, food access enough money is available to buy the right foods for a healthy diet, and food use appropriate use of food based on knowledge of basic nutrition and care, as well as enough water and sanitation [9], [10].

This paper evaluates the impact of gender equality on food security and its three components based on this generally recognized definition. It evaluates the challenges women in Asia and the Pacific experience due to discriminatory legislation, societal norms, and cultural practices, as well as the effects of these challenges on the security of food and nutrition. Their access to appropriate nourishment is restricted due to limited educational and work options, which also limit their economic independence and autonomy. This might happen via the market, where, for instance, less economic prospects for women lead to decreased buying power for families headed by women. A poorer negotiating position for women inside the family may also be an indication of women's lesser economic autonomy. Boys may get preferential treatment when it comes to feeding and caring for children, which might result in lower nutritional results for women and girls and make it more difficult for women to perform even their traditional duties in the care and food systems. This has a significant negative impact on society in terms of lost output as well as negative health and nutritional implications.

Fighting hunger and malnutrition requires challenging the limitations that women and girls experience and expanding their access to possibilities. It is feasible, economical, and might serve as the cornerstone of a long-term plan to combat food poverty. However, removing these restrictions calls much more than just well-intentioned legislation that amends discriminatory legal rules. The gender roles that social and cultural conventions impose must also be questioned. It is necessary to empower women, giving them a larger voice in decision-making at all scales, including the family, the neighborhood, and the national legislature. Of course, empowering women is a goal in and of itself, and it is a human right that governments have vowed to preserve. The enhanced contribution that women may make to the security of food and nutrition is crucial for society as a whole. We can't afford to ignore the potential of women, which can only be realized if a concerted effort is made to restructure societal hierarchies in the present.

Remaking unfair social institutions requires inclusive and participatory actions. Many men in the formal sector put in long hours, which at least partially explains why they don't take on a larger share of household obligations, and this is one of the main reasons gender roles continue today. More than 30% of workers in nations like Indonesia, Pakistan, and the Republic of Korea put in more than 48 hours every week. The tendency for male workers to put in long hours is a result as well as a cause of gender stereotypes that reinforce the current

division of labour. Women labour long, unappreciated, and underappreciated hours at home while males work long hours outside the house. It is obvious that it is impossible to challenge the gender roles associated with the present division of labour without also addressing more general problems with employment patterns and the demands that are now placed on both men and women. Both men and women would gain from a variety of policies that would lighten the load on families, such as improved public transit, water and energy services, child care services and institutional care for the aged and ill. Men and women would both gain from policies that support men's caring responsibilities, such nontransferable parental leave for both parents. Measures designed to promote harmonisation of work and family responsibilities, such as child-care services, should not be specific to women. The goal of treating men and women equally is not a zero-sum endeavor. It ought to result in a better balance for everyone in a society that is healthier and more inclusive.

The likelihood that desired reforms would encounter opposition will be lower if males are actively involved in effecting a transition to a more equal society. It can aid in persuading those in positions of authority that empowered women constitute an opportunity rather than a danger. The cultural shift necessary for redistributing family duties depends on males becoming active participants in efforts for women's empowerment. Women's conditions may only slightly improve until this adjustment is made because of the inequities in the care sector. For instance, women who work outside the home could continue to handle all domestic tasks to prevent disagreements about "neglecting" customary roles. Men must be included and actively participate in the transitional redistribution of home duties if investments are to be made that lessen the drudgery of the care economy and enhance organization.

In 2007 and 2008, the world's food price crisis erupted, bringing food security into stark relief and sparking a series of worldwide meetings. The prices of the major commodities saw large rises on international markets between November 2007 and June 2008. Compared to 2006, when it climbed by 9%, the food price index increased by about 40% (von Braun 2008). Rice, maize, and wheat all saw considerable price hikes. Wheat prices doubled and maize prices almost tripled between 2000 and 2008, partly as a consequence of low stockpiles brought on by rising demand for agrofuels. In a market that is relatively small globally, the price of rice also doubled from January to April 2008. This is mostly because of export limitations put in place by significant exporters. Some measurements indicate that as a result of these rises, real food commodity prices in June 2008 hit a 30-year high.

Food-deficit nations are more adversely impacted by price rises since they depend more on imports to feed their people. Due to the fact that they spend the highest share of their family budget on food purchases, the poorest net food purchasers within those nations are the ones that are most negatively impacted. Each country has a unique impact on how prices on local markets are affected by international pricing. However, many of the least developed nations lack social safety nets and are unable to afford substantial food subsidies. Thus, vulnerable customers are immediately exposed. Where a limited number of businesses import and sell staples, holding an oligopolistic position in the downstream market, they are particularly susceptible. Such businesses can feel pressured to charge their customers the entire amount of pricing rises. consequences of the world food price crisis are being exacerbated by the global economic and financial crisis that began in 2008-2009. Low-income nations across the developing world have been enduring a catastrophe that was not their fault. On the one hand, the amount of remittances has increased recently and has remained consistent over time. But the decline in global demand has had a detrimental effect on several nations that had in the 1980s greatly boosted their trade openness and export dependence. In many developing

nations, notably in Africa, foreign direct investment (FDI) has also decreased United Nations Conference on Trade and Development. It is now clear how serious the ecological situation is on a worldwide scale. Dispersion of hazardous chemicals and contamination of the food chain, ocean acidification and the depletion of fish stocks, disruption of the hydrological cycle and water scarcity, changes to the land's system and degradation of the environment, loss of biodiversity and plant genetic diversity, and climate change are all pushing the limits of our planet. The most noticeable of these patterns, the speeding up of climate change, emphasizes how serious the ecological issue is.

Climate change will significantly affect agricultural production in South Asia. In comparison to a scenario without climate change, it is predicted that by 2050, the area would produce 9% less maize, 49% less wheat, and 14% less rice. Losses in East Asia and the Pacific will be generally less severe but still large (again compared to a scenario of no climate change. By 2050, the output of rice may decrease by 11% while that of wheat may slightly grow. While there may be differences in how climate change affects different crops and geographical areas, it is now undeniable that there will be significant price rises for all major crops as a consequence of predicted climate change, population expansion, dietary changes, and increased demand for non-food crops. These estimations do not account for the possible carbon fertilization impacts of global warming, which are faster plant growth due to higher atmospheric carbon dioxide concentrations. However, according to some observers, as a consequence of climate change and related trends, child hunger may rise by 20% by the year 2050. Due to their uneven bargaining power within families and the growing share of women among small-scale food producers, the effects will be particularly severe for women and girls.

Despite the fact that the majority of worldwide research on climate change and food security concentrate on agriculture, it is anticipated that climate change will have a significant impact on the fisheries industry as well, endangering the availability of fishery products and the ability to fulfil rising demand. Oceans are becoming more acidic and water temperatures are rising as a result of rising atmospheric carbon dioxide concentrations. This puts at risk a variety of calcifying creatures, including mollusks, plankton, and coral reefs, which are essential to many dependent fish populations. Increased frequency and intensity of algal blooms, which may have a catastrophic effect on fish populations, may be brought on by warmer water temperatures. Extreme weather conditions might wipe out coastal ecosystems. Many marine species' reproductive cycles depend heavily on coral reefs, mangrove forests, seagrass meadows, and salt marshes. However, since the 1940s, a third of seagrass habitats and 25% of salt marshes have disappeared, along with 35% of the world's mangrove forests. The reductions in certain ecosystems are quickening. In the last 50 years, one-third of coral reefs have gone.

Reefs have been vanishing at an average rate of 3,168 square kilometres per year over the last 20 years in the Indo-Pacific area, which is home to 75% of the world's coral reefs. Ocean warming causes marine creatures to migrate to cooler waters. They could widen their latitudinal range or descend further. According to report, certain fish would eventually leave specific rich tropical environments, causing localized extinctions as well as the invasion of species that weren't previously there. All these concerns are becoming more severe due to unsustainable fishing methods. Asia and the Pacific are particularly affected by this. Fish eating accounts for just approximately 33 kcal per person per day worldwide on average. However, this low number does not sufficiently represent the significant contribution that fish consumption makes to local food security. Fish may contribute significantly to the intake of animal protein in nations like Bangladesh, Cambodia, Indonesia, Japan, Sri Lanka, and tiny island states. Two-thirds of the world's fish intake, or 20.7 kilogrammes (kg) yearly per

person, comes from Asia. The average yearly consumption in Oceania is 24.6 kilogramme per person. In many Asian and Pacific nations, fish consumption is steadily increasing, especially among the poor. Japan is the exception; relative levels have dropped from high levels during the previous 20 years. The number of fish consumed annually per person increased in East Asia from 10.6 kg to 34.5 kg and in Southeast Asia from 12.8 kg to 32.0 kg between 1961 and 2009. In the PRC, where the average annual fish intake per person was 31.9 kg in 2009, the average annual growth rate was 4.3% from 1961 to 2009. It increased by 6% on average during the previous 20 years as a direct consequence of rising affluence and the variety of dietary options in that nation. The inclusion of fish in diets involves more than just its energy content, and 6.5% of all protein eaten and 16.6% of the animal protein consumed by the world's population in 2009, respectively, came from fish. It supplied over 20% of the average per capita consumption of animal protein for a population of roughly 3 billion people. Several vitamins, such as D, A, and B, as well as minerals, such as calcium, iodine, zinc, iron, and selenium, as well as polyunsaturated omega-3 fatty acids, are all present in fish. Fish plays a crucial function when diets are otherwise inadequately diversified since it is undoubtedly rich in such micronutrients.

CONCLUSION

Women's nutrition depends on having access to healthcare services, notably those related to reproductive and maternal health. Proper prenatal and postnatal care, assistance with breastfeeding, and dietary counselling are all made possible by adequate healthcare. Increased susceptibility to malnutrition and its associated health consequences might result from a lack of access to healthcare. A complex interaction of socioeconomic, cultural, educational, and healthcare-related variables determines women's access to nutrition. In addition to enhancing women's own well-being, addressing these variables is essential for promoting the larger objectives of gender equality and social advancement. To build a supportive environment that empowers women, encourages their education, challenges damaging cultural norms, and assures fair access to nourishing food and healthcare services, policymakers, healthcare professionals, and communities must work together. Societies can unleash the full power of women as change agents by putting women's nutrition first, leading to healthier families, more robust communities, and a more prosperous future.

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CHAPTER 9

EXPLORATION OF WOMEN AND THE FOOD PRICE CRISIS: ANALYZING GENDER INEQUALITIES AND IMPACTS ON FOOD SECURITY

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ABSTRACT:

This essay investigates the complex connection between women and the food price problem. The research examines how women are disproportionately affected by price changes for food because of their unique responsibilities, socioeconomic standing, and dietary requirements. This study illuminates the vulnerabilities that women experience during periods of food price volatility by reviewing relevant literature, highlighting the necessity for focused interventions and policy measures to lessen their negative consequences and advance gender parity. For the gendered aspects of the food price problem to be addressed, effective policy measures are crucial. The obstacles caused by changing food costs may be overcome by women with the help of policies that improve their access to resources, education, and income-generating opportunities. For women to feel like their opinions are being heard, initiatives that encourage female involvement in food security-related decision-making are essential.

KEYWORDS:

Food Price Crisis, Gender Equity, Nutritional Needs, Socio-Economic Status, Vulnerabilities, Women's Roles.

INTRODUCTION

The impact of the global food price crisis and its aftereffects on food markets since 2008 are especially notable for highlighting the vulnerability of women. They are the first to feel the effects of rising commodities prices brought on by speculators and climate change. They encounter acute poverty more often than males. Due to the challenges women experience and the fact that female-headed families often have a greater dependence ratio, they do worse than male-headed households in many locations. Women are often less able to demand labor both within and outside the home which has highly severe effects on income when there is no male wage earner in the family. Widow-headed families may be more disadvantaged and would be negatively impacted by increasing food costs. As shown among certain indigenous ethnic groups in the Chittagong Hill Tracts of Bangladesh, institutions that foster solidarity among such women may mitigate some of these effects [1], [2].

Women who are undernourished or malnourished are obviously affected. However, they also have negative effects on their houses, families, and the following generation. According to Alderman, Hoddinott, and Kinsey (2006), poor nutrition during pregnancy and in the first two years of life may have long-term effects on a child's physical and mental development. According to a study conducted between 1993 and 2005, anaemia, which is brought on by iron deficiency and may result in low birth weight, affected 42% of pregnant women globally. In 2008, more than one-fifth of women in south central and southeastern Asia and more than two-fifths of women in India and Bangladesh suffered from maternal undernutrition, which is defined as a mother's body mass index being less than 18.5 kg per square metre. According to report, maternal undernutrition is linked to intrauterine growth restriction, which might result in the offspring's delayed physical and mental development [3], [4].

Such changes may be amplified by the continuing food price crisis as well as the financial and economic crises. In particular, the food price crisis may have a detrimental effect on human development by increasing poverty and inequality, worsening nutrition as families switch to diets with fewer micronutrients and less variety, decreasing the use of education and health services, and depleting the productive assets of the underprivileged. Deterioration in any of these areas may be difficult to cure and sometimes has effects that linger for generations. Own production, for those who have access to land and can use it, employment and self-employment, which generate income and enable the purchase of food, social transfers, such as food-for-work or cash-for-work programmes, and cash transfers, as well as other forms of solidarity within households or communities, are all ways to achieve access to food.

All of these situations demonstrate prejudice against women. In times of crisis, their increased susceptibility to food insecurity exacerbates the issues with food insecurity. Women are often subjected to discrimination when it comes to producing food, working for pay, and operating their own businesses off of farms. Even in the informal forms of solidarity promoted by government initiatives or at the family or community levels, discrimination is often present. Even if women create food, the intra-household distribution of food may still be biased against them owing to attitudes of women's worth in comparison to men. Women often consume the smallest amounts of food or leftovers in many South Asian countries, which is typically the consequence of internalising gender roles (United Nations Economic and Social Commission for Asia and the Pacific). The power to create, buy, and obtain food via intra-household allocation mechanisms is a prerequisite for having access to it. Women's access to food is strongly impacted by their relative lack of power [5], [6].

Family coping mechanisms that are used to deal with rising food costs and income loss often place an unfair burden on women. People in Bangladeshi urban slums were questioned by researcher on their coping mechanisms after the food crisis. The most frequent techniques were spending from savings, borrowing from friends and family, and selling assets, according to replies and a study of prior research. Households may also save costs by using home-produced alternatives to market-bought items, such prepared meals or fuel wood, as an alternative. They also replace outside-sourced services like child care or basic medical care with those delivered within the family. Work hours tend to expand, and family members who don't often work women, kids, and the elderly are urged to do so. Another tactic is to relocate to a location with more favourable work chances. The burden of increased labor hours including pulling kids out of school to work and the substitution of one's own production for bought commodities often falls disproportionately on women and girls. Evidence suggests that females, especially teenage girls, are the first students pulled out of school during emergencies.

The present global financial and economic crisis has significant gender-specific effects on the economy. Asian Development Because they are "overrepresented among low-skilled workers employed in manufacturing" and are "the first to get fired as companies engaged in a strategy to retain skilled employees, who were primarily men," women in East Asia "suffered disproportionately from industrial downsizing" as a result of the recent financial and economic crisis. The demand downturn has more severely impacted certain industries than others. Included are textiles, apparel, electronics, electrical items, footwear, leather goods, automobiles, auto components, building materials, as well as lodging facilities for tourists. These industries are distinguished by a ratio of 2–5 female employees to every male employee. As a result, decreased exports have a disproportionately negative impact on women. The 1997–1999 crisis had a comparable impact. Due to their higher participation in

the severely impacted export industry, women made up 53% of the employees who were put off. For firms, the employment of women is often the first "adjustment variable". Short-term (temporary) or part-time employment is more common for women. In addition, when jobs are scarce, gender stereotypes cause males to be seen as the more qualified job holders. In a 2005 worldwide study, over 40% of those surveyed felt that males had a greater entitlement to employment during times of job shortage [7], [8].

DISCUSSION

As a consequence of the 1997–1999 financial crisis, women in the Republic of Korea were laid off at a rate that was seven times higher than that of males. Throughout the present financial and economic crisis, this pattern has been repeated. In 2009, researchers conducted studies in the Philippines, Thailand, and Vietnam to determine the gender distribution of the most severely impacted sectors, as well as the relative situations of men and women in terms of (i) access to formal vs informal work, (ii) skill level, and (iii) income level. According to the survey, women are overrepresented in non-regular work, unskilled and semi-skilled positions, and jobs with low income. All of these worker groups are likely to be the first to be laid off during economic downturns and to have severe declines in quality of life.

While it is common for women to be the first to lose their employment during economic downturns, increased competition during these times may lead to salary reductions and longer hours for those still working. Recent changes in the textile industries of Bangladesh and Sri Lanka, electronics manufacturing facilities in Thailand and the Philippines, and a variety of Indian exporting sectors all support this trend. Findings in certain areas show that men's self-esteem is more likely than women's to be lowered by job loss or pay reduction, leading to increased frequency of male despair and/or drinking in times of crisis. Women, on the other hand, have often not reacted in the same ways when forced to adapt to changing circumstances, even if it means switching to lower-paying jobs, putting in more labour, or enduring worse working conditions. The obligations placed on them during times of crisis have been particularly heavy because to what is thought to be their greater "resilience" a capacity for adjustment that has, regrettably, sometimes been used as an excuse for excessive impositions and sacrifices. For instance, secure land tenure is a key component of access to financial services. All smallholders face barriers to obtaining financial resources, according to FAO, but in most countries, the share of female smallholders who can access credit is 5–10 percentage points lower in comparison to male smallholders. Lack of finance availability reduces the quantity of assets that female smallholders may mobilise, maintaining a gender asset disparity in the majority of locations. The PRC, however, seems to be an anomaly in Asia [9].

Bangladesh, where there are microcredit initiatives despite being exceptionally strong, there was little of a shift in the proportion of women getting loans. The introduction of programmes designed with their needs in mind differences in yields between male and female crops are mostly explained by access to inputs and technology. smallholder women. The ability of males to compel labor is higher, both from. This is a good example of feedback from family and neighbors. when scientists the International Food Policy Research Institute (IFPRI) examined the research already available on the usage of They discovered that 79% of the research came to the following conclusions about. One research in Burkina Faso discovered that production on plots under female management there was 30% lower because labor and fertilizer were more expensive on female-managed plots within the same family heavily used on plots owned by males. However, research suggests that with equal access to inputs and yields are basically comparable for men and women.

The proportion of women working in agriculture varies depending on the crop and the livestock animal. For instance, the customary division of labor in the PRC is that males take cattle, sheep and goats to mountain pastures while women raise pigs and poultry for grazing. In Nepal, women are in charge of gathering fodder, Men handle the milking and milk sales, whereas women handle animal transportation and feeding. Additionally, it varies from activity to activity, with planting, for example, being practiced more regularly ladies, but males often conduct ploughing. It also varies by age group, age bracket. The younger female cohorts often take up more jobs outside of agriculture, while comparatively elderly women those over the age of 35 prefer to live in rural areas even when migration patterns from rural to urban areas change. Another significant barrier is that women's work in agriculture is underreported. a woman's place in the fact that women engage in subsistence agriculture contributes to the lack of recognition for this industry. Since little to no money is spent on agriculture, it often contributes to the household's non-cash economy. Products are advertised. Therefore, such labor may not be categorized as productive activity and is often not accounted for or documented in government records, such as censuses of the population or agriculture. This may clarify some scholarly conflicts about the degree of feminization, for example.

Despite methodological challenges, the statistics available clearly demonstrate that in many places experiencing a fast expansion of industry and services, urbanization, and agricultural and migratory trends. The two, which are often mixed, are highly gendered. Men probably outnumber women must stop doing agricultural labour at home and look for other sources of income. Men move more slowly and for longer Due in part to societal expectations around gender roles, people travel for longer stretches of time and to further away places. On average, males have greater options for jobs outside of agriculture when they have higher levels of schoolin Sometimes, women who are left behind are responsible for paying off debts made to facilitate the relocation.

Managing and dealing with domestic production operations is another responsibility of males. This may force women to stop contributing to the home's output and engage in paid work nearby, as Nepal has reported seeing it in any event, they must bear the majority of the family's food needs are met through labour on the family farm. Along with their duties in reproduction and care, they also have security requirements. Remittances might provide assistance, allowing for the employment of workers or the purchase of materials for heavier jobs that aren't often considered as appropriate for ladies. Southeast Asia, where the output is highest, seems to be a popular place for this Remittances allow for the partial maintenance of land mediocre or nonexistent However, despite the legal safeguards and property rights, as well as social and cultural standards, may significantly restrict women's capacity to increase output to the extent that they would be able to in the absence of these obstacles. between their roles as small-scale food producers with their caring obligations may be challenging for women, a challenge that agricultural producers who are males often do not encounter. Concerns concerning the effect of feminization of agriculture on regional food security have been expressed as a result. Compared to males, women are less productive. This pattern is not universal.

Particular populations emigrate to metropolitan areas to work in free trade zones or at multinational industrial facilities. There have been several recorded conflicts between traditional peasant attitudes and modern ones. the ideals at the industrial locations where the women labour, and their origins, young ladies from Sri Lanka, the Philippines, Cambodia, the PRC, and other nations in more people from Asia and the Pacific go abroad to work, mainly in the Middle East. notably in Thailand and Malaysia, as domestic workers, or even as sex

workers. Over half of the migrants from the Philippines and three-quarters of those from Sri Lanka were women. United Nations Research Institute for Social Development in recent years. They often enter marketplaces for jobs that are highly fragmented. The largest labor-importing nations in East and Southeast Asia, such as Japan, the Republic of Korea, Malaysia, Singapore, and Thailand, employed at least 1.3 million foreign women in 2002, according to UNRISD estimates, despite the absence of specific statistics. In several of these nations, these women made up a sizable fraction of the whole immigrant labour force. Data on these activities are severely constrained by the prostitution's unlawful and often covert character, as well as the trafficking and exploitation that go hand in hand with it. Even when women contribute money to address home and family requirements, studies of the moral and social effects of outmigration for women reveal that this is not necessarily immediately connected with an increase in their value.

To reverse these trends, it is essential to increase options for women outside of agriculture, especially by improving their educational attainment and postponing marriage at a younger age. It is also necessary to challenge the labour markets' current segmentation. Particularly in the care economy of the few fields where women are disproportionately overrepresented as domestic workers who often leave their families, women are now frequently consigned to the lowest-paying employment in the informal sector. Parents must be given incentives to spend money on the education of girls in order to increase the number of chances for women. However, expanding women's access to paid work, particularly off-farm work, is just one aspect of a proper response to the feminization of agriculture. It is equally important and urgent to enhance women's opportunities as producers now given the gendered character of the agricultural transition and the significant number of women who rely on agriculture (Figure 6). Historically, all intended recipients of gender-neutral assistance for agricultural producers have often been handled as if they were males. This turned out to be foolish. Women often get left behind when their unique demands aren't given enough consideration.

The sections that follow examine the main challenges that women in Asia and the Pacific confront while producing food, including limited access to markets, extension services, financial resources, and land, as well as minimal gain from agricultural research and development initiatives. They evaluate the nature of these barriers and provide gender-sensitive methods for removing them. Additionally, they highlight the important judgements and conundrums that such policy choices entail. Most asset surveys and censuses only gather information on property ownership at the household level. Results that are broken down by sex speak for themselves. For instance, the first census in Nepal to gather sex-disaggregated ownership data at the national level in 2001 revealed that just 10% of families with male heads included women who were recognized as having some ownership of land. Women owned land in 14.9% of all families and 22% of homes with a female head of family. The situation has marginally improved, in part because of changes made to the laws governing property inheritance and land ownership in 2006. A tax credit that was introduced in 2006 and increased from 10% to 25% in 2009 if land was registered in a woman's name also assisted. The general trend, nevertheless, is unsettling. A study was conducted in the southern Indian state of Karnataka to gather data on individual asset ownership for all tangible and intangible assets. In contrast to 39% of males, it was discovered that only 9% of women in rural regions own any land. The proportion of deeds including a woman's name as a measure of ownership to compare women's land ownership in a sample of Asian nations to that in nations in other regions.

What impediments exist for women to having better access to land? Women receive land from their families via government land distribution programmes, purchases made through

these programmes, or inheritance through the natal family. Each of these access methods is examined in the sections that follow. Separately legal changes aimed at achieving gender equality may be at tension with societal traditions. Even when women inherit property, for instance, the decision-making authority over that property may be predominantly held by men in the family and the spouse after marriage. In certain nations, land registration procedures only include a man's name since it is assumed that he is the family's head, which restricts women's access to property.

In a number of nations, women have not been granted the same property inheritance rights as males. Women's inheritance rights are severely constrained by laws and practices that regulate family and social relationships, according to a study of inheritance laws in six South Asian nations. Indirect discrimination occurs when formal laws give deference to religion or customary rules. Although Pakistan and northwest India are two areas of great concern for discrimination, they are by no means the only ones. For instance, Bangladesh follows Muslim religious inheritance rules, which state that a daughter receives one-half of her brother's share, a wife is entitled to one-eighth of the estate, and a mother receives one-sixth. Even though statutory laws are gender-neutral, social mores and women's place in society may prevent women from inheriting property or other assets. Between 60% and 70% of all agricultural labour in the PRC is performed by women, mostly as a result of males migrating more often than women in search of jobs outside of agriculture. Although the Agrarian Reform Law provided men and women equal rights to property in general and the Marriage Law allowed women the right to land inside the family unit, traditional practices are still prevalent in a large portion of rural PRC. Sons are still seen as the natural heirs of land rather than widows or daughters. In addition, the land certificates given to families seldom reflect the rights of women in regard to their land. Only 7% of land certificates were provided to women, according to one survey, whereas 5% were given to a male and a woman jointly. The spouse, father, or father-in-law's name appeared on the remaining land-use certificates. Women seldom inherit property in India, despite 2005 modifications to the Hindu Succession Act that granted them equal rights to their natal family's properties. The 1956 Hindu Succession Act underwent its first modification, guaranteeing sons and daughters equal inheritance rights but exempting agricultural property. In order to keep up excellent social connections with their brothers, women often give up their right to their natal property. In addition, in order to maintain their visiting rights to their parents' homes, women may accept a lump sum payment in place of their property rights.

In Asia, there are notable outliers to this trend. In accordance with Bhutan's ancient matrilineal system, daughters get land and other assets from their mothers while receiving equal treatment under the country's inheritance laws. Bhutan prohibits discrimination against women in society, the economy, politics, or the law. However, certain groups in the nation still adhere to patriarchal customs. Where discriminatory societal norms are present, they can only be replaced by the legal requirements for equal treatment, provided that women are fully aware of their rights and the benefits of standing up for them. However, achieving these objectives is challenging due to the widespread illiteracy of low-income rural women, their near total lack of legal literacy, and communication difficulties.

Several South Asian nations also follow a policy of marital property separation. As a result, the individual whose name appears on registration documents is the sole owner of any property acquired after marriage rather than the couple as a whole. Therefore, marriage does not immediately provide one's spouse any legal rights to goods they acquire. Instead, the property brought into the marriage or gained during the marriage is still owned by the person. In cases where the custom of the bride's family giving a dowry to the groom upon marriage

continues in spite of legal restrictions, the dowry would be included as a portion of the groom's estate. Couples are not required by law to place both names on a title deed or to create joint savings accounts or other forms of joint ownership.

Notably, under a system based on the division of property, women's considerable conventional but non-financial contributions to marriage are not acknowledged. throughout contrast to these practices, community of property shared ownership nations. Any property obtained after marriage falls under this system as the joint property of the married couple. According to recent research conducted in Ecuador, the gender difference in asset ownership is essentially nonexistent because of the country's community property rule and equitable inheritance practices. In fact, a comparison between Ghana and India, where the norm is the separation of property, and Ecuador, where the rule is the division of property The principal pair is the most prevalent type of ownership in Ecuador; by comparison, just 2% of land parcels in Ghana and 3% in Karnataka are stated to be held by the principal couple. 13% of the plots in Karnataka are reportedly held jointly by parties other than the lead pair. These plots are often co-owned by a parent and an adult child; co-ownership with a non-household member is also included in this group. In Ecuador, ladies individually possess more parcels than male individuals do. This is in sharp contrast to Ghana and Karnataka, where individual men possess 70% and 64% of the parcels, respectively.

CONCLUSION

For the gendered aspects of the food price problem to be addressed, effective policy measures are crucial. The obstacles caused by changing food costs may be overcome by women with the help of policies that improve their access to resources, education, and income-generating opportunities. For women to feel like their opinions are being heard, initiatives that encourage female involvement in food security-related decision-making are essential. The examination of women and the food price crisis emphasizes the necessity for a thorough knowledge of the effects that such crises have on different genders. Women have a crucial role in the production, distribution, and consumption of food, hence policy initiatives that specifically address their vulnerabilities are necessary. Gender-sensitive measures might lessen the disproportionate difficulties that women experience during periods of fluctuating food prices, fostering gender equality, enhancing nutritional outcomes, and boosting social resilience in general. In order to find lasting and fair solutions to the problems caused by rising food prices, it is essential to recognise and value women's responsibilities and rights within the food system.

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CHAPTER 10

ANALYSIS OF GOVERNMENT PROGRAMS AND USE OF COMMUNAL LAND

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ABSTRACT:

This study investigates the relationship between governmental initiatives and the use of common lands. The research dives at how policies from the government affect how community land resources are managed and distributed. This study examines the major elements, advantages, difficulties, and consequences of governmental involvement in communal land use, emphasizing the significance of sustainable practices and fair distribution. It does this via a thorough examination of pertinent literature. Communal land, which is often held jointly by communities, is essential for sustaining local economies, livelihoods, and cultural traditions. Governmental initiatives that affect the administration, distribution, and development of common land may have a substantial influence on how it is used. This study aims to comprehend the relationships between governmental actions and community land usage.

KEYWORDS:

Communal Land, Government Programs, Land Management, Resource Allocation, Sustainability.

INTRODCUTION

Through government land distribution programmes, women often get land. A number of nations have put in place land distribution plans as a part of land reform, land rehabilitation initiatives, or anti-poverty initiatives. However, in the majority of these situations, women were not accorded equal rights under these programmes, and the male head of family was awarded exclusive ownership of the property. The Mahaweli irrigation and resettlement plan in Sri Lanka and a significant land reform programme in the Indian state of West Bengal in the 1980s are two examples of where this occurred. The Indian government has more lately realised the value of providing women in such programmes preference or at the very least equal status. According to Brown, Ananthpur, and Giovarellisome land distribution programmes now demand joint registration of property in the names of the married couple or allocation of property solely in the names of female household members. The World Bank and other international organisations and organisations advise land distribution and titling programmes to establish women's equal rights to land and property, and that these rights should be independent of women's civil status. Additionally, governments assign user access rights in state forests. These access rights are especially crucial to women since they are the ones who gather the majority of the water, firewood, food, and medicinal plants [1], [2].

The now-completed Hills Leasehold Forestry and Forest Development Project in Nepal used a novel strategy to guarantee women's involvement. Landless men and women were given leases for the use of forest land. Families who received land had a 40-year right to forest products and the need to restore the land. To encourage women's groups to join leasehold groups, recruitment of women group promoters received particular attention. Women were given training on gender, leadership, fundamental literacy, and legal rights, which increased their involvement in the programmes. Women who participated in the project saved time while gathering forest materials and considered their involvement as a source of

empowerment. Poor rural communities that are landless or land poor typically utilize communally held land sometimes referred to as the "commons" for grazing in order to produce most usually locally adapted breeds of livestock. The difficulty for women in gaining access to land may be partially mitigated by this herding style, which is often semi- or nomadic. However, individuals who rely on access to community lands, like female herders, are at risk from the present surge of investment in farming resulting in large-scale land purchase or leasing. Such access is being restricted in many emerging nations, especially many Asian nations, as a result of the global enclosure movement. Additionally, land rights act as a pillar for stronger social and economic negotiating power. Access to other productive resources, such as loans, inputs like high-quality types of seeds and inorganic fertilizers, agricultural equipment, and extension services, cannot be completely separated from access to land restrictions. It is difficult to separate the multiple barriers women face while attempting to increase their productivity as farmers due to the mutually reinforcing nature of the various types of discrimination they experience and the complementarities between different agricultural inputs [3], [4].

Women lack the collateral needed for financing, for instance, when they do not own a solid title to property. Since women's capacity to communicate with extension workers relies on their social standing in the community, their access to other essential inputs and services is also impacted, including extension services. This is supported by a recent comprehensive literature review. However, the lack of data makes judgement difficult, especially in Asia and the Pacific. Sub-Saharan Africa and, to a lesser degree, Latin America are the regions that are the subject of the majority of literature and case studies offering gender-specific evaluations of access to agricultural inputs and services. Despite these drawbacks, early inferences may still be made from the data. For the reasons previously mentioned, women often own less land than males. Generally speaking, women tend to handle smaller plots than men do. In general, women have less education than males. While the achievement gap between boys and girls is closing in many places, improvement is slower in rural communities than in urban ones. Additionally, women specifically struggle with the challenges of getting their goods to market. Due to societal expectations and domestic care duties, women often have their movement restricted [5], [6].

Additionally, purchasers prefer to work with males because they assume that men are the ones who own and control the property. These challenges all matter. Despite being a significant determinant, access to land is not the sole factor affecting the productivity of female-managed plots. Other barriers may also reduce women's productivity. The following analysis of women's access to financial services, agricultural research and development initiatives, and extension services reveals that the unique requirements of women are often disregarded in both service delivery and the creation of technical advancements. One of the main causes of this is the assumption that farmer support systems that work for males would also work for women. The discussion that follows demonstrates how better outcomes may be achieved by paying more attention to the unique requirements of women. If the limitations of such a presupposition were better recognised, resources spent might be utilized more effectively [7], [8].

To better assist women, extension programmes may be changed. Only 5% of extension services targeted at rural women and only 15% of extension advisers were female, according to a 1988–1989 assessment of 97 countries. In surveys conducted in Ghana, Ethiopia, and the Indian state of Karnataka more recently, 16 researchers from the World Bank and IFPRI found significant gender disparities in access to extension services. In Karnataka, 27% of rural families with a male head of household reported having an agricultural adviser visit

them in the preceding year. Only 20% of families with female heads reported such visits. However, the difference was less noticeable for extension services pertaining to livestock, and 78% of households with male heads received guidance compared to 71% of households with female heads. The prominence of dairy cooperatives in the Indian setting, which are known for being more gender-neutral, was cited by researchers as the reason for the discrepancy [9], [10].

Four variables seem to be responsible for the extension services' apparent inability to aid female farmers as much as they do male farmers. The underrepresentation of women in the field of extension services agents is one of them. In Karnataka, according to the World Bank and IFPRI, none of the 41 agricultural extension workers, one of the 41 junior engineers, and four of the 40 veterinary assistants were female. This is significant because, in certain circumstances, societal, cultural, or religious norms may forbid interaction between a woman farmer and a male agricultural agent particularly if the woman is unmarried, widowed, or abandoned. These restrictive conventions and laws may also apply to female extension agents, making it difficult for them to perform their job duties. Male agents, on the other hand, can be less aware of the unique challenges that women confront, such as time poverty, mobility restrictions, and the gendered division of labour in the agricultural sector. Another aspect is the widespread belief among extension services that information shared with males inevitably filters down to women and benefits them equally. It's a common misconception among extension workers that males are the only home producers and the only ones who make decisions about family agricultural operations. Women's participation in important production decisions, such as what to plant, whether to sell, to whom to sell and at what price, and whether to invest, will be severely restricted as a result, practically guaranteeing that they will not receive at least some of the knowledge needed to increase their agricultural productivity.

DISCUSSION

This assumption serves to strengthen existing inequalities in household decision-making. Furthermore, it disregards the possibility that women may have different demands and priorities than males. The expertise they need will probably be in line with the particular limitations they encounter, such as extremely limited control over labour, restricted alternatives for purchasing and transporting outside inputs, and societal or cultural conventions that forbid the use of certain equipment. The lack of time available to women is a third reason. Attendance at agricultural adviser meetings that are conducted outside of the house or at times when women need to take care of children and other rigid responsibilities is challenging due to the many and contradictory demands on their time. This challenge also pertains to the need for travel and extended durations of attendance. Most women were unable to attend training provided by the United States Agency for International Development in Papua New Guinea due to the necessary travel and three days away from home obligations.

Institutional engagement by women in community organisations that differs from that of males is a fourth element. Women often join women's self-help groups or women's groups, according to a 2010 survey by the World Bank and IFPRI and by earlier research of 304 rural families in the Philippines, while males typically socialise in cooperatives or other producers' organisations. Godquin and Quisumbing condensed their key findings. Males are more likely to be involved in production groups than females are in civic organisations. This could denote several areas of decision-making within the home or a division of employment. Women, who typically work in non-agricultural fields and are largely in charge of maintaining social networks, are more likely to be involved in civic and religious groups than men, who are more heavily involved in agricultural production. The channels through which men and

women join community-based organisations may differ noticeably in some contexts, even though this may be changing as a result of the feminization of agriculture, and even though the idea that men are more heavily involved in production than women undervalues the significance of women's domestic responsibilities in actively supporting production. Therefore, women may possibly be underrepresented among the beneficiaries if extension staff deliver information via group sessions with local agricultural producers. Similar issues are raised in the fisheries and aquaculture industry, where women's limited access to leadership opportunities is hampered by their propensity to work in informal settings. Of course, extension service personnel are not the sole channels for information dissemination.

Brochures and more recent information and communication technology, such as the internet and mobile phones, provide additional options. Mobile phone networks' quick growth may hold special promise. Before opting to carry their products to market in certain nations, like Bangladesh, farmers may already get text messages with estimates of the prices their commodities would bring on nearby urban marketplaces. Additionally, it may improve farmers' negotiating position with brokers. Such methods may also be used to send technical information, such as when to plant and when to harvest or how to treat a specific illness. Due to their limited mobility and, in certain areas, cultural barriers, this may be of particular relevance to women farmers. These factors make it difficult for them to get guidance from male extension workers. In the right situations, extension staff might save time-consuming travel for field visits and give necessary information using such devices. This feature might entice more women to work in these technical roles.

For impoverished rural women, these appealing choices may not always be viable ones. Those who need the greatest assistance are often the least educated, and a significant part of them are women who are illiterate or almost illiterate. In these situations, brochures would need illustrations to be successful. Communication technologies offer a lot of room for expansion, but few impoverished women now have access to them. According to 2010 research conducted in South Asia by the Groupe Speciale Mobile Association (GSMA) Development Fund, 37% fewer women than males possessed mobile phones. Rural women in particular are likely to need the help and direction of extension workers for both the motivation to seek out and the capacity to absorb such information, despite the allure and actuality of the promise of mobile phone technology.

Another significant barrier to loan eligibility for low-income rural families is the provision of collateral. This is especially true when farmers do not have a valid title or deed to the land they use, when there is not enough liquidity in the land rights markets, and when the land that may be mortgaged is too small and difficult to sell in the event of loan default. By encouraging borrowers to organize into groups that mutually guarantee one another's loans, these challenges may be solved. Group lending helps the lending institution ensure that loans will be returned since no borrower in a group can acquire a second loan until everyone in the group has paid off their first debt. By enabling a loan to be negotiated with a single member of the group, it may also save transaction costs. When other options, including social collateral, are not an option, impoverished small-scale farmers sometimes have little choice but to turn to local moneylenders.

These lenders often impose hefty interest rates, raising the possibility of an unmanageable debt cycle. These challenges are undoubtedly made more difficult for women because of the barriers to the acknowledgment of their land rights and cultural norms that make loan access much more challenging. Most commercial institutions lend to women in substantially lesser amounts than to males, despite the fact that certain nations, like India, now require that a third

of all loans by state development banks go to women. In especially for women, microfinance is often hailed as the solution to overcome these challenges.

Since the 1980s, it has been supported as an alternative to top-down government programmes to reduce poverty. Since microfinance focuses on loans rather than grants, it is seen to be more cost-effective. According to some, it is more bottom-up, addressing the need for access to financing for investment in specific projects, and is thus more successful in reducing rural poverty over the long term. The ability to target women directly, which other instruments for poverty reduction may not be able to achieve in the same manner, is another benefit of microfinance programmes. The premise behind microfinance initiatives is that household-level targeting may not be adequate. It is assumed that depending on whether the man or woman is in control of making allocation choices, household resources may be spent in various ways. The demands of men and women are varied as well. According to a study of 210 rural Paraguayan homes, 23% of the women reported having credit restrictions, whereas in two-thirds of these situations, the husbands said they had appropriate access to credit.

However, there are now two significant issues. One relates to the need of avoiding conflating women's empowerment with their capacity to increase their production as independent producers, or increased access to loans for rural women with control over how the loans are used. Some women-specific microfinance initiatives have been shown to be effective in raising the proportion of women who participate in household decision-making, especially in relation to family planning and child education. Women who participate in a microcredit programme may ask other family members, particularly girls and elderly relatives, to help with a larger portion of the housekeeping as they devote more time to their companies. This was shown in a survey of 121 women who had participated in the Small Farmers Development Programme (SFDP), which was initiated by the Indonesian government in the early 1990s. Their responses were contrasted with those of a control group of 94 women. According to the replies, the programme, which also aimed to help women who worked in the home economy, fishing, and commerce in addition to disadvantaged farming families, gave women beneficiaries the ability to demand greater household payments from their male counterparts.

However, there is conflicting information available about the influence of microfinance on women's empowerment, which runs the danger of having the counterproductive consequence of tightening restrictions on the other female family members. The long-term impact of loans for microenterprise growth is minimal when women are not appropriately assisted in using them or are not given managerial training. This was one of the lessons learned from the World Bank-sponsored Sri Lanka Poverty Alleviation Project, which ran from 1991 to 1998. The scheme featured a microcredit component, from which more women (57%) than men (45%) profited by avoiding moneylenders who charged excessive rates. However, only roughly a third of the beneficiaries were able to effectively launch and run microenterprises throughout a three-year period. Low performance was ascribed by the World Bank assessment report to the recipients' inadequate preparedness (World Bank 1998, p. 88). The backdrop societal or cultural conventions that lead to women acting as mediators for their male relatives seem to be another component that helps to explain this conundrum. Later borrows money from women to fund their own enterprises. The pressure placed on fieldworkers who provide credit to disburse greater loans to more women is a second significant challenge that is growing as microfinance programmes target rural women more and more.

There is a chance that women who already have the greatest wealth or who can cooperate with males in their families may gain the most from microfinance initiatives. Anecdotal data

suggests that these women are more likely to be approved for loans than, for example, female-headed families without an adult male or landless women who are seen less creditworthy, since they exist in a "mini-economy" of very little transactions, the poorest people are often left out of microfinance programmes. Because of how little these transactions are, even microcredit institutions cannot afford the transaction fees associated with handling them.

Another difficulty is raised by the strong incentive that microcredit borrowers have to switch from producing for their own consumption to producing for the market. Borrowed funds may only be used to pay off investments, not with money from market sales. Some have criticised a strategy that forces women to participate in more capital-intensive agricultural output instead of modes of production that would be beneficial for family food security and better nutritional results. Naturally, women are not compelled to take out loans. They should be allowed to continue practising subsistence agriculture if they choose not to raise their productivity and produce a surplus that can be sold. That is only true, however, to the extent that alternative kinds of assistance for small-scale food producers do not supplant microcredit programmes, assuring the reality of choice. Sadly, there is a lack of knowledge of the need for increased gender sensitivity in the field of agricultural research and development, which includes the introduction of new technology as well as the production of new species of plants, animals, and fish. Technology cannot be seen as gender-neutral by definition since there are gendered roles in agriculture. Instead, in order to more successfully contribute to the reduction of poverty and the empowerment of women, agricultural research and development may need to take into consideration the unique challenges encountered by women and their preferences.

Women may choose producing crops that are simple to prepare for eating at home, need little to no preparation, or are better-tasting and easier to store. Due to time restrictions, they could choose cultivable cultivars that, for example, are less susceptible to weed invasion or can be readily husked. To lessen burden, it would presumably be preferable to keep animals that are disease-resistant and manageable, which is why native breeds rather than developed ones are often selected. Women may prefer cultivating crops using agroecological, low-external input approaches given their challenges obtaining finance. Such methods also have the benefit of not needing the transportation of fertiliser bags, for example.

A stronger integration of women's interests and views in agricultural research and development, as well as their inclusion in the creation of solutions, may also help to modify societal norms and interpersonal relationships. An example of participatory plant breeding (PPB) is gender-sensitive. The engagement of the end users helps guarantee that the outcomes will better account for their requirements, increasing the likelihood that they will be adopted. As a consequence, PPB is usually thought to provide better results than traditional breeding. However, explicit female participation has not always been a goal of PPB in the past. The Women's Empowerment Index (WEI) may represent a significant squandered opportunity. The decision-maker in the home (the husband or wife) and the activities chosen by women such as the kind of rice to plant and whether to sell or trade seeds with neighbors determine this score. Strong empowering benefits of PPB were discovered, increasing family output by ensuring that the varieties chosen were the best for vulnerable habitats and releasing women for other wage-earning tasks. What is at risk in this shift is summarized. The agricultural research system needs to be reoriented to be more gender responsive, and this requires increased awareness of the differences between male and female farmers' needs and preferences, as well as the roles that men and women play in the production and marketing processes, as well as the disparities in access to and control over

productive resources. It also necessitates greater awareness of the barriers that female farmers may encounter when adopting new technologies, such as time restrictions due to domestic duties and nonmarketable skills. This may be accomplished by increasing the proportion of women scientists working on agricultural research and development as well as by including more female farmers and consumers in the planning, carrying out, and evaluating of research. To quantify the gender responsiveness of agricultural research, however, further indicators would be needed.

Adopting gender-sensitive techniques may, in turn, greatly enhance knowledge of the purposes that research should serve and help people better comprehend the numerous practical benefits of improving crop, animal, and fish varieties and introducing new technology. Additionally, it may assist in integrating agricultural research and development into the larger network of social relationships, where the effectiveness of its impact will be assessed. The resource base and ecosystems that the beneficiaries rely on will likely get more attention in agricultural research that includes women's involvement and is more sensitive to their demands. These beneficiaries are more concerned than scientists with the long-term viability of their resource base: trees, soil, water, local agrobiodiversity, as well as wild plants to sustain their household and agricultural demands. Additionally, the neighborhood is better positioned to enforce social norms that punish the exhaustion of these resources or usage that goes beyond their carrying capacity. With the adoption of more gender-sensitive methodologies, scientists are also anticipated to focus more on fruits, vegetables, and the most nutrient-dense food crops, as opposed to their primary concern with staple crops, particularly cereal. It is also anticipated that greater attention will be devoted to the post-harvest phase, not just to prospects for selling the produce on high-value markets. Even with the growth of cash crops, more female involvement is anticipated to raise worry about how they would affect how men and women divide money and how they will spend any revenue gains.

CONCLUSION

The long-term health of communities and the environment depends on sustainable land use practices. Ecosystems on community land benefit from government initiatives that support sustainable agriculture, careful resource exploitation, and conservation. Giving local people information and decision-making capacity strengthens the case for sustainable practices. Government initiatives have a big influence on how community land resources are used, which has an effect on the environment and the lives of people. Governments may increase the beneficial impacts of their actions by coordinating policies with community needs, guaranteeing fair access, and encouraging sustainability. To achieve equitable and inclusive community land management, government, communities, and key stakeholders must work together. Since common land continues to be a valuable resource for many civilizations, considerate government action may result in increased wellbeing, economic expansion, and environmental protection.

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CHAPTER 11

ANALYSIS OF WOMEN EMPLOYMENT IN COMMERCIAL AGRICULTURAL OPERATIONS

ABSTRACT:

This study conducts a comprehensive analysis of women's employment in commercial agricultural operations. The research explores the dynamics, challenges, and implications of women's participation in the agricultural workforce. Through an examination of pertinent literature, this study highlights key factors shaping women's roles, the socio-economic impact, and the measures needed to enhance gender equity and agricultural development. Women's employment in commercial agricultural operations is a crucial aspect of rural economies and global food production. This analysis delves into the complexities of women's engagement in these operations, uncovering the multifaceted challenges they face and the transformative potential they hold. Women worked in groups more often than males did at the same period (gumpu). The synthesis of these modifications led to a shift in the dynamics between employers and employees: Piece and gumpu employment both need little to no supervision since, in contrast to daily pay job It is simple to measure labour intensity, output, and work.

KEYWORDS:

Agricultural Operations, Employment, Gender Equity, Socio-economic Impact, Women's Participation.

INTRODUCTION

Simply put, those who labour less or less effectively are paid less. When a group of employees is paid to do a job, they are then responsible for keeping an eye on one another. Four villages in the semi-arid Telengana area of Andhra Pradesh, India, were the subject of research in highlighted the transition from daily salaries to piece-rate compensation in cotton picking or weeding between 1984 and 1997. Women worked in groups more often than males did at the same period (gumpu). The synthesis of these modifications led to a shift in the dynamics between employers and employees, Piece and gumpu employment both need little to no supervision since, in contrast to daily pay job It is simple to measure labour intensity, output, and work. Consequently, these labour agreements can alter how employees and their jobs interact when discipline is internalised: workers themselves extend the workweek, increase the rate and volume of labour, and keep an eye on one another the output of others. Therefore, the connection between 'efficient' employees those who can a lot of gumpu or piecework and those who cannot, is also altering by producing a structure for employees[1], [2].

Even while there is growing inequality in individual wage incomes, this labour. For producers, partnerships lower their average salary expenses Although it creates a hierarchy of employees, this kind of salary payment may be advantageous. high-achieving employees. In fact, women might profit from being able to work harder or when they are eminently suitable for the job at hand However, piece-rate paying often disadvantages women since pay standards are lower. often determined using male productivity. This system's additional effect is that it encourages employees, particularly women, to bring their kids to work with them in order to improve performance both payments[3], [4].

Women often struggle to balance work on farms with their obligations in the care economy, especially when it comes to watching for and raising young children. In addition to payment methods, the absence of public creche facilities and inadequate transportation options may encourage mothers to bring their kids to work on plantations. This has been seen in the horticulture industry in Punjab and in squatter camps built near plantations in South Africa during the working season particular find troubling. Equal opportunity (for employment and advancement), equal pay for comparable labour, maternity leave and benefits, creche options, and reproductive health services are all included[5], [6].

It is uncertain if male-dominated unions give issues that pertain to women enough attention, apart from the general challenges with unionisation on farms. Male union representatives are not sufficiently aware of the gender implications of matters that are often thought of as neutral in collective bargaining, such as how pay is decided, leave, overtime, and bonus schemes. In addition, women are often underrepresented in organisations that promote social debate. According to report, just 11% of participants in such organisations were women in South Asia. Currently, several unions are attempting to close this gap. For instance, the International Union of Food, Agricultural, Hotel, Restaurant, Catering, Tobacco and Allied Workers' Associations (IUF) has created a gender-equality handbook and strives for 40% female participation on all of its committees. Women often struggle to balance work on farms with their obligations in the care economy, especially when it comes to watching for and raising young children. In addition to payment methods, the absence of public creche facilities and inadequate transportation options may encourage mothers to bring their kids to work on plantations. This has been seen in the horticulture industry in Punjab and in squatter camps built near plantations in South Africa during the working season. In theory, collective bargaining may be used to solve a variety of problems that women in particular find troubling. Equal opportunity (for employment and advancement), equal pay for comparable labour, maternity leave and benefits, creche options, and reproductive health services are all included[7], [8].

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In many regions of Asia, a major barrier for women seeking off-farm jobs is a lack of education. Therefore, initiatives that increase girls' access to education are crucial for reducing poverty and achieving better nutritional results. However, many impoverished parents in rural regions are unable or unwilling to send their daughters to school. The causes include opportunity expenses girls at school are not available for family labor, direct and indirect school expenditures (such as school fees and the cost of uniforms and books); and long trips to school. While women's lower levels of education may partially account for their reduced work chances, discrimination itself is a factor in parents' underinvestment in their daughters' education. If a girl's work prospects are unattractive, her parents will have little motivation to invest in her education the "human capital" impact. Women's participation in home decision-making and autonomy won't rise until they get access to better work prospects the "empowerment-through-income" effect), which will then boost educational results for kids, particularly girls at the same hand, it would be oversimplified to assume that eliminating discrimination in the workplace against women would increase parental motivations to support their daughters' education. Improved options for women may raise the opportunity cost of sending girls to school, at least temporarily, if daughters might successfully take the place of the mother in home duties. Girls attending school may thus make it more difficult and expensive for women to take use of their chances.

DISCUSSION

In light of this, programmes geared especially at boosting female school enrollment and completion rates are needed rather than relying on the human capital impact and the empowerment-through-income effect to drive growth. The replacement effect has the potential to completely or partially cancel out such effects. There are such programmes. With assistance from the governments of Bangladesh and Norway as well as the International Development Association (IDA), the Asian Development Bank (ADB), and Bangladesh, the Female Secondary School Assistance Project (FSSAP) was started in Bangladesh in 1993 with the goal of removing these barriers.

Over a million girls are now enrolled in more than 6,000 schools nationwide thanks to the second phase, which started in 2002 and currently covers one-quarter of rural Bangladesh. In exchange for agreeing to put off getting married until they finish their secondary school, FSSAP pays females a stipend of roughly \$121 each year. The outcomes have been outstanding. Girls now outnumber males who are enrolled in secondary school, up from 1.1 million in 1991 to 3.9 million in 2005. The programme has increasingly provided greater benefits to girls who reside in the most distant locations or in the poorest homes. The percentage of recipients from the two lowest quintiles of the population grew from 30% to 35% between 2000 and 2005. However, this development shouldn't obscure other concerning patterns. The World Economic Forum Gender Gap Report 2012 observes a considerable decline in the girl-to-boy enrolment ratio in elementary school over the last several years, despite the fact that the female-to-male ratio for secondary education is 1.13 According to Hausmann, pp. 27 and 110, the latter figure was 0.85, with 67% of females enrolled in elementary school compared to 78% of boys.

More focus may need to be placed on the types of information that are taught to kid's boys and girls through the formal education system and in families, in addition to enrolment rates in schools. While both male and female farmers may teach their children how to do agricultural duties, management knowledge may be gender-specific, and the skills necessary for such work may only be taught to male offspring. This is a generalization about which further details are needed. Future educational initiatives may need to take into account the gendered dimension of the agricultural shift in the kind of instruction given to teenage

females. The promotion of females' formal education has received more focus in recent years. Heads of state and government vowed to ensure girls' access to education and success in school "by removing barriers and expanding support for girls' education through measures such as providing free primary education, a safe environment for schooling, and financial assistance such as scholarships and cash transfer programmes. in the outcome document of the 2010 Millennium Development Goals review summit. The lack of sufficient sanitary facilities in schools, however, is a major barrier to females enrolling in school. About 5,000 latrines and tubewells were built in schools participating in the programme in Bangladesh due to worries that the lack of separate facilities for girls might be a barrier to the success of the FSSAP mentioned earlier particularly for adolescent girls who may prefer to avoid attending school during menstruation. This seems to have had a significant role in luring and keeping females' attendance. The Menstruation and Education in Nepal Project's distribution of menstruation "cups" to teenage girls in Nepal was a different strategy that was as effective. These cups, which are tiny, reusable silicone containers that may be used to collect menstrual blood from the vaginal canal and are then discharged after 12 hours, are discrete [9], [10].

They make it easier for young women to move about and enable them to go to school when they are menstruating. Out of the 106 nations that committed to this objective, Bangladesh was one of 83 to accomplish MDG 3 (gender parity in education) ahead of schedule because to the FSSAP. The delayed age of marriage, fewer children, better employment rates for women, increased engagement of mothers in their children's education, and proper feeding and care practices are only a few indirect advantages of this remarkable feat. Early marriage and low levels of schooling set off a vicious cycle. Women have more children than males, which limits their ability to further their education and look for outside jobs. Fewer children and better prospects for women and girls are associated with higher levels of education.

Access to education must also be improved if women are to have greater access to off-farm work. Governments are required to implement active labor policies that progressively increase the participation of women in all fields and eliminate, where applicable, vertical and horizontal labour market fragmentation. According to article, of the International Convention on the Elimination of All Forms of Discrimination Against Women, they are required to use the positive action tool. According to the 1981 ILO Convention on Workers with Family Responsibilities, governments must also make it easier for people to balance their personal and professional lives and find employment. ILO Recommendation offers detailed instructions for meeting these demands. These tools should be used in conjunction with initiatives to combat gender stereotypes, both in terms of the sorts of work that are appropriate for women and the distribution of household duties between men and women. Food security is ensured in large part by social protection. Such protection may be offered informally by social networks within the family and community, by NGOs, or legally by local collectives and the government. Of course, purchasing food is essential for people and families that are unable to feed themselves or are financially strapped. Social protection can be crucial for improving productive capacity even for those who already have productive assets and income. It can also serve as insurance against temporary shocks from severe and unexpected weather events and price increases for necessities like food, fuel, and electricity.

The International Covenant on Economic, Social, and Cultural Rights' Article 9 guarantees the right to social security under international human rights law. Included are nine components listed in the 2007-adopted General Comment of the UN Committee on Economic, Social, and Cultural Rights. These include non-contributory pensions for all elderly people without other means of support, cash transfers "to those incapable of working due to ill-health," unemployment benefits, compensation for employment-related injury,

family and child benefits sufficient to cover food, clothing, housing, water, and sanitation, paid maternity leave, disability benefits, and survivor and orphan benefits UN Committee on Economic, Social and Cultural Rights.

Building on obligations imposed under the International Covenant on Economic, Social, and Cultural Rights, the ILO Social Security Minimum Standards, and other ILO social security conventions and recommendations that set out higher standards, there is now a strong international consensus in favour of the need to establish social protection floors. At its 101st session on May 30, 2012, the International Labour Conference (ILC) approved Recommendation 202, which is about national floors of social security. It is recommended that states should, in accordance with national circumstances, establish as soon as possible and maintain their social protection floors comprising basic social security guarantees ensuring at a minimum that, over the life cycle, all in need have access to essential health care and to basic income security which together secure effective access to goods and services defined as "reaffirming the right to social security as a human right."

In 2001, ADB created a Social Protection Strategy in response to the Asian Financial Crisis. Despite the modest size of social protection programmes in ADB's lending portfolio, the Pantawid Pamilya Pilipino Programme, a conditional cash transfer programme for the Philippines, received significant support in 2010 from both the World Bank and the Australian Agency for International Development. 2009 saw assistance given to Pakistan's Benazir Income assistance Programme (formerly known as the National Income Support Programme (NISP), a targeted cash transfer programme for adult females living in qualifying impoverished families who are female heads of households. By 2011, approximately 4.6 million adult females had received cash payments, and 9 million women had gotten identification cards 5.5 million households are presently NISP beneficiaries.

The NISP is suggested additional assistance, which would expand its offerings and substantially raise the number of beneficiary households. To lessen the effects of the food and fuel crises, 28,107 Mongolian women received food stamps for a full year. The particular effects of the many programmes through which governments fulfil their responsibility to ensure the right to social security on women and on gender equality are mostly unknown. Women and girls may not gain as much from programmes as they ought to because such effects may not be acknowledged and appreciated. Additionally, it's possible to overlook the chances for women empowerment that these programmes provide. In this part, the function of voluntary insurance organisations, public works programmes, asset transfers, school food programmes, and cash transfers are all examined through the prism of gender.

The impact of social protection on empowering women and challenging traditional gender norms is then examined. Programmes for cash transfers may be conditional or not. Conditional cash transfers (CCTs) often target impoverished families and the poor areas that those households are located in. They often provide moms and main carers money or, sometimes, nutritional supplements. Beneficiaries are subject to a number of requirements, most of which are related to the enrollment and attendance of their children in school. Conditions may sometimes include prenatal and postnatal care for mothers, the proper immunisation of children, and the frequent monitoring of children's development. The goal of CCTs is to provide access to basic requirements for low-income families and to enhance children's chances by developing their human capital.

Popular CCT programmes have been introduced in Brazil and Mexico PROGRESA, which was renamed Oportunidades when it was expanded to rural homes in 2007. A notable example is the Pantawid Pamilyang Pilipino Programme in the Philippines, a nationwide

CCT programme that requires expenditures in women's prenatal and postpartum care as well as investments in children's education and health. The Bangladesh Female Secondary School Assistance Project (FSSAP), which was started in 1993, offers a good early illustration of a CCT-type programme. In July 2002, the Primary Education Stipend Project (PESP) was added to FSSAP. The PESP provides cash transfers to designated households in an effort to promote the educational involvement (enrollment, continuous attendance, and academic achievement) of primary school-aged children from low-income families across Bangladesh originally estimated at more than 5 million students. While the PESP programme had significant targeting issues in the beginning revealed that almost 47% of PESP recipients were not low-income and were thus improperly included in the programme, it is now credited with enhancing educational attainment. In 2004, a female school stipend programme was launched in Punjab, the biggest and richest province of Pakistan. This was a component of a larger initiative known as the Punjab Education Sector Reform Programme (PESRP), which was launched in 2003 and aims to (i) direct spending at the provincial and district levels towards education and other pro-poor initiatives, (ii) reform public sector management, particularly through increased devolution, and (iii) raise educational standards. Some strategies used to increase education quality include the distribution of free textbooks, enhancing school facilities, and hiring more competent instructors.

Due to their low literacy rates, 15 out of the 34 provincial districts were selected to debut the female stipend component. Benefiting females are given a stipend that is only a little bit more than the typical cost of attending school. Benefits are only given to girls who are enrolled in grades 6, 7, or 8. The exact effects of the many programmes through which governments fulfil their responsibility to ensure the right to social security on women and gender equality have not been extensively studied. Better Food Access via Social Protection or 8 at a public girls school in a target area, and on her continued attendance in class on at least 80% of school days. An early analysis of the effects of this stipend discovered a small but statistically significant influence on females' attendance at school. In the 15 target districts, gains in girls' attendance increased on average from 2003 to 2005.

CCT programmes aim to improve children's human capital in order to prevent poverty from being passed down through generations. The introduction of conditions, however, may provide some challenges. Public services (like hospitals and schools) that are required for compliance with conditionalities cannot always be accessible. Conditions may not be able to be implemented in nations with poor administrative capabilities. Administrative expenses could be high even in places where they can be used. According to a comparison across three Latin American nations, they accounted for 2% of all programme expenses and 18% of administrative costs.

A serious issue is the exclusion of worthy candidates from these programmes, particularly in areas where a significant portion of the workforce works in the unorganised sector or where many people living in poverty are small-scale farmers who work for themselves. The poorest families, who most need assistance, often but unintentionally exclude themselves due to low literacy or administrative requirements that are hard to meet, including the simple need of presenting proof of low income. The effects of CCT programmes are unclear when viewed from a gender viewpoint. The requirements might greatly raise females' educational achievement. According to the examples of Mexico and Brazil, rewards are often given to women who provide care, strengthening their position within the family. Women make up 94% of Bolsa Familia beneficiaries in Brazil. Assessments of CCT programmes where the transfers were given to women, however, revealed no change in the family's power dynamics. This outcome is in line with research that show males often taking advantage of women's pay.

Additionally, the methodology used by CCT programmes could support gender norms and prejudices. Instead of empowering women to be on par with men, moms and carers are given priority. According to some writers, child-centered policies tend to ignore the equality claims of adult women and attention to their needs in favour of those of children, including girls. This is because women are mostly responsible for making sure that families invest in children. Another important worry is that conditionalities could be created in a manner that does not adequately consider the time constraints that women experience. Women are often required to make sure that conditions are followed, including frequent trips to medical facilities. However, there is only one way to approach this problem, and that is via context awareness. On the one hand, conditions may provide chances to educate women about their rights and behaviours that might enhance family nutritional results. They could also enable women to attend meetings and grow their social circle. On the other hand, it is important to address the cultural norms and time constraints that limit women's mobility. They may not be able to participate in CCT programmes if not for these restrictions. Instead of forcing women to pick up the money from a central distribution site, the National Income Support Programme in Pakistan, which was previously covered, sends its money orders to female beneficiaries via the post office.

CONCLUSION

In addition to being a question of social justice, promoting gender parity in commercial agricultural operations is also a calculated move towards increasing agricultural output and rural development. Gender equality initiatives may result in better nutrition, a decrease in poverty, and increased economic development. The necessity to acknowledge and rectify gender discrepancies within the industry is shown by an examination of women's employment in commercial agricultural operations. Despite playing a variety of roles in agricultural production, restrictions sometimes prevent women from fully contributing and reaping the rewards. Women's ability to lead agricultural innovation and sustainable practices may be unlocked by providing them with access to resources, training, and venues for decision-making.

Reduced gender disparities may also result in more equitable economic development and better rural lives. In addition to being crucial for social justice, achieving gender parity in commercial agriculture is also a key approach for increasing agricultural growth, food security, and the general well-being of rural communities.

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CHAPTER 12

DETERMINATION OF SCHOOL FEEDING PROGRAMS IN WOMEN EMPLOYMENT

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ABSTRACT:

The ability of school feeding programmes to meet both nutritional and educational demands has attracted a lot of attention. This study examines how school feeding initiatives affect women's employment, highlighting the complex interplay between women's job involvement, education, and child nutrition. To provide a thorough perspective, the research looks at a number of issues, including economic, social, and cultural ones. According to research, school feeding programmes are essential for improving children's nutritional intake, which has a good impact on their cognitive growth and academic achievement. As a consequence, by allowing women to engage more actively in the labour market, such programmes indirectly help to improve women's job chances. Children who obtain a sufficient amount of nourishment via school meals are more likely to attend class consistently and have higher academic results. In turn, this lessens the responsibility of caring for others placed on women, enabling them to pursue paid employment or vocational training.

KEYWORDS:

Children, Education, Employment, Nutrition, School Feeding Programs, Women, Workforce Participation.

INTRODUCTION

Food from outside the school may be provided as part of school feeding programmes or meals may be produced on-site. They could provide lunches, breakfasts, or mid-morning snacks, with or without fortified foods like biscuits. Sometimes they include takeaways cereals, pulses, or cooking oil rations. In addition to the range of formats, broad statements concerning Because they aim to do so many different things, school feeding programmes are challenging. Commonly pursued goals consist of the following points:

1. Enhancing pupils' nutrition to improve learning results
2. Encouraging students to attend school, especially females

Preventing incentives for putting young children to work by encouraging them to attend school; ensuring that disadvantaged families have access to food by purchasing food for schools; and supporting local food producers. Based on 134 reviews of school feeding programmes and its extensive knowledge of their conception and execution, the WFP makes a number of recommendations regarding them. It was discovered that the programmes function best when they are developed in a manner that builds on experience and are implemented within the parameters of national policy. They undoubtedly gain from long-term planning approaches with reliable and sustainable financing. This institutional and policy structure is significant because it favours investment in the skills needed for programme execution over an ad hoc approach, such as culinary abilities that must be mobilized inside schools or community kitchens that serve schools [1], [2].

Local food sourcing and processing should be promoted wherever feasible. This enhances the incomes of regional food producers and service providers, as well as the management of

public works programmes, and helps the local economy grow via the creation of multiplier effects. More than 49 million students in Brazil get benefits from the PNAE, or national school food programme. According to the Act No. 11,947 of June 16, 2009, which mandates that PNAE get 30% of its food from family farms, food is procured from 325,000 family farms under the Ministry of Agriculture's Programa de Aquisição de Alimentos Food Procurement Programme.

The key to success is ensuring that programmes are regularly monitored and evaluated by the beneficiaries themselves—the instructors, parents, and students—in order to guarantee that a programme complies with local circumstances and needs and maximizes its efficacy. The WFP comes to the conclusion that the design of school feeding programmes should be influenced by eight quality criteria. They consist of

- (i) sustainability
- (ii) sound alignment with the national policy framework
- (iii) consistent funding and budgeting
- (iv) needs-based, cost-effective quality programme design;
- (v) a strategy for local production and sourcing
- (vi) strong partnerships and inter-sector coordination; and
- (vii) strong community participation and ownership [3], [4].

Children's hunger and micronutrient deficits may both be significantly reduced by school feeding programmes. As a consequence, and taking into account the recipients' increased productivity in later life, such programmes have significant multiplier impacts. A study of a Bangladeshi school feeding programme that provided biscuits (350 calories per day) to 770,000 students indicated noteworthy advantages. Benefits surpassed expenses by 4:1, and the programme yielded returns on investment of over 300% in addition to \$520 to \$540 in value per beneficiary from higher productivity over the course of their lifetimes and from longer life expectancies. According to research, school feeding programmes have an overall positive effect on girls' school attendance, increasing their enrolment by anywhere between 19% and 38%. In fact, the incentives parents confront play a significant role in why females' enrolment in schools is often lower than that of boys [5], [6].

Girls who stay at home work a lot, mostly on household duties, taking care of younger siblings, and doing agricultural work. As a result, females are valued more at home than boys, and sending girls to school has larger opportunity costs. A survey conducted in northern India and a study conducted by UNESCO in South Asia (UNESCO 1998) both corroborated this. Moreover, direct educational costs are higher for girls than for boys, for example because girls need safe transportation to school or better school clothing to 'look decent'. Females are less likely to attend school than boys are for a variety of reasons, such as safety concerns, the absence of gender-specific facilities in schools, societal and cultural norms that place less value on females' education, and early marriage. Take-home meals for students have the potential to significantly increase females' school enrolment. This tactic was used in Afghanistan, where the gender parity index (the number of females enrolled in school relative to the number of boys) was 0.35 in 2008, which is still extremely low. Although there has been a noticeable improvement since the Taliban were overthrown in 2001, cultural and religious conventions, a lack of separate restrooms, and security issues still have a major impact. In order to close this gap, the WFP provides girls with a monthly ration of 3.7 litres of vegetable oil, provided that they attend school for a minimum of 22 days per month. Take-home rations may be a good choice, especially when markets are unstable, the cost of basic foods fluctuates, or the school's ability to provide meals is constrained [7], [8].

Take-home meals alone, nevertheless, could not always be sufficient to guarantee females' regular attendance at the required levels of education. These must address the more ingrained barriers, such as the paucity of female instructors and parents' reluctance to let males educate their daughters unless they are revered religious figures like Mullah. Due to the latter issue, the WFP and others have created specialised food incentives to draw in such educators. Take-home rations programmes have sometimes received assistance from private efforts. A similar programme was introduced in the Pakistani province of Jacobabad in March 2010 thanks to support from the US Department of Agriculture and the efforts of a US cooperative called Land O'Lakes.

At the beginning of the programme, only 36% of girls were enrolled, and it was stated that half of the girls' elementary schools had been shut down for lack of student and staff engagement. Students and faculty who completed the program's attendance criteria received a take-home ration of 4 litres of soybean oil each month. In December 2011, it was stated that 60 schools had reopened and that 80% of pupils were attending school days. The soybean oil that the direct recipients carried home helped more than 25,000 kids, 700 instructors, 2,500 adult women, and an additional 141,000 family members. It is possible to prevent the disruption of instructional time by using school feeding programmes, such as take-home rations. Since students would otherwise need to travel home for lunch, mid-day school lunch programmes may also save time. Mid-day school lunch programmes may also have significant gender-related effects. 81 schools in the Indian states of Chhattisgarh, Rajasthan, and Karnataka, whose mid-day meal programmes were implemented in 2002 as a result of a ruling by the Indian Supreme Court, were the subject of the research. Mid-day meals were proven to support gender parity by giving low-income women job options in addition to increasing female school attendance more than male attendance. In accordance with rules stating that priority should be given to disadvantaged people in the appointments, more than two thirds of the cooks were women, often from impoverished backgrounds. Additionally, it was discovered that the programme relieved mothers of the responsibility of feeding children at home at noon, which was beneficial in particular for widowed moms who often work outside the house without any domestic help. Take-home rations programmes have sometimes received assistance from private efforts. A similar programme was introduced in the Pakistani province of Jacobabad in March 2010 thanks to support from the US Department of Agriculture and the efforts of a US cooperative called Land O'Lakes.

DISCUSSION

At the beginning of the programme, only 36% of girls were enrolled, and it was stated that half of the girls' elementary schools had been shut down for lack of student and staff engagement. Students and faculty who completed the program's attendance criteria received a take-home ration of 4 litres of soybean oil each month. In December 2011, it was stated that 60 schools had reopened and that 80% of pupils were attending school days. The soybean oil that the direct recipients carried home helped more than 25,000 kids, 700 instructors, 2,500 adult women, and an additional 141,000 family members. It is possible to prevent the disruption of instructional time by using school feeding programmes, such as take-home rations. Since students would otherwise need to travel home for lunch, mid-day school lunch programmes may also save time. Mid-day school lunch programmes may also have significant gender-related effects. 81 schools in the Indian states of Chhattisgarh, Rajasthan, and Karnataka, whose mid-day meal programmes were implemented in 2002 as a result of a ruling by the Indian Supreme Court, were the subject of the research. Mid-day meals were proven to support gender parity by giving low-income women job options in addition to increasing female school attendance more than male attendance. In accordance with rules

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Voluntary Insurance Associations

According to Subrahmanya and Jhabvala (2000) and the ILO Subregional Office for South Asia (2008), the overwhelming majority of the poor in developing countries and an even larger number of women work in the informal sector. However, statutory social insurance programmes that provide benefits like old age pensions, unemployment insurance, maternity leave, and basic income security in case of sickness or accident are often only available to those who are in the official labour market. Most individuals who work informally cannot afford to pay into social insurance programmes, and because of the irregularity of their income, it is impossible for them to do so. As a result, those in the informal sector who are impoverished are not protected against the hazards of a sudden loss of income brought on by life events or economic downturns. It is crucial to include the informal workforce in ongoing social security programmes created for individuals working in the official sector. As that "social inclusion, including of persons in the informal economy," should be part of the principles guiding states in the establishment of social protection floors. This recommendation relates to national floors of social protection, which were adopted in 2012 at the International Labour Conference. Additionally, it is suggested that "Social security extension strategies should apply to people in both the formal and informal economies and support the expansion of formal employment while simultaneously reducing informality.

To better safeguard persons working in the informal sector, however, short-term solutions should be promoted until sufficient progress is achieved in eliminating informality. In this sense, voluntary insurance groups may hold promise. The Self-Employed Women's Association (SEWA) was founded in India in 1972 and has been officially recognised as a union since 2006. In reality, it operates as an NGO that offers a range of services to its 1 million female members who work as home-based employees, street vendors, manual labourers, service providers, and small producers, with two-thirds of them being impoverished women in rural areas. Since 1985, SEWA has offered an insurance programme called VimoSEWA that is accessible to all women working in the informal sector. It includes life insurance in case of an untimely death, insurance against asset loss, and certain health benefits. Similar to a cooperative, VimoSEWA is run separately from SEWA. Women who want to join deposit money, and the interest on that money is used to pay their premiums (the savings are kept). Thanks to these deposits, the programme is self-financing; nonetheless, subsidies and donor contributions assisted in its debut and provided assistance for its advertising and operating expenses up until a critical mass of contributors was achieved. Due to the diversity of its membership, VimoSEWA is able to negotiate on favourable terms with two insurance firms (one public and one private). Traditionally, social protection programmes have focused more on addressing economic risks, including disruptions to income and consumption, than social risks, like discrimination and disempowerment.

But since the two groups of dangers are so closely related, a comprehensive plan for overcoming poverty must take both into account. In order to challenge the systemic reasons of poverty and vulnerability that come from social injustice and disempowerment, social protection may be transformational for women using four different tools. The definition of social programme recipients as rights holders with claims against the administrations in charge of programme delivery is one crucial tool for empowering programme participants.

Regarding national levels of social protection, the International Labour Conference's 2012 proposal states, Legislation should define the fundamental social security provisions. The scope, eligibility requirements, and amounts of the benefits putting these promises into action should be specified in national laws and regulations. It is also important to specify complaint and appeal processes that are impartial, clear, efficient, straightforward, quick, accessible, and reasonably priced. The applicant should not be charged for access to the complaint or appeal process. Systems that improve adherence to national legal frameworks should be in place

Social programmes should be institutionalised via law that specifies their benefits and creates impartial claims processes for those who think they were improperly excluded. It acknowledges that the right to social security is a human right that must be upheld and cannot be seen as being at the discretion of government authorities. This institutionalisation has practical importance as well. It acts as an antidote to prejudice, political patronage, and corruption by ensuring decentralised supervision of the execution of social programmes.

Beneficiaries, particularly women who are often considered as passive receivers of programmes aimed to assist them without incorporating them as active participants, might be empowered by it. Several requirements must be met in order for this to be effective. Beneficiaries must be made aware of their legal obligations under a programme. Claims mechanisms must function in a transparent and unbiased manner, be able to process claims and provide remedies, and be easily available. In addition, claimants shouldn't experience reprisals for defending their rights. Claims systems, particularly courts, may be too far away, difficult to utilise, or costly. Potential claimants may not see them as independent and trustworthy or they could be corrupt. Thus, it may be recommended to use other types of responsibility while putting social protection measures into place. Social audits have shown to be especially helpful for the underprivileged and uneducated. They might adopt many shapes. The usage of money allotted to specific programmes or the distribution of cash to recipients may be the subject of public reports by government authorities. NGOs may monitor cases of money abuse or diversion via reports made in village assemblies or online with the publishing of income and expenditures. As in India and the Philippines, citizen report cards, community score cards, or budgetary audits by Javanese farmers in Indonesia may be employed. If women's opinions are explicitly sought for and a community auditing exercise is deemed credible only when women are fully represented, social audits may be a useful tool for empowering women within the community.

A second tool is to combine strategies that successfully undermine old gendered roles with measures that cater to the unique needs of women; such a strategy is the hallmark of "transformative" social programmes. The two goals could be challenging to combine; therefore, it will be important to provide careful, context-sensitive thought to which should be prioritised when designing and implementing a programme. When conditions are imposed, such as in cash transfer programmes, additional steps may be used to take into account women's time limits and mobility issues in order to encourage compliance. When a kid has two parents, it might also be necessary for the father to see to it that at least part of the conditions is followed, such as taking the child to certain medical appointments. Similar to this, in a public works programme, where a gender-blind strategy may virtually exclude women due to its implicit support of dominant male standards, the unique contributions and demands of women might be recognised to enable them to participate in the programme. Instead of imposing a quota to assure women's participation, such acknowledgement can include access to nurseries or modified timetables. In the report's conclusion, principles of participation and programmatic change are proposed to provide direction through such conundrums.

Over the last 20 years, there have been significant conceptual changes in how undernutrition and malnutrition are understood. These changes have given rise to the idea of "food and nutrition security," as well as a renewed focus on the appropriateness of diets and care rather than just caloric consumption. The necessity of proper feeding and care practises for the utilisation of food ingested (its absorption by the body) was underlined by organisations dealing with children, especially the United Nations Children's Fund (UNICEF), in the middle of the 1990s. Both food consumption and child care, such as breastfeeding, proper food preparation and storage, and sanitary practises, affect health and nutritional results. As a result, "the provision in the household and the community of time, attention and support to meet the physical, mental and social needs of the growing child and other family members" is a crucial component of appropriate nutrition.

The concept of "hidden hunger" brought to a second change. Many individuals have micronutrient deficiencies in addition to undernutrition, which is hunger brought on by inadequate calorie intake, with children and women being disproportionately impacted. At least 100 million children worldwide suffer from vitamin A deficiency, which slows down their development, impairs their immune systems, and, in severe instances, may result in blindness and higher death rates. Between 4 and 5 billion people are iron deficient, 2 billion are anaemic, and half of pregnant women and half of children under 5 are iron-deficient in developing nations. Iron deficiency affects immune system function, growth, and cognitive development, which affects both children's and adults' academic performance and productivity. Deficits in zinc and iodine are also harmful to health and lower children's chances of surviving. Iodized salt is still not used in 30% of families in the poor countries, and children born to mothers who are severely deficient in iodine are more likely to have learning problems or cretinism. Overall, the immune system, physical and mental development, and certain vitamins and minerals may be hampered. South Asia is significantly impacted, as was previously said.

The third shift just recently took place. Researchers have shown how crucial it is to concentrate on a child's diet when she is pregnant and up until her second birthday during the so-called "1,000 days" window of opportunity. It has been shown that undernutrition in mothers and children as determined by the height, weight, and intrauterine growth restriction of the mother; as well as the child's weight, height, and body mass index (BMI) at age 2 (according to WHO growth standards) is directly associated to outcomes in life. The quality of a child's diet as a newborn during the 1,000-day window affects both their learning capacity as children (and, therefore, their earning potential as adults) and their height as children (and adults). Poor nutrition during pregnancy or in the early years of life has negative effects that last for generations. A female who was malnourished as a baby would give birth to children that weigh less at birth. These studies' researchers discovered that "undernutrition is associated with lower human capital" and that "height-for-age at 2 years was the best predictor of human capital." They found that the "nutrition transition" that is taking place when emerging nations move from being low-income to middle-income countries has received more attention in recent years, which represents a fourth shift. In tandem with this transformation, non-communicable illnesses.

In light of these conceptual changes, gender equality and women's empowerment are equally important. In recent years, measures for ensuring food security have prioritized adequate nutrition. Therefore, it is crucial to assure improved nutritional outcomes in general and to prevent child malnutrition in particular through improving the position of women both within and outside the home. This should be evident given that all food and nutrition security programmes must priorities providing appropriate nutrition for women who are pregnant,

nursing, or who are otherwise of childbearing age. However, it is also crucial since women's ability to care for their families adequately relies on the assistance they get and their capacity to make decisions. This is valid not just for parenting techniques but also for outside-the-home jobs or, in rural homes, agricultural output.

If they are females, the care offered to them during their first few months of life will be crucial for their future progeny. The provision of services that enhance the care people get (especially health care services, but also water and sanitation) should be a key component of governmental policy seeking to attain food and nutrition security for another essential reason. Equally crucial is the redistribution of power within the family, both to enable women to make the decisions that are crucial for newborns and give them with the care they need, and to make sure that men participate in such care and that this work is recognized as it should be. According to the well-known definition of malnutrition offered by UNICEF, inadequate caregiving practices and discriminatory attitudes that discourage or obstruct the provision of such care are among the "underlying causes" and the "basic causes," respectively. Another illustration of the connection between women's status and proper nutrition is breastfeeding. The best method of feeding infants and lowering the risk of non-communicable diseases later in life is recognized as exclusive breastfeeding for the first six months and continued breastfeeding up to two years of age or beyond, combined with complementary foods. In comparison to using breastmilk replacements or supplements during the first six months, breastfeeding offers young babies a considerably superior level of protection against illnesses including diarrhoea and respiratory infections.

CONCLUSION

By addressing the interrelated concerns of child nutrition, education, and women's economic empowerment, school feeding programmes have the potential to have a beneficial influence on women's employment. By improving children's cognitive development and lightening the strain of caring, these programmes assist women in entering the workforce in an indirect manner. In addition, school feeding programmes provide women with direct work possibilities inside the program's operations and related industries. The ability to use school feeding programmes to increase women's employment depends on identifying and resolving contextual variables, however. The results of these activities are influenced by socioeconomic factors, cultural norms, and gender gaps that already exist. Therefore, a comprehensive strategy that integrates dietary treatments with focused efforts to reduce gender inequality is crucial.

Policymakers and stakeholders must adopt a holistic view that takes into account the intricate interactions between child development, education, and women's employment as they continue to establish and expand school feeding programmes. By doing this, these initiatives may support not just better nutrition and education but also a more general objective of empowering women in the workforce and promoting sustainable development in local communities all over the globe.

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CHAPTER 13

ANALYSIS OF WOMEN CARE AND INCOME IN PROMOTING WOMEN LIFESTYLE

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ABSTRACT:

The argument over whether emphasizing caring responsibilities or money production is preferable for promoting women's lifestyles has drawn a lot of attention. In order to shed light on the subtle differences between these methods, this study explores the intricate link between women's caregiving obligations and their economic empowerment. This research adds to a more thorough knowledge of how women's lives may be successfully improved by looking at a variety of factors, including societal norms, economic situations, and governmental interventions. Women have historically been largely connected with caregiving obligations, which include duties relating to upkeep of the home, parenting of children, and eldercare. Although these positions are essential for the health of the family and society, they often restrict women's prospects for earning money and achieving economic independence. Contemporary debates, however, place a strong emphasis on the need of striking a balance between caring and economic participation in order to fully empower women.

KEYWORDS:

Caregiving, Economic Empowerment, Income Generation, Lifestyle, Women, Women's Empowerment.

INTRODCUTION

The significance of nurturing behaviours in infancy and the unique role played by women in this respect also prompts an investigation into how this relates to enhancing women's access to the workforce. The significance of providing women with employment possibilities outside of agriculture has been highlighted by this paper. However, some studies have noted that even though these opportunities and the resulting increase in women's incomes are generally advantageous, the effects on nutritional outcomes may be unclear when the critical role of care in enhancing nutritional outcomes is acknowledged. It may be argued that unless this topic receives more focus, the benefits of higher family income brought on by women' paid employment may be offset by adverse consequences from a decrease in time spent on housekeeping and child care[1], [2].

According to studies conducted in Thailand and Iran, children whose moms worked in the formal sector (Thailand) or spent more than three hours per day away from the house (Iran) may have inferior nutritional or health outcomes as a result of the mother's diminished time spent caring for the kid. According to these research' findings, when mothers start working outside the house, "reduced maternal care effects" outweigh "income effects" However, the majority of studies including significant research utilizing household-level data in the that income impacts prevail. The wellbeing of children often improves when women supplement their income with jobs outside the house, even if time spent providing care may sometimes decrease[3], [4].

However, it would be a mistake to undervalue the significance of the care economy tasks, which are still mostly handled by women, in labour policies that aim to enhance women's

integration into formal work. Such policies should also strive to lessen and constructively accommodate home obligations in order to maximise favourable health and nutritional results for children. By making the necessary expenditures in child care facilities, public transportation, and the creation of cleaner and safer sources of energy for domestic use, time spent on these obligations may be decreased (WHO 2012). By making accommodations for work schedules and making sure that workers taking on these responsibilities do not face wage discrimination or other consequences, the burden of these responsibilities will be lessened as a result of their recognition. To lessen these demands on women, roles between men and women must be changed to accommodate caregiving obligations. Any gender-sensitive work strategy must place a strong emphasis on the progressive redistribution of domestic duties[5]–[7].

In nations undertaking a nutrition transition from traditional diets to diets depending more heavily on processed foods and meals produced outside the house, similar concerns should guide policy makers in their attempts to prevent detrimental effects on health outcomes. The fact that women spend less time preparing fresh food for family meals as a consequence of job outside the house is a major factor in the growth in overweight and obesity in developing nations. According to research from Sri Lanka, the opportunity cost of women's time increases as a result of their job. This has an impact on food consumption patterns and causes a shift to time-saving items, particularly commercially made bread. Appropriate policies and investments might place an emphasis on improving the organization of food retail systems to provide simple access to fresh, wholesome food at reasonable rates in order to counteract these tendencies. In order to cut down on travel time between home and work, focus might be placed on improving public transit networks. Better information must also be made accessible in order to raise the value of cooking and ensure that more people are aware of the advantages of a balanced diet and the redistribution of home duties.

A gradual approach could be desirable, and the balance between acknowledgment and redistribution has to be suitable. The policies for a nation's food and nutritional security may be laid out in a multiyear plan. Policies should progressively move away from supporting women's access to outside work by acknowledging the unique barriers they encounter and towards supporting role redistribution with policies that reward males for doing more. The necessity of providing women with access to employment that qualifies as decent labour, which enables them to earn a sufficient living without having to give up their family lives, should serve as the guiding concept for such legislation.

The same logic may be used to explain the varied sorts of assistance that women farmers get. The impact of agricultural interventions on nutrition may also be evaluated while taking into consideration how important it is for women to take good care of their families. In certain circumstances, a trade-off may be necessary between the care provided to children and improvements in agricultural methods or the switch to higher-value crops. In theory, improving family food availability and providing newborns with proper care are complimentary goals. However, it may be crucial to make sure that the care duties that women perform do not suffer and lead to poorer than ideal nutritional results when agricultural initiatives result in increasing demands on their time. In 1991–1993, it was examined how Nepal's participation in the Vegetable and Fruit Cash Crop Programme (VFC) affected time allocations. The VFC sought to support families who had previously grown fruits and vegetables for their personal use by promoting commercialization of them via quality and productivity improvements. Researchers observed 264 homes using a variety of approaches and discovered that, in households with more than one preschooler, VFC membership increased the amount of time that women (and even somewhat males) spent with

children under the age of five. In contrast, parents in homes with only one preschooler tended to prioritise cultivating their land, particularly for income crops, above caring for their children. This trade-off is not necessary. Whether the programme empowered women may determine whether the result in such circumstances is favourable or not. Although the profits from the local sales of VFC items are very minor, they are the first chances for women to work in their communities and make a living [8], [9].

This might have significant effects on women's capacity to voice their own views. Although more study is needed, the data that are now available suggest that the advantages of improved nutrition and health can only be realised when family earnings are higher and women are given more influence. For agricultural investment and rural development, it is crucial to understand the relationship between gender-sensitive public policies and better nutritional results. It is now increasingly acknowledged that, although being a crucial part of plans for securing enough food, investments in agriculture that increase production and market access do not always result in better nutritional or health results. Food and nutrition security solutions should not only assure appropriate calorie intake but also accomplish two complementing goals in order to properly meet nutritional needs. They need to enhance the incomes of the rural poor by taking into consideration the income implications of different agricultural development approaches, and they need to prevent micronutrient deficiencies by encouraging sufficiently diversified and balanced diets.

DISCUSSION

In order to eradicate micronutrient deficiencies, agricultural growth must go in the right path. Over the last 50 years, the majority of efforts have been directed on increasing the production of important grains and soybeans. As a result, the food processing industry and the industrial livestock sector have access to a conveniently low-cost input, increasing the per-person availability of calories. Encouragement of the production of fruits and vegetables, as well as of pulses like lentils and pigeon peas, has received much too little attention. Fortification of flour and salt ionisation have improved the micronutrient composition of diets, but too little has been done to fortify the common foods that many rural communities depend on, such as subsistence maize, rice, and millet. Reduced "hidden hunger" may be achieved by biofortification programmes, which make sure that these foods are adequately supplemented with micronutrients throughout the milling process.

Consideration of the relationships between agricultural productivity, sufficiency of diets, and health and nutritional outcomes should take gender into account. If supporting agriculture raises the incomes of the poorest families and helps the women living in these homes, it will be particularly successful in enhancing nutritional outcomes. The earnings women control will be utilised more for the health, education, and nutrition of children if they benefit from the improved opportunities and incomes that productivity advances enable than if males control the family incomes. This is supported by numerous studies, all of which show the advantages of women having more control over how household resources are used for children's health, education, and nutrition [9].

In addition, rural women tend to favour the growing of food crops that secure the family's food security when they have control over resources and can pick what to cultivate. Men are more likely to express a preference for market-sold cash crops. The availability of food from personal production may be crucial in areas where markets experience considerable price volatility and families have a relative lack of food security. Thus, a number of projects have been made to encourage women to produce food on their homesteads especially fruits,

vegetables, and livestock while juggling household responsibilities and childcare, with positive outcomes for dietary diversification.

As producers of food, as paid labourers on and off farms, as recipients of social security programmes, and as main carers, especially in the early years of a child's life, women in Asia and the Pacific area encounter challenges in all of these positions. In addition to benefiting women and girls, reducing these barriers would also benefit society as a whole and considerably increase food security. Identifying the laws and rules that discriminate against women should be the first step in the process. It is important to pay close attention to rules governing property and inheritance.

The potential of rural women to increase the productivity of the land they utilise, to rebalance decision-making within the home, and to elevate their standing in the household, the community, and as citizens is significantly influenced by their ownership of property. It won't be enough to just repeal the discriminatory laws that are now in place. The additional challenges that women confront should likewise be progressively eliminated via effective national programmes. All national rural development initiatives and other assistance programmes should systematically include the gender factor. Adopting multisectoral and long-term initiatives at the national level will help to maximise the relationship between food security and gender equality. In order to guarantee that action is done without excessive delay, such plans should be designed in a participative manner, set forth clear aims, and identify time periods. The plans should divide up duties among the relevant departments, including those in charge of different infrastructure water and sanitation, energy, and transport), as well as those in charge of education, health, employment, social affairs, agriculture, and rural development. Rapid advancement towards food and nutrition security should be the goal of these efforts in a manner that benefits women and maximizes their ability to contribute to the elimination of hunger and malnutrition on a societal level. The following traits should be included in appropriate, successful gender-sensitive food and nutrition security initiatives. Diverse sectoral measures must be coordinated and strengthened by one another.

These complementarities contributed to the success of some of the most promising practises that were discovered. For instance, mid-day meal programmes in schools that use local ingredients and are prepared by underprivileged local women all help to increase girls' enrolment in school, boost small-scale farmers' access to markets, and provide employment for local women who have few other options. However, these initiatives call for cooperation within the fields of agriculture, employment, and education, as well as social affairs (should that division be in charge of public works initiatives that include cookery in participating schools). Public works initiatives may help enhance infrastructure and services that ease part of the stress of domestic duties on women while also giving disadvantaged women an opportunity to work. Energy and water services, afforestation initiatives that cut down on time spent obtaining water and fuelwood, and child-care facilities that enable women to work outside the house are all in need of improvement. Enhancing women farmers' access to markets is important and a prime illustration of the need for complementarities. To cut down on travel time to and from markets, upgraded roads and transit infrastructure are needed. It is necessary to teach women marketing techniques and provide them with pricing information. Investments in raising productivity need to be made. Without complementing and coordinated efforts from the other departments concerned, one department may make little headway on any given front.

The development of women's organisations, whether they take the shape of unions, cooperatives, or NGOs, should be enabled and promoted, according to gender-sensitive food

and nutrition security measures. There is a reason why states are required by the 1979 UN Convention on the Elimination of All Forms of Discrimination Against Women to "eradicate discrimination against women in rural areas [and] to ensure, on the basis of equality of men and women, that they participate in and benefit from rural development" and to protect rural women's rights to organise self-help groups and cooperatives in order to obtain equal access to economic opportunities.

Small-scale food producers who are women place a high value on organisation. Women's access to loans and land may be improved via efficient organisation and the use of social collateral. If a group of women determines how to utilise the loans they get, they may more easily maintain control over their usage. They can more easily test out new crop kinds while spreading risks over many areas. They may gain economies of scale in the production's storage, packaging, shipping, and marketing. Their negotiating position with input suppliers and purchasers is substantially stronger when they are organised. Additionally, they have far better access to extension services and information sharing.

Women farmers are not the only ones who benefit from the organisation of women. As done in Gujarat and other parts of India by the Self-Employed Women's Association, whose pooling of the resources of many women allows negotiation of advantageous rates with public and private insurance companies, it can also serve in the development of insurance schemes and thereby improve income security. Women's organisations can expertly evaluate the gender consequences of social programmes, which may assist social audits be as successful as possible. Importantly, organised women have a far stronger and more important voice in the political decision-making process, assisting in ensuring that the demands and conditions of women are given the proper consideration throughout the creation, implementation, and evaluation of policies.

Consensus-based decision-making

It is critically necessary to move away from top-down, technocratically driven plans and programmes and towards bottom-up, participatory ones. The justifications for such a change go beyond the issue of women's empowerment and gender equality. The impoverished are often quite creative in coming up with solutions and are aware of the challenges they confront. They will make decisions that are more informed, better understood, and ultimately more successful if policymakers incorporate people in the design and decision-making process. Therefore, gender-sensitive food and nutrition security policies should be developed using participatory methods, and involvement at all levels should be encouraged from the creation of individual projects at the village level to the formulation of national strategies at the level of the nation as a whole.

There are compelling arguments in favour of men and women participating in gender-sensitive food and nutrition security measures, however their motivations may vary. Men should be engaged in developing strategies to advance gender equality and support women's empowerment. This will lessen the possibility of their resisting change, such as consenting to women's increased mobility only provided, they continue to do all conventional home responsibilities or by taking advantage of the loans obtained via microfinance programmes by women. Men and local leaders should be persuaded to participate in village-level initiatives aimed at enhancing women's status. This strategy could make treatments more expensive and time-consuming, but it also enhances the likelihood that they will be accepted, be successful, and have long-lasting good impacts. Women's participation is also important for reasons that go beyond the apparent; as the intended beneficiaries, it is only just that they be included in the creation of projects, programmes, and strategies. According to the Convention on the

Elimination of All Forms of Discrimination Against Women, their involvement is necessary to guarantee that policies and programmes are successful. In addition, women's involvement in the search for solutions that might best assist them is crucial due to the often-fine line that must be drawn between meeting their unique needs, especially those that fall within existing cultural standards, and promoting gender role stereotypes. Only in individual settings, depending on the opinions of the women involved, can the best balance between accommodation and the danger of losing the long-term goal of dismantling such stereotypes be determined.

It cannot be assumed that the issues influencing males are the same issues influencing women. An approach to food and nutrition security that takes gender into account does not only provide women the chance to achieve in roles that men have historically pursued. It's possible that women have different priorities. As already mentioned, they could give priority to the family's capacity to sustain themselves with food produced on the farm. This suggests growing a variety of plants with a variety of nutrients for domestic use. It can also include passing up chances to move to the market's high-value crop production and make more money in cash. Thus, women may choose agricultural practises that are less expensive, less dangerous, and need less access to loans. Women may sometimes choose to practise a low-external-input style of agriculture that is not focused on profit, in part because of this reason as well as because they are typically more concerned about the surrounding ecosystems than males. As caretakers of livestock, women would choose pigs or poultry over cows, goats, and sheep, and locally adapted varieties over enhanced alien species. These decisions could be motivated by a desire to reduce workload. Even if women farmers' goals are different from those of male entrepreneurs, there is no reason not to recognise their decisions and encourage them in their work. Strategies and programmes may be required to enable women who want to pursue homestead food production to feed their family, as well as access to inputs, loans, and markets.

phased strategy. Strategies for gender-sensitive food and nutrition should be progressive, multi-year plans that take into account the fact that not all changes can be made at once. The earliest feasible start for necessary modifications should be made, with clear deadlines specified to prevent delays. Political realism does not just determine how to phase. Given the need to combine the goals of reducing women's burdens, restrictions, and time poverty, recognizing their contributions to household and care responsibilities, and redistributing their responsibilities within the household and the care economy, it might be seen as an opportunity. The division of household responsibilities and associated gender stereotypes will persist if they are simply acknowledged and accommodated by changing payment methods or work schedules, for example, even though infrastructure investments and the provision of essential services may lessen the burdens on women. A transformational strategy is necessary for the redistribution of roles and the dismantling of gender stereotypes, in which possibilities for reduction with the right assistance and acknowledgement of particular needs are utilized to challenge preexisting social and cultural norms. Only with the passage of time will it be possible to progress from simple reduction and recognition to reduction and recognition mixed with redistribution. To be successful, however, effective transformational social protection measures must be included into earlier stages.

A rights-based, gender-sensitive approach to food and nutrition security may be identified by two features. Such a plan goes farther than a pledge by government officials to carry out certain policies. It is enforceable, and progress is tracked via the use of metrics that are consistent with the normative aspects of women's and the right to food rights. This oversight is carried out by an independent organisation entrusted with making sure that the various tiers

of government keep their commitments. This organisation is able to collect information from the civil society concerning implementation gaps and do this monitoring. Thus, it is planned for permanent feedback to be carried out throughout strategy implementation. Participation is not restricted to a single design phase consultation.

The necessity to realize the rights of women and girls, as outlined in particular by the Convention on the Elimination of All Forms of Discrimination Against Women, should serve as the substance of such a plan. The development of policies, programmes, and initiatives, as well as their execution, should be guided by the principles of accountability, participation, non-discrimination, transparency in the use of resources, empowerment, and the rule of law. This paper included many examples of policies, initiatives, and programmes that take gender into account, such as those that support agricultural research and development, enhance rural infrastructure, provide extension services, and provide microfinance. Although generalising from these cases is challenging owing to their uniqueness, two important lessons stand out.

One is that wide and comprehensive engagement that goes beyond community gatherings is necessary for the inclusion of women in determining priorities and developing policies and programmes. To ensure that women are able to voice their preferences, methods like focus groups and household surveys must be used. For them to fully express their ideas, they require opportunities free from the group's pressure. In order to ensure that their opinions are informed and do not simply reflect baseline expectations and preexisting patterns of discrimination and exclusion, women participating in participatory design must also be fully informed of their rights and the full range of alternatives that could be investigated in any given scheme.

The attitudes, expectations, and desires of women will differ not just from nation to country within that country, but also from group to group, according to a second lesson. For instance, certain ethnic communities may have solidarity or social standards that place women in a significantly different position from that of other ethnic groups or the majority. Such cultural distinctions cannot be disregarded. They urge the use of context-sensitive strategies that prioritise women's engagement and avoid imposing ideals from the top down. At the same time, it is important to prevent women from merely repeating inherited cultural beliefs in their opinions and preferences. Such views can effectively relegate individuals to a subservient position or impede any redefining of traditional gender norms. It may be a good idea to offer women options, ideally with actual examples of instances where women have been empowered in settings that are similar to their own. Being empowered also entails knowing about these options and looking for ideas from what has worked elsewhere.

CONCLUSION

In order to support women's lives, a complex knowledge of how caring and income generating interact is necessary. A thorough plan that recognizes their reciprocal effect is essential rather than pitting these methods against one another. While respecting caregiving acknowledges the essential role women play in supporting families and society, economic empowerment helps women to break free from conventional restraints and make educated life choices. A comprehensive approach should be used when designing policies and initiatives so that women may balance earning a living and taking care of others. This can include establishing easily accessible childcare facilities, encouraging flexible work schedules, and providing educational options that meet the requirements of women. Societies may improve women's lives by taking an integrated approach, ensuring that they have the agency and resources to succeed both economically and as carers, and therefore advancing the larger objectives of gender equality and sustainable development.

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