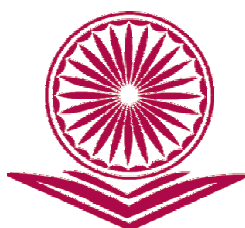


SUMMARY

**RURAL LIVELIHOOD CHALLENGES TO
WOMEN EMPOWERMENT IN GUJARAT
(1947-2000)**

POST DOCTORAL REPORT

Submitted to



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HISTORY

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SUMMARY

Introduction:

Gujarat was constituted as a separate state in 1960 by uniting the area inhabited by Gujarati speaking population of the then existing bilingual states of Bombay, Saurashtra and Kutch. After the creation of seven new districts and 17 talukas in 2013, the state is divided into 33 districts and 243 talukas. It is the western most state of the country having a long sea coast of 1600 km along the Arabian Sea. The Gulf of Cambay separates the Western and the arid district of Kutch. The State derives its name from “Gujaratta” meaning the land of Gurjars, an emigrant tribe which entered India with the Hun invasion. The Gurjars passed through Punjab and settled in the parts of north-west India which later came to be known as Gujarat.

The following quote from Pandit Jawaharlal Nehru’s *Discovery of India* best illustrates the role of women in the struggle for Independence: “Most of us menfolk were in prison. And then a remarkable thing happened. Our women came to the front and took charge of the struggle. Women had always been there, of course, but now there was an avalanche of them, which took not only the British government but their own menfolk by surprise. Here were these women, women of the upper or middle classes, leading sheltered lives in their homes, peasant women, working class women, rich women, poor women, pouring out in their tens of thousands in defiance of government order and police lathi. The liberal ideas of the individual right to freedom and equality were particularly championed by Mahatma Gandhi and that laid the foundations of what later developed within the women’s movement as autonomous women’s organisations fostering similar aims of self-determination and independence. It was during this period that we have clear records of women’s participation in struggle, although the enemy at that time was colonialism and not patriarchy.”

Women’s mobilisation in the form of Satyagraha has been significant in the state of Gujarat. In the initial phase, the women’s movement in Gujarat as in the rest of the country was led by men and it played itself out within the larger framework of the freedom struggle. Mahatma Gandhi exhorted women to join the freedom struggle in large numbers. Also, women participated in large numbers in the Borsad Satyagraha of 1923-24. In the Bardoli Satyagraha of 1928, women such as Manibehn Patel,

Mithubehn Petit and Bhaktibehn Desai played a major role and it was for the first time that the rural women participated in the freedom movement. In the Dandi satyagraha under the leadership of Mahatma Gandhi, Mridula Sarabhai, a student of Gujarat Vidyapith jumped into the movement. In Gujarat, the female participation was perhaps the largest. Also, Kasturba, Sarala Devi Sarabhai, Mridula Sarabhai, Indumati Sheth, Mithubehn Petit, Nandubehn Kanuga, Khurshedbehn Naoroji from Gujarat gave their invaluable contribution as well. In the Viramgam Satyagraha in May 1930, seven hundred women were lathi charged. In the Rajkot Satyagraha of 1938-1939, and the movement in Limbdi at the same time, ladies were active. Kasturba, Manibehn Patel and Mridula Sarabhai were imprisoned.

There was a time when strength of the workforce depended on numbers alone. In the traditional agrarian society, manual labour was required for most of the work. Therefore, more people meant more production and thereby more prosperity. But this perspective changed with industrial revolution and the consequent development in science and technology. The quality aspect measured in terms of educational and skill-attainment have become more important in recent times as these two factors determine whether women would be confined to low-status, low-paid occupations with virtually no social security or would move towards better-paid and quality jobs in the Secondary and Tertiary sectors from the Primary sector.

The size of female work force depends upon a variety of demographic, social and economic factors. Generally, it is the product of the total population base, the age structure and the demographic regime. Demographically, the birth rate, the sex-ratio, the age structure, the longevity of life, the migration behaviour and average size of the family are determining factors. Numerous other social and economic factors also influence the magnitude of the female labour force. Socially, levels of literacy and education, status of women in the society, age at marriage and general health standard are significant. Economically, the type of economy, availability of employment opportunities and levels of income are vital.

Participation in economic activity in the case of women is considered secondary i.e. the earnings of women become significant when the men-folk are not able to earn sufficiently to make both ends meet. Women are not considered the Principal bread-winners and step in to fill the gap in earnings only when men are unable to earn

sufficiently for the needs of the family. Women are predominantly employed in the unorganised sector. The unorganised sector has broad dimensions like agriculture, animal husbandry, fisheries, home-based industries like handicrafts, handlooms, coir industry, agarbatti industry, bidi industry, sericulture, construction industry and the like. Out of the total working women in 1971, the unorganised sector alone employed 94 percent which went up to 96 percent during 1981 census. Thus, it is observed that work participation in the unorganised sector has been an increasing trend which reflects poorly on the quality of livelihood opportunities being generated for women. In spite of the grim scenario with regard to women's livelihoods certain factors that are peculiar to Gujarat can work towards enhancing the livelihood opportunities available for women.

Another major landmark in the history of the contemporary women's movement which mobilised a large number of women was the launch of the Self-Employed Women's Association (SEWA) movement in Ahmedabad led by Ela Bhatt, which was a sort of pioneering women's trade union movement that began in 1972. Women involved in various trades in the informal sector were brought together by their shared experiences such as low earnings, harassment at home, harassment by contractors and the police, poor work conditions, non-recognition of their labour to list just a few. Apart from collective bargaining, the movement strove to improve working conditions through training. Also, there are several NGOs and Trusts at work in fields relating to rural livelihoods. Shrujan, Kutch Mahila Vikas Sangathan (KMVS), Kalaraksha and Women Artisans' Marketing Agency (WAMA) are examples of such organisations. The best practices of these organisations can be shared and replicated in other fields too.

The adoption of cooperatives in Gujarat is widely attributed to much of the success in the agricultural sector, particularly sugar and dairy cooperatives. Cooperative farming has been a component of India's strategy for agricultural development since 1951. Whilst the success of co-operatives was mixed throughout the country, their positive impact on the states of Maharashtra and Gujarat have been the most significant. In 1995 alone, the two states had more registered co-operatives than any other region in the country. Out of these, the agricultural cooperatives have received much attention. The most famous example of co-operative success in Gujarat can be illustrated through dairy co-operatives, with the particular example of Amul (Anand Milk Union Limited).

Amul was formed as a dairy cooperative in 1946, in the city of Anand, Gujarat. The cooperative, Gujarat Co-operative Milk Marketing Federation Ltd. (GCMMF), is jointly owned by around 2.6 million milk producers in Gujarat-an overwhelming majority of whom are women. It is seen as one of the best examples of cooperative achievement and success in a developing economy. The Amul pattern of growth has been taken as a model for rural development, particularly in the agricultural sector of developing countries. The company stirred the White Revolution of India (also known as Operation Flood), the world's biggest dairy development program, and made the milk-deficient nation of India the largest milk producer in the world, in 2010. The "Amul Model" aims to stop the exploitation by middlemen and encourage freedom of movement since the farmers are in control of procurement, processing and packaging of the milk and milk products. The Amul experiment can be replicated in other fields in order to increase the livelihood opportunities for women.

Also, there are certain sectors in Gujarat in which women comprise an overwhelmingly large proportion of the workforce. Such examples are the clock industry in the town of Morbi which employs nearly 1500 rural women and the Pharmaceutical industry in Gujarat. Apart from actual employment of women many Corporates are active in the field of women's livelihoods as part of their Corporate Social Responsibility (CSR) programmes such as the Hiralaxmi Craft Park complex which is situated at Bhujodi village in Kutch established on 18th December 2005 by the Ashapura Group of Companies as part of their CSR activities with an aim to promote, preserve and restore rich cultural heritage of Kutch is spread over 10 acres of land and is dedicated to rural artisans (women) for displaying their art and artifacts. Apart from a well-established and organized forum to display and sell their wares, the artisans are provided with meals, boarding, lodging free-of-cost and a daily stipend during their stay at the craft park in order to provide exhibition and display opportunity to all art forms and artisans, a time-table based on monthly rotation of artists has also been worked out. The training to these artisans is also provided free of cost. Therefore, the need of a platform to encourage these artisans to maintain, develop and pass on their legacy was fulfilled by the Ashapura foundation. These sectors can lend insights into the factors which make these sectors attractive to women workers. These conditions can then be replicated across other sectors to enhance the quantity and quality of livelihood opportunities available for women.

Among the Indian Diaspora spread over more than 110 countries, Gujarati diaspora have emerged as the most dynamic and visible and the widespread community across regions of the world. Gujaratis comprise around 33% of the Indian diaspora worldwide and can be found in 129 of 190 countries listed as sovereign nations by the United Nations. The Indian Diaspora in general and the Gujarati diaspora in particular are economically well-off. For example, the median income of Indian Americans per annum is USD 60,093 compared to the USD 38,885 for the US as a whole.

Non-resident Gujaratis (NRGs) based both outside India and also in the other states of India, has immensely contributed to the social and physical infrastructure of Gujarat. This diaspora has made significant achievements in practically all facets of life throughout the world, be it political, social or economic. Whether its East Africa or United Kingdom or North America, the Gujarati diaspora has always claimed a very reckonable presence. At the same time, the diaspora has always maintained relations with Gujarat and has contributed to the development of their place of origin. Therefore, there is immense scope for constructively engaging the Gujarati Diaspora in the area of women's livelihoods not only economically but also through the sharing of best practices and by way of infusing fresh ideas in order to increase the employability of women.

The adoption of the Constitution in 1950 is a landmark in the history of progress and development of women in India. The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Duties and Directive Principles. The Constitution makes no distinction on the basis of sex and provides rights, freedom and privileges equally to both men and women. The Constitution of India not only grants equality to women but also empowers the state to adopt measures of positive discrimination in favour of women for neutralising the cumulative socio-economic, educational and political disadvantages faced by them. Moreover, the Ministry of Rural Development is also implementing poverty alleviation and rural development programmes. These programmes have a special component for women. Major schemes include Mahatma Gandhi National Rural Employment Guarantee Act, Swarnajayanti Gram Rozgar Yojna now reconstructed as NRLM and the Indira Awas Yojna. Therefore, the participation of women in the development process is positively ensured in development programmes initiated by the Indian state. The Women and Child

Development Department is successfully operating many initiatives and schemes for women and child welfare in Gujarat such as the Sakhi Mandal Yojana, Bal Sakha Yojana, Janani Suraksha Yojana etc.

The present study looks at empowerment from the angle of women's livelihood in the rural setting. Therefore, it becomes necessary to understand the concept and the various dimensions of the term "Empowerment". Empowerment is the process of enhancing an individual's or group's capacity to make choices and transform those into desired actions and outcomes. The term "Empowerment" so defined has multi-dimensional connotations which range from "development of personal instrumental competencies and skills, to the process of challenging existing power relations, to household decision-making, to gaining access and control over resources like credit, income, land, knowledge, etc., as well as to subjective variables like the sense of personal power of self-efficacy". Empowerment as a strongly articulated goal of developmental interventions has become very attractive, in recent years especially in the poor countries of the world. There has been a steady influx of literature on empowerment since the concept gained popularity in mid-nineteen-eighties. Empowerment of women and issues linked with advocacy are now in foreground as development studies move towards a more integrally gendered approach. Many developmental agencies now realise that the key to long-term poverty alleviation in developing countries is empowerment, in its broadest sense of increasing self-reliance of poor people and especially poor women. Empowering women and supporting gender equality are the stated aims of many development projects; this is an area of focus that is also expressed in the Sustainable Development Goals (SDGs). Different understandings and definitions of 'empowerment' abound and the contested nature of the concept makes it challenging both to define and to measure, with the added complexity that different measurement approaches can themselves serve to strengthen or undermine empowerment.

Empowerment of women has recently gathered the attention of researchers, social scientists, economists, planning and policy makers. The thesis intends to present a broad view of the term "empowerment" and to explore how the concept of empowerment might provide a useful tool for analysing the gaps and assessing livelihood interventions

in uplifting the socio-economic status of rural women particularly in the Gujarat state and present the same as a model of women empowerment Pan-India.

Theoretical Perceptions:

The body of literature explaining the deprived position of women and differential access to livelihoods comes from two major streams- the feminists and the subalterns. The feminist strand itself spans a wide spectrum from the liberal to Socialist-Marxist and the Radical. Therefore, the body of feminist theory is more aptly described by the plural term “Feminisms” rather than the singular word “Feminism”.

Liberal feminism aims to achieve equal legal, political and social rights for women. It wishes to bring women equally into all public institutions and to extend the creation of knowledge so that the women’s issues can no longer be ignored. Betti-Freidan (*The Feminine Mystique*) and Zillah Eisenstein (*The Radical Future of Liberal Feminism*) are the chief protagonists of this faction. This variety of feminist theory has a long and familiar history, dating back from Mary Wollstonecraft’s Classic feminist text- *A Vindication of the rights of women*, 1792. Their main argument is that women should have the same civil liberty and educational parity with men. The liberal feminists campaign for equal civil rights, equal access to education, to health and welfare and equal pay for women. However, the liberal feminists do not go so far as the Radical feminists to discard the traditional forms of gender relations such as heterosexual marriages. The liberal feminists claim that the important goal of women’s liberation is equality of opportunities while the nineteenth century liberal feminist campaign for social reforms, the modern liberal feminist concentrate on sexual difference in language, gender identity etc. These feminists believe that difference between men and women are products of gender constructs rather than the product of biology.

The Socialist-Marxist feminists include Juliet Mitchell (*Women, The Longest Revolution: Essays on Feminism, Literature, and Psychoanalysis*), Sheila Rowbotham (*Woman’s Consciousness, Man’s World*) Heidi Hertmann (*Capitalism, Patriarchy and Job Segregation by Sex*, *The Unhappy Marriage of Marxism and Feminism: Towards a More Progressive Union*), Michelle Barrett (*Women’s Oppression Today: Problems in Marxist Feminist Analysis*) and Catharine A. Mackinnon (*Feminism, Marxism, Methods and the state: An Agenda for theory*) are some of the works of these factions.

The Socialist- Marxist feminists argue against the economic subordination of women and sexual division of labour. American second-wave feminism is marked more by liberalism and radicalism. British Feminism on the other hand has more learning with socialist tradition and Marxism. In Britain, they examined whether Marxist concept can be applied to women situations. By widening Marxist concept of reproduction to include household labour and child care, feminist made a major contribution to feminism. Marxist theory ignores many kinds of activities traditionally undertaken by women; for e.g. house-work and child rearing. Thus socialist feminists linked paid work and domestic work and highlighted the full impact of the sexual division of labour. They started the domestic labour debate of feminism.

The chief spokesperson of the Radical stream Shulamith Firestone in her celebrated book “The Dialectic of Sex (1970)” claims that the basis of women’s subordination was ultimately rooted in human reproductive biology which made them dependent on men as the burden of child-rearing fell on women. The word ‘subaltern’ stands for the general attribute of subordination, which is expressed in terms of caste, class, age, gender etc. It conveys the ‘view from below’. The subaltern perspective has been put to good use in the study of the tribal peasant movement in India. This perspective seeks to restore a balance by highlighting the role of politics of the ‘masses’ as against elite politics. The whole thrust of subaltern historiography is on reconstructing the ‘other’ history i.e. the history of people’s politics and movement and their attempt to make their own history. This perspective emphasises not to view peasant or tribal insurgents merely as ‘object’ of history but to treat them as makers of their own history. As far as women are concerned the subaltern perspective deals with women only insofar as they belong to a larger group such as caste, class etc. However, some theorists who are very few in number consider ‘women’ as a category in itself. The important proponents of the subaltern perspective in India are David Hardiman, B.R. Ambedkar, Ranajit Guha, Kapil Kumar and others.

These subalternists claim to have unfolded the incapacity of nationalist and elitist historiography to incorporate the voices of the weak into the project of history re-writing. Subalternists focus their attention on the circle of elite politics and have emphasized the insurrectionary activities and potential of the ‘subaltern’ classes (artisans, poor peasants, landless labourers, tribals, etc.) to make these classes possess

self-conscious and coherent conception of resistance that was directed against rich peasants, urban traders or the colonial revenue administrators.

Objectives of the Study:

The objectives of the research work on the topic “Rural Livelihood Challenges to Women Empowerment in Gujarat (1947-2000)” are as follows:

- i. To understand empowerment as a concept, its emergence, approaches, and quantitative and qualitative indicators.
- ii. To trace the history and significance of the women’s movement in the Gujarat region.
- iii. To study the traditional pattern of livelihood of rural women of Gujarat.
- iv. To highlight the challenges faced by rural women in empowering the livelihoods of rural women of Gujarat particularly Banaskantha, Panchmahals, Sabarkantha, Dangs comprising mostly rural population.
- v. To trace the opportunities for livelihood available for women in the Gujarat region in the districts of Banaskantha, Panchmahals, Sabarkantha, Dangs having mostly rural population and analyse the quantitative and qualitative changes in accessing these opportunities over the last three decades.
- vi. To study the contribution of cooperatives such as the Shri Mahila Griha Udyog Lijjat pappad and Dairy cooperatives such as Amul in empowering the rural women of Gujarat.
- vii. To evaluate the socio-economic indicators of women empowerment with special reference to the Ajanta clock-manufacturing industry of Morbi.
- viii. To examine the spread of the Gujarati diaspora, the impact of globalisation and liberalisation on the diaspora and the role and contributions of the Gujarati diaspora to their homeland.
- ix. To suggest possible areas of intervention for increasing livelihood opportunities for women.
- x. To study the role and contribution of NGOs(SEWA), government, CSR activities of Corporates etc as an agency of empowerment of rural women in Gujarat.

Assumptions of the study:

- i. Gujarati society underwent remarkable changes after the Colonial Government was established.
- ii. Regional patterns of female-male ratios vary with what is known as the character of gender relations in different parts of the country specifically in relation to Gujarat state.
- iii. The wage paid and number of hours' spent by women labourers is determined not by economic criteria but it is a result of the cultural attitudes and practices and power structure in a society.
- iv. The identity, self-respect, empowerment among the rural women of Gujarat was constructed consciously.
- v. Women empowerment facilitated attainment of other development goals.

Scope of the Study:

The study on the topic “Rural Livelihood Challenges to Women Empowerment in Gujarat (1947-2000)” attempts to present the concept of empowerment from the angle of women’s livelihood in the rural setting. It lays out the complete picture of socio-economic, cultural, political aspects of the livelihoods of rural women of Gujarat state which are having mostly rural population in the districts of Banaskantha, Panchmahals, Sabarkantha, Dangs. The present study aims to depict the opportunities of livelihood available for women in the state of Gujarat- both in quantitative and qualitative terms. The study of the quantitative aspect includes the absolute number of female workers who have become part of the workforce and how this number has undergone changes over the period under study. The qualitative aspect includes the number of women workers in the Primary, Secondary and Tertiary sectors and how the number of women employed in these sectors has varied over the period under analysis. The study also brings out whether there is in fact the concept of “Sexual division of labour” at play i.e. whether women are confined to certain occupations which are characterised as low-status, low-income occupations if theoretically the occupation is equally accessible both to men and women.

Although there is a general scenario of bias against women in accessing opportunities for livelihood at the all-India level some factors specific to Gujarat may

possibly work in favour of increasing the access of women to livelihood opportunities such as the strong tradition of Co-operative movement in the state, the vibrant Corporate sector and the CSR activities undertaken by them in the state and the large Gujarati Diaspora which can has contributed both financially as well through the sharing of best practices towards the goal of enhancing livelihood opportunities for women. Further, the study aims not only to enhance and enrich the body of knowledge on women's livelihoods but also suggest possible areas of intervention for increasing livelihood opportunities for women.

The study aims to trace the variables that relate to the general levels of development and modernization such as urbanisation, the availability of medical facilities and the levels of poverty. The economically well-off states of Punjab and Haryana are good illustrations of this point as both states have experienced rapid economic growth since independence and are now far ahead of other Indian states in terms of per capita income but they still have the lowest sex ratios. However, variables directly relating to women's agency (in particular, the female labour-force participation rate and female literacy rate) appear to have strong effects on reducing the gender-bias. Women's ability to earn an independent income through paid employment tends to enhance the social standing of a woman in the household and industry. Her contribution to prosperity of the family is, then, more visible, and she also has more voice, because of being less dependent on others. Further, outside employment often has useful 'educational effects', in terms of exposure to the world outside the family. These positive links between gainful female employment and the status of women are also relevant to the female child, in so far as they affect the importance that is attached to her development and well-being.

Therefore, the study which touches upon the practical aspect of women's livelihoods in the rural sector will not only act as a tool for empowerment of rural women but also have spill over effects such as better health, education and sanitation for children and the rural folk in general. Economic growth leads to increase in "Gross Domestic Product" but empowerment of women would lead to the increase of "Gross National Happiness".

Review of Literature:

Workforce as a broad theme has been studied by various scholars, such as educationists, economists, demographers and geographers etc.

Navneeta Rath's book *Women in Rural Society: "A Quest for Development"* focuses on where these rural women stand in the development process today. It includes a situational analysis of the women in India in the past and the present, the rural setting of the country and the plight of women therein. The book also traces the policy analysis by discussing the planned proposals launched by the government for rural development and the women specific rural development programmes.

Deipica Bagchi and Saraswati Raju's book "*Women and Work in South Asia*": Regional patterns and perspectives is an outcome of a growing concern about women's work that often remains invisible in official statistics and development research, more so in the South Asian context. This book provides a cross-cultural perspective on research on women's work in South Asia integrating macro and micro analysis and the socio-economic and cultural position of women at work in the region.

A.R. Desai's *Rural Sociology in India* gives a glimpse of rural India, its regional as well as historical aspects, village societies in India, rural stratification in India describing rural class structure in Gujarat, agrarian unrest, land reforms in Gujarat, theories of agrarian development cooperation, rural industries and village institutions, etc.

Leela Gulati's pioneering work '*Female Work Participation: A Study of Inter-State Differences*, *Economic and Political Weekly* Vol. X, Nos. 1 &2, on inter-state variations in female participation rates was followed by more detailed studies such as J.N. Sinha's "*Rural Employment Planning: Dimensions and Constraints*, *Economic and Political Weekly*, Vol.VIII, Nos. 6&7, Annual Number 1978, who suggested that female labour force participation rates do decline sharply in prosperous states where male earnings are high.

Devaki Jain's *Women Quest for Power*, field studies of milk producing villages in Kaira district also show that participation rates of females are the highest in the

poorest non-land owing and non-buffalo owing households and the lowest in the high income yielding big cultivator households.

As a part of the study three organisations were chosen for field visit as these two organisations have been pioneers in the field of women's empowerment in the State of Gujarat. They are the Kaira Co-operative Milk Producers Union Ltd. (popularly known as Amul) and the Self-Employed Women's Agency (SEWA) respectively. While Amul launched the "Operation Flood" in the country SEWA has worked tirelessly for enhancing the livelihood opportunities for women since its inception in 1972. The Ajanta clock industry of Morbi is one of the pioneers of women empowerment in Gujarat. A structured questionnaire was administered on 310 women employees of the clock manufacturing unit and the results were evaluated. The field visit to Hiralaxmi Craft Park complex which is situated at Bhujodi village in Kutch established on 18th December 2005 by the Ashapura Group of Companies as part of their CSR activities.

A Brief Biography of Bhaktilaxmi Desai endearingly called Bhaktiba, Maniben Patel by Divya Joshi and Manu Raval is a significant contribution in tracing the achievements of Bhaktilaxmi and Maniben. Sardar Patel and Bardoli Satyagraha by S.R. Bakshi describes about the situation in Bardoli, economic condition of peasantry, the Satyagraha, regular reporting in Young India with critical remarks of the Congress leadership against the land revenue policy of the British Raj, discussion in the Cabinet, the reaction of the Viceroy, and the Governor of Bombay Presidency, Bardoli Satyagraha fund and the Bardoli Settlement. The Gujarati literature on women of Gujarat includes books such as the "Mahatmanu Ardhu Ang Kasturba" by Kanta Harvilas, Strio ane Stri jevan ni Samasyaon by Gandhiji, Kasturba, Durgaben ane Beeja Stri Ratno by Chandrakant Upadhyay. Glory that was Gurjardesa by K.M. Munshi gives a detailed account of the history of Gujarat.

The book titled "Modern Gujarat" by Vijay Singh Chavda divides the theme into three parts. The first part explores the written sources dealing with the modern history of Gujarat. The second part deals with the Deccan Gujarat from the late 17th century and concerns itself with the process of destruction, construction and assimilation for three centuries which paved the way for the process of modernization to begin in Gujarat. The third part deals with the Modern Gujarat including British

colonial policy and its impact on religion, literature and culture of Gujarat. Cultural History of Gujarat by M.R. Majumdar (From early times to Pre-British period) presents a connected account of many traits of the regional culture, styled as Gujarati culture. “Commerce and Crafts in Gujarat 16th and 17th centuries: A Study in the Impact of the European Expansion on the Pre-Capitalist Economy by Surendra Gopal” deals with the impact of western expansionism on pre-industrial economy of Gujarat particularly her trade links. “Changing Trends in Women’s Employment” by Mira Savara is an in-depth study of the decline of women’s participation in the workforce in one industry i.e. the textile industry of Bombay. “The Gujaratis: A study of socio-economic Interactions (1850-1950)” by T. Jamal Mohamed is an attempt to make a historical analysis of socio-economic life of the Gujaratis in the coastal cities of Kerala and their interactions with the local population.

“Indian Women” by Hansa Mehta throws light on areas such as status of Indian women during the ancient period, status of Indian women in Indian Republic, Gandhiji and the emancipation of Indian women etc. Jawaharlal Nehru and the Status of Women in India: An Analytical Study by Vinod Tagra deals with the changing perspective of women in history and Jawaharlal Nehru’s endeavour to ameliorate the social status of women and his role in the non-cooperation movement and the emerging women therein.

Role of Rural Women in Development by Vina Mazumdar covers areas such as rural development, approaches to rural development, the role of rural women in development etc. A study of rural economy of Gujarat containing Possibilities of reconstruction by J.M. Mehta is a detailed study on the economic conditions of two villages in the Surat and Kaira district and some villages in the Baroda state.

The book “Empowerment of Women and Rural Development’ by Y. Indira Kumari and B. Sambasiva Rao deals with the role played by women in the rural economy of the Third world countries in general and India in particular. The book describes the major roles played by women in the rural economy and their employment in the Primary, Secondary and Tertiary sectors of the Rural economy and issues thereof. It also describes the state-led development initiatives for rural women through programmes such as IRDP, DWCRA, TRYSEM besides others. It also analyses various models of Rural Development followed in different countries such as China, United Kingdom, Norway and Bangladesh. It goes into details regarding the emergence of the

Grameena Bank in Bangladesh under Prof. Mahammed Yunus and how the same has worked wonders in ensuring access to credit for rural enterprises most of which are spearheaded by women.

Jaya Arunachalam and U. Kalpagam in their book “Development and Empowerment: Rural Women in India” understand empowerment to mean the ability to negotiate better in social relations of power as well as enhancement of entitlements, capabilities and choices. This book also deals with issues such as agrarian commercialisation (meaning farming for urban and export markets and includes arrangements such as contract farming), the National Rural Employment Guarantee Act and its impact on women’s livelihoods, issues relating to non-farm employment, micro-enterprises and Self-Help Groups, impact of the 73rd constitutional Amendment reserving one-third of the seats in Gram Panchayats for women besides a few other issues relating to rural women. The Ninth Five Year Plan (1997-2002) volume II, Thematic Issues and Sectoral Programmes describes regarding the empowerment of women and children, their strategies, current situation and commitment of the Ninth Five Year Plan.

The book “Rural Women in South Asia” which has chapters contributed by various authors and edited by Jaya Arunachalam and U. Kalpagam gives two definitions of the concept of women’s empowerment. Firstly, it defines women’s empowerment as the process by which women take ownership of their lives through the expansion of their choices (ESCAP, 2002). Secondly, it refers to the definition adopted by UNIFEM that defines women’s empowerment as the ability to generate choices, the sense of self-worth and the right to control one’s life. The various chapters of the book deal with issues such as the position of women in the broader context of South Asia and compares Indian women with their peers in countries such as Bangladesh, Pakistan, Sri Lanka, Maldives etc. It looks at the issue of women’s empowerment through quantitative parameters such as Gender Gap in Wages, Employment in the Informal sector, Working Hours and Monetary Reward, Time-use analysis, Work burden: Females vs Males and micro-credit. Another book, “Indian Women in Development Perspective” by Sahida, Lalitha K. Sami deals with the same issues but with a more Indian focus.

The books such as the Woman’s Role in Planned Economy of National Planning Committee Series dealt with the place of women in the planned economy of

India including consideration of her socio-economic and legal status, her right to hold any property, carry on any trade, profession or occupation and remove all obstacles in the way of realising equal status and opportunity for women. Women and education in India part-II by K.L. Joshi and P.D. Shukla deals with tracing the status of women in the Indian society, present position and progress of women's education. "Women workers in India: Studies in employment and status" by Leela Kasturi, Sulabhe Brahme and Renana Jhabvala deals with the trends in employment of women in India. The Encyclopaedia of Women's studies vol. I by Giri Raj Shah underlines the disparities in the status of men and women which are the residue of traditions. Empowerment and Poverty Reduction: A Sourcebook by Deepa Narayan defines empowerment from an institutional perspective and discusses the relationship between individual and collective assets and capabilities, particularly for collective action and illustrates the application of an empowerment approach to five different areas of intervention by the Bank. Non-agricultural employment in rural India: the case of Gujarat by Rakesh Basant, B.L. Kumar and R. Parthasarathy presents the broad overview of the dynamics of rural non-agricultural employment in India and further discusses about the trends and pattern of rural non-agriculture sector in Gujarat, changes in the rural non-agricultural employment in the districts of Gujarat analysis of determinants of non-agricultural employment in rural Gujarat at the micro and macro levels.

Cooperative dairying in India by V. Kulandaiswamy which deals with the evolution, structure and development of dairy cooperatives in India detailing therein the Anand pattern of dairy cooperative, etc. An economic analysis of dairy farming in India by D.R. Shah is devoted to study of industrial economic analysis of dairy units, and the study confines itself to the cooperative dairy industry in Gujarat. Dairy aid and development: India's Operation Flood by Martin Doornbos, Frank van Dorsten, Manoshi Mitra, Piet Terhal discusses dairy development in the context of Operation Flood: its emergence, resources, targets and achievements. Dairy co-operative and rural development in India describes the history of dairy co-operative in India and its development in the pre-independence era, progress of operation flood I, II, III and the economic impact of Amul on rural development. Operation Flood: An appraisal of current dairy policy by Shanti George aims to demonstrate India's present dairy policy as embodied in Operation Flood and draws attention to India's dairy planners to the viability of indigenous milk production, and marketing organisation.

Grind of Work, Anubandhan and “We are so poor but so many” by Ela Bhatt are important contributions presenting the broad framework of women in the informal sector. Anubandh Building Hundred Communities by Ela R. Bhatt is an appeal for building holistic and mutually beneficial communities that are mindful of the impact that our acts of daily living have on the land, and on the people. She states that the six basic needs of daily life -food, clothing, housing, health, education and banking can largely be met with locally, within a hundred-mile radius. A hundred-mile radius is roughly the distance where the land, the people, the climate, and the market are equally familiar to all; where there is a sense of community and where one can walk, bicycle or drive and still feel close to home. We are Poor but so Many: The Story of Self-Employed Women in India, by Ela R. Bhatt provides an intimate account of the lives of the poor, self-employed women, the forces that overpower them, the conditions that perpetuate their poverty, the battles that they fight, the prejudices they face, and their working and living conditions.

The books such as Global Gujarat and its Diaspora deal with various issues ranging from historical perspectives to their success in IT industry, their contribution to economy and society of their homeland and how they try to keep their cultures alive in foreign shores. Among the Indian Diaspora spread over more than 110 countries, Gujarati diaspora have emerged as the most dynamic and visible and the widespread community across regions of the world. The Gujaratis- Their People, their History and Culture vol-1 and 4 describes in detail about the Gujarati society, economy, traditional art and craft, cultural heritage etc. NRG’s contribution to Gujarat highlights the contribution of non-resident Gujaratis both outside India and also in other states of India, to the social and physical infrastructure of Gujarat and deals in detail regarding charity, donation etc. given by NRGs district-wise for the socio-economic upgradation of the society eg- schools, colleges, hospitals, ghats, temples etc.

Methodology and Sources:

Historical methods and qualitative methods were followed in this research. The primary data included NHFS reports, Ministry of rural development reports, reports of International Labour Organisation (ILO), Asian Development Bank (ADB), National Dairy Development Board (NDDB)reports etc. reports of United Nations, United Nations Development Programme (UNDP), Organisation of Economic Cooperation and Development reports, reports of Ministry of Labour and Employment, publication of the Directorate of Economic and Statistics, Directorate of Human Development,

Government of Gujarat, District Gazetteers, Socio-economic reviews, Handbook on census results, Census reports, NSSO data, Agricultural census, Economic Census, Five Year Plans, Livelihood reports, etc. The secondary sources include books, unpublished works, journals, reports and working papers etc. Also, field visits to organizations such as the Navjivan Trust, Lijjat Papad Gruh Udyog in Mumbai which was once a part of Gujarat state and the visit to Bhujodi village which is dedicated to the rural women's empowerment. A visit to the clock manufacturing unit of the well-known brand Ajanta Quartz in Morbi town was conducted in order to collect data by administering questionnaire on aspects such as socio-economic parameters, psychological factors that motivates women to choose the clock manufacturing industry as a preferred workplace over other industries.

Organization of the work:

The work has been organized into seven chapters which are discussed below:

CHAPTER 1-INTRODUCTION: TRAJECTORY OF THE CONCEPT OF EMPOWERMENT

The chapter introduces empowerment in a holistic way. The chapter describes empowerment as a concept, looks at various empowerment approaches, the origins of women's empowerment, and the two types of indicators that determine empowerment-quantitative and qualitative, constitutional and legal rights of women and the Five-Year Plans.

CHAPTER 2-WOMEN'S MOVEMENT IN GUJARAT

This chapter traces the significance and the history of women's movement in India particularly Gujarat and the role and contribution played by the women of Gujarat during the different phases of freedom struggle and formation of the different women's organizations in Gujarat.

CHAPTER 3-LIVELIHOODS IN THE RURAL AREAS OF BANASKANTHA, PANCHMAHALS, SABARKANTHA, THE DANGS

This chapter traces the livelihoods of Gujarat region from the time of its formation and its districts of Banaskantha, Sabarkantha, Panchmahals, the Dangs (mostly rural population) by detailing the demographic indicators such as density, sex-

ratio, education, work-participation ratio to get a clear understanding about the livelihoods and socio-economic status of the rural women in Gujarat using primary sources. (mentioned above)

CHAPTER 4-ROLE OF SEWA (SELF-EMPLOYED WOMEN'S ASSOCIATION) IN EMPOWERMENT OF RURAL WOMEN:

This chapter describes the emergence and role of NGOs in empowering women particularly SEWA (Self-Employed Women's Association) and its role, approaches, various services such as Shri Swashrayee Mahila SEWA Sahkari Bank, Gujarat State Women's Cooperative Federation, SEWA Academy, Mahila SEWA Trust, SEWA Insurance. Health care is through a Women's Health Cooperative called Shri Swashrayi Mahila Lok Swasthya Mandali. Housing is through Mahila Housing SEWA trust etc. in empowering rural women of Gujarat.

CHAPTER 5-PIONEERS OF WOMEN EMPOWERMENT: AMUL (ANAND MILK UNION LIMITED), SHRI MAHILA GRIHA UDYOG LIJJAT PAPPAD, AJANTA CLOCK INDUSTRY (MORBI)

This chapter describes about the evolution, contribution, and the success achieved by the pioneers of women empowerment in Gujarat such as AMUL, Lijjat Pappad and the Ajanta clock industry of Morbi in (tracing the qualitative indicators of empowerment). The Corporate Social Responsibility(CSR) activities of companies such as the Ashapura group have also been mentioned.

CHAPTER 6- DIASPORA AND GLOBAL GUJARATIS

The chapter describes the Gujarati diaspora, the impact of globalisation on this community, and their emergence, history, significant contributions to their homeland and steps taken by the government in maintaining bonds and inculcating the feeling of nationalism among the diaspora.

CHAPTER 7-CONCLUSION

This chapter concludes with the policies and the programmes initiated by the Government of Gujarat to empower the rural women of the state as the need of the hour in order to bring women into the mainstream of development.