

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

**POST DOCTORAL REPORT**

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in

**HISTORY**

Under the Supervision of

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**2022**



# बाबासाहेब भीमराव अम्बेडकर विश्वविद्यालय

केन्द्रीय विश्वविद्यालय

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(A Central University)

Vidya Vihar, Rae Bareli Road, Lucknow-226025

## CERTIFICATE

This is to certify that the post-doctoral report titled "RURAL LIVELIHOOD CHALLENGES TO WOMEN EMPOWERMENT IN GUJARAT (1947-2000)" submitted by Dr. PRIYANKA ARORA is an original research work and has not been previously submitted in part or full to this university or any other organization.

The report submitted to Babasaheb Bhimrao Ambedkar University Lucknow satisfies all the requirements as stipulated in the Post- Doctoral Regulations and is fit for submission.

  
Supervisor

Date: 24, 03, 22

  
Head of the Department

Prof. S. Victor Babu  
Deptt. of History  
B. B. Ambedkar University  
Lucknow

## DECLARATION

I hereby declare that the work embodied in this report entitled "**RURAL LIVELIHOOD CHALLENGES TO WOMEN EMPOWERMENT IN GUJARAT (1947-2000)**" carried out by me under the supervision of **Prof. S. Victor Babu**, Department of History, Babasaheb Bhimrao Ambedkar University, Lucknow is an original work and it has not been previously submitted in part or full for any other university or organization. I undertake the report is essentially free of all kinds of plagiarism.

Place: Lucknow

Date: 24.3.2022

*Priyanka Arora*

**DR. PRIYANKA ARORA**

(POST-DOCTORAL RESEARCH SCHOLAR)

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# ACKNOWLEDGEMENT

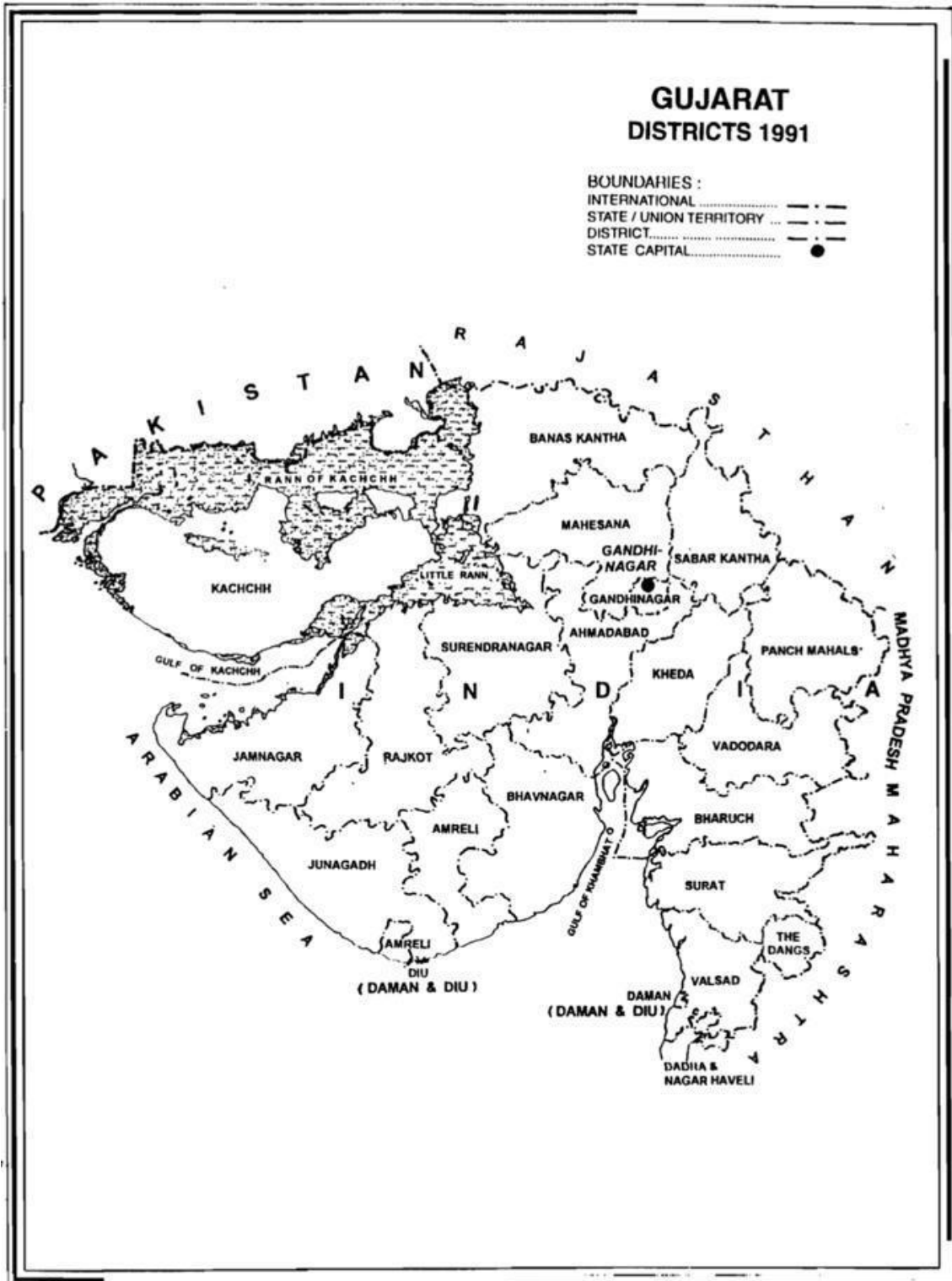
I sincerely thank my guide Prof. S. Victor Babu for his exemplary guidance, stimulating suggestions and constant encouragement throughout the course of the thesis. The blessing, help and guidance given by other teachers of the department time to time shall carry me a long way in the journey of thesis work. I also take this opportunity to express my heartfelt gratitude to the Head and all the staff members of the libraries such as the National Archives of India, Nehru Memorial Library, New Delhi, Gujarat Institute of Development Research, Gujarat University, Sardar Patel Institute of Economic and Social Research, Mahatma Gandhi Labour Institute, (Ahmedabad) National Institute of Rural Development(NIRD) Hyderabad, Institute of Social and Economic Change (ISEC) Bangalore, Institute of Rural Management at Anand, Kachchh University(Bhuj), Gautam Buddha Central Library(Lucknow). I acknowledge the support of the staff members of Amul (Anand Milk Union Limited), Shri Mahila Griha Udyog Lijjat Papad, Ajanta Clock Industry (Morbi), Bhujodi village, Navjivan Trust, Sabarmati Ashram for their cordial support, valuable information, and co-operation which helped me in completing the task through various stages.

My special thanks to my parents and my husband who has been a great strength throughout my whole life. They have been my inspiration and motivation for continuing to improve my knowledge and move my career forward. I dedicate my work to my parents and my husband whom I have been indebted to for their endless support. I am also grateful to all my family members for their encouragement and patience as sometimes the work had to be completed in odd hours. And, my warm regards to the Almighty Lord for giving me the inner strength to complete work with true devotion and dedication.

**Date:**

**Priyanka Arora**

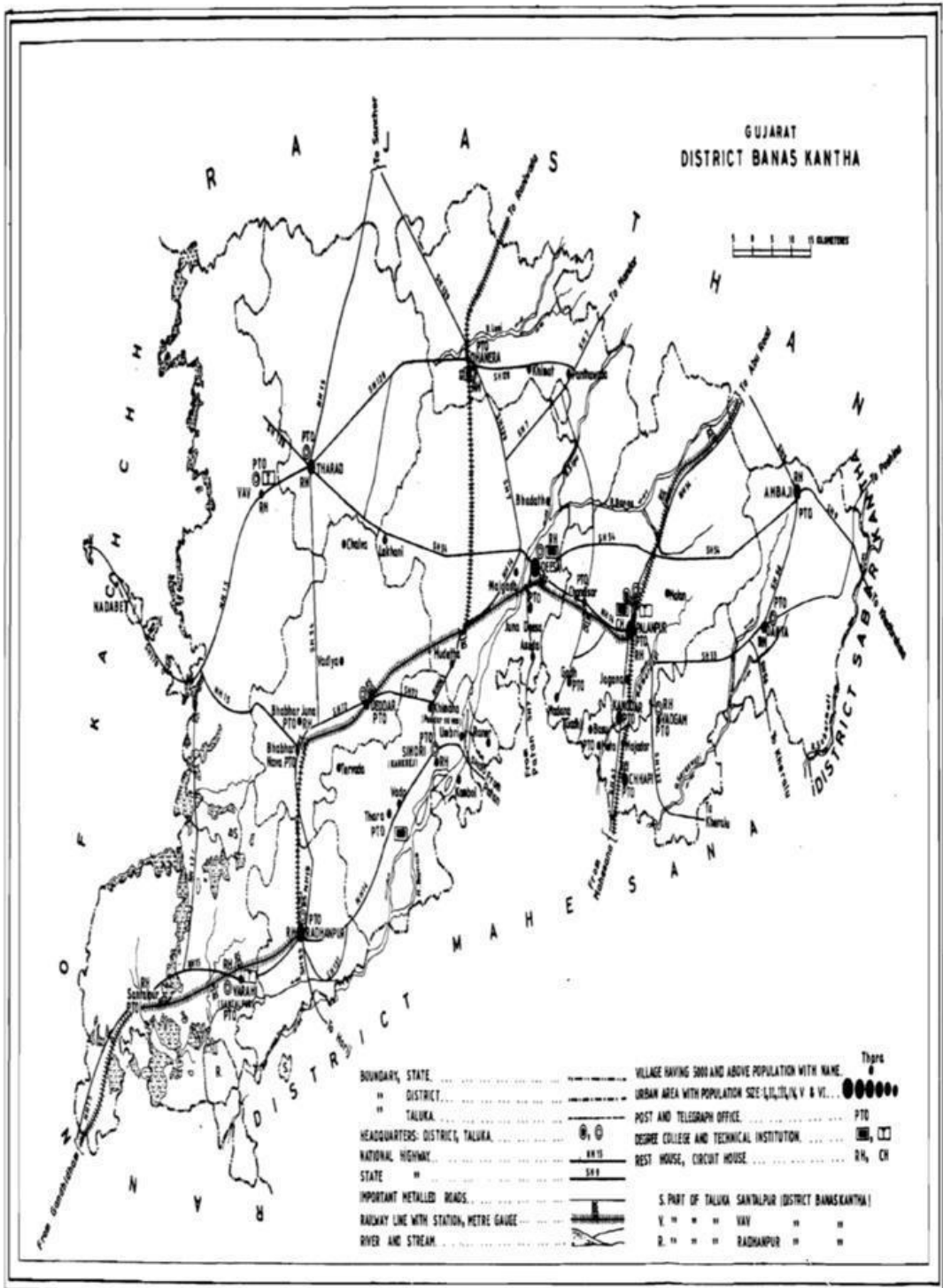
**Place: Lucknow**



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The territorial waters of India extend into the sea to a distance of twelve nautical miles measured from the appropriate base line.



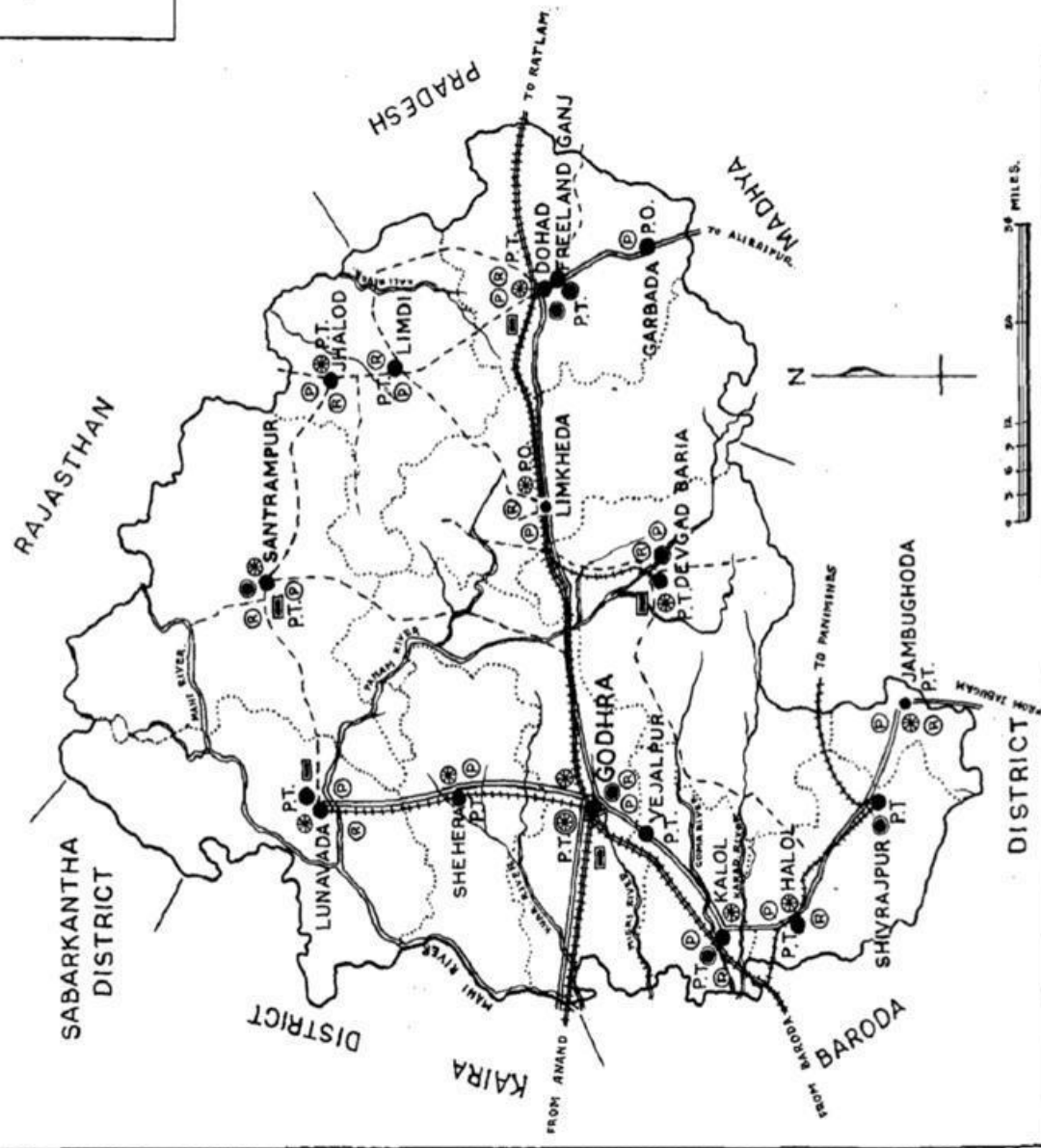
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 The territorial waters of India extend into the sea to a distance of twelve nautical miles measured from the appropriate base line.

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# DISTRICT PANCHMAHALS.

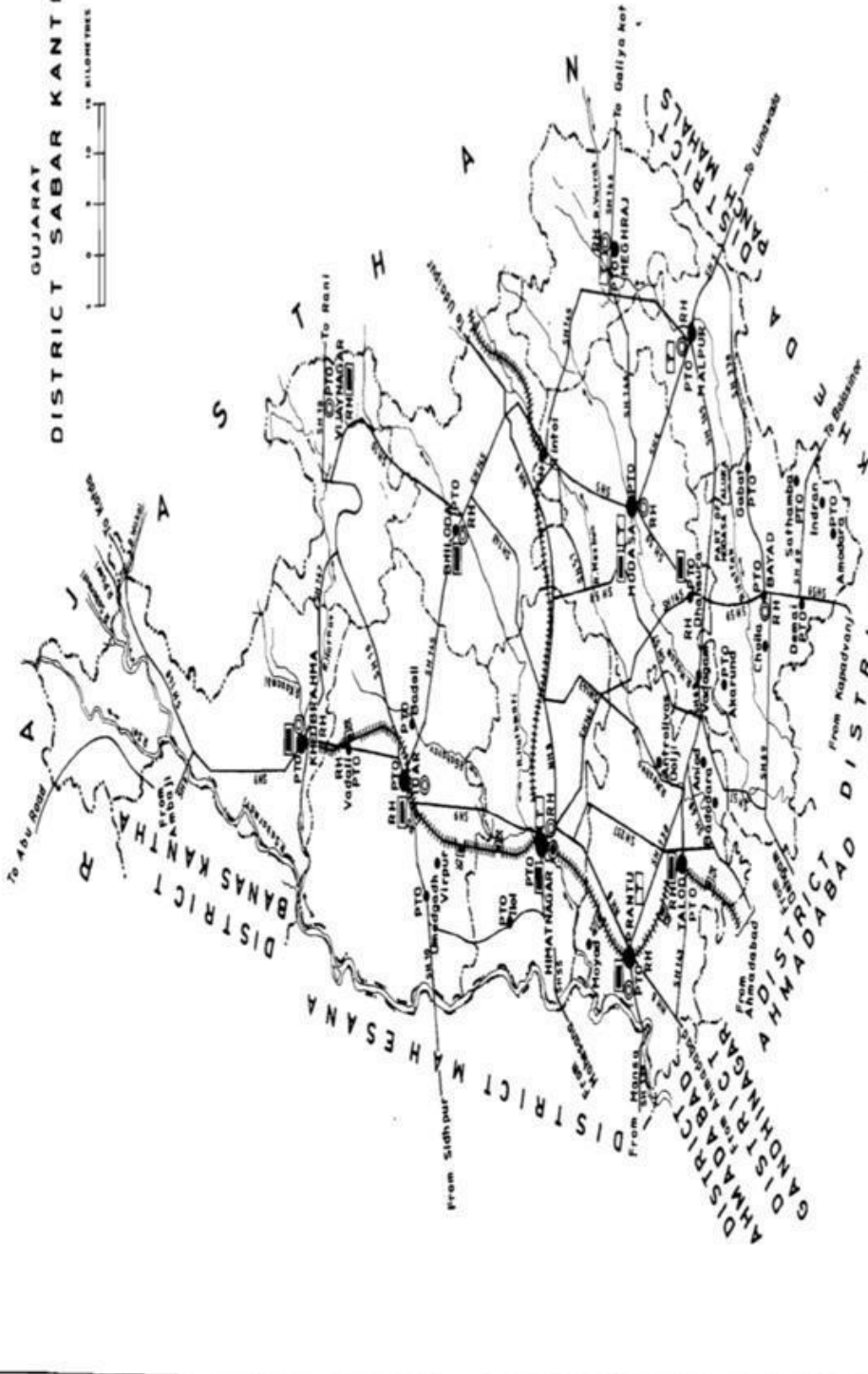


- REFERENCES**
- ⊙ DISTRICT H Q
  - ⊙ TALUKA H Q
  - - - DISTRICT BOUNDARY
  - - - TALUKA BOUNDARY
  - ##### BROAD GAUGE
  - +++++ METER GAUGE
  - CANAL
  - RIVER
  - ⊙ REST HOUSE
  - ⊙ POLICE STATION
  - UNINHABITED
  - VILLAGE 25000
  - VILLAGE 10000-25000
  - VILLAGE 5000-10000
  - VILLAGE 1000-5000
  - VILLAGE 500-1000
  - TOWN
  - ⊙ MUNICIPALITY
  - == NATIONAL HIGHWAY
  - == STATE HIGHWAY
  - LOCAL ROAD
  - PO POST OFFICE
  - PT POST & TELEGRAPH



GUJARAT  
DISTRICT SABAR KANTHA

0 2 4 6 8 10 12 KILOMETRES



**BOUNDARY:** STATE, DISTRICT, TALUKA

**HEADQUARTERS:** DISTRICT, TALUKA

**NATIONAL HIGHWAY:** (with line symbol)

**STATE HIGHWAY:** (with line symbol)

**IMPORTANT METALLED ROADS:** (with line symbol)

**RAILWAY LINE WITH STATION, METRE GAUGE:** (with line symbol)

**RIVER AND STREAM:** (with line symbol)

**VILLAGE HAVING 5000 AND ABOVE POPULATION WITH NAME:** (with large circle symbol)

**URBAN AREA WITH POPULATION SIZE: I, II, III, IV, V & VI:** (with various circle symbols)

**PTO (POPULATION CENSUS TOWN):** (with circle and center symbol)

**PHOTOGRAMMETRIC OFFICE:** (with square and center symbol)

**COLLEGE:** (with rectangle and center symbol)

**TECHNICAL INSTITUTION:** (with rectangle and center symbol)

**REST HOUSE:** (with square symbol)

**Dargah:** (with circle and cross symbol)

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*Chapter 1*  
*Introduction: Trajectory of The*  
*Concept of Empowerment*

# CHAPTER-1

## INTRODUCTION

---

Empowerment is a process and is not therefore, something that can be given to people. The process of empowerment is both individual and collective, since it is through involvement in groups that people most often begin to develop their awareness and ability to organize to take action and bring about change. Women's empowerment can be viewed as a continuum of several interrelated and mutually reinforcing components. Since empowerment is a necessary part of any intervention to enhance women's income, it is essential to understand some of the critical tenets of empowerment.

Women's empowerment is a global issue and discussion of women's rights are at the forefront of many formal and informal campaigns worldwide. It is an active, multidimensional process which enables women to realize their full identity and powers in all spheres of life.

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.

### **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. The book “Rural Livelihood and Diversity in Developing Countries” by Frank Ellis throws light on the rural livelihoods approach within the larger context of past and current themes in rural development. It adopts diversity as its principal theme and explores the implications of diverse rural livelihoods for ideas about poverty, agriculture, environment, gender, and macroeconomic policy. It also considers appropriate methods for gaining quick and effective knowledge about the livelihoods of the rural poor for project and policy purposes.

A.G.B. Fisher in “Production, Primary, Secondary and Tertiary”, studied production by dividing the same into three categories- primary, secondary and tertiary in New Zealand and Australia.

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.

A.K. Bagchi, Panchanan Das and S.K. Chattopadhyay in “Growth and Structural Change in the Economy of Gujarat, 1970-2000”, studied the growth and structural change in the economy of Gujarat from 1970 to 2000 with the help of T test and F test. He finds no increase in organized sector employment during the 1990s. The Primary sector, particularly agriculture, has been stagnant or even declining. By contrast, the secondary and tertiary sectors have shown statistically significant and high rates of growth over the whole period.

V. Vishwanath’s “Occupational Structure of India” studied the occupational structure of women in India, their regional variations and causes. He considers ten categories of industries recognized by the census of India which are divided into primary, secondary and tertiary activities. He finds that in rural areas the primary sector employs more women while in urban areas more than 50% of the women are employed in the tertiary sector.

Raju Sarawati’s “Regional Patterns of Female Participation in the Labour Force of Urban India,” focused on the regional patterns of female participation in the labour force of urban India with the help of correlation. He classified female workers into scheduled and non-scheduled. He looks at variations in the level of female participation in the urban labour force in four states of India and observed that depressed class female workers are enjoying a higher degree of lateral occupational mobility.

K. Nath “Women in the Working Force in India”, examined female work participation and economic development. He found that the hypothesis of falling female work participation rate with economic development is not corroborated by state level data but supported by district level data. He considered the following six indicators of development: i) Per capita income, ii) Proportion of urban population to total population, iii) Proportion of non-agricultural workers to total workers; iv) Proportion of workers in manufacturing industry to total workers (other than household) (v) Proportion of literate females to all females (except 0-4 age group) (vi) Proportion of scheduled castes and scheduled tribes in the total population.

R. Nayyar in “Female Participation Rates in Rural India” discussed some of the issues related to female participation rates in rural India. He found that female participation rates were highly correlated to poverty and landlessness in rural India. He observed that, in areas where incomes had gone up, consequent to the green revolution, women tend to withdraw from the labour market due to the improved income effect.

G.K. Chadha and P.P. Sahu’s “Recent Changes in Agricultural Employment in Rural India: A State-Level Analysis”, examined changes in agricultural employment in rural India in the recent times taking agricultural and non-agricultural workers separately and further studying male and female rural workers as separate categories.

The book “Non-Agricultural employment in India: Trends and Prospects” by Pravin Visaria and Rakesh Basant is a timely empirical contribution to our understanding of the process of economic diversification in rural India. It constitutes the first extensive and up-to-date analysis of the nature, trends and determinants of rural non-agricultural employment in India. It examines the inter and intra- state variations in the levels of such activity and reviews the methodological issues involved in studying economic diversification at various levels of spatial disaggregation.

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.

A lot of work has been done on work force at the Pan-India, regional and local levels. While reviewing literature it is observed that studies on main workers in rural India were a crucial part which is overlooked or shadowed by scholars. While a few

works have discussed on the male and female working force at district level. Similarly, the same situation also arises in the study of specialized/dominant functions at district level in rural India.

Studies concerning women such as D.R. Gadgil's "The Industrial Evolution of India in Recent Times", Oxford University Press, Bombay 1938 engages the questions pertaining to women in the labour force in India as early as in 1924. His other book Women in the Working Force in India, Asia Publishing House, University of Delhi, India, 1965 indicated a few tentative and important conclusions on the nature and extent of women's participation in economic activity in India and the impact of development on them. State of India's livelihood report 2016 by Girija Srinivasan, Narasimhan Srinivasan explores critical issues and themes concerning the livelihood sector in India.

The working paper number 94 by the International Labour Organisation titled "A synopsis of seven roles and status of women as outline of a conceptual and methodological approach by Christine Oppong which analyses the linkages between changes in women's role and demographic changes forms the core of the ILO global research programme on women's roles and demographic issues currently funded by UNFPA. Of particular interest are the interactions between migration, family size, women's reproductive role and their economic activities and their position in society. It attempts to combine approaches to data collection and analysis from several disciplines, including economics, social anthropology or comparative sociology and demography.

Gujarat Institute of Development Research (GIDR) working paper series working paper no.101, Women in the Informal Sector: Size and Contribution to Gross Domestic Product by Jeemol Uni, June 1988, reviews changes in the international recommendations on concepts of work, production boundary, informal sector, certain categories of workers and methodologies for estimation of labour force and contribution to GDP. Various dimensions of women at work are discussed, the paucity of statistics and the growing international recognition of their work is highlighted.

Gujarat Institute of Development Research (GIDR) working paper series no.81 "Post-Independence Changes in the Land, Labour and Credit Markets: Evidence from a Village Resurvey in Gujarat", By B.L. Kumar March, 1997 examines the development

of the land, labour and credit markets in the post-independence era, in a Gujarat village which witnessed improvement in irrigation, crop changes and substantial increase in agricultural output and income.

Gujarat Institute of Development Research (GIDR) working paper series no. 87 “Development and Change in Poverty and Living Standards in a Gujarati Village” by B.L. Kumar, June 1997 suggests that a broad-based rural development programme with land reforms, positive trends in irrigation and cropping pattern have led to growth in agricultural output and incomes of all sections of the village society. It also suggests that despite growth and development, income disparities across socio-economic groups still persist in the village.

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.

During the field trip to the Kaira District Cooperative Milk Producers Union Limited (popularly known as Amul) located at Anand some 70 kms from Ahmedabad, a visit to the Museum was also made in order to understand the history, contributions and achievements of Amul. The magazine of the organisation celebrating 50 years of excellence provides a glimpse into the changing socio-economic profile of the women associated with Amul, facets of milk production and sale patterns in the Kheda district of Gujarat. The magazine also describes about the role of the cooperative movement in the development of the dairy industry of India.

During the field visit to SEWA located in Ahmedabad, literature on several initiatives undertaken by SEWA were gathered. The women-led forestry campaign includes raising a nursery thereby generating livelihood opportunities and improving the environment. Another initiative of SEWA, i.e. the model of energy and financial

inclusion named Hariyali campaign includes the distribution of solar lanterns, efficient cook stoves for households involved in various trades i.e, agriculture, farm labour, animal husbandry, salt farming, handicrafts and other informal sectors. SEWA in Banaskantha and Kutch (drought-prone region) through Artisan Support Programmes aims to provide sustained work and income to the local communities using their own indigenous skills, strength and creativity. The SEWA Gram Mahila Haat is another marketing organization for rural producers including the small and marginal farmers, salt products, artisans and forest produce collectors. It has been working to protect rural producers from market exploitation and provide a reliable and fair platform for its members to market their goods.

Measuring Women's Economic Empowerment (OECD Development Policy Papers), No.16, (2019) aims to strengthen the evidence base on the gender gaps in unpaid care work and explores different policy responses. The paper presents new analysis of time use data from Bangladesh, Ethiopia, Peru and South Africa as well as comparisons with OECD countries. It provides recommendations for policy makers, donors and development practitioners to support the achievement of SDG's (Sustainable Development Goals) based on the "3Rs" framework - recognise, reduce and redistribute - to address unpaid care.

A How to Guide to Measuring Women's Empowerment, OXFAM (2017) shares Oxfam's experience of developing an approach to measuring women's empowerment over the course of five years, for use in its series of Effectiveness Reviews. Oxfam's aim is for this to be an easy and practical guide which shares experience and lessons learned in order to support other evaluators and practitioners who seek to pin down this 'hard-to-measure' concept. The hope is that the reader will make use of the measurement tools presented in this paper as guiding instruments that can be adapted to their needs.

The field visit to Hiralaxmi Craft Park complex which is situated at Bhujodi village in Kutch established on 18<sup>th</sup> 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.

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". According to the World Bank (2004), 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 or self-efficacy". Lot of material dealing with the various dimensions of empowerment have been carefully researched. 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 73<sup>rd</sup> 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.

Women's mobilisation in the form of Satyagraha has been significant in the state of Gujarat. Therefore, material regarding their role and significant contribution has been collected through a visit to the Navjivan Trust founded by Mahatma Gandhi. "Gandhiji on women" by Pushpa Joshi is a comprehensive collection of Gandhiji's writings and speeches on women in a chronological order. "Village industries" by M.K. Gandhi consists of the passages from the writings of Gandhiji dealing with Village Industries. "Village Swaraj" by M.K. Gandhi contains Gandhiji's views on different aspects of rural life including agriculture, village industry, animal husbandry, transport,

basic education, health, and hygiene. 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.

Feminism and Post Feminism: The Context of Modern Indian Women Poets Writing in English by Knawar Dinesh Singh is a research based study of Indian women

poets of the post-Independence era. The author analysis tells us that women poets from 1965, with the first poetry publication of Kamla Das to 2000 shows a bold feminist voicing. The dominant theme with the majority poetess of this span is man-woman relationship, especially in terms of their quest for gender role, identity and space in the patriarchal setup of society. *Redefining Feminisms* by Ranjana Harish examines the process that paves the way for redefinition of feminisms in the Indian context. *Feminist Theory and Literary Practice* by Deborah L. Madsen, provides detailed account of contemporary feminist theories (Liberal, Marxist, Psychoanalytic, Radical, Socialist, Third-World, Eco-feminism) and an accessible account of the varieties of American feminist thoughts within the context of readings of key American women's texts. *Feminist Theory-From Margin to Center* by Bell Hooks offers guidelines on which to build the mass-based feminist movement.

“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 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. Various books such as "Literacy for Tribal Women by S.N. Tripathy" describe about the tribes in Gujarat who constitute 15 per cent of the state's population. "Tribal Development in Western India" by Amita Shah and Jharna Pathak examines the status, opportunities and strategies for livelihood enhancement among the tribal communities in Gujarat. With regard to the quantitative aspect, the data presents an overall picture of certain salient characteristics of the tribal population of Gujarat.

A lot of material regarding the sectors of the economy in the state of Gujarat where women form a majority of the workforce has been gathered. For the period covered by the present thesis the focus was on the cooperative sector as an agency of women's empowerment. Since the cooperative movement has a glorious tradition in Gujarat- an overwhelming majority of whose members are women, a lot of material was gathered on this model of women's participation in the economy. 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. Many have focused on subsidies and credit to farmers and rather than collective gathering, they have focused on facilitating collective processing and marketing of produce. However,

whilst they have led to increased productivity, their effect on equity in the region has been questioned, because membership in agricultural co-operatives has tended to favour landowners whilst limiting the entry of landless agricultural labourers. An example of co-operative success in Gujarat can be illustrated through dairy co-operatives, with the particular example of Amul (Anand Milk Union Limited).

“Cooperative Movement in Gujarat” presents an overview of the working of the co-operative system in the state. “Co-operation in Gujarat” trace in brief the historical development of the Cooperatives through different phases, give some idea of the notable achievements of the movement, contain suggestions for possible future development in the co-operative economy of the state and also provide statistical information relating to co-operative development in different sectors.

Material on dairy cooperatives include 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. Dairy cooperative and rural development in India by Manob K. Bandhopadhyay gives an informative discussion about the dairy cooperative movement and dairy development in India. It describes about the history of dairy cooperatives in India and three consecutive Operation Flood programmes and the formation process of AMUL. Dairy India 1997 (fifth edition) by P.R. Gupta includes chapters such as India's dairy profile, Asian dairy scene, Operation Flood: The Next Step, Women in Dairying, Trends in World Dairying, etc. An Economic Analysis of

Cooperative Dairy Farming in Gujarat by D.R. Shah throws light on the dairy economy and role of dairy industry in Gujarat, organisation and working of milk cooperatives. Dairy co-operativization: An Instrument of Social Change by Dilip R Shah is devoted to three aspects i.e. experience of modern co-operative system in tribal areas, comparative strength and weakness of the Anand pattern and modern dairy co-operative structure and socio-economic impact of dairy co-operativization on the life and culture of tribals.

Dairy development decisions at farm level by P.N. George and S.N. Chokshi is an attempt to examine the problems such as planned and implementation of programmes in the agriculture/ rural sector, production, manufacturing and processing of agricultural commodities, input supply systems, agricultural finance, social structure and communication in rural areas, dryland agriculture, problems of rural poverty and employment, rural development for rural poor, agricultural development administration at farm level and to assess the impact of dairy development activities on farmers. The study is based on data collected from a sample of 120 farmers located in the Ahmedabad district of Gujarat. Co-operatives and Integrated Rural Development Programme by Rais Ahmad has evaluated the role of cooperative financing in integrated rural development under IRDP highlighting the faculty implementation of the programme. At micro level, the problems of various target groups such as the small famers, marginal farmers, share croppers, agricultural labourers, rural artisans and member of scheduled castes and scheduled tribes has been examined. The Co-operative Movement in India by Eleanor M. Hough describes about the cooperative movement in India, types of cooperation in India, etc.

Also, the Operation Flood was implemented in 1970 by the National Dairy Development Board and benchmarks its achievement in filling enthusiasm and the traits of self-dependency and self confidence in rural women. Dairying and Rural Development, mentions that the bedrock of Operation Flood has been the village milk producer's cooperatives, which procure milk and provide inputs and services, making modern management and technology available to members. Its objectives include increased milk production (a flood of milk), augment rural incomes and fair prices for consumers. It was done in collaboration with Amul Dairy and established milk producers cooperatives in villages and made modern technology available to them. The

base was the Anand district in the state of Gujarat. Amul acknowledged that milch cattle are mainly tended by women and built women's empowerment activities as an important component of its dairy development programme. Training sessions were organised for rural women in modern animal husbandry practices as well as special incentives were given to all dairy cooperative societies in order to encourage participation of women.

The Encyclopaedia of Cooperative Management Part-II, describes the 'Anand pattern' of strategy of development which is based on the philosophy of active local participation and aims at blending the village social structure with the needs of development. Today, India ranks among the top milk producing countries of the world. Besides, the Anand model received worldwide acclaim, China and several other third world countries have shown a keen interest in setting up similar plants in their homelands. *Drumbeats to Ringtones: Gujarat's strategy for empowering tribals* mentions that following the success of Amul's story, Gujarat has a number of flourishing dairies in the northern part of the state, such as the Banas Dairy, Sabar Dairy and Dudhsagar dairy.

"Blacksmith, Baker, Roofing-Sheet Maker", mentions regarding the Shri Mahila Griha Udyog Lijjat Pappad which is a women's food processing cooperative with over 6,000 active, earning members. The Lijjat model shows how women can work at home on a put-out basis without the exploitation element so common elsewhere in India. In Lijjat, all intermediaries are women and all are members. It also shows how this non-exploitative approach does not mean a non-commercial one. Every attempt is made to maximise profits through normal commercial means but all workers are members and all share in the profits.

The books such as the *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. People, products, news and knowledge circulate easily within this area; this builds social capital. It reduces the distance between the consumer and producer, as well as producers and local natural resources. The shorter the distance the more accountable one is to each other. With easy access to basic services such as banking, healthcare and education, the quality of life would improve in a fundamental way. *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 SEWA Movement and Rural Development: The Banaskantha and Kutch Experience* by Daniel W. Crowell describes and analyses SEWA's rural organising process, beginning with its early efforts in the semi-arid area of Banaskantha, using water as an entry point. The book describes the effort of the Self-Employed Women's Association in the field of rural development.

*Rural Development and MNREGS in India: A Case of Gujarat and Rajasthan* by Hastimal Sagara has attempted to evaluate the MNREGS at both national and state levels since its inception. The book brings out the 10 years of MNREGS implementation for the rural development in our country. Some books such as "The SEWA Movement and Rural Development", describes about the brief history of the SEWA Movement which began in Ahmedabad known as the "Manchester of the East" by Ela Bhatt in 1972 which in her words is a 'movement'. From the word activism of SEWA Labour Union and the innovations of the SEWA Bank to the scholarship of SEWA Academy, the 'movement' embraces them all. "Women and Indian Society", mentions that SEWA was established in 1972 as a trade union of women in the unorganised sector.

In "Bearing the Brunt: Impact of Rural distress on Women", discusses about SEWA which works predominantly in north and north-west regions of Gujarat, which have harsh climate, saline land, and scanty groundwater with frequent droughts. SEWA organized the relocated women workers displaced by the irrigation projects, into the Sukhi Mahila Sewa Mandal to initiate economic rehabilitation. The women agricultural workers were involved in land development and installed irrigation facilities. Also, SEWA organized the women agricultural workers into a cooperative. *The Forgotten*

Sector also mentions about SEWA (the trade-union of self-employed women).

Information has been gathered on the Gujarati diaspora through the publications of the Government of Gujarat, such as *Non-resident Gujaratis: Contributions to Gujarat* which highlights the contribution of the Non-resident Gujaratis (NRGs) based both outside India and also in the other states of India, 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. The book focusses on the Non-resident Gujaratis for their contribution in various sectors such as education, health, infrastructure, earthquake relief, hospitals, sanitation, maternity homes, temples, tank, setting up of girls hostels etc. Further, another publication by the Government of Gujarat i.e. “Beyond Boundaries” gives a holistic perspective to the study of the Gujarati diaspora. 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.

The books include *Gender and Rural Globalization International Perspectives on Gender and Rural Development* by Bettina B. Bock and Sally Shortall explores how rural gender relations are changing in a globalized world and comprises a chapter on “There is dignity only with livestock: Land grabbing and the changing social practices of pastoralist women in Gujarat” by Jessica Duncan and Monica Agarwal which explores how land grabbing hinders the mobility of pastoralist communities in India and how the restricted mobility affects their livelihood, personal well-being and gender

relations. Women and Property in Urban India by Bipasha Baruah throws light on the study conducted in Ahmedabad in collaboration with SEWA to map the constraints and opportunities that low-income women through the global south face in securing property, which remains overwhelmingly in male hands.

Among the unpublished works are: Goswami Dishababen Arvindbhai on the topic “Cross-Examination of Linkages Between Economic Development and Social Change- A Study of Kachchh District”, Shah Ritesh Mahendra on the topic “An Analytical study on the qualitative and quantitative aspects of gender in the demography of Gujarat”, Sinhar Shital D. on “Status and role of women in health and education in Gujarat state”.

### **Methodology and Sources:**

Historical methods and qualitative methods were followed in this research. The research methodology on the topic “Rural livelihood Challenges to Women Empowerment (1947-2000)” includes collecting data and facts from libraries such as that of the Krantiguru Shyamji Krishna Verma Kachchh University (Bhuj), Gujarat University at Ahmedabad, Mahatma Gandhi Labour Institute at Ahmedabad, Institute of Rural Management at Anand, the Gujarat Institute of Development Research, Sardar Patel Institute of Economic and Social Research (Ahmedabad), National Institute of Rural Development (NIRD) Hyderabad, Institute of Social and Economic Change (ISEC) Bangalore, National Archives of India, Nehru Memorial Library, New Delhi and visiting museums such as Sabarmati Ashram and collecting data and information from 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. The matter used for research also includes primary data such as 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.

### **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 PAPAD, 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.

# TRAJECTORY OF THE CONCEPT OF EMPOWERMENT

## Definitions of Empowerment:

According to the New Oxford Dictionary, the term Empowerment is derived from the word “empower” which means give (someone) the authority or power to do something; or make (someone) stronger and more confident especially in controlling in their life and claiming their rights.<sup>1</sup>

According to the Collins Cobuild English Dictionary,

The empowerment of a person or a group of people is the process of giving them power and status in a particular situation.”<sup>2</sup>

According to the Meriam Webster New College Dictionary,<sup>3</sup>

‘To empower’ means-

- a. To give power or authority to;
- b. To give ability
- c. To enable.

Oxfam defines empowerment as<sup>4</sup>-

“Empowerment involves challenging the forms of oppression which compel millions of people to play a part in their society on terms which are inequitable, or in ways which deny their human rights.”

The Social Work Dictionary<sup>5</sup> defines empowerment as “In social work practice, the process of helping individuals, families, groups, and communities to increase their personal, interpersonal, socioeconomic, and political strength and to develop influence toward improving their circumstances.”

Empowerment<sup>6</sup> is a multi-dimensional concept and often relates to the social attainment, economic and political participation of people. Further, empowerment is an ongoing process rather than a product.

The term “women empowerment” has come to be associated with women’s struggle<sup>7</sup> for social justice and equality. The term refers to a range of activities from individual self-assertion to collective resistance, protest and mobilization that challenge basic power relations. For individuals and groups where class, caste and ethnicity and gender determine their access to resources and power, their empowerment begins when they not only recognise systemic forces that oppress them, but act to change existing power relations. Empowerment,<sup>8</sup> therefore, is a process aimed at challenging the nature and direction of systemic forces which marginalise women and other disadvantaged sections in a given context.

Empowerment<sup>9</sup> broadly refers to the expansion of freedom of choice and action to shape one’s life. It means increasing one’s authority and control over the resources and decisions that affects one’s life. World Bank defines: “Empowerment is the expansion of assets and capabilities of people to participate in, negotiate with, influence, control and hold accountable institutions that affect their lives. “Empowerment<sup>10</sup> in its simplest form means the manifestation of redistribution of power that challenges patriarchal ideology and the male dominance.

According to Nelly P. Stromquist, Empowerment is a socio-political concept that goes beyond “formal, political participation” and “consciousness raising”. A full definition of women empowerment must include four components:

1. Cognitive 2. Psychological 3. Economic and 4. Political

The cognitive component refers to women’s understanding of their conditions of subordination and the causes of such conditions at both macro and micro levels of the society. It involves acquiring new knowledge to create a different understanding of gender relations as well as destroying the old beliefs that structure powerful gender ideologies. The psychological component includes the development of feelings that women can act on at personal and societal level to improve their condition as well as the formation of the belief that they can succeed in their change efforts. The economic component requires that women be able to engage in a productive activity that will allow them some degree of autonomy, no matter how small and hard to obtain at the beginning. Finally, the political component entails the ability to analyse the surrounding

environment in political and social terms; it also means the ability to organise and mobilise for social change.<sup>11</sup>

According to Jo Rowlands,<sup>12</sup> “The wider picture of empowerment can be seen to have three dimensions:

- **Personal:** where empowerment is about developing a sense of self and individual confidence and capacity, and undoing the effects of internalised oppression.
- **Close relationships:** where empowerment is about developing the ability to negotiate and influence the nature of the relationship and decisions made within it.
- **Collective:** where individuals work together to achieve a more extensive impact than each could have had alone. This includes involvement in political structures, but might also cover collective action based on cooperation rather than competition.

Collective action may be locally focused - for example, at village or neighbourhood level- or institutional, such as national networks or the United Nations. The profound - but often unrecognised -differences in the ways in which power is understood perhaps explain how it is that people and organisations as far apart politically as feminists, Western politicians, and the World Bank have embraced the concept with such enthusiasm.

The definition used by the International Fund for Agricultural Development includes both access to productive resources and the capacity to participate in decisions that affect the less privileged. (Popular Coalition to Eradicate Hunger and Poverty 1995).

According to Hapke<sup>13</sup>, empowerment process encompasses several inter-related mutually reinforcing components, which begins with and is supported by economic independence. A critical component in achieving economic independence is (a) access to and control over productive resources. (b)The second component of empowerment is knowledge and awareness, of one’s self and society and of personal needs, health issues, legal rights, technological innovations, and the availability of social and economic resources and how to take advantage of them (c) The third component is self-image. This includes realisation of one’s capabilities and the potential and confidence

in one's self can also facilitate the acquisition of further knowledge and action towards attaining greater economic independence (d) The final component is autonomy, which in its ultimate realisation, is empowerment at the level of society. For women empowerment is the restructuring of gender relations within both the family and in society at large, and it is society's recognition of women's equality with men in terms of their worth to society as independent persons.

Female empowerment approach stresses the capacity of women to increase their self-reliance and internal strength.<sup>14</sup>

According to Srilatha Batliwala,<sup>15</sup> Empowerment is a process of challenging existing power relations, and of gaining control over the sources of power.

According to J.K. Pillai,<sup>16</sup> "Empowerment is an active, multi-dimensional process which enables women to realize their full identity and powers in all spheres of life. "Power is not a commodity to be transacted: nor can it be given away as alms. Power has to be acquired. Once acquired, it needs to be exercised, sustained and preserved"

Empowerment entails struggle; it entails learning to deal with the forces of oppression, it entails having a vision of a new society; it also entails conscious and deliberate interventions and efforts to enhance the quality of life. Collective strength is necessary for building solidarity and support among workers to achieve empowerment. On the one hand, a struggle against the existing forces of oppression has to be undertaken and on the other, support for women workers has to be generated through collective strength. Empowerment through organising helps to sustain both the struggle and the support base.<sup>17</sup>

'Power'<sup>18</sup> is the key word of the term 'Empowerment' which means control over material assets, intellectual resources and ideology. The material assets over which control can be established may be of any type- physical, human. financial such as land, water, forests, people's bodies and agencies, labour, money, and access to money. Knowledge, information, ideas can be included in intellectual resources. Control over ideology, signifies the ability to generate, capacity to propagate, capacity to sustain and institutionalize specific sets of beliefs, principles, values, attitudes. actions and

behaviours-virtually determining how people perceive, think and function in a given socio - economic and political environment.

Power is usually defined in two ways as:(1) the ability to get what one wants, and (2) getting others to serve one's interests.<sup>19</sup> This relational concept is reflected in two kinds of power-personal and social power. A third kind of power is based on Bandura's concept of perceived self-efficacy.<sup>20</sup>

Empowerment is often described as building "community capacity"<sup>21</sup> which involves enhancing the aptitude of community groups to procure and manage social and economic resources. Empowerment is the process through which individuals gain efficacy<sup>22</sup>; defined as the degree to which an individual perceives that he or she controls his or her environment.

Women's empowerment can be viewed as a continuation of several interrelated and mutually reinforcing components:<sup>23</sup>

1. Awareness building about women's situation, discrimination, and rights and opportunities as a step towards gender equality. Collective awareness building provides a sense of group identity and the power of working as a group.
2. Capacity building and skills development, especially the ability to plan, make decisions, organise, manage and carry out activities, to deal with people and institutions in the world around them.
3. Participation and greater control and decision-making power in the home, community and society.
4. Action to bring about greater equality between men and women.

In short, empowerment is a process of awareness and capacity building leading to greater participation, to greater decision-making power and control and to transformative action.<sup>24</sup>

Karl feels that, Empowerment is a word widely used, but seldom defined. Long before the word became popular, women were speaking about gaining control over their lives, and participating in the decisions that affect them in the home and community, in government and international development policies. The word 'empowerment' captures

this sense of gaining control, of participating, of decision-making. More recently, the word has entered the vocabulary of development agencies, including international organizations and the United Nations.<sup>25</sup>

According to Naila Kabeer it is “the expansion in people’s ability to make strategic life choices in a context where this ability was previously denied to them.”<sup>26</sup> In her own words,

“One way of thinking about power is in terms of ability to make choices. To be disempowered means to be denied choice, while empowerment refers to the processes by which those who have been denied the ability to make choices acquire such an ability. In other words, empower entails emphasis.”

One way of thinking about power is in terms of the ability to make choices: to be disempowered, therefore, implies to be denied choice. N. Kabeer’s notion of empowerment is that it is inescapably bound up with the condition of disempowerment and refers to the processes by which those who have been denied the ability to make choices acquire such an ability. In other words, empowerment entails a process of change. People who exercise a great deal of choice in their lives may be very powerful, but they are not empowered in the sense in which I am using the word, because they were never disempowered in the first place.

The ability to exercise choice can be thought of in terms of three interrelated dimensions:

Resources	>	agency	>	achievements
(pre-conditions)		(process)		(outcomes)

Resources include not only material resources in the more conventional economic sense, but also the various human and social resources which serve to enhance the ability to exercise choice. Resources in this broader sense of the word are acquired through a multiplicity of social relationships conducted in the various institutional domains which make up a society (such as family, market, community). Such resources may take the form of actual allocations as well as of future claims and

expectations. Access to such resources will reflect the rules and norms which govern distribution and exchange in different institutional arenas.

The second dimension of power relates to agency - the ability to define one's goals and act upon them. Agency is about more than observable action; it also encompasses the meaning, motivation and purpose which individuals bring to their activity, their sense of agency, or 'the power within'. While agency tends to be operationalized as 'decision-making' in the social science literature, it can take a number of other forms. It can take the form of bargaining and negotiation, deception and manipulation, subversion and resistance as well as more intangible, cognitive processes of reflection and analysis. It can be exercised by individuals as well as by collectivities.

First of all, choice necessarily implies the possibility of alternatives, the ability to have chosen otherwise. The availability of alternatives at the discursive level, of being able to at least imagine the possibility of having chosen differently, is thus crucial to the emergence of a critical consciousness, the process by which people move from a position of unquestioning acceptance of the social order to a critical perspective on it. This has an obvious bearing on our earlier discussion about functioning achievements as an aspect of empowerment. As was pointed out, the possibility that power operates not only through constraints on people's ability to make choices, but also through their preferences and values and hence the choices that they may make, appears to pose a serious challenge to the basic equation made in this paper between power and choice. However, it is possible to retain the equation by a further qualification to our notion of 'choice', extending the idea of alternatives to encompass discursive alternatives. In other words, in assessing whether or not an achievement embodies meaningful choice, we have to ask ourselves whether other choices were not only materially possible but whether they were conceived to be within the realms of possibility.<sup>27</sup>

The core of the Women's Empowerment Framework<sup>28</sup> is its argument that women's development can be viewed in terms of five levels of equality which are in hierarchical relationship, so that the equality of control is more important for women's development than equality of welfare. It is also suggested that the higher levels of equality are automatically higher levels of development and empowerment. According to Longwe, these are- welfare, access, conscientisation, participation and control.

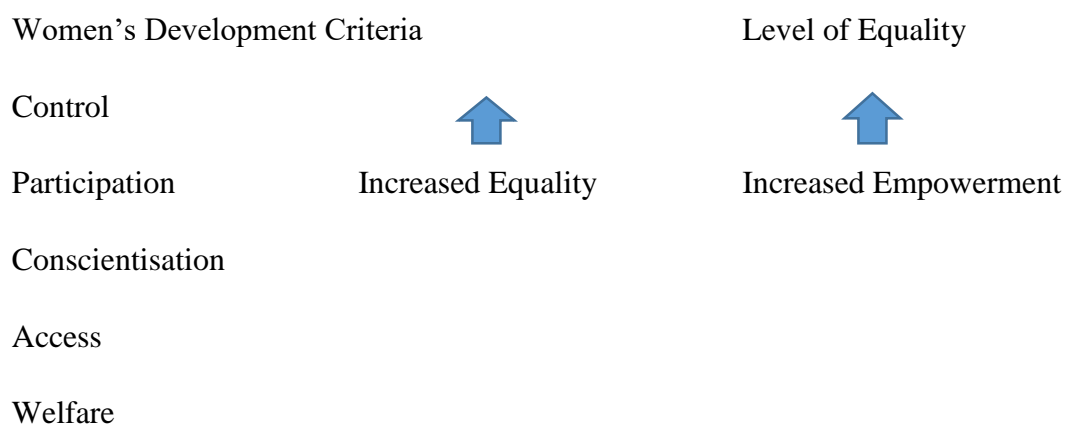
1)Welfare- The level of material welfare of women relative to men, in such matters such as food supply, income and medical care. This level of equality is not concerned with whether women are themselves the active creators and producers of their material needs: such involvement would suggest a higher degree of empowerment and development.

2)Access: Women's access to the factors of production on an equal basis with men; equal access to land, labour, credit training, marketing facilities and all publicly available services and benefits. Equality of access is obtained by ensuring the principle of equality of opportunity, which typically entails the reform of the law and administrative practice to remove all forms of discrimination against women.

3) Conscientisation: The understanding of the difference between sex roles and gender roles, and that the latter are cultural and can be changed; conscientisation also involves a belief that the sexual division of labour should be fair and agreeable to both sides, and not involve the economic or political domination of one sex by the other. Belief in sexual equality lies at the basis for gender awareness, and provides the basis for collective participation in the process of women's development.

4) Participation: Women's equal participation in the decision-making process, policy making, planning and administration. It is a particularly important aspect of development projects, where participation means involvement in needs assessment, Project formulation, implementation and evaluation. Equality of participation means involving the women of the community affected by the decisions taken, and involving them in the same proportion in decision making as their proportion in the community at large.

5) Control: A utilisation of the participation of women in the decision-making process through conscientisation and mobilisation, to achieve equality of control over the factors of production, and the distribution of benefits. Equality of control means a balance of control between men and women, so that neither side is put into a position of dominance.



### **Empowerment Approaches:**

Three experimental approaches<sup>29</sup> to empowering women have been undertaken in South Asia: integrated development, economic empowerment and consciousness-raising. While these approaches differ from each other in concept, most organisations working on the ground take a mix of approaches. Common to all three is the importance placed on group formation to build solidarity among women. The integrated development approach views women's development as key to the advancement of family and community. It therefore provides a package of interventions to alleviate poverty, meet basic survival needs, reduce gender discrimination and help women gain self-esteem. This approach proceeds by forming women's collectives that engage in development activities and tackle social problems. Examples are: dowry, child marriage and male alcoholism (Proshikain Bangladesh, RDRS in Rajasthan India). At times, an entry point strategy is employed using a specific activity. These include literacy class or health programmes, to mobilize women into groups (Gonoshastya Kendra in Bangladesh)

The economic empowerment approach attributes women's subordination to lack of economic power. It focuses on improving women's control over material resources and strengthening women's economic security. Groups are formed using two methods organising women around savings and credit, income generation or skill training activities (Grameen Bank in Bangladesh, Programme of Credit for Rural Women in Nepal) or by occupation or location (SEWA in India, Proshika). These groups may work in a range of areas. including savings and credit, training and skills development, new technologies or marketing as well as provide such ancillary supports as child care, health services, literacy programmes and legal education and aid.

The consciousness-raising approach asserts that women's empowerment requires awareness of the complex factors causing women's subordination. This approach organises women into collectives that tackle the sources of subordination (ASTHA, Deccan Development Society, Mahila Samakhya, WOP in India, Nigera Kori in Bangladesh).

Three major approaches to women's empowerment were identifiable in a study of selected South Asia NGOs engaged in women's empowerment. These were integrated development programmes, economic development, consciousness-raising and organising among women.

The Integrated development approach ascribes women's powerlessness to their greater poverty and lower access to health care, education and survival resources. Strategies are focused on providing services and enhancing economic status (some NGOs also emphasize awareness building). This approach improves women's condition mainly by helping them meet their survival and livelihood needs.

The economic development approach places women's economic vulnerability at the centre of their powerlessness. Economic empowerment has a positive impact on other aspects of women's existence. Its strategies are built around strengthening women's position as workers and income earners by mobilizing, organising or unionising, and providing access to support services. This approach undoubtedly improves women's economic position and condition. But it is not clear whether this change necessarily empowers them in other dimensions of their lives.

The consciousness-raising and organising approach is based on a more complex understanding of gender relations and women's status. This method ascribes powerlessness to the ideology and practice of patriarchy and socio-economic inequality in all the systems and structures of society. Strategies focus more on organising women to recognize and challenge both gender and class-based discrimination in all aspects of their lives in both the public and private lives.

Women are mobilized to struggle for greater access to resources rather than passively provided with schemes and services. This approach is successful in enabling women to address their position and strategic needs. But this strategy may not be as effective in meeting immediate needs.

These approaches are contrasted with that more generally used by women's organizations and other NGOs: empowerment through awareness building, capacity building and organizing women that leads to transformation of unequal relationships, increased decision-making power in the home and community and greater participation in politics.

Some of these ideas are also taking deep root in development programmes, and agencies are beginning to develop gender training frameworks that include the concept of empowerment. For example, United Nations Children Fund is using the women empowerment Framework developed by Sara Longwe of Zambia 'as a tool to be used in its efforts to mainstream gender throughout UNICEF's programme planning process and as a conceptual basis for gender responsive assessment, planning, evaluation and programming. The UNICEF Women's Equality and Empowerment Framework emphasizes women's access, awareness of causes of inequality, capacity to direct one's own interests, and taking control and action to overcome obstacles to reducing structural inequality.<sup>30</sup> The United Nations Development Programme's Gender Empowerment Measure focuses on inequalities in political participation and decision-making, economic participation and decision making power, and power over economic resources.<sup>31</sup>

The major approaches to women's empowerment are envisaged as integrated development, economic development, and consciousness raising and organizing of farm women. It also focusses on improving women's control over material resources and strengthening women's positions as workers and income earners by mobilizing, organizing and providing access to support services.

The evolution in policy and development reflects and is in turn reflected by what is happening at the grassroots. Many development agencies are gathering their programmes and projects to the empowerment of women through capacity building and through strengthening both women's organizations and women participation in rural

associations. Gender awareness activities for both women and men have also become a part of some projects at the community level. Women's participation in grassroots level is increasingly recognised as crucial to their empowerment and as a way to help them shape developmental policies.

“Given the importance of female leadership in community and grassroots level organizations, non-governmental organizations have been identified as a key factor in empowering women, and in ensuring that an accurate knowledge of their situation, of their actual and potential roles and of obstacles to their participation, is reflected in the design of economy-wide policies.”

### **Indicators of Empowerment:**

Indicators are criteria or measures against which changes can be assessed. They may be pointers, facts, numbers, opinions or perceptions-used to signify changes in specific conditions or progress towards particular objectives.<sup>32</sup>

A gender responsive, gender sensitive or gender indicator measures changes relating to gender equality over time. Such indicators can be quantitative, based on sex disaggregated statistical data-which can be measured separately for men and women. Literacy is an example, Gender equality indicators<sup>33</sup> can also capture qualitative changes-for example, increases in women's levels of empowerment or in attitudinal changes to gender equality might address changes in the relations between men and women, the outcomes of a particular policy, programme or activity for women and men, or changes in the status or situation of men and women, such as levels of poverty or participation.

Quantitative methods of data collection produce quantifiable results. They focus on what can be counted such as percentages of women and men in parliament, male and female wage rates or school enrolment rates for girls and boys. Quantitative data can show changes in gender equality over time- for eg, a common quantitative indicator in the number of girls in school compared to boys.

Qualitative changes capture people's experiences, behaviours, opinions, attitudes and feelings- for example, women's experiences of the constraints or

advantages of working in the informal sector, or men's and women's experiences of the constraints or advantages of working in the informal sector, or men's and women's views on the causes and consequences of domestic violence. Participatory methodologies such as focus group discussions and social mapping tools are often used to collect data for qualitative indicators. Qualitative data can also be collected through surveys measuring perceptions and opinions.<sup>34</sup>

The Draft Country Paper- India for the 4<sup>th</sup> World Conference on Women, Beijing, 1995<sup>35</sup> proposed the following qualitative and quantitative indicators for evaluating women's empowerment.

### **Qualitative Indicators of Empowerment:**

- a) Increase in self-esteem, individual and self-confidence.
- b) Increase in articulation, knowledge and awareness levels on issues affecting the community at large, and women in particular such as women's health, nutrition, reproductive rights, legal rights, literacy etc., depending on the programme.
- c) Increase or decrease in personal leisure time and time for child care.
- d) Increase or decrease in work loads of women as result of the new programme.
- e) Changes in the roles and responsibilities in the family and in the community.
- f) Visible increase or decrease in levels of domestic violence and other forms of violence perpetrated on the women and the girl child.
- g) Responses to, and changes, in social and other customs that are anti-women, eg., child marriage, dowry, discrimination against widows, etc.
- h) Visible changes in women's participation levels eg. are more women attending public meetings, training programmes, are women demanding participation in other events related to their lives?
- i) Increase in bargaining/ negotiating power of the women as an individual in the home and community as well as in collectives of women.
- j) Increased access to and ability to gather information and knowledge not only about the project, but what affects their lives.
- k) Formation of cohesive and articulate women's groups/collectives at the village level, district, block, state levels.

- l) Positive changes in social attitudes amongst the community members towards discrimination against women and the girl child.
- m) Awareness and recognition of women's economic contribution within and outside the household.
- n) Women's decision-making over the kind of work she is doing, is her income and expenditure in her control or is she still subservient to male members in the family.

### **Quantitative Indicators of Women Empowerment:**

a) Demographic trends:

- Maternal/mortality rates
- Fertility rates
- Sex ratio
- Life expectancy at birth
- Average age of marriage

b) Numbers of women participating in different development programmes.

c) Greater access and control over community resources/ government schemes/ services eg. crèches, credit-savings, cooperatives, NFE centres, schools, wells, etc.

d) Visible changes in physical health status/ nutritional levels.

e) Changes in male/female literacy levels- primary, secondary, and adult literacy including enrolment and retention rates.

f) Participation levels of women in political processes at the local level.

### **Emergence of Women Empowerment:**

The concept of women's empowerment appears to be the outcome of several important critiques and debates generated by the women's movement throughout the world, and particularly by Third World feminists.<sup>36</sup> Its source can be traced to the

interaction between feminism and the concept of "popular education" developed in Latin America in the 1970s.<sup>37</sup> The United Nations declared the year 1975 as the International Women's Year and decade 1975-1985 as Women's Decade. Later empowerment got linked with Paulo Freire's idea of conscientisation and Gramsci conception of democratic and participatory institutions.

Paulo Freire (1996) in his book *Pedagogy of the Oppressed* has discussed 'empowerment' in a formal way for the first time in 1970s. And after him, many scholars discussed it as human potential especially for women empowerment. The term, or philosophy, of empowerment did not initially develop in a gender context, but through the Brazilian educationist Paulo Freire (1921-1997). He developed the "Pedagogy of the Oppressed" (1970) to empower the poor, the "oppressed", the justification for a pedagogy of the oppressed; the contradiction between the oppressors and the oppressed and how it is overcome; oppression and the oppressors, oppression and the oppressed; liberation; not a gift, not a self-achievement, but a mutual process. Freire's approach led to an influential social and educational movement and literacy program to create empowerment through critical consciousness, "la conscientização". Later he was named the founder of critical pedagogy, which views the role of education as promoting capabilities for individual development from a human rights perspective. The central objective of critical pedagogy is both the individual liberation to become a transformative democratic citizen, and the collective struggle of creating social transformation towards social justice in an egalitarian society. Through this educational awakening, the "oppressed" become aware of the mechanisms of their social oppression and can liberate themselves from manipulation.

This educational and radical perspective of empowerment changed when it entered the wider development - as well as the gender and development (GAD) - discourse in the 1980s. In contrast to the Women in Development (WID) approach of the 1970s, which aimed at the inclusion of women in development projects and discourse, GAD looked into power dynamics in gender relations and social norms in particular contexts, and thus conducted a more in-depth analysis of underlying structural causes of women's subordination. Broader associations of the term are the capability approach and the typology of participation. Others are sectoral

approaches, such as social, political and economic empowerment. Cornwall and White (2000) addressed the lack of men and masculinity in the GAD debate and opened the discussion in an IDS Bulletin edition on “bringing men in” by pointing out that they can also be marginalized, powerless and dependent on women’s love and respect. Research on masculinity examines how men perform within a culture or a set of institutions that reward and value masculine traits.

According to a former Secretary General of the United Nations, Mr. Boutros-Boutros Ghali,

In the very early years from 1945 to 1962, the United Nations concentrated on securing equality for women under the law. In 1946, the General Assembly established the Commission on Human Rights and the Commission on the status of woman. The Universal Declaration of Human Rights was adopted in 1948. In these ways, the United Nations sought to build on the legal basis for the equality of women set forth in the Charter.

In a second phase, from 1963 to 1975, the international community began to recognise the importance of development in achieving the advancement of women. The focus of the organisation’s work included the economic and social realities of women’s daily lives. In 1967, the Declaration on the Elimination of Discrimination against Women was adopted.

In 1975, the first global conference on the status of women was convened in Mexico City. It proclaimed 1975 as International Women’s Year. The Conference led to the elucidation of a three-part theme-equality, development and peace. This became the basis of the organisation’s work in the years that followed, and is the basis of our work today.

Between 1976 and 1985, the United Nations observed a decade for Women. The Decade was the third phase of United Nations work for women. This period brought the crucial new recognition of women as active agents of and contributors to the development process.

1979 was a landmark year. That year, United Nations General Assembly adopted the Convention on the Elimination of All Forms of Discrimination against Women. It was the first international legal instrument to define discrimination against women. It was in other words, an international bill of human rights for women. But it also stressed the importance of action, including action in the fields of employment and education, to ensure women's progress in fact as well as in law.

The Decade for Women's major Conference-Copenhagen in 1980, Nairobi in 1985-offered a forum in which women's organizations had a voice in shaping the work of the United Nations. The Decade also brought agreement on the need for practical measures to improve women's lives.

The adoption of the Nairobi forward looking strategies for the Advancement of women to the year 2000 was another milestone in the advancement of women. The strategies included guidelines for national measures to promote women's participation in efforts to promote peace, and education for peace. They singled out for special attention the need for measures to help women in special situation of distress...

The 1990 World Summit for Children established goals for health, education and nutrition for women and children.

The role of women in safeguarding the environment, and in promoting sustainable development was recognised at the United Nations Conference on Environment and Development, held at Rio de Janeiro. Women were seen as having a central role in implementing Agenda 21.<sup>38</sup>

The Vienna World Conference on Human Rights<sup>39</sup> reaffirmed the universality of human rights. It was understood that women should exercise the same rights as men on the basis of equality.

The Cairo International Conference on Population and Development recognized the central role of women in population and development. Its consensus language reflected a concept of reproductive rights that is firmly based on human rights instruments. It also set forth the linkage between women's empowerment and development.

The World Summit for Social Development meeting at Copenhagen in 1995,<sup>40</sup> adopted a Declaration and Programme for Action. One of its central principles was the full integration and participation of women in spurring social development and eradicating poverty.

Summing up, during the last decade, a number of international meetings have been convened (mentioned above) that have the potential for transforming the reality of women's lives. At many of these meetings, governments, including the Government of India, have committed to taking action to improve the situation of women.

The concept of women empowerment throughout the world has its roots in the women's movement. It is since the mid-1980s that this term became popular in the field of development, especially in reference to women. In India, it is the Sixth Five Year Plan (1980-85), which can be taken as a landmark for the cause of women. It is here that the concept of women and development was introduced for the first time. It was realized that no more piecemeal strategy but an integrated approach would deliver the desired goods. From the fervent feminism of the sixties to the introspection's on women's status in the seventies, to women-in-development debates in the eighties and to focus on gender issues in the nineties, has been a momentous but short transition. From women's problems to women's issues, finally to women's problems to women's perspectives, there has been a whole reshaping of paradigms of development.

The principle of gender equality has been basic to Indian thinking for over a century. The nineteenth and twentieth centuries saw a succession of women's movements, first around burning social issues like women's education and widow remarriage and then around the freedom struggle itself. The Fundamental Rights Resolution of the Indian National Congress in 1931 adopted gender equality as a guiding principle. A deep concern with the status of women and the recognitions that the progress of the nation is integrally linked with the advancement of women, have under-pinned Indian planning and polity since independence. Mahatma Gandhi was a champion of women's rights. He emphasised that, 'subjugation and exploitation of women was a product of men's interested teachings and woman's acceptance of them. The leaders of the nation recognized that a freedom gained without the active involvement of women would be a hollow and fragile freedom and called upon women to place the nation above family and faith and "enter the struggle as crusaders in a

sacred cause.” The Constitution of India, adopted in 1950, not only grants equality to women, but also empowers the state to adopt measures of affirmative discrimination in favour of women. The Constitution further imposes a fundamental duty on every citizen to uphold the dignity of women. The democratic framework, multi-party system and freedom of association and speech has encouraged free and frank debate on policies and programmes between government and the public.

A deep concern about the rights and status of women has marked Indian political thinking. A striking feature in the Indian society has been the symbiotic and mutually complementary relationship that has developed over the years between government, women’s movement and on government organizations. The women's movement in India continuously interacts with and influences public opinion and government action. This is a tribute both to the maturity of thinking within the Government, the movement and to the deep-rooted democratic tradition of this nation.

Following this tradition and in response to a request from the United Nations, the Government of India in 1971 appointed a Committee On the Status of Women in India (CSWI) to examine all questions relating to the rights and status of women in the context of changing social and economic conditions in the country. The committee comprising among others, eminent representatives of the women’s movement raised basic questions about the socialization processes inherent in a hierarchical society about the resource, power and asset distribution patterns and about diverse cultural values of this country.

In its report "Towards Equality”, it made several important recommendations and also stressed the need for special temporary measures to transform the *de-jure* equality guaranteed by India’s constitution and legal edifice into *de-facto* equality.

A significant outcome of these policy debates in social and economic fields and advocacy efforts of the women’s movement in the seventies was a shift in recognition for viewing women as targets of welfare policies in the social sector to regarding them as critical groups for development. This recognition was reflected in the 6th five year plans (1980-85) which contained, for the first time in India’s planning history, a chapter on “Women and Development”. The 6<sup>th</sup> Five Year Plan conceived of a multi-pronged strategy as essential for women’s development (a) employment and economic

independence, (b) education, (c) access to healthcare and family planning (d) support services to meet the needs of practical gender needs of women (e) the creation of an enabling policy, institutional and legal environment.

In India the search for an organizational structure to coordinate efforts towards equality had commenced with the setting up the Central Social Welfare Board in 1953 and the concept of a National Machinery has been evolving ever since. A separate department of Women and Child development was set up in 1985 under the newly created Ministry of Human Resource Development. The International Women's Conference at Nairobi in 1985 led to the opening of the concept of empowerment of women as a tool for redistribution of social power and control of resources in favour of underprivileged like women.<sup>42</sup> All efforts of the government have been directed towards mainstreaming of women into the national development process by raising their overall status-social, economic, legal and political. The impact of various developmental plans, policies and programmes have brought about perceptible improvement in this regard".

Significant gains in respect of women's health status have been achieved. Expectancy of life for females at birth has risen. The sex differential in infant mortality rate has now been almost bridged. The Maternal mortality rates have also been showing a declining trend sex. Similarly, in the field of education, there has been a distinct orientation in favour of women's equality and empowerment. As for employment and work participation, there has been a marked rise as reflected in the available statistics.

The crowning achievements of this decade have been the 73<sup>rd</sup> and 74<sup>th</sup> constitutional amendments (1993) which guarantee women a minimum 1/3 representation in all local bodies both in the rural and urban areas and also reserve, in one single stroke, 1/3 of all posts of Chairpersons for women.

### **Constitutional and Legal Rights of Women:**

The adoption of the Constitution in 1950 is a landmark<sup>44</sup> in the history of progress and development of women in India. The principle of gender equality<sup>45</sup> 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.

The Preamble to the Constitution resolves to secure to all its citizens justice, social economic and political, liberty of thought, expression, belief, faith and worship, equality of status and of opportunity and to promote among them all, fraternity, assuring the dignity of the individual and the unity and integrity of the nation.

The Constitution guarantees Fundamental Rights to all Indian citizens. The Constitution also enumerates in the Directive Principles of State Policy the major goals of a welfare state with gender equality.

While the Fundamental rights are enforceable in the Courts of Justice, the state is charged with the duty to apply the Directive Principles in making laws.

Article 14 confers equal rights and opportunities on men and women in the political, economic and social spheres. While Article 15 prohibits discrimination on the grounds of religion, race, caste, sex etc., a provision under Article 15 (3) enables the state to allow affirmative discrimination in favour of women. A special provision for women has been made in Art. 15(3) of the Constitution which marks the violation of the fundamental obligation of non-discrimination among citizens, inter-alia of sex. This provision has enabled the state to make special provisions for women, particularly in the field of labour legislations like the Factories Act and provisions for reservation of seats in decision making bodies like Panchayats. Article 16 guarantees equality of opportunity in public employment. The State also imposes a fundamental duty on every citizen to renounce practices derogatory to the dignity of women.

Directive Principles of state policy embody the major policy goals of the welfare state. Article 39(a) directs the state to frame its policy for ensuring that the citizens, men and women, equally have the right to have an adequate means of livelihood. Article 39 (d) directs the state to ensure equal pay for equal work for both men and women.<sup>46</sup> (e) protection of health and strength of workers –men, women and children and Article 42 (Just and humane conditions of work and maternity relief) and reservation of seats for women in Panchayat institutions (73<sup>rd</sup> Amendment of the Constitution, 1992).<sup>47</sup>

To uphold the Constitutional mandate, the State has enacted various legislative measures intended to ensure equal rights, to counter social discrimination and various forms of violence and atrocities and to provide support services specially to working women.

Amendments have been periodically carried out for women which include:

- The Special Marriage Act, 1954
- The Hindu Marriage Act, 1955
- The Hindu Succession Act, 1956
- The Family Court Act, 1954
- The Criminal Law (Amendment) Act, 1983
- The Immoral Traffic (Prevention) Act, 1983
- The Dowry Prohibition Act, 1961 (amended in 1984 and 1986)
- The Child Marriage Restraint (Amendment) Act, 1976
- The Equal Remuneration Act, 1976
- The Factories (Amendment) Act, 1986
- The Plantation Labour Act 1951
- The Employees State Insurance Act, 1948
- The Contract Labour (Regulation and Abolition) Act, 1976
- The Medical Termination of Pregnancy Act, 1971
- The Indecent Representation of Women (Prohibition) Act 1986

The legal edifice thus effectively affirms and promotes the principles of equity and equality of women and takes care of their special needs.

### **Five Year Plans:**

The First Five Year Plan (1951-56) was mainly welfare oriented as far as women's issues were concerned. The Central Social Welfare Board (CSWB), undertook a number of welfare measures through the voluntary sector.

In the Second Five Year Plan (1956-61) efforts were geared to organise “Mahila Mandals” (women 's groups) at grass roots levels to ensure better implementation of welfare schemes.

The Third, Fourth and other Interim Plans (1961-74) accorded high priority to women's education. Measures to improve maternal and child health services, and supplementary feeding for children and expectant mothers were also introduced.

In the Fifth Plan (1974-78), there was a shift in the approach from “welfare” to "development" as the scope of social welfare was enlarged to cope with several problems of the family and the role of women. The new approach integrated welfare with developmental services.

The Sixth Year Plan (1980-85) as stated earlier was a landmark as women’s development received recognition as a specific development sector and a separate chapter on it was, for the first time, included in the Plan document.

The Plan adopted a multi-disciplinary approach with a three-pronged thrust on health, education and employment.

In the Seventh Plan (1985-90), development programmes for women were continued, with the objective of raising their economic and social status and bringing them into the mainstream of national development. A very significant step therein was to identify and promote “beneficiary-oriented programmes” which extended direct benefits to women.

The Eighth Five Year Plan (1992-97), promised to ensure that the benefits of development from different sectors do not bypass women. Special programmes were to be implemented to complement the general development programmes. The flow of benefits to women in the three core sectors of education, health and employment were to be monitored vigilantly. The Plan felt that women must be enabled to function as equal partners and participation in the developmental process. This approach of the Eighth Plan marks a definite shift from "development<sup>48</sup> to empowerment” of women. In order to meet the needs of women and children, there has been a progressive increase in the Plan outlays over the last four developmental decades.

Over the last two decades, India's planning process has increasingly recognized the need to address gender inequalities. Formal earmarking of funds for women began with Women's Component Plans in 1997-98. However, gender sensitivity in allocation of resources started with the Seventh Plan. The plan documents have over the years reflected the evolving trends in gender matters.

The Seventh Plan introduced the concept of monitoring of 27 beneficiary oriented schemes for women by DWCD. The exercise continues and number of schemes covered is being expanded.

The Eight Plan (1992-97) highlighted for the first time a gender perspective and the need to ensure a definite flow of funds from the developmental sectors to women. The Plan document made an express statement that "..... the benefits to development from different sectors should not bypass women and special programmes on women should be complementing the general development programmes." The Eight Five Year Plan gave greater emphasis on women as equal partners and participants in the development process and thereby conceptual thinking shifted from development to empowerment of farm women.<sup>49</sup>

The Ninth Plan (1997-2002) adopted "Women Component Plan", as one of the major strategies and directed both the "Central and State Governments to ensure" that benefits do not bypass women and not less than 30 percent of the funds/ benefits flow to them from all the women related sectors. Special vigil advocated on the flow of the earmarked funds / benefits through an effective mechanism to ensure that the proposed strategy brings forth a holistic approach towards empowering women.

The Department of Women and Child Development in the Ministry of Human Resource Development prepared a "National Policy for Empowerment of Women" in the year 2001.<sup>50</sup> The goal of this policy was to bring about the advancement, development and empowerment of women. The National Policy for Empowerment of Women 2001<sup>51</sup> envisaged introduction of a gender perspective in the budgeting process as an operational strategy.

Tenth Plan reinforced commitment to gender budgeting to establish its gender-differential impact and to translate gender commitments into budgetary commitments.

Eleventh Plan has recognized women not just as equal citizen but as agents of economic and social growth. This approach to gender equity is based on the recognition that intervention in favour of women must be multi-pronged and they must (i) provide women with the basic entitlements (ii) address the reality of globalization and its impact on women by prioritizing economic empowerment, (iii) all forms of violence against women, iv) ensure the participation and adequate representation of women at the highest policy levels, and v) strengthen existing institutional mechanism and create for gender mainstreaming and effective policy implementation.

For the first time, there was a sub-group on gender budgeting as a part of the working group of empowerment of women. The sub-group recommended the setting up of a Gender Budgeting Bureau in the Ministry, establishment of a Regional Resource and Training Centre for Gender Budgeting and preparation of gender Budgeting training manuals.

### **Policies and Programmes:**

Within the broad goals laid down by the Five Year Plans, Government has consciously fostered an enabling policy environment in which women's concerns are properly reflected, articulated and seriously addressed. There are some women related policies such as National Policy on Education (1986), National Health Policy (1983), the National Health Policy (1993), the National Nutrition Policy (1993).

One of the most significant documents to emerge from the International Decade for Women was the forward looking strategies for the Advancement of Women (FLS). It was intended to provide a blue print for action to advance the status of Women in national and international, economic, social, cultural and legal spheres by the year 2000. The document was divided into five sections dealing with the equality, development, peace, areas of special concern and international/regional cooperation. Each section identified obstacles and specific measures to implement relevant strategies. The full participation and integration of women in all areas of society as well as the close relationship between the three goals -equality, development and peace was stressed.

Government has responded to the FLS attuned with its own Constitutional and developmental paradigms. An important step taken in this direction was to revitalize

the machinery at the national level by setting up a separate Department of Women and Child Development under the newly created Ministry of Human Resource Development.

The Women's Welfare and Development Bureau under the erstwhile Ministry of Social and Women's Welfare thus became part of the new Department and continues to function as the nodal agency for the advancement of women. In 1990 by an Act of Parliament, the National Commission for Women was set up with a specific charter to monitor all matters relating to the constitutional and legal rights provided to women and thus strengthen the national machinery.

National Perspective Plan for Women (1988)-The National Perspective Plan for Women (NPP) was drawn up to facilitate mainstreaming of women's issues in policies and programmes. It contains a set of recommendations aimed at the welfare and development of women, guided by principles and directives germane to existing development parameters. It is linked to national targets determined for the end of the century in respect of certain basic development indicators especially of health, education and employment.<sup>52</sup> It is the first comprehensive report since 1974 on women and development in India.

The NPP has recognised the need to highlight women's concerns and stated that a particular sub-stream of women's development, even if possible would only perpetuate discrimination and subordination. It has envisioned an alternative strategy which provides not just some additional space to women but creates for them a democratic, egalitarian, secular and co-operative social structure.

Shramshakti- the Report of the National Commission for Self-Employed Women and Women in the Informal Sector 1988- The Shramshakti Report, for the first time, underlined the critical contribution of the marginalised poor women in both rural and urban areas, to the growth of the formal economy. The situation of women in the informal sector, including self-employed and wage labour, paid and unpaid workers as well as contractual employees was studied by the Commission.

Report of the National Expert Committee on Women Prisoners (1986)- The Expert Committee studied the conditions of women prisoners in the critical correctional

justice system and made a series of recommendations suggesting legislation, custodial, correctional and prison reforms relating to women prisoners. Implementation of these recommendations by the Central and State Governments is being monitored by the National Commission for Women.

The National Plan of Action for the Girl Child (1991-2000)- India is a signatory to the World Declaration on the survival protection and development of children and has drawn up the Plan of Action for implementing it in the 1990s. In addition to this, another decadal Plan of Action exclusively for the girl-child, was prepared in 1992 to take care of her gender specific needs.

### **Gender Equality and Women's Empowerment: International, National and Regional Efforts:**

All over the world, historically, processes and paths of development have created imbalances and challenges that generate new understandings and creative ways to address and redress them. Among the multiple approaches towards the eternal goals of equity, peace and justice are included alterations in the language of the discourse, terminologies as well as frameworks adopted. In the sphere of gender-based development, equality and empowerment are the twin terms which have occupied pre-eminent position to encompass all earlier efforts towards bridging inequalities and social imbalances.

The last quarter of the previous century had been associated with the resurgence of women's movements internationally as well as nationally across the South Asian countries. The transition from questioning the gender neutrality assumptions of development to emphasizing the treatment of women as active agents contributing to development as their own individual right, occurred during this period. From the women in development<sup>53</sup> (WID)-women and development (WAD) to gender and development (GAD) to gender and development (GAD) debates within women's studies; the changes in nomenclature traces the path from mere tokenism to serious contemplation on matters concerning women's development and gender-based inequalities over the years.

Before the UN Decade for Women (1976-1986)<sup>54</sup> development policies and programmes were considered to be gender neutral; it did not distinguish between men and women. Attention was given to women primarily as mothers and care takers or specially as a “vulnerable group” who needs special attention. Consequently, programmes directed at women were related to nutrition, child care, health and population and aimed at improving family life and controlling women’s fertility. Programmes were welfare-oriented designed to help women who were suffering from the worst ravages of poverty and malnutrition.

By the mid-1970s and the International Year of Women (1975), a new policy to ‘integrate women in development’ gained momentum among development agencies. It was assumed that the neglect of women could be remedied and their situation improved by including them in development projects and programmes. The integration of women in development is a central element in what is known as “WID” (Women in Development) Approach which was popular throughout the decade i.e. from 1970 to 1980.

According to Moser (1993) three WID approaches can be identified –equity approach, anti-poverty approach and efficiency approach. The shift from the integration of women to mainstreaming since mid1980s has been accompanied by shift from women to gender. Gender is understood as the socially-defined and constructed roles of men and women. GAD (Gender and Development) believes that affirmative action strategies aimed at integrating women into ongoing development projects are not enough. The key problem in gender relationships is women’s subordinate status to men. GAD calls for a fundamental re-examination of current social and political institutions with the objective of promoting equality of women with men.

Based on the above approaches, policies and programmes of the Government towards women have undergone changes in India.

Some of the prominent international efforts began in 1975 with the first world conference in Mexico, with United Nations (UN) and its agencies playing a key role in fostering women’s equality. The fourth conference in Beijing held in 1995 was a hallmark, when the international communities accepted the need for a stronger gender perspective in all areas of development, planning and implementation. The following

years have seen the five-year monitoring and evaluation processes as stipulated by the Beijing Platform for Action that have been undertaken by most of the South Asian countries.

At the turn of the century, 191 nations supported the United Nations Millennium Declaration, which supports the development of 48 indicators to help track the progress from 1990 through 2015 (UNIFEM,2003). The eight Millennium development goals (MDGs) are: eradicate extreme poverty and hunger, achieve universal primary education; promote gender equality and empower women; reduce child mortality; improve maternal health; combat HIV/AIDS, malaria and other diseases; ensure environmental sustainability, and develop a global partnership for development. In this global initiative too, the centrality of gender and empowerment for achieving all the other seven MDGs is recognised.

Thus, the global, national and regional efforts to improve the status of women have come to be linked to the twin concepts of equality and empowerment. These are broad terms that have links with almost every initiative for improving women's status. Equality refers to equal opportunities in terms of access to sources of livelihood, health and, education as well as to social, economic and political participation without discrimination. Gender inequalities stem from relations of power and authority, class-caste hierarchies and socio-cultural traditions, customs and norms.

The above initiatives tried by the Government of India for the upliftment of women can be summarised under five approaches: (a) welfare, (b) equity, (c) anti-poverty, (d) efficiency, and (e) empowerment. The welfare approach is one that benefits most vulnerable groups as possible recipients and is suitable at the initial stage of development. The equity approach takes special care of gender needs and emphasizes redistributing power. The anti-poverty approach recognizes that a majority of women fall in category of deprivation. It focusses on productive role of women. The efficiency approach takes care of practical gender needs and helps in improving capability and capacity of women by imparting education, skill, training, etc. The empowerment approach helps women in making their choices with regard to their lives and makes them more active players in society.

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*Chapter 2*  
*Women's Movement in Gujarat*

## CHAPTER-2

# WOMEN'S MOVEMENT IN GUJARAT

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“Woman is described as man’s better half. As long as she has not the same rights in law as man, as long as the birth of a girl does not receive the same welcome as that of a boy, so long we should know that India is suffering from partial paralysis. Suppression of woman is a denial of ahimsa. Every village worker will, therefore, regard every woman as his mother, sister or daughter as the case may be, and look upon her with respect. Only such a worker will command the confidence of the village people.”

Sevagram, August 13, 1940

Harijan 18-8-1940

CWMG, vol. LXXII, p.380

If millions of women are forced to forsake their hearth and become bread winners, it is wrong, but not so wrong as shouldering the rifle. There is nothing inherently barbarous in labour. I see no barbarity in women voluntarily working on their fields whilst they are looking after their homes. In the new order of my imagination, all will work according to their capacity for an adequate return for their labour. Women in the new order will be part-time workers, their primary function being to look after the home. Since I do not regard the rifle as a permanent feature in the new order, its use will be progressively restricted even so far as men are concerned. It will be tolerated as a necessary evil while it lasts. But I would not deliberately contaminate women with the evil.<sup>1</sup>

Harijan 3-3-1940,

Sevagram 12-3-40

### **Changes in Women’s Status: Colonial Period:**

With<sup>2</sup> the discovery of the sea route between India and Europe in the late 15th century commercial relations between the two continents underwent a qualitative

turnover. In the 16th and the 17th centuries, several European companies of the British, the French, the Dutch and the Portuguese nations came to India for business. The British acquired political control over the country by the mid-eighteenth century and contacts with them started influencing the cultural life of the people including the philosophical, ideological and socio-economic aspects of the Indian society in several ways. One of the most significant outcomes of the contacts with the Britishers was the rise of the liberal ideology in the Indian society.

The outstanding event in the 18th century Europe was the French Revolution. It had far-reaching consequences on social, economic and cultural life of the European society. The role of the state towards society changed. Several philosophers advocated the idea that the state should play a "positive" role for assuring the welfare of the society. At the same time the concept of 'human freedom' took on a concrete meaning which asserted equality, fraternity and freedom as well as educational development. Thus the 18th century inaugurated a new era in the field of human thought.

During this period, various classes-slaves, workers, merchants and manufacturers formed organizations to fight against the restrictions and disabilities flowing from the past. Women were also influenced by these demands. Mary Wollstonecraft of England was the first woman who raised her voice against the unequal and unjust treatment given to women. In her book, "A Vindication of the Rights of Women<sup>3</sup> (1792)", she protested against the whole system of law and custom that governed women. These developments in Europe influenced the Indian elite, particularly those who took to English education and were in close contact with the British rulers.

From the fervent feminism of the sixties to the introspections on women's status in the seventies, to women-in development debates in the eighties and to focus on gender issues in the nineties, has been a momentous but short transition. From women's problems to women's issues, finally to women's perspectives, there has been a whole reshaping of paradigms of development. The women's decade 1975-85 has provided an impetus to the growth of social science literature on women.<sup>4</sup>

Gail Omvedt (1978) classifies women's movements into two types: (1) women's equality movements; and (2) women's liberation movements. The former may not directly challenge the existing economic or political or family structure, but rather aim

at attaining an equal place for women in it, and at abolishing the most open remnants of feudal patriarchy, whereas the women's liberation movements directly challenge the sexual division of labour itself. Jana Everett (1979) classifies women's movements on the basis of two different ideologies of feminism. They are corporate feminism claiming a larger role in politics for women on the ground that they have a special contribution to make as women, and liberal feminism, claiming that the rights of men should be extended to women on the grounds that women are equal to men and thus should have the same rights.

Jana Everett (1979) identifies five factors which have shaped such reformist Indian women's movements. These are: (1) the hierarchical caste system; (2) the Hindu religion; (3) the joint family system; (4) Islamic rule and (5) British colonialism.

Jana Everett argues that 'the Indian women's movement could be seen as an attempt by a previously excluded segment (high status women) to enter the political system. These women do not challenge the hierarchical framework-they justify their demands of restoring previously held rights. Because the Indian women's movement was composed of high-status individuals, it represented a low level of threat to the stability of the system. Though the Hindu religion assigns a subordinate status, the religious dualism of the male and female principle (Shakti-Shiva) and also the religious tradition of male-female in ancient Vedic times, provide a justification to Hindu revivalists for improving the status of women.

The purdah system kept women secluded from men and discouraged them from public participation. It, therefore, gave women a certain sense of solidarity. This ideological implication of purdah 'would tend to shape the goals of early women's movement leaders toward corporate ideals (improving women's performance of traditional female roles) and away from liberal ideals (achieving identical rights for men and women). However, under British rule, liberal education spread in India. The educated upper-class males encouraged women's education to bridge the gap between the male and the female; and thus enabled wives to prepare their sons for western educated milieu.

Scholars believe that women's movements began in India as a part of the social reform movement in the last century. Social reformers like Raja Rammohan Roy, Ishwarchandra Vidyasagar, Mahadev Govind Ranade, Behramji Malabari, raised their

voices against the prevailing religious and social customs subjugating women. Their influence encouraged the British government to enact certain laws against the sati system. Efforts were also made to spread education among girls. Some of these issues continue to affect women even in this century. The difference is that till the turn of the last century, very little effort had been made by the reformers to mobilise women for participation in public life in general around the issues concerning them.

The multiple forms of women's participation in and the different approaches adopted to incorporate the women question by struggles/ movements and the broad pattern that emerge on the basis of ideology, forms of mobilization and orientation can be classified as follows:

**a) Social Reform Movements:**

The social reform movements that were pervasive during the pre-British period in several parts of India ranged on issues such as abolition of sati, widow remarriage, women's education, and so on. These issues were taken up not as a part of the women's movement, but as reform issues designed to 'modernize' or upgrade the society. Individual women had risen to visibility as models for the rest of the womanhood, but the movement largely comprised male reformers and was directed by their visions of the 'new' women.

Women participated in the freedom struggle on the call of Mahatma Gandhi, who extolled the self-sacrificing, enduring nature of women and their strategies as a powerless group as important symbols for the independence struggle. A few women's organisations turned into welfare and charity organisations and lost their vitality. The organizations basically functioned within a liberal feminist (rights) framework. Therefore, their visibility declined after the state had engraved equality in the Constitution of India.

**b) Agrarian Struggles and Revolts:**

Women participated along with men in struggles and revolts originating in the rural and tribal areas of different parts of India during the pre-Independence period. The orientation, the ideology and the strategies of these struggles were radical. These

movements took up women's issues, but the focus was on forms of oppression which also oppress women. Women's oppression within the class/caste were articulated by women but nonetheless were not seen as major issues of concern by the male leaders of the struggles. The gender specific questions of patriarchy and its oppression when articulated by women in the movement, were seen as issues that were divisive of class struggle.<sup>5</sup>

**c) Issue based campaigns:**

In issue based campaigns where the women are the major protagonists, the rallying concerns centre around the traditional roles and values of women. Example- the Anti-Price Rise campaigns of Maharashtra in the 1970s<sup>6</sup>, mobilizations for water by the Vasai-Virar women's struggles of Thane district, Maharashtra<sup>7</sup> etc.

**d) Women's Liberation Movements:**

They are broadly guided by an ideology of fighting for different forms of patriarchy existing in society with an aim to arrive at an egalitarian society. The movement is guided by the conscience of taking up the cause of women from the resource poor toiling classes of the society though several issues pertaining to dowry, property rights, issue of joint land pattas and so on and thus represent the issues of different class groups of women.<sup>8</sup>

During the middle and the late 1970s, several 'autonomous women's organizations' (that is, organisations not affiliated to any political party), emerged which adopted issue-based 'protest policies' for mobilizing women and effecting change.<sup>9</sup> The autonomous women's movement is an integral part of the broader non-party movement sector in India that emerged in the early 1970s and blossomed in the wake of the internal emergency in 1975.

The mid 1970s had witnessed a surge in the interest on women's issues nationally and internationally. The declaration of the International Women's Year by the United Nations in 1975, followed by a declaration of the Women's Decade after the UN Women's Conference at Mexico in 1975, the issue of the Convention on Elimination of Discrimination against Women (CEDAW) during the Mexico

Conference, 1985, and the “Plan of Action” draft during the recent Conference on Women, Peace and Development held at Beijing 1995, are the several milestones that mark the two decades of UN concerns with women.

Women have been catapulted to the centre of population and environment issues during the Earth Summit held at Rio de Janeiro, 1992, and the Population and Development Conference held at Cairo, 1994, where women’s reproductive rights, self-determination and empowerment have been seen to be of utmost importance to tackle multiple problems such as population growth, environment degradation, family survival and the control of AIDS. The heightened interest of the state in women’s status falls in line with the priorities set in the international arena, which many-a-times initiate seemingly contradictory processes in motion. Therefore, empowerment programmes for women, structural adjustment programmes for the economy and population control policy for the people are all introduced in conjunction. The mobilization of women from the movement and the NGO sector to represent the voices of women in the various meetings and at the NGO Forum meetings during the Cairo Conference, set in motion the new ‘awareness’ in the movement to advocate at international forum. This has been observed as a natural outcome of prevailing circumstances where there is a visible shift in the locus of control and planning away from the state with liberalization and globalization.

Women’s movements form an important dimension of social movements connected with the Renaissance. The status of women became the central concern of many reform movements, such as the Brahma Samaj and Arya Samaj in the nineteenth and the twentieth centuries. The problems of women with which the leaders of these movements were concerned included sati, widow remarriage, divorce, female education, lower ritual status, purdah, polygamy and dowry. The leaders of these movements formulated various programmes calculated to ameliorate the status of women. The freedom movement provided an impetus for collective mobilization under the leadership of Mahatma Gandhi. All these developments together with the spread of a liberal egalitarian ideology under the British Raj, created conditions for a social awakening among Indian women. A few leaders began to organise women for welfare work and political action in the freedom struggle. By the first decade of the twentieth

century, a few Indian women were convinced that they needed an all-India women's organization, run by women, to deal with women's problems.<sup>10</sup>

The genesis and growth of the movement for the emancipation of women was the result of the impact of advanced democratic civilization on the medieval India. Britain established the modern capitalist economic system and modern state based on principles of liberty, equality and others. The new economic background became a breeding ground of changing relation in Indian society and of liberal urges among the Indian people. The scourges and yearnings became articulate through the enlightened Indians, social reformers who assimilated the liberal ideology of the West. These simulated the liberal ideology of the West. These liberals became the pioneers of all progressive democratic movements, social, political, economic and cultural.

They, therefore, became pioneers of the movement for freedom of Indian women, thereby extending the liberal principle to the status of Indian women also. The pioneers of all the progressive movements in the country including that of the liberation of women may be divided into groups. Both the groups recognized the reactionary and coercive character of social institutions and customs in the country as they existed then. One group struggled against them because they contradicted the democratic principles of the liberal philosophy. The other considered them as deviations from the customs and institutions of the ancient Vedic society of the Hindus. Though spurred on by democratic urges, the second group demanded the democratization of the social relations and the removal of harmful practices not in the name of the liberal philosophy but on the basis of a programme of the revival of the Vedic society in modern India, which, they declared, was democratic. The second group is generally known as revivalists.

From the beginning of the 19th century, educated upper-caste and class elites made several efforts in different parts of the country to improve the condition of women. They were the social reformers who were influenced by the Western liberal ideology. These efforts passed through the various stages in terms of issues involved and the then prevailing conditions. Scholars have divided these efforts into three broad phases- The first phase began in the early 19th century with Raja Ram Mohan Roy, it dealt with social reforms. During this Phase notable individual attempts were made to abolish social customs like sati and to allow widow remarriage, abolish child marriage,

etc. In the second phase, education of women received greater attention. It began from the mid-19th century. The third phase was characterised by the struggle for political rights and granting adult suffrage to women. It began somewhere at the beginning of the 20th century.

#### **i) First Phase: Social Reform:**

The enlightened liberal Indians who were known as the reformers recognised the principle of the liberal culture. They were permeated with western liberal culture and hence invoked such liberal principles as individual liberty, equality of all human beings irrespective of sex and other distinctions, respect for the personality of the individual and others when they attacked reactionary authoritarianism hierarchic social institutions and launched social reform movements including that of the liberation of the Indian women.

The processes which were fermenting within the social life in Bengal, Maharashtra and other parts of India were also found in Gujarat. Here also, the pioneers of social reform applied the liberal principles in their criticism of the social evil and solution of the problems. One noteworthy feature of the Gujarat Reform Movements is that almost all the pioneers used literature as the main weapon of subjecting extant customs and institutions to criticism.

Like the social reformers in other parts of the country, in Gujarat also, they were divided into two wings, Reformers and Revivalists.

#### **Durgaram Mehtaji –**

When Raja Ram Mohan Roy was rousing the people of Bengal from their long drawn slumber, people of Gujarat were also experiencing the same kind of convulsions due to the campaign of exposure of prevailing social evils by Durgaram Mehtaji (1809-1876). The main social problems which confronted the reformers in Gujarat were widow remarriage, child marriage, education of women, foreign travel and caste restrictions. Mehtaji first took up the problem of widow remarriage. He realized the agony of the life of a widow and propagated widow-remarriage from 1838 onwards. He also became a widower in the same year, but like Ranade, he also remarried a virgin

and not a widow. He started in 1844 a “Manav Dharma Sabha”, the object of which was to make the people realize their real duty in life. In the meetings of the Sabha, the problems of widow remarriage, the caste barriers, idolatory, etc. were discussed.

#### **Narmadashankar (1833-1886)-**

Narmadashankar, another Gujarati social reformer was very much influenced by English literature and liberal ideology. He applied reason for the solution of any problem which he took up. For instance, in the case of women’s education, he adopted a rational approach. He contended that one should first give education to women and then decide as to whether they are fit for education or not.

#### **Dalpatram (1820-1898)-**

He believed that removal of illiteracy and harmful social practices like child marriage and permanent widowhood together with industrialization of the country would lead to social, economic and cultural advance of the Indian people. Such all-sided progress could not be achieved at a stroke. Dalpatram associated actively with the Gujarat Vernacular Society. Through that institution he propagated the advantages of education and the necessity of fighting against harmful social customs. As regards education of the women he said that if you will give ornaments to your daughter, the husband would usurp them but if you give her knowledge nobody can deprive her of that ornament.<sup>11</sup> He wrote an essay on ‘Widow Remarriage’ in which he levels caustic criticisms at those who fight for preserving harmful old customs. He says that those who marry their children at premature age need not boast of it. In reality it is an act of shame and should provoke social censure.

The role of Dalpatram Mehtaji in appreciating the new industrialization and the beneficial aspect of the new rulers was unique. Through his poems he created a favourable background for social reform in Gujarat.

Among other social reformers, important are Karsandas Mulji, Lalshankar Umiashankar and Mahipatram Rupram. Karsandas is well known for his active participation in the Maharaj Libel Case during which he exposed the immoral practices of the Vaishnava priests. His name is also associated with the movement of widow

remarriage. He was one of the most active associates in the performing of the first widow remarriage.

### **Lalshankar Umiyashankar-**

He was another outstanding personality who contributed to the growth of social reform movement. The establishment of Mahipatram Rupram Anathashram, Bholanath Sarabhai Literary Institute for Women, Pandharpur Anathashram and the Gujarat Sansar Sudhara Samaj are some of his outstanding contributions to the movement. He also translated in Gujarati, Vidyasagar's book on widow remarriage. He actively participated in the Indian National Social Conference, where he was even elected as a President for the year 1907.

### **Mahipatram Rupram (1830-1890)-**

He is particularly known as the founder of the Prarthna Samaj, a counter part of the Brahmo Samaj of Bengal. The institution was started in 1871. The Prarthna Samaj acquired importance, only because some of the pioneers of women movement were its active members.

Hansa Mehta plunged into the freedom struggle early in life. Greatly inspired by the leaders of the day she travelled all over India, meeting women to create awareness among them. She was the first woman Vice-Chancellor in India (Baroda University) and was actively associated with the All India Women's Conference since its inception. In the Constituent Assembly, "Pandit Nehru made a speech which was at once notable and a masterpiece of literature." After the oath of dedication, the report says "Smt. Hansa Mehta presented a national flag to the Constituent Assembly on behalf of the women of India."<sup>12</sup>

Mrs. Hansa Mehta, the President of All India Women's Conference has summarised the objective of women's movement in India as:

"Firstly, we stand for the freedom of women and equality with man. Equality is not however, to mean identity but equality of opportunity. A woman is as much as a human being as man is. If freedom and equality are the basis of human development, women must be entitled to share them with men. There should be no disability of one

sex over the other and no exploitation of one by the other. This idea should form the basis of the charter. It is gratifying to note that the Preamble of the charter signed at San Francisco by the United Nations, which includes India, accepts this position of equality between man and woman. As an individual, women shall enjoy all the rights of, and shall be required to perform all the duties of a citizen, whether these rights are political, civic or economic. The state shall recognise the individual as the unit of society and not the family. Woman shall therefore be enfranchised in her own right and not as in relation to man...”<sup>13</sup>

Among the revivalists most notable are Goverdhanram Tripathi and Manilal Nabhubhai Dwivedi.

**Goverdhanram Tripathi** in his most famous novel “Saraswatichandra” depicted ideal women characters, praised the joint family system and did not support the widow remarriage. He also very succinctly gives the picture of the decay of the extant society under the impact of new socio-economic forces.

**Manilal Nabhubhai Dwivedi** through his works and journal called “Sudarshan” propagated the view that the main cause of the extant social evils was the deviation from the Vedic ideal.

While social reformers were creating the ideological and institutional background for the social reform movement, some special journals dedicated specially to the cause of women were also emerging at that time. Dadbhai Naoroji inspired and assisted the starting of a journal called “Stree Bodh”<sup>14</sup> which was devoted to problems of women in general and Parsee women in particular. In Ahmedabad an association called Bandhu Samaj launched a journal called Sundari Bodh in 1903, which became for about a decade, a lively organ dealing with the crying problems of women. During this period, the two outstanding reformer sisters of the subsequent period, Mrs. Vidyagauri Nilkanth and Mrs. Sharda Mehta came out of the University as the first Gujarati Women Graduates.

These pioneers in Gujarat tried to question the authority and apply reason to the solution of social problems. They adopted the criteria of equality in determining social

relations. They applied the principles of liberal philosophy to the crying questions of the day, including the problem of emancipation of woman from various bonds.

Among the social reformers who espoused the cause of women in India, **Maharaja Sayaji Rao Gaekwad**, the king of Baroda<sup>15</sup> state occupied a very peculiar position. In the case of the pioneers of social reform hitherto considered, they had to experiment on individual basis or had to create institutions for advancing social reform or had to appeal to the Government to make laws to uproot evil practices. Sayaji Rao being the king of Baroda, could easily enforce his reform ideas by means of legislation. Being an enlightened ruler, he realised the necessity of the elevation of the status of women. He once remarked, “for believe me, the feminine character, type of mind, disposition is as essential to the building up of the life of the nation as the masculine element is.”<sup>16</sup>

Maharaja Sayaji Rao was strongly against child marriage, denial of education to women, polygyny and prohibition of widow remarriage. For rapid intellectual and cultural progress of the women of the Baroda state, he encouraged starting of clubs, industrial homes, Music schools and other institutions. By his vital and effective work for the advancement of Indian women, Maharaja Sayaji Rao has earned a permanent place among the enlightened Indians who strove arduously for the emancipation of the Indian woman from ignorance, social oppression and disabilities.

**Swami Dayanand Saraswati**<sup>17</sup>, another social and religious reformer and founder of Arya Samaj who was strongly influenced the Hindu religion and society was born in 1824 A.D. in a wealthy Brahmin family residing in the Morbi state of Kathiawar. His original name was Mulshankar. Dayanand’s role as an educationist is important because his educational scheme was devised to help the woman to build up both intelligence and physical strength as well as bring to her means of economic independence. He realized the tragic plight of widows and hence he started various rescue homes and orphanages.

Swami Dayanand realized the tragic plight of widows of Arya Samaj, which wielded considerable influence till the beginning of this century and which produced eminent nationalist political leaders like Lala Lajpat Rai. Arya Samaj tried to institutionalize the ideals of Swami Dayanand. As regards education, Arya Samaj

started Gurukuls. For widows, it started rescue homes. In order to achieve its own marriage ideal, it evolved its own Arya Samajist marriage ritual which laid emphasis on perfect ceremony rather than mere ritualism.

The establishment of institutions for safeguarding the rights of women occupied an important place in social reform activities of the Reformers. The institutions started by these reformers covered the whole of India with their activities.

### **The Gujarat Vernacular Society:**

The earliest among the social institutions was the "Gujarat Vernacular Society" started in 1848. The Gujarat of that period was engulfed in intellectual and cultural darkness due to large scale illiteracy rampant among the people and supremacy of superstition over the mind. It was with the object of eliminating these that the Society was started. The inspiration to launch this institution came from Alexander Forbes, a liberal British intellectual. The Society with its educational activities helped the cause of Gujarati women. Moreover, well-known social reformers of Gujarat like Dalpatram, Mahipatram, Lalshankar Umiashankar, Ramabhai Nilkanth and others were associated with this institution and therefore, it became the rallying point of all social reform activities concerning women.

The Society worked for the women's cause through education. It was the pioneer organisation in starting co-educational school in 1849. Further to provide facilities for the ladies whose education was interrupted due to social reasons the Society published voluminous literature on women's problems in vernacular. It also encouraged girl's education by giving them gifts. The Society, in order to develop the mental faculty of women, conducted elocution competition, thus providing women with a platform wherein they could put forth their views regarding their problems. The Society also started a magazine for women called 'Mahila Mitra' but in course of time it was discontinued. Today, its main activities concerning women are publication of the literature dealing with varied problems of women's life, generally written by women. Thus, the Society by its educational activities lent support to the women's cause.

### **The Gujarati Hindu Stree Mandal:**

In 1908, Shri B.N. Motiwalla, one of the important social personalities in Bombay thought of imparting training to Gujarati women, in domestic arts as well as

in education. In the initial stages it was decided that the Mandal should work for only one year. But the successful attendance recorded in the year resulted in it being continued even till today.

The main objectives of the Mandal are-

1. To encourage greater and greater contact among Gujarati Hindu women.
2. To provide appropriate education for all round growth.
3. To strive for the elevation of their status with regard to their domestic, economic, moral and political conditions.

Between 1903 and 1907 there were 162 members only. In 1949, the strength of the Mandal was five thousand.

The Mandal organises sewing, embroidery, painting and leather work classes and also classes for training teachers. The Mandal gives remuneration to the workers in these fields. In the sector of education, the Mandal runs primary English and Gujarati classes, S.S.C Classes, Sanskrit, Hindi and music classes. It runs its own Bal Mandir. The Mandal has got one library for the ladies and one for children and it has its own reading room.

The Mandal has got two branches. There is a young girls' Association as a part of this Mandal. In order to work properly there are sub-committees. Most important among them are sub-committee of volunteer corps, for cultural activities, for legislation and for handicrafts. The Mandal also runs a monthly bulletin which along with the news regarding the activities of the Mandal, gives information about the current events pertaining to women.

It would be not out of place to make a reference to the women's organisations in other parts of the erstwhile Bombay State more particularly in the region of the present-day State of Gujarat. In Ahmedabad the most outstanding institutions which are working for the women's cause are Jyoti Sangha, Vikas Griha and Mahipatram Rupram, Anathashram.

### **Jyoti Sangha:**

The nationalist mass movement of 1930 had created a great awakening among the Indian women. In order that this awakening may not die out, a programme of constructive activities for the awakened women-folk was vitally necessary. The institution was started in 1934 with that motive and such a programme. As described, "Its main objectives are the promotion of the all-round progress of women, irrespective of caste, creed, and religion or province by developing the qualities of the spirit of service, national consciousness, fearlessness, self-reliance, self-confidence, fraternity, etc.

In the Talim Kendra, various industrial and educational classes are held for grown up girls with the aim that such training will make women self-reliant. The adult education classes cater to the needs of elderly women. In the Udyoga Vibhaga the articles made by women are kept for sale. In Sanchalan Vibhagha all activities of women are co-ordinated. The institution is also undertaking the activities like conducting rescue work for women who are the victims of child marriage, bigamy or ill-assorted marriages or traffic in female flesh. It tries to secure employment for both educated as well as uneducated women. It has also formed Sevika groups from amongst the women to help the distressed people during times of flood, epidemic and famine.

### **Shri Mahipatram Rupram Anathashram:**

With a view to perpetuate the memory of Mahipatram, an ardent social reformer, and under the inspiration of Lalshankar Umiashankar the people of Ahmedabad started this organization in 1892. Its aim is to give shelter to children illegitimately born and deserted and also to women who come for delivery. It also gives shelter to widows, married women and unmarried girls till they become capable of maintaining themselves and to orphans. It tries to assist widows in their efforts to stand on their own feet and to give aid to physically disabled persons. In order to achieve these aims, the Ashram has evolved a number of departments like departments for aid to widows, for care of children, for aid to helpless women and for education of young children, boys and girls. The City Police also sends child offenders to this Ashram.

## **Vikas – Griha:**<sup>18</sup>

It is a place where deserted wives, widows and children come for shelter. It was started in 1907. The organization not only gives shelter but it provides training to the inmates with a view to make them economically independent in future. It runs a hostel which is divided into three sub-sections, viz., 1) for women where inmates are above 28 years of age; here the arrangements for their boarding, lodging and training are made in the Institution itself. (2) for young girls between 7 and 18 years of age; they are permitted to stay and they are given facilities for boarding and lodging but for training they are sent out and (3) for children between the age group of 2 and 7. The institution is open to all irrespective of distinctions of caste, creed or community.

In Baroda also similar types of organisations are found. The Chimnabai Maternity and Child Welfare League looks after the health of the women. The lady doctors visit the expectant mothers and give instructions in anti and post-natal care. The Institution selects a poor locality for this type of work. It also provides for free milk supply and medicines to children. Maharani Chimnabai Udyagalaya was started in 1914 with a view to maintain and train middle class and working-class women in some crafts so that they may become self-supporting. Its activities are organisation of classes in sewing, embroidery, book-binding, calico-printing, carpet preparation, weaving and cooking. It also organises for sale of these articles. Baroda Stree Sahakari Stores Limited is an experiment in cooperative organization in the field of distribution. It supplies reasonably cheap and reliable articles of daily needs to the members. It tries to foster amongst the members the habit of rational economy and a sense of responsibility. It encourages the use of Swadeshi.

### **ii) Second Phase: Women's Education:**

In order to improve the condition of women and to carry out social reforms effectively, social reformers felt the need for providing education to girls. During the 1820s, when Raja Ram Mohan Roy and William Bentinck were busy abolishing the custom of Sati in Bengal, Christian missionaries in Bombay started the first school for girls in 1824. With the co-operation of Bethune, Ishwarchandra Vidyasagar started a school for girls in Calcutta in 1849 which later became Bethune college. He also started several primary schools for girls in the villages of Bengal. Dayanand Saraswati worked

for women's education in Bengal. To him this was the best way to control child marriage. Ranade worked for the cause of women's education in Maharashtra. Outstanding work for women's education was done by Dhondo Keshab Karve. He started a school for girls in 1908. Later, in 1916, the women's University- Shreemati Nathibai Damodar Thackersey Indian Women's university-was established by him in Bombay.

With the efforts of social reformers and missionaries, women's education slowly gained ground from when the first school was opened in Bombay. Before this, in Bombay, no girls were reported to be attending the public indigenous schools (1824-29), but there is enough evidence to show that the girls in the upper-class families received some education at home. However, within the first five years as many as 400 girls were enrolled in this school. The missionaries' efforts received support from the natives. The 'Indian Society' was formed in 1851 to start girls' schools in Bombay presidency. The famous Woods Despatch of 1854 found that there were 65 girl's schools in the Bombay Presidency with 6500 pupils, 256 girls' schools in Madras presidency, attended by over 8000 girls and 288 girl's schools in Bengal presidency attended by over 6869 pupils. But in the rest of the country there were very few schools for girls.<sup>19</sup>

The efforts for girls' education received government support after 1850's. The Woods Despatch of 1854 on education is one of the most significant features in the history of Indian education, since it accepted the responsibility of the Government to promote primary education in general and that of the girls in particular. The government Despatch enclosed the views of Lord Dalhousie, the Governor General of India. He perceived that only the introduction of education for girls would lead to more important and beneficial change.

Secondly, with the establishment of the municipalities and Local Fund Committees in 1870, facilities for girls' education increased. The local bodies established special primary school for girls. This resulted into the expansion of the education of girls between 1870-71 and 1981-82. Thirdly, training colleges for women were established for the first time in 1870 and women were trained to become teachers in the girls' schools.

Finally, the Education Commission of 1882 discussed the problems of women's education with great insight. It made several recommendations including not only the opening of more schools for girls, but also for attracting girls such as provision for grant of concession in fees, the award of prizes, and the institution of scholarships especially for those who are above twelve years of age. It also recommended the employment of women teachers in the schools and the appointment of women as inspectors of girls' schools, so that the teachers as well as the pupils could be made to feel comfortable. Another important recommendation made by it was that special stipends should be given to widows who came for teachers' training.

As a result of all these efforts, there was an increase in the girls' education in the last quarter of the nineteenth century. While in 1854, only about 25000 girls had been enrolled in schools, the enrolment went beyond 1,17,000 in 1881 and increased to 1,27,000 in 1892. For the first time two women from Bethune school graduated from the Calcutta University in 1883. By 1902, there were 2,56, 000 girls in the various institutions and as many as 169 in the liberal arts colleges, and 87 in the professional colleges. Besides this, a few women became teachers, a few became nurses and still fewer became doctors.

After 1900, girls' education increased further. In 1901 only 12 girls were enrolled in the primary schools for every 100 boys. The enrolment went up to 30 girls per 100 boys in 1950-51. We get a similar picture regarding enrolment of girls at the secondary level. While in 1901 only 4 girls were enrolled at the secondary level for every 100 boys, in 1950-51 it went up to 15 and in 1965-66 it was around 26. The progress in the field of professional education is even more spectacular. As against merely 87 girls in 1901 there were 5,000 girls in 1950-51 and around 50,000, in 1965-66. Here again we notice that in comparison with the enrolment of boys, there is a great deficiency. In 1965-66 there were about 14 girls in professional institutions for every 100 boys.

By the beginning of the 20th century there were three types of schools. These were the schools either established by private efforts of the citizens or the Indian rulers to teach the students traditional learning either through Sanskrit or through Persian and Arabic or through modern Indian languages. Secondly, there were the missionary schools which were established to teach English as well as Christianity to the Indian

children. Finally, there were the Government schools which were established to give Indian children secular education either through English or through Indian languages.

Though social reformers advocated and worked for women's education, the purpose of imparting education differed from time to time and from one reformer to another. For example- Ishwarchand Vidyasagar pleaded for women's education to raise the age of marriage. Middle class educated males wanted educated wives who could mix with the Europeans. Dayanand Saraswati, advocated for women's education so that they could participate in religious rituals.

Mahatma Gandhi also held similar views. He said, "In framing any scheme of women's education this cardinal truth must be constantly kept in mind. Man is supreme in the outward activities of a married couple, and, therefore it is in the fitness of things that he should have a greater knowledge thereof. On the other hand, home life is entirely the sphere of woman, and therefore, in domestic affairs, in the upbringing and education of children, women ought to have more knowledge. Not that knowledge should be divided into watertight compartments, or that some branches of knowledge should be closed to anyone; but unless courses of instruction are based on a discriminating appreciation of these basic principles, the fullest life of man and woman cannot be developed. " These views have influenced the policy makers of post-Independent India.<sup>20</sup>

The National Committee on Women's Education observes, "Nobility and spirituality of personal character, dutifulness and responsibility of citizenship, training for a useful vocation, profession or some social work in life and preparation for the duties of a mother, efficient home maker and a valued and esteemed colleague and companion in life. These are the objectives of a sound educational system which the curriculum to the extent it is planned or controlled should have in view. Thus, the major purpose of women education has remained, during the last one and a half centuries, to train them to be dutiful housewives and mothers.

Female education in Gujarat prior to 1854 was in infancy and the idea of educating women was a novel idea for the society of the day was orthodox and averse to education of women. The pioneers of modern education in Gujarat had to fight against heavy odds but succeeded at last.

Lord Dalhousie, Governor General declared that the problem of women's education must receive frank and cordial support of the Government. The Wood's Despatch of 1854 approved this policy and suggested that the grant in aid should be given for running private girl's school. In 1857 the Government introduced the system of rewarding teachers, who would organise girl's classes in their schools. In 1857, the Baroda State created a separate department of vernacular education and two girl's schools were opened in the capital city. In 1864-65, Local Fund Cess was introduced and primary education was separated by the Bombay Government from 1872. The income of the cess was devoted to the expansion of primary education. Therefore, the number of girl schools in the Bombay state increased from 23 with 639 girls in 1864-65 to 218 with 9190 pupils in 1870-71. In Gujarat, there were 388 schools with 25,341 pupils including a few girls. Lord Curzon, the Viceroy advocated the expansion of primary education and sanctioned funds very liberally. In princely states and British districts, girl's schools came into existence in State capitals and district/taluka towns. Efforts of social reformers like Kavi Dalpatram, Mahipatram, Ramanbhai Nilkanth, etc., and the Theosophists and Arya samajists also paid some dividend.

During the 19<sup>th</sup> century, special courses in primary schools for girls were introduced. Embroidery and needle work was introduced as one of the subjects. The syllabus in Arithmetic and Gujarati was lighter and easier than that of the boys. During the 19th century, the prevailing opinion was to have a separate system of education for girls including schools, syllabus, textbooks, etc. Separate women teachers and women inspectors were appointed from 1875 onwards. In 1900-1901 there were 3899 primary schools with 2,60,063 pupils but the number of girls in primary schools was hardly one percent.

In the matter of secondary and higher education for women, the lead was taken by the enlightened class of people. The first woman graduate in Gujarat was Vidyaguri Nilkanth (1901). She was followed by Shardaben Mehta, who hailed from Nagar family of Surat. Similarly, with the opening of training colleges at Ahmadabad in 1870 and at Rajkot and Vadodara in 1885, teachers' profession was open for women. There was a secondary school for girls attached to Mahalaxmi Female Training College. Till 1901-1902, Muslim girls had not entered colleges for education. Barring progressive States

like Baroda, most of the princely areas in Gujarat were lagging behind in respect of women's education.

Rapid progress was achieved in this field during the period of 1902-37. There was a great awakening among the people, as a result of launching of freedom movement and participation of women under Mahtama Gandhi's Civil Disobedience movement. Secondly, the age of marriage for girls was raised from 12 to 14 years in 1925. In 1927, the Sarda Act raising the age of marriage to 14 was enacted by the Government of India. This reduced the child marriages in urban areas to a certain extent. In 1916, the first Gujarati Kelavani Conference passed a resolution requesting municipal and local boards to open separate girl's schools. The Baroda state made compulsory, education upto third standard in 1905-09 and Gondal state introduced this measure in 1919. There was a regular crusade by social workers for education of girls. The establishment of institutions such as the All India Women's Conference (1920), Bhagini Samaj, Vanita Vishram etc., created a class of social workers among women themselves. Stree Kelavani Mandals came into existence in Ahmedabad in 1920 and at Bhavnagar in 1925. A Mahila Vidyalaya with a special curriculum was started at Ahmedabad in 1914. Indulal Yagnik and Tribhuvandas Gujjar, played a leading role along with Lalshankar, Umiyanshanker, etc in this field. Women were given political rights and some seats were reserved for them. The break-up of joint family system had helped late marriages and longer periods of education among women. There was awakening among the Scheduled Castes and Muslims too. The Government had declared liberal concession for them. All these factors created a very favourable background for the rapid expansion of women education.

In the British districts of Gujarat most of the girl's high schools were under private management, while in princely states such as Baroda, Bhavnagar, Junagadh, Rajkot, Jamnagar etc., such schools were run as state schools. In Saurashtra, a number of princely states such as Jamnagar, Palitana, Dhrangadhra, Limbdi, etc., had made both primary and secondary education free for all. The rural areas were mostly neglected. In 1924, for the first time the special primary certificate examination was conducted and a special primary course for girls from standard IV to VII was extended. Domestic economy, needle work, nature study, school gardening, drawing and hand work were introduced as optional subjects for girls and later on except nature study and school

gardening, other subjects were made compulsory. There was more wastage among girls as child marriage was still prevalent in rural areas and girls were withdrawn from the schools as soon as they were betrothed or married. Most of the students came from upper classes and middle classes of Brahmans, Baniyas and other mercantile communities and very few from agriculturists. The girl students from the backward classes was almost negligible.

Due to the nationalist movement, girl's schools came into existence at Bocharan, Vedachhi, Nadiad etc. The S.N.D.T University was established in 1916 at Bombay. Colleges for women subsequently started at Ahmedabad (1921), Vadodara (1923), Bhavnagar (1951), Surat (1972) and Umreth (1973) were affiliated to it. The assumption of offices in 1937 by the popular Congress Ministry in Bombay accelerated the expansion of girl's education at all levels.

The progress of female education in the primary section was very rapid after Independence. The number of primary girl's schools increased from 843 in 1951 to 1124 in 1955-56. However, due to amalgamation of girl's schools declined to 996 in 1965-66. During the same period the number of girl students also increased from 4,28,447 to 9,34,327 and to 13,376,656. In 1976-77, there were 16,71,182 girls in 1,093 primary girls' schools and mixed schools. The number of primary girl's schools including mixed schools increased from 1,120 with 20,59,808 girl students. Women primary teachers increased from 14,165 in 1956-57 to 27,303 in 1966-67 and to 39,390 in 1975-76. The number rose to 47,500 in 1980-81.

In the field of secondary education, the progress was comparatively less. One of the factors responsible for this was the absence of separate secondary schools for girls in the state. After Independence, in the field of secondary education, the Government took some measures for the expansion of female education. As a result, separate secondary schools came into existence. In 1950-51, there were 39 secondary schools for girls with 25,878 students. The number rose to 147 with 1,77,303 students in 1965-66 and further to 269 girl's schools with 1,26,521 girl students in 1980-81. The total number of girls taking secondary education was 3,55,946 in the year.<sup>21</sup>

The primary and secondary education in the state was free to all students upto std XI. The number of female teachers in secondary schools during 1950-51 was only

669. It rose to 4,454 in 1965-66 and further to 7,200 in 1980-81. When the colleges for women started at Ahmedabad, Surat, Bhavnagar, Vadodara and Umreth and other parts of the state, female education got an impetus. The increase in the number of girls in secondary schools was reflected in higher education also. In 1960-1961, 7,291 female students were taking higher education against 24,162 male students. The number of female students rose to 38,265 in 1970-1971 and to 69,682 in 1976-77. The number of female teachers in higher education rose from 178 in 1960-61 to 577 in 1965-66 and further to 897 in 1980-1981. Thus, women's education has made tremendous progress, but still it is not satisfactory in the rural and in remote hilly and forest areas. However, in urban areas, the position of women in society, as a result of her economic independence has improved and women have now achieved equal status with men.

The combined effects of constitutional reforms, freedom movement and Independence in 1947 helped to create a more favourable background for the general progress of women in society than in any period in the past decades. They are now found in all walks of life such as administrators, legislators, social workers, diplomats, engineers, doctors, advocates, etc. They have pervaded in all sectors and areas of activities.

The status of women was an issue of great concern to the nineteenth century reformers in India. Their first efforts were directed against certain customs such as sati, female infanticide and prohibitions against widow remarriage- seen as detrimental to the status of women. Later they tried to educate women and bring them into public life. By the first decade of the twentieth century, a few Indian women were convinced that they needed an all-India women's organization, run by women, to deal with women's problems.

After the mid-nineteenth century, some social reformers formed several women's organization; for example, the Brahma Samaj in Bengal, Prarthna Samaj in the Bombay Presidency. It may be noted that the social reformers concerned were all males. Later, associations for women were started in small towns as well. In the early decades of this century, educated women came forward to form women's organizations. Some of the important organizations were 'Ladies Social and Literary Club (1902), Gujarati Stree Mandal (1903), the Women's Zoroastrian Association (1903), etc. During the 1910s and 1920s some more women's organizations operating at an all India

level came into existence. 'The Bharat Stree Mahamandal' was one of such national level organizations founded by Sarla Devi Chaudhrani in 1910. Some European women in India made a mark in the direction. 'The Women's Indian Association' was founded in 1917 by Annie Besant, Dorothy Jinarajadasa and Margaret Cousins. Similarly, "The National Council of Women in India" was founded in 1925 by Lady Aberdeen of the International Council of Women. With the initiative of Margaret Cousins, the All India Women's Conference (AIWC), later on also known as Akhil Hind Mahila Parishad, came into existence in 1927.

Margaret Cousins, an Irish lady, was active in the women's suffrage Movement in England for which she had to suffer imprisonment for some time. She was a theosophist. She came to India in 1951 and started work with Annie Besant who had settled in India since 1893. She took initiative in enhancing the movement for securing women's suffrage. In 1926, at the Prize Giving Function of the Bethune College, the Director of Public Instruction, Bengal, Calcutta, called on Indian women to "tell us with one voice what they want, and keep on telling us till they get it". A.L Huidekoper, an ex-principal of Bethune college, wrote two articles on the basis of the appeal in *Stree-Dharma*, the monthly magazine of the Women's Indian Association.

Mrs. Cousins took this opportunity to call conferences of women at various levels to discuss educational problems of Indian women. She wrote letters to various women leaders for organizing such conferences. In Bombay she discussed the matter with Mrs. Hirabai Tata, a Parsi lady who was a Theosophist. Mrs. Tata belonged to the family of the well-known industrialist- Jamshedji Nasarvanji Tata. With the support of Mrs. Tata and Mrs. Sharda Mehta- a social worker from Gujarat, Mrs. Cousins organized a meeting of leading women of Bombay to discuss the question of women's education. Thereafter, Mrs. Cousins herself organized another meeting at Lucknow.

In the last quarter of 1926, about 22 meetings were held in different places. The first meeting of the All-India Women's Conference was organized at Poona in January, 1927 under the Presidentship of Her Highness the Maharani Chimnabai Gaekwad of Baroda. Mrs. Cousins became the first Honorary Organizing Secretary. Her highness of Baroda was actively involved in the welfare activities of women in this state. She was also one of the founders of the women's organization called 'Chimnabai Stree Samaj' at Baroda.

The women delegates coming from all over the country participated in the meeting. The delegates belonged to the families of Princely States or to the families of prominent industrialists or to the families of English educated Indian elite. Most of them were Brahman by caste. For the first three years', presidents were chosen from the families of the Princely states of India. In 1930, this practice was abandoned and the policy of having a social worker as president was accepted. When the women members of the Conference became conscious, they opposed "Maharani", "Begum" or "wife hood" of any respected officer, as a qualification for holding the office. They believed that the woman who aspired to this higher office must stand on her own. She should be well qualified in terms of not only education but also in terms of her work in public life. Notwithstanding this change, all the presidents till Independence and thereafter came from the upper castes and class. They also had the benefit of college education.

All the resolutions passed at the first Conference were on education, ranging from matters concerning primary education to college and adult education. One of the resolutions condemned the practice of early marriages, as it interfered with education. The members of the Conference felt the need of legal rights as weapons to clear up the hindrances in the field of education for women.

In 1928, the second conference was held at Delhi. In addition to reaffirming most of the resolutions of the First Conference, the Second Conference urged the government to give representation to women in the Central Legislature, so that they might be able to express their views on the legislation affecting the interests of women and minor girls. The second Conference raised Funds at an all India level for promoting education for women.

The Third Conference was held at Patna in 1929. The scope of the Conference was widened to include Social Reforms. It created a separate section for social Reforms, on lines parallel to that of the section concerned with Educational Reforms. The conference demanded the introduction of a Bill in the legislatures for fixing the minimum age of marriage. The conference appointed a committee to carry on the work throughout the year.

By the end of 1930 the conference became influential. The All India Women's Conference had been registered under the Societies Registration Act XXI of 1860 on

the 18th July, 1930. The memorandum was passed by the association with the following resolutions:

1. The name of the Conference should be "The All India Women's Conference".
2. The Conference shall not engage in Party Politics, but unite on such points as affect women and children and
3. The objectives of the Conference shall be:
  - (a) To promote in India the education of both the sexes at all stages.
  - (b) To deal with the question affecting the welfare of women and children.

Thus by 1930, the scope of the Parishad had broadened from education to social welfare of women and children. Social welfare included social reforms.

The dominant section of the Parishad shared the ideology regarding the status of woman, with the male social reformers like Dayanand Saraswati and Mahatma Gandhi. The leaders of the Parishad accepted separate roles of the male and the female. The primary role of a woman is to be a wife and mother. Neither the social reformers nor the women activists believed in the separation of roles, as according to them, it neither caused nor led to inequality between the two sexes. They believed that their roles were "complementary to one another". Mahatma Gandhi said, Man and woman are equal in status, but not identical. However, a few leaders particularly the European women did not agree with this ideology and they expressed their distinct views in this regard. But their views carried little weight and they were hardly taken seriously by the rank and file of the Parishad.

The role of the mother and the housewife was repeatedly stressed. The Maharani of Baroda began the first presidential address with the claim: "Herewith the rising tide of revival of Indian culture here at the beginning of what may rightly be regarded as an Indian renaissance, we are assembled to discuss those things which are essential for the education and general well-being of the future mothers of the race."

The Hindu Stree Mandal, i.e., women's organization for Hindu women came into existence in 1929. The purpose of the organization was to provide coaching to women which could help them to earn some cash. In the beginning it started only sewing class. Later, embroidery classes were also added. In 1939, in order to broaden its horizon, the organization deleted the word 'Hindu'. It was replaced by the term "Surat". Since then, it has come to be known as the Surat Stree Mandal. It is still active in the city. Another similar organization is the Balika Samaj, an organization for girls. It came into existence in 1931. These organizations were started and supported by a few widows of the city. The activities supported by these organizations suited the tempo and need of the middle class women. At present both the organizations are running the same sewing and embroidery classes.

The Akhil Hind Mahila Parishad as an all India organization for women came into existence in 1927. The main purpose of the organization was to spread education among women. It is an offshoot of the social and reform movements of the 19<sup>th</sup> and 20<sup>th</sup> centuries. The social reform was primarily confined to Hindu ideology which was based on religious scriptures particularly the Vedas. Social reforms believed in separation of the male and the female roles. The prime role of a woman, according to them is first to be a housewife and mother. They were not in favour of independent career of women outside the home. They continued to emphasize chastity for woman.

Surat has a long history of social reform movement. It was the centre of the movement in Gujarat during the 19<sup>th</sup> century. The leading social reformers, Durgaram Mehtaji, Narmada Shankar, Navalram, Karsan Mulji and Behramji Malabari voiced their protest against the inhuman condition of widows and pleaded for their remarriage. They made efforts to spread education among the girls. As early as 1852, Durgaram Mehtaji started a school for girls. However, it had to be closed down as it did not receive adequate financial support.

Again in 1862, another school for girls was started with a donation from a businessman. Later, in 1916, Mrs. Anusuya Vora, a Nagar Brahman lady, took initiative in opening an English medium school for girls. The year 1893 witnessed the first public gathering of women at Surat. About 30 women assembled and discussed the conditions of women. In 1907, the fourth session of the Bharat Mahila Parishad was held in Surat, along with the historic session of the Indian National Congress. The session of the

Mahila Parishad was hosted by a few leading women of the city. It was organised by and for women. The session was attended by about six hundred women of different Communities-Hindu, Parsi, Muslim and European. The European participants were the wives and daughters of the European officers. Prominent local women leaders were: Mrs. Rukmabai- the Muslim doctor, Mrs. Mahalakshmi Vakil, Mrs. Sulochna Jayantiprasad, Mrs. Usha Vakil- Hindu women; and Mrs Dhanbai Kavasji, Mrs. Aaimai Pirojsha Bhakka-Parsi women. Some of the local participants read papers. Subjects for discussion included in the session covered health, child-care, women and social work etc. The conference discussed on how to arouse the consciousness of women? How to improve women's education? The participants opposed certain customs observed on occasions of birth and death.

Widow remarriage continued to remain a major theme of the social reform activities in Surat. Mrs. Bajgauri Munshi, a young widow from the Nagar community organised an association for widows. With the help of Mrs. Shivgauri Gajjar, Mrs. Munshi established an institution, Vanita Vishram in 1907. In the beginning, the institution was used to provide shelter to widows. In course of time, it started giving help to divorcees and deserted women. It also started primary and middle school for girls. Today with a full-fledged school for girls it has expanded into S.N.D.T.-a college for women.

The organisations that emerged as most important in representing "women's issues" were the national women's organisations. By 1930-31, the Women's Indian Association claimed sixty-seven branches, twenty-six centres and 4,000 members. By 1932, the national women's organizations could claim a joint membership of over 10,000 women. The Women's Indian Association took the lead in asking for franchise for women, and the pattern of petitioning followed by them was imitated by other organizations. Their aims called for constructive work as well as petitioning, but uplift proved difficult and unrewarding compared with preparing briefs, meeting with members of parliament and soliciting signatures for petitions. Female education, the franchise, legal reform and the status of women received more attention than the conditions of labouring women, equal pay for equal work, housing for women and equality under law. It is the activities of these women, in both local and national organizations for women, and the activities of the thousands of women who supported

and joined the nationalist movement that together make up what has been termed the “women’s movement”. That no distinction has been drawn between the struggle for independence and the efforts to improve the status of women partly refers the similarity in the arguments used to draw women into the two types of activity. According to Mahatma Gandhi, the political movements aimed at social and moral regeneration as germane to the fight for freedom from British domination. And in this regeneration, women had an extremely important part to play: “The foundation on which society rests in the home and dharma is to be cultivated in the home.”<sup>22</sup> Mahatma Gandhi urged women to come out and join the struggle continuously insisting that constructive work—spinning, wearing khadi, teaching and serving—were as important as attending meetings.<sup>23</sup> Similarly, the apolitical social organizations were concerned with uplift which had implications for future generations and the future of India.

During 1919-1947, social reform activities as well as the efforts to serve national movement were the two main elements of the women’s movements. The organization for women generally tried to remain apolitical but many of their members joined political movements. Their concern for the status of women found release in petitioning, efforts to modify the individual status of women who joined and some efforts at ameliorating the condition of women from the lower classes. The political movement, or the women’s part of it, stressed the contribution that women could make in the fight for Swaraj and Swaraj was the answer for all problems. In both cases, the value of the women to the nation was stressed. The political leaders put the nation and the struggle for political autonomy first and the women’s organizations claimed that the uplift of women was essential to the national cause because women are the mothers of future generations.

Due to the heroic and strenuous efforts of the reformers, as also due to the profound social changes brought about by the economic transformation of the Indian society during the nineteenth century and due to the momentum provided by the nationalist movement in its various phases and more particularly during the ‘Gandhian Phase’, the organizations fighting for the liberation of Indian women gathered rapid strength. Indian women themselves became increasingly conscious and educated, so they began to realize the causes of their social and economic slavery. In course of time, in order to eliminate these causes, the advanced and enlightened sections of the women

themselves took the leadership of their struggle. They established several specific women's organizations led by women themselves, built up their own organizations on an all-India scale with a comprehensive programme of social, economic, cultural and political advance of the Indian women. It was during the last thirty years that this development, marking an advanced stage in the evolution of the movement of the emancipation of Indian women took place. Before it was started, there existed in the country two such national organizations of the Indian women, viz., the Women's Indian Association and the National Council of Women.

After the All India Congress Committee (A.I.C.C.) meeting of 1921, women attended political meetings in large numbers. They joined picketing and courted arrest later on. 140 women of Ahmedabad had joined the Rashtriya Swayamsevika Mandal in 1922. 172 women courted arrest for picketing liquor shops while 140 were arrested and jailed for raiding foreign cloth shops. Gujarat Prantic Committee opened two fronts of Salt Satyagraha at Virmagam and Dholera where youths of Saurashtra participated in salt Satyagraha. In Virmagam, there was severe lathi charges to disperse the procession and horsemen trod on women agitators. One of the main feature of the Satyagraha of 1930 was the involvement of women, students, farmers and mill-workers, thereby releasing tremendous mass force to the main stream of national movement. Thus both the elites and intelligentsia along with the workers and farmers worked shoulder to shoulder for the freedom of the country. In the Limbadi Satyagraha (1938), Limbadi Prajamandal under the leadership of Rasiklal Parikh demanded responsible Government in the state. Thakor Dolatsinhji asked the Mandal to limit its activities to the city and villages free from their sphere. So the Mandal started agitation. Severe lathi charge was made on the processions and property of those participating was confiscated. Even ladies were not spared of the indignities. They were beaten along with children mercilessly. The Thakor and his son died within a short period and there was compromise with the administrator by the Government of India in 1943.

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."<sup>24</sup>

Jawaharlal Nehru was anxious that women, like men, should participate in the freedom movement in large numbers – in lakhs - and he, along with his family, made every effort towards to that end. While in the non-cooperation movement, a limited number of women came out to participate in the freedom struggle, their participation gradually increased at evolutionary stages. In the Borsad Satyagraha of 1923-24, women turned out in large numbers. Thousands of women attended meetings, addressed by Mahatma Gandhi, who even remarked that he had never seen such huge gatherings of women. Aparna Basu remarks: "It is on record that the women displayed greater courage than men when police confiscated their cows, buffaloes and other property."<sup>25</sup> Also, women participated in large numbers in the Borsad Satyagraha of 1923-24. 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 Gandhi, Manibehn Patel and Mridula Sarabhai were imprisoned. Mridula Sarabhai was a renowned political and social worker. She was the daughter of Sarla and Ambalal Sarabhai, the fabulously rich industrialists and philanthropists of Ahmedabad. She had been a prominent worker in the cause of freedom, in 1927. Like other people of her time, she was deeply moved by Mahatma Gandhi's message and participated in the Salt Satyagraha (1930), the Rajkot Satyagraha (1938), and was in and out of prison several times. She worked actively during the INA Trials in 1946. She played a commendable role in the restoration of abducted women during the communal riots, which shook the country in the wake of the partition of India in 1947.

Bardoli<sup>26</sup> (including Valod) is the easternmost taluka of the Surat district containing 137 villages, with an area of 222 square miles. It is bounded on the north by Tapti, beyond which is the Mandvi taluka of the Surat district, on the east and west by the territory of his highness the Gaykwad of Baroda and on the South partly by the same territory and the Jalapur taluka of the Surat district.

In 1926, the Deputy collector Jayakar and the settlement Commissioner increased the land revenue of the whole taluka by 30%. The Bardoli Satyagraha of 1928, which lasted 5½ months, i.e., from March to September 1921, was against the Government's attempt to increase revenue, as Gujarat was an area of peasant-proprietors, where Government dealt directly with the peasants. The women of Bardoli suffered most with the smiles on their faces. Their very fertile land and buffaloes were auctioned at a very low price. But from April onwards, singing patriotic songs, they came one in large numbers, so much so that they outnumbered men in political gatherings and had their own separate meetings also. Sardar Vallabhbhai Patel<sup>27</sup> who led that satyagraha observed that in steadfastness of purpose, simplicity and purity, women were better than men. However, Bardoli Satyagraha served as a training ground for the women of Bombay and an inspiration for women all over the country. Jawaharlal Nehru remarked in his autobiography: "Bardoli became a sign and a symbol of hope and strength and victory to the peasant."<sup>\*</sup>

In the Bardoli Satyagraha of 1928, women such as Manibehn Patel<sup>29</sup> (1904-1988) was the daughter of Indian leader Sardar Vallabhbhai Patel and an Indian freedom fighter. Educated in Bombay; Manibehn adopted the teachings of Mahatma Gandhi in 1918, and started working regularly at his ashram in Ahmedabad. She participated in the Non-Cooperation movement and the Salt Satyagraha and was arrested for long periods. In the 1930s, she became her father's personal aide, also caring

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\* Known as Bhaktiba was born on August 26, 1899 in Limbadi, a princely state in Kathiawad, as a daughter to Zaverbhai Amin and Diwaliba. Zaveribhai was a land revenue officer in the service of British Raj. After retiring from that service after thirty years, he served as Dewan of Vasanda and later that of Limbadi State. Dolatsingh, the Thakore Saheb of Limbadi had high regard for Zaverbhai because of his honesty and integrity. Likewise, Bhaktilaxmi's mother, Diwaliba was a deeply religious person. Bhaktilaxmi was the youngest of their three children. These two noble ladies from Gujarat sacrificed so much of their personal life in the cause of Indian independence. They were the leading women freedom fighters in Gujarat who played a vital role in awakening the patriotic spirit of women during the Bardoli Satyagraha and other freedom struggles. In their lifetime, they spent a total of almost five years each as political prisoners, perhaps the longest among the women satyagrahis from Gujarat, if not of the whole country.

for his personal needs. But she again participated in the Quit India movement and was imprisoned from 1942 to 1945. Manibehn Patel would serve her father closely; until his death in 1950. Moving to Bombay, she worked for the rest of her life with numerous charitable organizations and for the Sardar Patel Memorial Trust, and wrote her memoirs on the freedom struggle and her father's life), Mithubehn Petit and Bhaktibehn Desai\*, Manhibehn Patel, Mithubahen Petit, Shardabehn Mehta, Santokhbahen and Kunvarbahen were the most important women leaders in the Bardoli struggle played a major role and it was for the first time that the rural women participated in the freedom movement.

Thus, Bardoli set a new example as this was for the first time that only the literate but simple, illiterate and unsophisticated rural women participated in the movement. "The heroism of the simple unsophisticated women of Bardoli' observed Mahadev Desai in his book, *The Story of Bardoli*, "was an inspiration to all women outside Bardoli."

The origin of the Indian Women's movement in the elite associational politics of the late 19<sup>th</sup> and early 20<sup>th</sup> centuries shaped the women's movement in several important ways. Four characteristics reflecting the circumstances of origin can be identified: 1) male direction 2) a concept of complementary sex role, 3) absence of a radical onslaught on patriarchal base of Indian culture and 4) orientation towards elite representation and not mass mobilisation. The characteristics not only reduced opposition to Indian women's movement, but also limited the improvement in the status of women that the Indian women's movement could achieve.

Among women's organisations of national importance, the All India Women's Congress became a permanent organisation with local constituent conferences and annual sessions. By 1932, numerous sub-committees had been established within the educational and social sections: literacy, rural reconstruction, labour, indigenous industries and text books. During the 1930s, the Commission System was utilised for several sessions. Under this system, delegates from each constituent organisation were divided into interest groups (commissions).

Mahatma Gandhi's entry into politics and his launching of the Khilafat and Non-Cooperation Movements (1918-1922) encouraged the growth of women's

movement. Responding to his call women from different communities and from all walks of life came out to join the struggle as political campaigners. They also joined protest marches and demonstration, as constructive workers, participating in and often taking charge of the village reconstruction programmes, as workers in the cause of social and economic justice, working for the removal of untouchability and other forms of social oppression. The highly educated women mostly joined hands to spread literacy and develop self-reliance among the people. Women, who had spent their lives behind Purdah came out to fight orthodoxy, superstition and communal separatism.

Events proved that without cooperation of women, the freedom struggle would not have been so successful. Under Mahatma Gandhi's direction, the Civil Disobedience Movement and the Salt Satyagraha saw women in the forefront. There were women of the upper or middle classes, peasant women, working class women, rich women, pouring out in their tens of thousands in defiance of government orders and police lathis. It was not only the display of courage, but what was even more surprising was the organisational power they showed.<sup>30</sup>

This kind of participation had a direct impact on the attitude of women. A meeting of representative women's organisations in 1930s drafted a memorandum demanding immediate acceptance of adult franchise without sex discrimination. It was turned down but he then British Government. But in 1931 the Karachi session of the Indian National Congress a historic decision was taken committing itself to political equality of women, regardless of their status and qualification.

The Indian women of upper and middle classes participated in the freedom movement as well. Mahatma Gandhi mobilized them for participating in various struggles. He used to say, I would love to find that my future army contained a vast preponderance of women over men. If the fight came, I should then approach it with much greater confidence than if men predominated. I would dread the latter's violence. Women would be my guarantee against such an outbreak. Several women went to jail. They became members of the Congress party. The Congress also took up the cause of women, and demanded unconditional women's suffrage. They participated in the Home Rule League movement in the 1930s, Bardoli Satyagraha in 1928, Dandi Satyagraha in 1931; and the Quit India movement in 1942. They were influenced by Mahatma Gandhi. A few organizations came into existence in Surat during the late twenties and

thirties. These were of two types- recreational clubs of upper classes and welfare organizations for middle classes. Both the sports clubs were started in 1927 and the Surat Mahila club was started in 1933 as recreational organizations.

In Gujarat, where women's participation was, perhaps the largest, special classes were started in the Sabarmati Ashram to train women Satyagrahis. Mridula Sarabhai here led the way. She was arrested and sent to Belgaum Jail. The “Rashtriya Stree Sabha” carried on intensive propaganda for the use of Swadeshi. Kasturba Gandhi, Saraladevi Sarabhai, Mridula Sarabhai, Indumati Sheth, Mithubehn Petit, Nandubehn Kanuga, and Khurshedbehn Naoroji were among the leaders in Ahmedabad. But thousands of women students, teachers and ordinary housewives joined the prabhat-pheries, processions and picketed shops. Women marched in the streets with kirpans in their hands.<sup>31</sup>

A band of Gujarati women participated at Dandi<sup>32</sup> having travelled on foot a distance of 12 miles. They resolved to picket liquor shops, toddy shops as well as foreign cloth shops. About 200 women with ages ranging from 18 to 70 were arrested during the period of struggle. 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. The conference of the women of Gujarat assembled at Dandi on 13th April, 1930 having heard Mahatma Gandhi resolves that the women assembled will picket liquor and toddy shops of Gujarat and appeal to the shop-keepers and the shop-goers (to desist) from plying their trade or drinking intoxicating liquors as the case may be, and will similarly picket foreign cloth shops and appeal to the dealers and the buyers to desist from the practice dealing in or buying, foreign cloth as the case may be.

This conference was of opinion that boycott of foreign cloth is possible only through khadi and therefore the women assembled resolve henceforth to use khadi only and will so far as possible spin regularly and will learn as the previous processes and preach the message of khadi among their neighbours, teach them the processes up to spinning and encourage them to spin regularly.

This conference appointed the following, Executive Committee with power to draw up a constitution and to amend it from time to time and add to their number:

1. Mrs. Tyabji (President)
2. Shrimati Mithubehn Petit (Secretary)

#### MEMBERS

3. Shrimati Manibehn Patel
4. Shrimati Rohini Desai
5. Shrimati Chandubehn

This conference hoped that Gujarati women will welcome the activity and participate in it. This conference hopes that women all over Gujarat and the other provinces will take up the movement initiated at this conference.

This conference hoped that women all over Gujarat and the other provinces will take up the movement initiated at this conference. The same resolutions were passed also in Vejalpur; only the first resolutions were divided into sections. Two distinct sections dealt with prohibition and the boycott of foreign cloth through Khadi, so that women who believed in only one of these causes could vote for that one alone. At the second conference three more names were added:

- Shrimati Shardabehn Sumant Mehta
- Shrimati Savitabehn Trivedi
- Shrimati Surajbehn Manilal

In 1942, in the All India Congress Committee (AICC) session, Dr. Usha Mehta was privy to the powerful speeches given by Mahatma Gandhi, Jawaharlal Nehru, Maulana Azad, and Sardar Vallabhbhai Patel. This gave her the impetus to organise a secret radio and help her deliver news to the remotest corners of the world. On 14th August 1942, Dr. Usha Mehta along with her associates launched the first announcement of “Congress Radio”. In this show, she would deliver the news bulletin in both English and Hindi. They would commence the show with the song “Hindustan Hamara” and close with it “Vande Mataram.” During the Quit India Movement of 1942, thousands of women participated, courted jails, faced lathis and tear gas, became

victims of the bullet, went underground and ran apparatus like underground paper and radio also. The mentioning Bombay witnessed a martyr's death.<sup>33</sup> Kasturba Gandhi, who had shared the responsibilities of the freedom struggle with Mahatma Gandhi, died as a prisoner on February 24, 1944. She could not even get the required medical help. It was after a great deal of correspondence by Mahatma Gandhi that physicians of her choice were allowed to attend her.

### **Kasturba Gandhi National Memorial Trust:**

After the death of Kasturba Gandhi, it was felt that as a token of respect for her some fund must be collected and should be used for proper purposes. Under the advice of Mahatma Gandhi, it was decided that the fund should be used for the uplift of village population and more particularly for the women. The main objectives of the organisation are to undertake such activities which will conduce to the general welfare of the poor and needy women and children in the rural area. The main problems which our village women face are ill health and illiteracy. Hence, the trust concentrates its activities on these two problems by undertaking educational and medical activities. In order that these activities may be carried most efficiently the trust undertakes to give training to women workers for specially carrying out the objectives of this Trust.

The Trust takes a village with a population of less than 2,000 people as a field of operation. The financial burden is divided between the Trust and the Village and after five years the village is supposed to be self-supporting. The organization has established various such centres in villages all over India. Both Mahatma Gandhi and Jawaharlal Nehru wanted to and struggled hard to bring about the emancipation of women and to make them equal partners with men, though their ways were different.

In *The Discovery of India*, Jawaharlal Nehru asks, "What was his (Mahatma Gandhi's) idea of India which he was setting out to mould according to his own wishes and ideals?" And then he replies that the Mahatma aimed to "work for an India in which the poorest shall feel that it is their country, in whose making they have an effective voice, an India in which there shall be no high class and low class of people, an India in which all communities shall live in perfect harmony .... There can be no room in such an India for the curse of untouchability or the curse of intoxicating drinks and drugs ....

Women ... will enjoy the same rights as men .... " This was the India of His (Mahatma Gandhi's) dreams.

Mahatma Gandhi's insistence that constructive work was as important as political work, sanctioned a number of activities which could draw on the leisure time of middle class women who were not able to join the political movement directly. There were efforts throughout the country to learn spinning, wear khadi, open khadi shops, work for villages uplift and devise programmes to help the poor and disadvantaged.

### **iii) Third Phase: Women's Suffrage:**

Women of England formed a "Central Committee of Women's Suffrage" in 1884 to demand a right to vote. They launched a militant campaign. From 1906 onwards, woman suffrage became a centre of public discussion in England. The struggle continued and in 1917 the House of Commons passed the Representation of the People Bill, giving 'all women householders and the wives of householders a right to vote'. British women in India- Annie Besant, Margaret Cousins and Dorothy Jinarajadasa-who participated in suffrage movement at home, took a lead in India, with the initiative of Cousins, the women's delegation appeared before Montague on December 17, 1917. They demanded women's franchise on the same basis as men's in the new constitution and more facilities for women's education and health care. The said delegation consisted of 18 Indian women and 4 European women with Sarojini Naidu as the leader of the delegation.

The suffragettes, however, did not lose hope 'They passed a resolution demanding women's suffrage at the Congress session in December 1917, and saw it through. Then the Provincial Congress Committees, the Indian Home Rule League and the Muslim League also passed resolutions in support of women's suffrage during the year of 1918.'

In 1919, the women leaders appeared before the franchise committee in London. The women were mainly from the women's Indian Association. The women leaders presented a memorandum in which Besant skillfully put forward the argument that to revive Hinduism women's suffrage is necessary. She stated " Sex as a barrier only came with western systems" and claimed that the opponents of women's suffrage "object to

the revival of the old Hindu custom of recognizing women's place in public life." Sarojini Naidu asserted that the women's franchise would strengthen the Hindu-Muslim Unity, because all women would form a single front. This shows that the women leaders had linked the demand of women's suffrage with other national issues.

The British Government however, left the matter to Indian legislatures. The government decided to have voting on this issue in legislatures. The women leaders opened their campaign as soon as the British Government published: The rules of elections to Provincial Legislative Councils in 1920. The suffragettes appealed to the legislators and presented memoranda. Women from different provinces as well as almost all women's associations joined the campaign. The Bombay campaign was the most vigorous as 19 women's associations and over 800 women, including some European women participated.

The Indian nationalist political leaders passed the necessary resolutions without much difficulty. Some Indian state legislatures even enfranchised women: Rajkot in 1923; Travancore-Cochin in 1924; in Bengal the women's suffrage resolution was first defeated in 1922 but was finally passed in 1925. In subsequent years, different Indian states allowed their women to vote; in 1926 the Punjab and Assam; the Central Provinces in 1927; Bihar and Orissa in 1929. Women were thus now enfranchised. However, ownership of property and income were the basis of franchise. Since most of the Indian women did not own any property, in practice the franchise did not help women. Only one lakh women were enrolled as voters. After securing franchise, women leaders started a campaign for the removal of the ban on women entering legislatures. The women leaders also presented their demand before the Reform Enquiry Committee (Muddiman Committee) in 1924. The Committee received 9 out of 130 written representations from women.

Thus, women leaders won both the campaigns: the women's suffrage and the campaign for political representation. The second phase of the women's campaign for political representation began with the appointment of Simon Commission in 1928. The Commission was appointed by the British Government to recommend whether and when responsible government should be established in India. Women asked for an extension of women's franchise and increased representation of women in the legislatures. However, the Government of India Act of 1935 increased the number of

enfranchised Indians. It relaxed the previous qualification for the suffrage of women. All women over 21 could vote provided they fulfilled the conditions of property and education.

Independent India immediately granted legal equality to women. The Indian constitution guarantees political equality through the institution of adult franchise. The Article 15 prohibits any discrimination on the ground of sex. Thus, the Indian women ultimately succeeded in acquiring political right and equality with men. This in turn provided greater impetus to women's liberation movement in India. In the first decade of Independence, the legal status of women was transformed. The Constitution recognised sex equality and various legislations- the Hindu Marriage Act (1955),<sup>34</sup> the Succession Act (1956), and the Adoption Act (1956)<sup>35</sup> modified the role of women as defined by law and custom. These changes were partly a response to the demands made by women's organizations which had pushed for legislative changes since the 1930s.

### **Conclusion:**

The story of the Indian Feminist movement is quite different. In India, the cause for women's freedom was first espoused by enlightened males who had imbibed liberal ideas. Up to the twenties of the present century the struggle was carried on by men. It was only after Mahatma Gandhi's entry into politics--when the nationalist movement under his leadership was transformed from a middle-class movement into a mass movement- that women themselves for the first time raised their voice against the disabilities from which they suffered. Further due to the general atmosphere of democracy and respect for human-personality which was engendered, women secured many democratic rights and social freedom without struggle. In fact, they realized many of their rights as grants.<sup>37</sup>

The Indian national movement was not only a political but also a social and economic movement, which opened the way for women's liberation in a traditional society. The patrilineal system laden with male hegemonic values had imposed numerous restrictions on women. Even their individual freedom. It was Mahatma Gandhi's relentless efforts which not only paved the way for their participation in the nationalist movement but also inculcated the spirit of dignity, self-respect, social equality and individual freedom among women.<sup>36</sup> A galaxy of social reformers<sup>38</sup>

became the harbingers of the endeavour for improvement in the status of women based on a new value system which recognised women in their own right. Independence inaugurated a new chapter in the history of the struggle for improving the status of Indian women. The constitution of free India juridical negated the premise of inequality of women which lay at the heart of the Indian social system. The Constitution proclaimed the equal status of woman with man in every aspect.

Thus, women's movement in India proves itself as unique compared to the similar movements in other countries. First the movement began much before the country became independent in 1947. Secondly, India had produced a number of social reformers and political leaders specifically of Gujarat who were very much concerned about the low status of women particularly in the 18th and 19th centuries. Almost all the socio-religious movements during the period aimed at creating and mobilising public opinion in favour of elevating women's status in the society. In other countries, while the main concern was to give political rights to women, in India, the main objective was women's social uplift, as for centuries together, women in India suffered from low status because of the prevailing social customs and taboos. Women's movement in India had adopted two types of ideologies or approaches, so far as improvement of the women's plight was concerned. One was women's uplift in order to enable the women to play a constructive role in the society by reforming social practices, and the other was to provide equal rights for men and women, that is, the extension of civil rights enjoyed by men to women in the political, economic, and social spheres. Thereafter, the women issues took a new turn by putting emphasis upon empowerment of women through participation in decision making bodies.

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*Chapter 3*  
*Livelihoods in the Rural Areas*  
*of Banaskantha, Panchmahals,*  
*Sabarkantha, The Dangs*

# **CHAPTER -3**

## **LIVELIHOODS IN THE RURAL AREAS OF GUJARAT WITH SPECIAL REFERENCE TO BANASKANTHA, PANCHMAHALS, SABARKANTHA, THE DANGS**

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Livelihood is the material means whereby one lives. Chambers defines livelihood as “adequate stocks and flows of food and cash to meet basic needs.”<sup>1</sup> Livelihood<sup>2</sup> is defined as adequate stock flow of food and cash with an individual or a family to meet its basic needs. Livelihood security then means secured ownership of, or access to resources and income earning activities including reserves and assets to offset risks, ease shocks and meet contingencies. There are four different ways of acquiring livelihoods by the rural households. First is the production-based livelihood. A large proportion of small and marginal farmers gain livelihoods through production on small pieces of land. For these households’ availability or access to inputs and improved methods of production are quite critical for their livelihoods. Second is the labour-based livelihood. Most of the small landholders and landless rural households derive livelihoods by selling their labour. For their livelihoods demand for labour, wage rates and prices of the food are the critical factors. Third is the exchange or market-based livelihood. Those rural households which produce surplus food and non-food agricultural products or non-farm goods earn their livelihood by selling these surpluses in the market. The marketing system for these products and relative prices of what they sell and what they pay affect their livelihoods. The fourth set of livelihoods is transfer-based entitlements. The households without any income earning asset or able bodied person to work depend for their livelihoods on transferring from the government or other social organisations. Government’s social security and food assistance programmes are relevant for this group of rural households in fulfilling their livelihood requirements. The rural livelihood systems in the developing countries thus encompass a broad range of factors and depend on several macro sub-systems of the economy.

Livelihood can be derived from a range of on-farm and off-farm activities which together provide a variety of procurement strategies for food and cash. Thus, each household can have rural possible sources of entitlements which constitute its livelihood. These entitlements are based on the household's endowments and its position in the legal, political and social fabric of the society. The risk of the livelihood failure determines the level of vulnerability of a household to income, food, health, and nutritional insecurity. Therefore, livelihoods are secure when households have secure ownership or access to resources and income earning activities including the reserves and assets to offset risks, ease shocks and meet contingencies.

A sustainable livelihood can be defined as one that can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base.<sup>3</sup> The livelihood pattern of the people of any region and the nature and variety of the occupations followed by them are influenced by the stages of economic development and the extent to which all available latent and potential resources are utilised for socio-economic growth of that region. The demographic profile of a state plays a crucial role in the process of empowering women. The demographic indicators such as decadal growth of population, density, sex ratio, work participation rate, literacy rate etc. serve as a tool for analysing and assessing the women's status and the area of emphasis for intervention to improve the status of women in order to understand, strategize, plan and formulate programmes as well as implement the policies effectively.

## **GUJARAT:**

The name Gujarat is derived from the older name "Gurjar-rashtra"<sup>4</sup> so called after the tribes of Gurjars, perhaps of Scythian origin, which settled there between the fourth and fifth centuries A.D.<sup>5</sup> The state evolved over a period of time with rise and fall of various kingdoms. During the Maitraka period 470 A.D. to 643 A.D., the territory north of Abu was known as Gurjara Desh or Gurjara Bhumi. Gujarat derives its name from "Gujaratta" meaning the land of Gurjars, an immigrant tribe that entered India with the Huns. The Gurjars passed through the Punjab and settled in some parts of the western India which came to be known as Gujarat. Mulraja, the first Chalukya ruler established the state of Gujarat in the 10<sup>th</sup> century AD.

Consequent on the merger of the former Indian states,<sup>6</sup> the transfer of enclave village, the creation of the new states of Saurashtra and Kutch and the creation of some new districts, extensive district boundary changes occurred during the 1941-1951. In 1941, the Province of Bombay as then constituted consisted of twenty districts. The former Indian states were grouped on a regional basis in the Western India states Agency, the Gujarat States Agency and the Deccan States Agency.

On the merger of the former Indian States and the creation of the states of Saurashtra and Kutch, the old Indian states agencies disappeared after 1947. The boundaries of almost all districts altered, and eight new districts were added to Bombay Province-

- (1) Banaskantha
- (2) Sabarkantha (5) Amreli
- (3) Mehsana (6) Dangs
- (4) Baroda (7) Satara South and
- (8) Kolhapur

In 1950 Greater Bombay was formed by the merger of Bombay Suburban District with Bombay city for purposes of Municipal administration. Therefore, at the time of the 1951 Census, there were 28 districts (treating Greater Bombay as one district) in Bombay State.

The State of Saurashtra was divided into five districts.

The whole of the State of Kutch constituted one district.

The eight newly created districts in Bombay were formed on the basis specified below:

Banaskantha- This district was first created out of the former Indian States of Palanpur, Radhanpur, Wav, Tharad, Terwada, Thara, Virpur, Deodar and Varahi, and the old thanas of Varahi, Santalpur, Deodar including Suigam sub-thana and and Kankrej.

Later Varahi and Santalpur States and thanas were transferred to Mehsana District and Abu District and Abu Road and Dilwara Tehsils of the former Sirohi State were added to this district.

Panchmahals. On the de-amalgamation of the combined district of Broach and PanchMahals in 1945, the following talukas constituted Panch Mahals District: -

Dohad, Godhra, Halol, Jhalod and Kalol. To these were added after 1947 the former Indian states of Lunawada, Baria (including Ratanmal) and Sant and some villages of Pandu Mewas and one village of Baroda.

Six villages were transferred to Sabarkantha District and one to Baroda District.

Sabarkantha-This district was created out of the former Indian States of Vijaynagar, Idar, Ambliara and other states of the Sadra division of the former Western India States Agency and Gadhwada thana.

Modasa Peta and Prantij Taluka of Ahmedabad District and some villages from Kaira, Panchmahals and Mehsana District were added to it.

Dangs- The former Dangs states constitute the new Dangs district.

One village was transferred to Sabarkantha and two to Ahmedabad District.

Gujarat is one of the economically<sup>7</sup> prosperous states in India, situated on the western Indian coast (between 20.6 and 24.42 degrees' north latitude and 68.10 and 74.28 degrees' east longitude). It has a 1600 km-long coastline along the Arabian sea-coast of India. Its total area consists of 196,000 sq.kms. (6.1 percent of the Indian Union) from Kachchh in the west to Daman in the south-the hilly tract from Aravalli in the east to the Western hills. It is bounded by Pakistan and Rajasthan in the north and north-east by Madhya Pradesh in the east and by Maharashtra and Dadra and Nagar Haveli in the south and south-east and in the west and south-west by the Arabian Sea. The entire state is divided into five geographical regions: (i) Kachchh; (ii) Saurashtra (iii) North Gujarat (iv) Central Gujarat and (v) South Gujarat.

For a detailed analysis, Gujarat can be divided into two regions<sup>8</sup>:

- 1) The mainland Gujarat consists of 12 districts -the Dangs, Valsad, Bharuch, Vadodara, Panchmahal, Kheda, Ahmedabad, Mehsana, Gandhinagar,

Sabarkantha, and Banaskantha. The region was a part of the Bombay Presidency before Independence, and of the Bombay State from 1947 to 1960.

- 2) The Peninsular Gujarat consists of the Saurashtra and Kachchh regions, having Surendranagar, Bhavnagar, Jamnagar, Junagadh, Amreli, Rajkot and Kachchh districts. Nearly the whole of Saurashtra and Kachchh belonged to the princely states. These states were integrated with the Indian Union in 1948. After their integration, Saurashtra and Kachchh formed separate B and C type state respectively of the Indian Union. As a result of reorganization of the states both became a part of the Bombay state in 1956.

Therefore, Gujarat originally formed a part of the former bilingual Bombay State out of which it was carved out as a separate State on 1st May 1960 under the States Re-organisation Act.<sup>9</sup> 1960.

Gujarat is the tenth largest state in India as per the 1991 census with a population of 41.3 million. The population of the state according to 1991 Census is 4.13 crore which constitute about 4.93 percent of the total population of country (excluding J&K). Gujarat ranks tenth in respect of population and ninth in respect of area. The area of Gujarat state was reported as 1,96,024 sq. kms.<sup>10</sup> as per the 1981 census. Among the districts, the area varies from as high as 45,652 sq. kms. (23.29%) in the case of Kutch to as low as 649 sq. kms. (0.33%) in the case of Gandhinagar. The area of the state was 5.96% of the total area of the country as per the 1981 census. The estimated total population of Gujarat was 304.15 lakhs (157.23 lakhs males and 146.92 females) in 1977. The annual growth of the population worked out to 2.9 % during the period under consideration. The estimated population of the state in 1982 was 4.6% of the estimated population of the country in 1982.

About 65.5 percent of the total population are residing in rural areas. Thus, the urban population to total population in Gujarat is higher than that in the country (25.7). In respect of urbanisation it ranks fourth among the states in India. The proportion of SC and ST is 7.4 percent and 14.9 percent respectively.

Approximately, 72 percent of the population in Gujarat resides in the rural areas and the remaining 28 percent reside in the urban areas. The district-wise distribution of urban population shows that Ahmedabad, Rajkot, Jamnagar, Surat, Bhavnagar,

Vadodara and Junagadh districts have higher proportion of urban population as compared to the state average of 28 percent.<sup>11</sup> The rest of districts fall below the state average. Ahmedabad is a highly urbanised district having 66.86 percent of the population living in urban areas. The next in order is Rajkot district having 38.37 percent urban population, followed by Jamnagar with 35.30 percent, Surat with 33.72 percent, Bhavnagar with 31.99 percent, Vadodara with 30.46 percent and Junagadh with 29.33 percent. Sabarkantha, Banaskantha, Panchmahals and Gandhinagar districts have very low urban population varying from 8.75 percent in Sabarkantha to 11.99 percent in Gandhinagar. The Dangs district has no urban population.

The decadal population growth rate for 1981-91 in the state was lower at 21.1 percent than the country average of 23.9 percent. The decadal growth rate has been showing uneven trends. During 1961-71 it was the highest since 1901 at 29.39 percent as against the national average of 24.8 percent. The estimated population for 1966 was 43.88 million and the female population is 21.5 million as per the Expert Committee on Population Projections 1988. The trends of males outnumbering females was expected to continue at least up to 2001 as per the Committee. Exponential growth rate of population in Gujarat declined from 2.58 in 1961-71 to 2.44 in 1971-1981 and to 1.92 in 1981-91. Further, there was a decrease in absolute figures of decadal population increase from 7.4 million in 1971-81 to 7.2 million in 1981-91.

The decadal growth of population of Gujarat state over the period 1991-2001 is 22.63 percent. The districts which have a decadal growth rate higher than the state average (919) are Gandhinagar (911), Ahmedabad (892), Anand (910), and Surat (835). The highest sex ratio in Gujarat state is found in Amreli and the Dangs district (986) followed by Dahod (985), Junagadh and Navsari (955), Sabarkantha and Narmada (948), Porbandar (946), Kachchh (942), Jamnagar (941), Panchmahals (939), Bhavnagar (936), Patan (933), Banaskantha (931), Rajkot (930), Mahesana (926), Surendranagar (923), Kheda (922), Bharuch (920), Valsad and Vadodara (919).

The decadal growth rate of population has gone down in as many as 16 districts of the state whereas it has gone up in three districts, namely, Panchmahals, Bharuch and the Dangs. These three districts share border with other states. Panchmahals and the Dangs have substantial tribal population and share a vast border with Maharashtra

and Madhya Pradesh. Both the districts witness seasonal migration of substantial magnitude due to poverty and backwardness.

The overall density of population per sq.km. was 155 in 1977 which is estimated to have increased to 178 in 1982. The density of population per sq.km. also varies widely among the districts. It is found to be the highest (455) in Gandhinagar and the lowest (23) in Kutch during 1982. The population density in Gujarat was 211 in 1991 as against of 274 for the country as a whole. In fact, density of population in Gujarat was less than India's density from 1991 onwards. This is partly due to the existence of a vast stretch known as Rann of Kachchh having the lowest density of population per sq.km. at 28 in 1991. The developed districts in the central and southern districts in the central and southern part of Gujarat, viz., Surat, Ahmedabad, Kheda, Valsad, Gandhinagar had a density of over 400 per. Sq.km. in 1991. The increasing pressure of population on the resources is evidenced by the rising trends in density. Implications include increasing displacement of women from limited avenues of employment, uneconomic holding, increased pressure on land, decrease in average number of days of employment specially for women, low bargaining status as demand exceeds supply and most importantly enhanced deprivation which in a patriarchal society affects women more a patriarchal society affects women more adversely than men even within the same class. Population density increased from 136 persons per.sq.km. in 1971 to 174 persons per sq.km. in 1981 to 211 persons per.sq.km.in 1991.

According to the 2001 Census, the density (population per sq.km.) of Gujarat state is 258. The districts which are having density higher than state average are Ahmedabad (718), Surat (653), Gandhinagar (617), Navsari (556), Vadodara (482), Kheda (480), Valsad (465), Dahod (449), Mahesana (419), Panchmahals (388), Sabarkantha (282), Rajkot (282), Junagadh (277). The districts which have density lower than 200 are Kachchh (35), The Dangs (106), Jamnagar (135), Surendranagar (144), Narmada (187), Amreli (188).

Sex-ratio is an important social indicator for measuring the extent of equality between males and females in a society at a given point of time. The status of sex ratio in a way reflects roles played by both sexes in achieving human development of any region. The favourable or adverse trend in sex ratio may not be only because of various trends in demographic factors such as fertility, mortality, and migration but also be a

result of human development factors such as health, livelihood, education, housing, etc. Therefore, it is important to understand the sex composition of any region.

In Gujarat as in India the number of males exceeds the number of females since 1901 as per census data. However, since 1971 sex ratio was more favourable in Gujarat compared to the country as a whole. Time series data on sex ratio as per Census in Gujarat show an erratic trend. Sex ratio in the state increased from 934 in 1971 to 942 in 1981. The sex ratio of Gujarat was 934 in 1991; it dropped drastically to 921 in 2001. This shows the predominance of discrimination against the girl child and preference for male child. The female worker population rate is 28% in the state, where rural females' participation ratio is 30%<sup>12</sup> which is quite low as compared to the total worker population. Sex-ratio in Gujarat as well as in the country as a whole has been adverse to females in all the censuses. The highest sex-ratio was recorded at 954 in 1901 in the state, when it reduced to 934 in 1971. In 1981 sex ratio was recorded at 942 against all India sex ratio of 933 during the same year. Migration is one of the factors associated with sex-ratio. The migration might atleast explain sex ratio of urban areas but does not result in a correspondingly high ratio for women in rural areas. In addition, rural to urban migration streams within the state also contributes in the net addition of persons in the urban areas, a major portion of which is composed of males. The sex-ratio however, remained adverse to females both in rural and urban areas of the state, though relatively better in rural areas than in the urban areas of the state.<sup>12</sup>

Education is crucial for acquiring a range of learning skills and serves as a stimulant for further learning. It plays an important role in poverty reduction and is the foundation of human development. Further, the role of education for women is vital for promoting gender equality and empowering women. Education can enhance women's welfare by providing them voice in household decisions and more autonomy in shaping their lives. It also widens the opportunities for women in the labour market. In short, education is widely recognized as the gateway to economic security and opportunity, particularly for women. In this way, it can help in achieving gender balanced human development.

The female literacy rate in the state is 58.6% while for the males it is 80.5%.<sup>13</sup>. According to Census 2001, the effective literacy rate of Gujarat state is 69.97 percent.

The districts having literacy rate less than 60 percent are Banaskantha (51.26) and Dahod (45.65%)

On the basis of data collected under the sample registration scheme, the combined birth rate for the rural and the urban areas of the state per 1000 persons in Gujarat state for the year 1983 was as high as 34.0 which is exceeded by some states namely, Rajasthan (40.0), Uttar Pradesh (38.4), Bihar (37.2), Haryana (35.9), Sikkim (34.5), and Assam (34.1). The combined death rate (rural and urban) in Gujarat for the year 1983 according to Sample Registration Scheme was 11.5 per 1000 persons as against 11.9 per 1000 persons for all India.

The infant mortality rate for Gujarat state for the year 1983 according to Sample Registration Scheme was 106 per 1000 live births which is relatively higher than the corresponding all India average of 104 per 100 live births. The states which have reported higher IMR than the Gujarat state are Uttar Pradesh (154), Orissa (130), Rajasthan (122) and Madhya Pradesh (120) in that order. The infant mortality rate for Gujarat state for the year 1991 was 69 per 1000 live births<sup>13</sup> and in 2000 according to Sample Registration Scheme was 62 per 1000 live births which is relatively higher than the corresponding all India average of 68 per 100 live births.

The rural, urban and combined infant mortality rates (IMR) from SRS are lower in Gujarat in comparison to India. The IMR for rural areas in Gujarat fell from 155 in 1971 to 120 in 1983 and to 65<sup>14</sup> in 1993 almost accomplishing the goal set in the National Plan of Action. The combined IMR declined from 116 in 1981 to 58 in 1993 in the state. The decline in IMR was more pronounced in 1981-91 than in 1971-81. A study on rural IMR in Gujarat concluded that the rural IMR was 121 per 1000 live births in the state.

Life expectancy is interlinked to birth and death rates besides other factors. Life expectancy at birth in Gujarat increased for males from 55.3 in 1981-86 to 58.3 years in 1986-91. For the same period the female life expectancy rose from 58.3 years to 61.5 years. The female life expectancy in Gujarat is higher than the figure for India (59.1 in 1986-91)

The Committee on Population Projections projected changes in age structures till the year 2001 (Registrar General, 1988). In terms of age structure, sharp changes with implications for reproductive health of women, child survival and safe motherhood are noticeable in Gujarat. For example, the child population (0-14 years) declined from 43 percent in 1971 to 39 percent in 1981 and further to 35 percent in 1991 demonstrating a distinct decline in fertility in Gujarat in the 20-year period from 1971-91 as per Census of India.

This has implications for expansion of primary education facilities in the state which calls for more of qualitative improvements than quantitative expansion in the state. Population in the age group of 65 years and above rose from 3 percent in 1971 to about 4 percent in 1991. As life expectancy improves both for males and females in the state as seen during the five-year periods of 1981-86 and 1986-91 with the concurrent increases in population 60 years and above, services need to be planned for the senior citizens.

The mortality rate in the age group of 3-5 years was higher among females (129) as compared to males (119) in Gujarat in 1981. Both these rates declined in 1991 with the under-five mortality for females declining to 104 and 97 for males. District-wise child mortality figures show that on the whole, under-five mortality was higher in the districts of Mehsana, Kheda, Banaskantha, Dangs, Panchmahals, Sabarkantha and Gandhinagar. Of these, female mortality is much higher than male mortality in Banaskantha and Mehsana. In the Dangs, male mortality, was higher in the under-five category. In some other districts also, namely Bharuch, Surat, Ameli and Kachchh, the under-five male mortality was higher than female mortality. In nearly half the districts, namely, Rajkot, Surendranagar, Kachchh, Sabarkantha, Gandhinagar, Panchmahals, Surat, Valsad and Dangs, the IMR for boys was higher. It is important to note that in the districts of Banaskantha, Mehsana, Kheda and Vadodara female IMR was higher than for males. This suggests that in the three districts, namely, Banaskantha, Kheda and Mehsana, there is a greater discrimination against women, resulting in an even reduced survival rate of female children.

Employment plays a vital role in improving women's quality of life.: In order to assess the status of women in employment at an aggregate level, it is important to examine the work participation rate or WPR (defined as the proportion of working

persons to total population). Let us look into the economic participation of women in the state.

According to 1981 census,<sup>15</sup> the work participation rate on the basis of the total workers in Gujarat was 37.26 percent which is higher than the corresponding work participation rate of 36.77 percent for the country.

The work participation rate on the basis of the main workers in Gujarat in 1981 was 32.22 percent which is lower than the corresponding work participation rate 33.45 percent in the country. In terms of the work participation rates on the basis of main workers, Gujarat ranked seventh among major states of India.

The male work participation rates on the basis of the main workers in Gujarat according to 1981 census was 52.18 percent which is slightly higher than the all India rate of 51.62 percent. Gujarat ranks eighth in respect of male work participation rate among major states of India.

In Gujarat, the proportion of cultivators to total main workers, according to 1981 census was 37.46 percent which is lower than the corresponding figure of 49.58 percent for the country. The proportion of agricultural labourers to total main workers in Gujarat in 1981 was 22.66 percent which is lower than the corresponding figure of 24.94 percent for the country.

Population data of 1991<sup>16</sup> census reveals that the percentage of women workers in their total population was much less (22.69) as compared to the similar percentage of men (51.52). It may also be seen that percentage of women workers was much higher (27.06) in rural areas as compared to urban area where such percentage was as low as 9.73. Over the period 1901 to 1991 the percentage of female workers to total female population has slid down from 31.70 percent to 15.79 percent. This is due to the reason that the rate of increase in women's employment couldn't keep pace with the rate of increase in their population. Literacy rate of women has been steadily increasing after independence though it is still much lower than that of men. Work participation rate by sex indicates that the percentage of women's participation has increased from 14.22 during 1971 to 22.25 during 1991. Work participation rate of women has gone up

marginally in the urban sector whereas it has increased substantially in the rural sector, i.e., unorganised sector.

At the all India level the work participation rates of women have gone up from 19.67 percent in 1981 to 22.5 percent in 1991. According to 1991 census the percentage of female total workers, main workers and marginal workers was quite high in urban areas as compared to those in rural areas. The cultivator and agricultural labourer alone account for the employment of about 79 percent of the female main workers.

According to census 2001,<sup>17</sup> the work participation rate of India is 39.26 percent and that of Gujarat state is 41.94 percent. The districts which have work participation rate less than the state average are – Kachchh (38.21), Ahmedabad (34.51%), Rajkot (39.24), Jamnagar (38.54), Porbandar (48.03), Junagadh (40.97), Bhavnagar (38.24), Vadodara (41.74) and Bharuch (41.62).

Secondary data on employment is offered by the Census and the NSS. In the 1991 Census, work is defined as participation in any economically productive activity including unpaid work on farm or in family enterprise. The total population consists of main workers, marginal workers and non-workers.

At the same time bulk of the employment for men and women continues to be in unorganised, unskilled and insecure informal sector- be in primary sector or manufacturing or tertiary sector unrelated to formal education. In Gujarat itself, voluntary agencies like SEWA are providing employment by making illiterate women vegetable vendors as videographers, bank managers, sales executives, panchayat presidents and so on specially in Ahmedabad city. At the KRIBHCO Indo-British Rainfed Farming Project in Panchmahals, illiterate women trained as 'jankars' teach basics of soil and water conservation and sustainable farming practices to district level government officials as 'resource persons' besides earning money in villages by supervising and guiding work on contour bunding and water harvesting. 'Women' guide 'men' confidently. Major contribution of illiterate and semi-illiterate rural women behind Anand Dairy Cooperative in Kheda district made it the best cooperative in India.

Education refers to the process whereby culture is transmitted to successive generations. Sociologically, education is considered as a social institution, school is treated as an association. Literacy rate is a basic indicator of educational progress as well as of human development. Gujarat's literacy rates for females and total are higher than those of India as a whole for 1981(29.75)<sup>18</sup> and 1991(39.29)<sup>19</sup>Census period.

According to the 1981 census, the literacy rate for males was 54.44 whereas for females it was much lower (32.30%) for state as a whole. The highest literacy was in Ahmedabad (55.08) and the lowest was in Banaskantha (23.04). Despite the steady increase in literacy rates over the years, the gender differentials in literacy between males and females are persisting with a sharp difference of about 25 percent in 1981 and 1991 without narrowing down. This is a matter of serious concern as the illiterates among women swell every decade in the state. During 1991, there were 8.56 million female illiterates and 4.78 male illiterates in Gujarat showing that for 1.78 female illiterates there is one male illiterate above 7 years of age.

Rural literacy rate for 1991 at 53.09 is nearly two-thirds of the urban literacy rate of 76.54 in Gujarat for the 1991 Census. It observed that the differentials are more in case of economically backward districts. These rates are nearly equal in Gandhinagar district whose rural rate is 86.62 and the urban rate is 87.82.

Gujarat in terms of the female literacy rate among Scheduled castes is 45.54 in 1991 is almost twice as that for the same among female Scheduled Tribes at 24.0. In case of the backward tribal district of Dangs, the SC female literacy rate is 72.22 as against the overall female literacy rate of 35.31. In Dangs district ST female literacy at 32.47 is less than half of that SC female literacy (72.22). Similarly, the differentials between male and female literacy rates among STs in districts such as Kachch, Panchmahals and Banaskantha are high. Male literacy rates are over three times to those of females. This is surprising as in tribal societies due to social homogeneity without caste related stratification, gender discrimination tends to be relatively lower than in multi-caste heterogeneous societies.

The state government identified 1,248,503 illiterate women in the age group of 15 to 35 years in 1992 from 13 districts for coverage in the Total Literacy Campaign. The trends in demographic transition following decline in fertility rates in Gujarat have

implications for growth of educational institutions in the state. Available unpublished data relating to 1993 on Sixth Educational Census shows persistence of gender disparities to the disadvantage of girls at every stage in rural and urban areas. Though enrolment is universal at primary stage partly due to easy access in almost all habitations, attendance is the main problem.

The education sector has witnessed radical changes in financing on account of economic liberalisation. Commercialisation of education especially professional education for profit is gaining momentum. The education, employment and gender disparity are inter-linked and call for holistic and integrated planning to accomplish women's development.

After the onset of the Structural Adjustment Programme (SAP) in 1991, the state has committed itself to increasing the pace of industrialization. In 1991, Gujarat was the second most industrialized state in the country. Of the total proposed investment between 1991 to 1997 in India, about 15% has come to Gujarat. The increased pace of industrial investments, nature of industrial development, and continued degradation of environment and resultant decline in availability of water for irrigation as well as drinking have had implications for food security.

Agriculture is now more oriented towards cash crops than towards subsistence crops. Gujarat's agricultural structure has changed both quantitatively and qualitatively. Similarly, the industrial base is now more broad based and more balanced. Gujarat's agriculture and industrial structure is highly modernised with significant change in product mix. Agricultural productivity and industrial productivity have increased significantly. The economy of the state has grown both quantitatively and qualitatively. Today Gujarat has one of the highest per capita incomes. It is also one of the most urbanised, industrialised and literate state of India. In the early sixties, the secondary and tertiary sectors used to contribute 54 percent of the state domestic product. Today, they together contribute 61 percent of the state domestic product. The industrial sector had an average annual growth rate of 4.0 percent per annum during sixties and it increased to 5.6 percent per annum during services. Though the growth for the two decades is only 4.1 percent per annum, much less than the national average but the important fact is that industrial growth of the country declined to 4.3 percent in

seventies from 7.4 percent and 6.4 percent in fifties and sixties, however, industrial growth of Gujarat on the contrary accelerated to 5.6 percent per annum in the sixties.

The industrial structure of Gujarat was largely textile based with concentration in Ahmedabad district in 1960. Textile<sup>19</sup> and related sectors provided 75.5 percent of total factory employment in 1960 and generated 66.0 percent of SDP. Similarly, 48.64 percent of factory employment was concentrated in Ahmedabad in 1960. Its economy was heavily dependent on textiles in Ahmedabad. Textile and related industries' share in employment has gone down to 45.0 percent in 1980 from 75.5 percent in 1960. Value addition from textiles has also gone down from 33.2 percent in 1960. Ahmedabad's share in employment has also gone down from 48.64 in 1960 to 38.86 in 1979.

Thus, the 21<sup>st</sup> century<sup>20</sup> has begun with issues concerning women at the forefront. Gender equality, female empowerment and capacity building have been engaging the attention of various countries as discrimination has negative implications for the national development. No society can be called progressive if females lag behind males in empowerment and opportunities including life chances.

### **BANASKANTHA:**

The former Gazetteer for Banaskantha<sup>21</sup> formed part of the Bombay Gazetteer, vol. V, published in 1880 A.D. under the title of 'Cutch, Palanpur and Mahi kantha.' A hundred years have since elapsed during which the district has witnessed far-reaching changes in its social, economic and political conditions. The district has changed many hands in its administrative set-up.

Banaskantha as its name denotes, forms part of the Banas valley of Banas, the main river of the district. The Banaskantha district as its name indicates consists of the territories situated on and around the river Banas. It was composed in the year 1948 of a part of the old Banaskantha Agency and the merged states of Palanpur, Radhanpur, Danta, Tharad, Vav, Deodar, and Thara Jagirs and the old Agency thana of Suigam. The State of Danta formed part of old Mahakantha Agency. The states of Palanpur and Danta were included in Rajputana Agency subsequently. The headquarters of the district is at Palanpur, which was the princely state. In 1997, Banaskantha region was restructured and Patan district was carved out from the Banaskantha district.<sup>22</sup>

The present district of Banaskantha consists of parts of two former first class princely states of Palanpur and Radhanpur and the other former Indian states, estates and thanas of (1) Tharad (2) Morwada (3) Vav (4) Danta (5) Deodar (6) Varahi (7) Tervada (8) Suigam (9) Santalpur (10) Bhabhar (11) Chadchat. The Kankrej petty states remained under Mahikantha Agency till 1844 A.D. when they were transferred to Palanpur.

The Banaskantha district lies between  $23^{\circ} 35'$  to  $24^{\circ} 43'$ , north latitudes and  $71^{\circ} 0'$  to  $73^{\circ} 0'$  east longitudes on the basis of the Banas river.<sup>23</sup> The district is in the north-western part of the Gujarat state. In the north, it is bounded by Marwar and Sirohi area of the Rajasthan state, in the south by the Mahesana district, in the east by a part of Sirohi and Sabarkantha district and in the west by the Rann of Kachchh, which forms the frontier with Pakistan. From the view point of length, the district measures about 112 kms, from north to south, and in respect of breadth it measures 192 km, from east to west. The shape of the district resembles a gun with a small barrel.

The total area of the district is 12,703 sq.km. which constitutes 6.5 percent of the total area of the state. From the view point of area, the district is the third largest in the state. According to the 1971 census, the population of the district is 12,65,383 constituting about 4.7 percent of the total population of the state. From the view point of population, the district is ranked among 11<sup>th</sup> in the state. In 1901 the population of the areas now comprising Banaskantha district was 485,732. In 1971 it rose to 1,265,383 (rural 1,145,794 and urban 119,589), recording a rise of 16.51 percent during the seventy years. The population declined by 4.26 percent during the decade 1901 to 1911 but recorded an increase of 5.36 percent and 8.27 percent respectively in the subsequent two decades. The population increased at still faster rates of 14.96, 26.90 and 28.72 percent respectively in the next three decades and at 27.03 percent in 1961-1971 against the growth rate of 29.39 percent for the state. The corresponding figures of growth rate for the state during the last four decades are 19.25, 18.69, 26.88 and 29.39 percent. The decennial population growth rate between 1981 and 1991 was 29.66. In 1991, it further rose to 21,62,578 (rural 19,42,294 and urban 2,20,284). The growth rate of urban areas is more than the rural areas during the decade 1981-1991. This indicates that there are immigrants in the urban areas from other places.

From the above figures it seems that the decrease of population during 1901-1911 and the slow pace of increase in the population between 1911-1921 were due to the famine of 1900 A.D. and outbreak of plague and influenza epidemics during this period. In 1971, the population increased by 27.03 percent over the population in 1961 as against 29.39 percent of the state. The larger increase in population in recent times may be attributed mainly due to the general improvement in medical and public health services available to the people. In 1971, Banaskantha<sup>24</sup> district had a population of 1,265,383 persons representing 4.74 percent of the total state population.

The percentage of the urban population to the total population of the district is as low as 9.45 percent as against 28.08 percent for the state. The density in the 1971 Census was 100 per. sq.km. (urban 767 and rural 91), as against 136 per sq.km. for the whole state. The urban density is naturally higher than the rural as the pressure of population in rural areas is comparatively less and the average density is worked out on the basis of the entire area within the revenue limits of the village and not of the village site.

During the period 1901-1971, the urban population had increased from 40,725 to 119,589, i.e., 193.65 percent and the rural population rose from 445,007 to 1,145,794, i.e., 157.48 percent. The increase in urban population is due to the migration of people who settled in urban areas for various reasons like trade, migration of people from Rajasthan and of greater medical facilities and hygienic conditions brought by the development programmes under the Five Year Plans. Only 9.45 percent of the district population lives in the urban areas as compared to the state average of 28.07 percent. Comparison with 1961 data shows that the proportion of urban population has increased from 7.09 percent in 1971 to 9.45 percent of population of the district lived in towns as against 28.08 percent in the state. In 2001, the urban population rose to 11.0 percent and in 2011 it further accelerated to 13.30 percent.

In the 1961 Census there were only four towns namely Palanpur, Deesa, Radhanpur and Tharad. At present, there are 8 towns in the district enjoying urban status, Vadagam, Kankrej, Vav, Dhanera and Danta talukas have no urban areas i.e., towns. The average population of a town in the Banaskantha district is 14,948 persons as compared to 34,706 persons in the state.

In 1971 of the 1,360 villages in the district, 1,351 were inhabited villages and 9 were uninhabited. In 1991, of 1374 villages in the district, 1368 were inhabited villages and 6 were uninhabited. The total rural population of the district was 1,145,794 giving an average of 848 persons per inhabited village, as against 1,051 in the state. The average population of a village in the district was 842.

As per the census of 2011, out of the total population of 3,120,506 in the district 1,610,379 are males and 1,510,127 are females. According to 1971 Census, the number of females per 100 males was 941 in the district. Proportion of females was insignificantly higher in villages (941) than in the towns (940). In 1951 the sex ratio in the state was 952 females per 1,000 males. It came down to 934 in 1971. Similarly, sex-ratio in the district was 948 females per 1,000 males in 1951. In 1961 the number of females per 1,000 males in the district was 946 which was higher than the similar ratio of 940 for the State. It is also seen that the number of females per 1000 males has declined from 946 in 1961 to 941 in 1971 and 945 in 1981 and 932 in 1991. The corresponding rural and urban sex ratios for the district which were 947 and 924 respectively show that the proportion of females was comparatively less in towns than in villages. The sex ratio in the Banaskantha district has marginally improved from 930 females per 1000 males in 2001 to 938 females per 1000 males in 2011. The ranking of Banaskantha in terms of sex ratio has improved from 16<sup>th</sup> in 2001 to 13<sup>th</sup> in 2011.

The practice of child marriage persists in the age group 10-14 to the extent of 4.27 percent for males and 9.88 percent for females. Among the males, the age-at-marriage has gone up to 20 years and above as only 24.18 percent of males in the age group 15-19 years were returned as married. The age of marriage of females has gone well over 15 as 64.76 percent of females in the age group 15-19 years and 96.53 percent in the age group of 20-24 years were married. In Banaskantha, 56 percent of married women (aged 20-24) were married before the age of 18. This is in contrast to the Indian average of 43 percent and the Gujarat average of 35 percent. Thus, Banaskantha district has the highest child marriage rate prevalent in the state.<sup>25</sup> According to the Census of 1961, <sup>26</sup> 430,572 persons were married, comprising 212,855 males and 217,717 females. 'Never married persons' account for 50.44 per cent of the total population, males being 55.15 per cent and females 45.46 percent of their respective population. The widowed, divorced or separated constitute 6.33 per cent only.

Examination of the figures of widowed, divorced and separated discloses an interesting feature of marital life in the district in that they appear to be significant only after the age of 29. While females above 30 years' account for 29.79 per cent in this category, males form only 9.75 per cent of their population. These figures reveal greater tendency towards remarriage on the part of widowed males than widowed females among whom it is mostly avoided.

The percentage of women's work participation is one of the most crucial indicators and serves as an empowerment tool. However, the number of women who work are poorly captured or enumerated since most of the work they do are not remunerated and hence remain unrecognised.

In the 1951 Census the population was classified according to their livelihood. The number of persons subsisting upon agriculture accounted for 71.14 percent and those on the non-agricultural sector for 28.86 percent of the district's total population. Thus the economy of the district is mainly agricultural. Among the agricultural classes, the number of persons engaged as cultivators and their dependants accounted for 64.05 percent and those not owing land but engaged in cultivation and their dependants accounted for 31.39 percent and land owners or the zamindars, 2.04 percent of the total agricultural population of the district.

The number of persons depending upon non-agricultural activities accounted for 32.07 percent under production other than cultivation, 22.21 percent under commerce and 5.75 percent under transport and 39.97 under other services.

The above classification was subsequently changed into workers and non-workers in the subsequent 1961 and 1971 censuses and the population has been divided into nine industrial categories, broadly grouped into the primary, secondary and the tertiary sectors. Workers accounted for 31.01 percent and 31.51 percent of the total population respectively in 1961 and 1971 censuses. The cause for decline in number of workers as compared to the 1951 censuses is that in the 1951 census, besides self-supporting persons, their non-earning and earning dependants were also included, whereas in the 1961 and 1971 censuses, persons actually doing some sort of economic activity were classified among workers and others were included in the non-workers.

Further out of 4,50,798 and 3,91,838 workers in the district, 71.52 and 61.38 percent respectively were cultivators and 6.22 and 16.23 percent respectively were agricultural labourers. Thus 79.83 percent and 82.27 percent of total workers in the district were engaged in the primary sector alone against the State average of 68.09 and 65.60 percent during 1961 and 1971 censuses. This high percentage of workers in the primary sector reveals that the economy of the district is rural-oriented and is dependent largely on cultivation of land for the purpose of livelihood.

Out of the total population of 12.65 lakh persons in the district in 1971, 3.92 lakhs or 31.02 percent are returned as workers. This proportion compares well with the corresponding proportion of 31.45 percent for the state. The proportion of workers is higher in the rural areas than in the urban areas. About 31.51 percent are reported as workers in the rural areas and 26.25 percent in the urban areas.

In 1961, 45.25 percent of the population was returned as workers and the proportion declined to 31.02 percent in 1971. In the rural areas, the proportion of workers has declined from 46.46 to 31.51 percent and in the urban areas from 29.48 percent to 26.25 percent.

For the males 54.43 percent returned as workers as against only 6.14 percent workers among females. In the rural areas 55.23 percent of the males were reported as workers as against only 6.31 percent workers amongst the females. In the urban areas 46.73 percent of the males and 4.46 percent of the females were returned as workers.

The proportion of workers amongst males has marginally gone down from 57.53 percent in 1961 to 54.43 percent in 1971 and the trend is similar in rural and urban areas. The proportion of female workers has also gone down during the period but in their case, the decline has been quite considerable. The proportion of workers amongst females has declined from 34.02 percent in 1961 to 6.31 percent in 1971 in the rural areas and from 9.09 percent to 4.46 percent in the urban areas. The decline in the female participation rate in 1971 is in part attributable to the definition of workers adopted in 1961 and 1971.

82.30 percent of the workers were engaged in the primary sector of the economy which includes cultivators, agricultural labourers, livestock, fishing, hunting,

plantations as well as mining and quarrying workers. Only 5.52 percent of the workers are engaged in the secondary sector of economy i.e., manufacturing, processing, servicing and repairs in the household and non-household industry and construction activities. The tertiary sector of the economy which covers trade and commerce, transport, storage and communication and other services accounts for the remaining 11.88 percent of the workers. 81.85 percent of the male workers are engaged in the primary sector of economy as against 86.60 percent female workers engaged in this sector of the economy.

In 1961, 79.88 percent of the workers were engaged in the secondary sector of the economy and the proportion increased to 82.30 percent in 1971. The proportion of workers engaged in the secondary sector of economy declined from 9.47 percent in 1961 to 5.82 percent in 1971 whereas this proportion in the tertiary sector marginally went up from 10.65 percent in 1961 to 11.88 percent in 1971. The proportion of male as well as female workers engaged in the primary sector of the economy increased during the decade and the increase was more in case of male workers as compared to female workers. The proportion of both male and female workers in the secondary sector of economy came down considerably. The proportion of male workers engaged in the tertiary sector of the economy declined while the same for female workers increased.

Only 9.47 and 5.83 percent were engaged in household industry, manufacturing industry and construction activities whereas 10.65 and 11.90 percent of workers were engaged in the tertiary sector comprising trade and commerce and other services and transport and communications. The figures reveal that males predominated in the working population as in prevailing context of society, females had to confine their activities to household duties, only more so in a backward district like Banaskantha. Moreover, 80.01 percent of the total population was engaged in agricultural pursuits as against the state average of 68.09 and 65.60 percent during the last two censuses. The economy of this district is thus rural-oriented and agro-based. The remaining categories of workers accounted for 22.26 and 19.99 percent in 1961 and 1971 and were distributed under mining, quarrying, household industry, trade and commerce, construction activity, etc.

The number of non-workers, i.e., those not engaged in any kind of economic activity in the district were 54.75 percent in 1961, 68.98 percent in 1971, 64.42 percent in 1981, 60.74 percent in 1991 respectively, as against the state average of 58.93 in 1961 census, 68.55 percent in 1971 census, 62.73 in 1981 census, 59.77 in 1991 census respectively. Non-workers account for 545,346 persons comprising of 217,438 males and 327,908 females. The distribution pattern of non-workers among males and females was very dissimilar. Among male non-workers, 21.78 per cent are students; and 74.34 per cent dependents who jointly accounted for 96.12 percent as against 3.16, 53.18 and 56.34 per cent respectively among females. Higher percentage of dependents among males is likewise explained by the general absence of household duties among males who claim 0.63 per cent in this category against 42.22 per cent among females. The proportion of economically active population was thus lower in this district than even in the state as a whole on account of a large number of dependents including students, women and children who were enumerated under the category of non-workers. The reasons are that there were still no industries large or small. Other economic activities like construction of dams, bridges and buildings were also absent to a large extent. Further as the district is economically backward, its active male participation might have possibly migrated to other centres, leaving their dependents in the district. This speaks for the economic backwardness of the district and the proportion of economically inactive population.

Agriculture and allied pursuits<sup>26</sup> accounted for about 25 million female workers in 1901. The number in the non-agricultural pursuits was 8.5 million. In addition, there were 3.8 million unspecified workers. The main feature of agricultural employment is a significant increase between 1901 and 1911, comparative stationariness of numbers between 1901 and 1911, and a tremendous spurt between 1951 and 1961. The number in the non-agricultural sector showed fluctuations within rather narrow limits from one decade to another. It is however, significant to note that that the absolute level of female employment in non-agricultural sector in 1961 was lower compared with that half a century earlier. Within the non-agricultural sector manufacturing and service industries had almost equal shares in 1901. Employment in manufacturing sector showed a slight increase in 1911, a declining trend till 1951 and a significant rise in the last decade. Employment in service industries was fluctuating in the earlier decades, attained a peak

of over 5 million in 1931 and a significant decline in the next two decades reaching an all-time low of just 3 million in 1961.

The proportional distribution shows a remarkable trend towards de-industrialisation of the female workforce, the proportion in agriculture showing an increase from 67 percent in 1901 to 74 percent in 1911 and 82 percent in 1961. However, if the ratio of unspecified workers for agriculture is claimed, the proportion would show only moderate changes rising from 77 percent in 1901 to 86 percent in 1961. The relative decline in the non-agricultural workforce was mainly accounted for by the fall in manufacturing employment until 1931. Relative employment in service industries was comparatively stationary until 1921 and showed a significant rise in 1931. Since 1931, employment heavily slumped in service industries and this wholly accounts for the relative fall of employment in the non-agricultural sector. As per 2011 census, the economy of the district is basically dependent on agriculture as 66.16% of workers are engaged in agricultural activities and 33.84% are engaged in other non-agricultural activities. Out of the total population engaged in agriculture and allied activities, about 70.19% of workers are male workers and nearly 29.81% of workers are female workers.<sup>27</sup>

The proportions of female workers in different sectors to female population bring out which sectors account for the long term decline in female participation in economic activity. It shows that there was a marked decline in the proportion of agricultural workers to total female population from 1911 to 1951 but a significant increase in the last decade raising the figures above the 1931 level. The increase in the proportion between 1951 and 1961 may be attributed to under enumeration of unpaid family workers in 1951 but in 1961 the proportion was higher even when compared with that in 1931.

The proportion of women in the non-agricultural sector to total female population shows a persistent decline since 1911. The decline until 1951 was due to both manufacturing and service industries. In the last decade however it was due entirely to fall in female employment in services. The relative employment in manufacturing sector in 1961 shows significant improvement over that in 1951 and some rise even compared with that in 1931.

In the 1971 Census, the population of the district is distributed into workers and non-workers in the ratio of 45.25 percent and 54.75 percent respectively. Amongst the working population, cultivators account for 71.51 percent and agricultural labourers 6.23 per cent only as against 53.32 percent and 14.77 per cent respectively for the state. The overwhelming population of the cultivators among the working population of the district shows that the economy of the district is mainly agricultural as 77.74 percent of workers are engaged in agricultural pursuits. Next in order are the household industries comprising 7.44 percent and the other services 6.33 percent while the manufacturing industries account for 0.77 percent which indicates absence of industrialisation.

Workers in mining and quarrying rose from 40,000 in 1901 to 95,000 in 1911, their number showed an uneven trend till 1951. All manufacturing industries engaged over 4 million female workers in 1901 accounting for over 11 percent of all female workers. Between 1911 and 1951 there was a generally declining trend in both absolute and relative terms. In 1961 however the absolute figure picked up and reached the 4.9 million mark; the proportion of manufacturing was however, only about 8 percent being much below the level in 1911.

An interesting feature of female employment in manufacturing industries is their relative concentration in a few industries. Food, textiles, wood, leather and ceramics are the main industries where women were employed in relatively substantial numbers in 1901. However, food and textiles accounted for about 73 percent of the women in manufacture in 1901; their proportion in 1961 was still the same. Combined with wood, leather, and ceramics the respective proportions in 1901 and 1961 were 94 percent and 92 percent. The share of basic industries metal, chemical and engineering was 3.5 percent in 1901; even in 1961 it was only 6 percent. This is in sharp contrast with the structure of manufacturing employment in case of males among which the proportion of these industries was as high as 19 percent in 1901 and 21 percent in 1961. The nature of female employment in manufacture is mainly confined to household industries. Over four-fifths of all women in manufacture are working in household industries as against less than half in the case of males.

The pattern of female employment in rural areas shows that 31.4 percent of rural females are in the working force whereas this proportion for urban areas is only 11.1 percent. As an overwhelming majority of all women in rural areas i.e. over 27 percent

are in agriculture and allied pursuits about 2 percent are engaged in manufacturing industries and the rest are in services. In urban areas, 2.8 percent of all women are occupied in the agricultural sector, 3.2 percent in manufacturing industries and the rest, about 4.6 percent are in services. Over 86.4 percent of women workers in rural areas are engaged in agriculture and allied pursuits. About 6.7 percent are in manufacturing industries of whom food, textiles and wood account for 5.7 percent. All services account for roughly 6 percent of female workers in rural areas, but about 2.5 percent are in unspecified services.

About 29 percent of all women workers in urban areas are engaged in manufacturing industries, 42 percent in services and 4 percent in inadequately described activities. Among industries, food and textiles are of major importance accounting for about 7 and 15 percent respectively of all women workers in urban areas. The share of women in agriculture has remained more or less stable. In the non-agriculture sector too they claimed about 30 percent of all jobs in 1901 and 31 percent in 1911; the proportion has however, slumped heavily in recent decades being less than one-fifth in 1961.

The two main factors responsible for fall in female non-agricultural employment: (1) relative concentration of female employment in branches of the economy which have been relatively stagnant or decaying (2) a tendency towards declining share of women in several industrial categories.

Generally, it may be held that where the loss is due to structural changes in the economy (i.e., decline in those branches which earlier offered substantial employment to women) it is involuntary. But there are areas like domestic services, and sanitary services where supply forces may be stronger in inducing decline in female employment.

In 1991, the Banaskantha district ranked 14<sup>th</sup> in the density of population in the state. It ranks 16<sup>th</sup> in respect of literacy, 6<sup>th</sup> in respect of workers to population, 15<sup>th</sup> in respect of urban population. It ranks 10<sup>th</sup> among number of primary schools per inhabited villages and 13<sup>th</sup> in respect of number of road connections per inhabited village. Aggregate rank enjoyed by the district is 15<sup>th</sup> among the 19 districts of Gujarat.

Banaskantha district is one of the backward districts in the state in respect of literacy and only 15.76 percent of the district population was literate as against the literacy rate of 35.79 percent for the state. According to the Census of 1951, there were 53,680 literates in the district as constituted then and formed 7.17 per cent of its total population. Percentage of male literates was then 11.94 per cent, while that of female literates 2.14 percent. In 1961 the percentage of literacy rose to 12.73 per cent (20.45 percent for males and 4.56 per cent for females).

Amongst males 24.07 percent are literates and only 6.94 percent are literates among females. There is also a wide disparity in the literacy obtaining in the rural and urban areas. In the rural areas, only 12.93 percent are literates as against 42.90 percent literates in the urban areas. Among males living in the rural areas 20.64 percent are literates whereas the corresponding percentage of literates for the males in the urban areas is 56.90 percent. The literacy amongst females in the rural areas is 4.74 percent which is very low when compared to the corresponding figure of 28 percent female literacy in the urban areas. Compared with the 1961 figures the literacy has gone up from 12.73 percent in 1961<sup>28</sup> to 15.76<sup>29</sup> percent in 1971. In the rural areas, the proportion has increased from 10.71 percent to 12.93 percent and in the urban areas from 39.12 percent to 42.90 percent during the same period. Literacy among males has increased from 20.45 percent in 1961 to 24.07 percent in 1971 whereas amongst females it has increased from 4.56 percent in 1961 to 6.94 percent in 1971. In 1981, literacy rates were 23.04 percent<sup>30</sup> and 34.08 percent among males and 11.36 percent among females. In 1991, literacy rates were 39.29 percent and 54.89 percent among males and 22.56 among females.

According to the Census of 1971, the all India literacy rates for persons, males and females are reported to be 29.46, 39.45 and 18.72 respectively. Comparable literacy rates in Gujarat are higher than the all India average ranking 4<sup>th</sup> both in total and in respect of male literacy (35.79 total and 46.11 male) and 5<sup>th</sup> in respect of female literacy (24.75).<sup>31</sup> In 1991, the female literacy rate in Gujarat was 48.64<sup>32</sup> as against 39.29 all India female literacy rate.<sup>33</sup> However, the overall literacy has increased in Banaskantha but the female literacy in 2011 was reported just 52.58<sup>34</sup> in the district and the gap between male and female literacy was reported to be 26.40 in 2011 despite the efforts of providing primary education while the gap between male and female literacy in rural

areas has been 27.64 in 2011, whereas the gap between male and female literacy in urban areas has been 18.26 in 2011.

According to 1971 Census the Banaskantha district also occupied the last but one rank in the case of general literacy for persons and males and in the case of female literacy the district ranked last. In the rural and urban areas, the district occupied last rank among the districts of the state in case of literacy of persons, males and females.

The progress of women's education in the district was very slow before Independence. This was because the district was inhabited by a large number of backward classes. Also the entire district was very backward, socially and economically. Generally, the people were not responsive to the promotion of women's education. One of the factors responsible for reluctance of the parents to send their daughters was the absence of separate educational institution for girls. Before Independence, there were only six girls' schools in the former states, of these two were in the Palanpur state, two in Radhanpur state, one in the Tharad state and one was in Danta state. After independence, in the field of primary education for girl's noteworthy progress was made in the district. In the field of secondary education, the progress is comparatively less. Early marriage was also an important factor for discouraging girls taking to secondary education.

After the introduction of Five Year Plans, the death rate has gradually come down. According to the Census of 1961, the death rate was high as 13.2 in the district in the year 1960. As regards, the birth rate it was about 12 per thousand at the beginning of this century: it increased further to 25 during the twenties. After Independence, the birth rate was about 23 in the year 1950 which increased to 27.5 in 1960 according to the Census of 1961. Due to the emphasis given on the family planning programmes, the birth rate has since fallen down gradually. It was 18.7 per thousand in 1972.

Thus, Banaskantha district ranked 25<sup>th</sup> with reference to overall Human Development Index among all the 25 districts of Gujarat in 1991. The district displayed signs of development after a decade, ranking 24<sup>th</sup> in 2001.<sup>35</sup>

## **PANCHMAHALS:**

The district is called Panchmahals<sup>36</sup> because it originally consisted of 5 mahals viz., Godhra, Kalol, Halol, Dohad and Jhalod. During the Scindia's regime, the district was called Pavagadh Panchmahals because the Pavagadh was the headquarters of Scindia's Subas who administered the mahals from 1761 to 1853. This designation remained meaningful till 1947. After the integration of the states in 1948, the district expanded from 5 mahals to 10 talukas and 1 mahal. As a result, the district ceased to be Panchmahals but the old name clings to it because of historical antecedents.

The district is one of the districts on the eastern border of the Gujarat state. It roughly lies between 73° 15' and 74° 30' eastern longitude and 20° 30' and 23° 30' northern latitude. Its north-south length is about 128.75 kms or east-west breadth is about 115.87 kms. The district is bounded on the north by the Sabarkantha district of Gujarat state and the Banswara district of Rajasthan to the west by the Baroda and Kaira district to the south by the Baroda district and the Jhabua district of Madhya Pradesh and to the east by Jhabua district of Madhya Pradesh.

The district can be divided into two main physiographic sub-divisions. The entire northern and eastern portion comprising mainly of Jhalod, Dohad, Lunavada, Santrampur, Limkheda and Devgadhi Baria talukas and Jambughoda mahal is covered by hills and forests interspersed by plain cultivable land. The western part comprising mainly of Kalol, Shehera, Godhra and Halol talukas and parts of Lunavada taluka comprises plains rising gradually to the east, and is drained by rivers and interspersed by sprinklings of low hills. Nearly two-thirds of the district is covered with small hills. The Pavagadh hill in the south rises to a height of 819 metres above sea level.

The population of the areas now comprising Panchmahals district was 4,59,431 in 1901. In 1961, it rose to 1,468,946 (rural 1,314,087 and urban 154,859) recording a rise of 219.73 percent during these sixty years. There has been no significant rise in the population of the district between 1901 and 1921 due to outbreak of plague and influenza epidemics in 1918-19. From 1921 onwards, there has been a steady and progressive increase which rose as high as 29.85 percent during the decennium 1951-1961: higher than the state average of 26.88 percent and the all India increase of 21.51 percent. Comparatively greater increase in population in recent times may be attributed

to the general improvement in medical and public health services available to the people since Independence under the Five Year Plans, the decline in death rate and the opening up of areas hitherto inaccessible and backward.

The district had a population of 4.59 lakh persons in 1901 and the population has increased to about 18.49 lakhs in 1971 and 23.22 lakhs in 1981. During the first three decades the population increased at a much faster rate in the district. There has been no significant rise in the population of the district between 1901 and 1921 due to outbreak of plague and influenza epidemics in 1918-19. From 1921 onwards, there has been a steady and progressive increase which rose as high as 29.85 percent during the decennium 1951-1961: higher than the state average of 26.88 percent and the all India increase of 21.51 percent. Comparatively greater increase in population in recent times may be attributed to the general improvement in medical and public health services available to the people since Independence under the Five Year Plans, the decline in death rate and the opening up of areas hitherto inaccessible and backward. In 1951, the population of the district as constituted in 1961 was 11,31,243 persons.<sup>37</sup> According to the Census of 1961, the population of the district was 14,68,946 persons of whom 7,58,561 were males and 7,10,385 females. The proportion is higher than that observed in the case of Gujarat State which was 26.88 per cent in 1961. According to the 1971 census, the provisional population of the district was 18,46,452 of whom 9,50,165 were males and 8,96,287 were females. During the last decade of 1961-1971 the growth rate of population in the district was lower than the growth rate of 29.39 percent for the state. During the entire period under review, the district has recorded an overall increase of 302 percent in population as against an increase of 193.55 percent in the population of the state. During the last decade the growth rate of population in the district was 27.34 in 1991 as against 25.58 in 1981. The overall growth rate of urban areas was less than that of rural areas during the decade 1981-1991. According to the 2001 Census, the population of the district was 20,25,277 as against the 2011 census figure of 23,90,776 comprising 12,26,961 males and 11,63,815 females for the Panchmahals district. The decadal growth rate of the district comes to 18.0 percent. The rural population of the district was 20,55,949 and urban population of the district was 3,34,827 persons in 2011. There are 1,198 inhabited villages and 9 towns in the district. Out of the total population of the district 85.9 percent lives in rural areas while 14.1 percent lives in urban areas. There are 11 talukas in the district.

The area of the district in 1951 was 3499 sq. miles or 4.92 percent of the total area of Gujarat. In 1961, it was 3450.6 sq. miles or 4.86 percent of the total area of the state due to changes in the territorial jurisdiction of the district. The average density of population is 426 persons per sq. mile as against 290 for the state. The urban density (445) was naturally higher than the rural (384) where the pressure of population is comparatively less and the average density is worked out on the basis of the entire area within the revenue limits of the village and not of the village site. According to the Census of India 2001, the density of Panchmahals is 388 persons as against the density of the state at 258 persons per sq.km<sup>38</sup> According to the Census of India 2011, the density of population in Panchmahals district is 457 persons per sq.km. against the state average of 308 persons.

According to the state survey department, the area of the district in 1961 was 8,9370 sq. kms. or 4.86 percent of the total area of the state. The density of population thus worked out to 164 persons per sq.km. (urban 1870; rural 148) as against 112 for the state. Panchmahals district has an area of 8,366 km<sup>2</sup> and a population of 18.49 lakh persons according to the 1971 Census.<sup>39</sup> The area of the district accounts for 4.53 percent of the state's geographical area and the population of the district accounts for 6.93 percent of the state population. The district has nine urban areas and there are 1933 villages in the district out of which 30 villages are uninhabited. About 16.42 lakh persons representing about 89 percent of total population live in rural areas and the remaining 2.07 lakhs or 11.21 percent live in urban areas. Thus, the urban population in the district is significantly lower than state average of 28.08 percent. The district is comparatively thickly populated with an average population density of 209 persons per km<sup>2</sup> against the state average of 1.36 persons per km<sup>2</sup>. During the last decade the population of the district has increased by 25.86 percent as against an increase of 29.39 percent recorded for the state. Comparing with 1961 data the urban population shows only a marginal increase from 10.54 percent in 1961 to 11.21 percent in 1971.

The highest average density per sq.km. (249) was found in the Kalol taluka due to the fertile land and the lowest (111) in the Jambughoda taluka due to dense forests and absence of commercial activities. In rural areas, Kalol taluka was the densest (225). Among the urban areas, Kalol tops the list with 19,366 persons per sq.km. and Halol ranks last with 408.

The total rural population of the district according to the 1961 Census was 13,14,087 living in 1912 villages. During the period 1960-1961, the urban population increased from 56,683 to 154,859 persons and the rural population from 402,748 to 1,314,087 persons giving an average of 686 persons per inhabited village as against 824 in the state in 1961 presumably because of better medical facilities and hygienic conditions brought about by the development programmes under the Five Year Plans. The urban population of the district was spread over 8 towns of different sizes of which only 1 town, viz., Godhra came first in respect of population and had a population of over 50,000. According to the 1971 census, the provisional population of the district was 18,46,452 of whom 9,50,165 were males and 8,96,287 were females. Of the total population, 16,39,859 lived in rural areas and 2,96,593 in urban areas.<sup>40</sup> According to the Census 2011, the decadal growth rates for the rural and urban areas of the district were 16.0 percent and 32.2 percent, respectively. The growth rate of rural population was less than that of the urban population. In 1961, the total rural population of the district is 1,314,087 As per the 1991 census, the total population of the district was 29,56,456 persons or 7.15 percent of the total population of the state. It occupies 5th rank among the various districts of the state as far as population is concerned. The total rural population of the district stands at 26,42,916 persons as per the 1991 Census. It forms 9.76 percent of the total rural population of the state. In 1981, the rural population was 6.81 percent.<sup>41</sup> The district ranks 1<sup>st</sup> in rural population among 19 districts of the state.<sup>42</sup> The total urban population of the district is 3,13,540 persons which is 2.20 percent of the total population of the state as against 2.43 percent in 1981. The district ranks 14<sup>th</sup> in urban population among the districts of the state.

Nearly 90 percent of the rural population of the district is served by basic education facility. According to the 1961 census, there are 1,947 villages in the district of which 32 villages are uninhabited (Because of the territorial changes, at present there are 1913 villages in the district of which only one village is uninhabited). The total rural population of the district is 1,314,087 giving an average of 686 persons per inhabited village. The proportion of rural population (89.46 percent) to the total population in the district is higher than the same figure for the state which is 74.23 percent. According to the 1991 census, out of the total 1,889 inhabited villages of the district, 505 are small in size i.e., having a population of below 500 persons. Except one all the villages of this group possess drinking water amenity. The facility of power supply is available in 386

villages, communication in 275 villages, medical facilities in 386 villages, approach by pucca road in 203 villages and post and telegraph in 36 villages. 960 villages of the district fall in the size group of 500-1999 population. Except, market/haat post and telegraph and approach by pucca road facilities, all other facilities are available satisfactorily in the majority of the villages in this group. Post and telegraph facility is available in about 28 percent villages, approach by pucca road facility is available in about 55 percent villages of this group. Out of 1,889 villages, 374 villages are equipped with the amenities like drinking water. 50 villages are in the large size group i.e. population range of 5,000 and over. Education, medical, drinking water, communication and power supply amenities are available in all the inhabited villages of this group.

In 1961 the number of females per 1000 males in the district was 936 which was lower than the same figure of 940 for the state. The corresponding rural and urban sex ratios for the district which were 939 and 919 respectively show that the proportion of females was comparatively less in towns than in villages. Out of the total population of 18.49 lakh persons in the district, 9.51 lakhs are males and 8.98 lakhs are females giving a ratio of 944 females per 1000 males. This ratio is higher than the state average of 934 females per 1000 males. The sex ratio in the urban areas is 934 females per 1000 males and in the rural areas the ratio is 945 females per 1000 males. The number of females per 1000 males in the district has increased to 944 in 1971. The ratio has gone up from 939 to 945 in the rural areas and from 919 to 934 in the urban areas. The sex-ratio increased to 959 in 1981 as against the state (942)<sup>43</sup> which was 934 in 1951. The sex ratio (number of females per 1,000 males) for the whole district is 952 in 1991 was more than the sex ratio of 934 for the state. The sex-ratio for the rural population of the district is 954. Among the talukas, Dohad taluka, has the highest sex ratio of 981 followed by Limkheda taluka (980) and Jhalod taluka (974). Halol taluka has the lowest sex ratio of 907. The sex ratio of urban population of the district is 931. The overall sex ratio is higher in rural areas than in the urban areas. In 2011, the sex-ratio was 949 females per 1000 males. The sex-ratio for rural and urban areas of the district is 952 and 929 respectively. The sex-ratio in rural areas is higher as compared to that in urban areas in the district.

According to the Census of 1951, there were 14,645 literates in the district of Panchmahals as constituted then and formed 12.82 percent of the total population. Percentage of male literates was then 19.50 percent while that of female literates 5.62 percent. In 1961 the percentage rose to 19.23 percent (29.01 percent for males and 8.80 percent for females). Panchmahals was one of the districts having low literacy rate. Out of the total population of 18.49 lakh persons, 4.22 lakh persons were literate giving an average of 22.82 percent in 1971 which was significantly lower than the literacy rate of 35.79 percent for the state. About 33.74 percent of the males were literates as against 11.23 percent among females. The corresponding literacy rate among males and females in the state was 46.11 percent and 24.75 percent respectively. In the rural areas of the district the literacy was very low at 18.77 percent as compared to the literacy rate of 54.84 percent in the urban areas. Only 29.73 percent of the males in the rural areas were literates as against 43.59 percent literates among females in the urban areas. The literacy rate for the whole district was 43.79 during 1991 Census as against 28.10 percent in 1981. The literacy rate for the total population of the district as per 1991 census was lower than the state literacy rate of 61.29. The male and female literacy rates were 59.35 and 27.31 respectively in the district which were both lower than the state literacy rates at 73.13 and 48.64 respectively. The male literacy rate was higher than the female literacy for both rural and urban areas of the district as well as for the state as a whole. The literacy rate for rural areas of the district was 39.89. The literacy rate for male and females were 56.25 and 22.57 respectively for all the villages of the district. The literacy rate for the urban areas of the district was 75.36. The urban literacy rate for males was 84.30 whereas that for females the same was 65.80 in the district as a whole. In 2001, the literacy rate was 60.92 percent as against 71.0 percent in 2011. The proportion of male and female literates in rural areas are 80.9 and 55.2 percent respectively and in urban areas this proportion is 92.0 and 80.9 percent. The gap between male and female literacy rates in urban areas is 11.1 percentage points against 25.7 percentage points in rural areas.

The 1961 Census recorded that 337,599 persons (22.98 percent of the population) were born elsewhere within the district, 2.72 percent outside the district but within the state and 1.93 percent outside the state. There has been a general tendency among the village people to go to nearby towns to earn their livelihood. Sex-wise distribution of migrants shows that 7.00 percent of the male population and 40.05

percent of the female population were born elsewhere but within the district and 1.87 percent of the male and 3.63 percent of the female population were born outside the district. The high percentage of female migrants is due to marriage migration resulting from girls leaving their parental homes after marriage which appears to be mostly within the district.

The economy and livelihood pattern of the people of Panchmahals district was mostly agro-based, as 89.46 percent of its population lived in rural areas, which was higher than the percentage for the state (74.23) as a whole. The reasons are that the district is covered by rocky and hilly tracks, that the soil is not very fertile and that there are no big industries. Small-scale industries were well developed. Although there were no big industries, small scale industries were well developed. According to the 1961 Census, 51.31 percent of its active population was engaged in gainful economic pursuits of which agriculture and allied activities accounted for 45.21 percent.

The general population has been divided into workers and non-workers. Out of the total population of 1,468,946 persons in the district, 753,770 were engaged in some kind of economic activity. The number of non-workers was 715,176. The ratio of workers to non-workers varies from 51.31 to 48.69 as against the corresponding ratio of 41.07 to 58.93 for the state. Of the working population, 88.10 percent were engaged in agricultural pursuits as against 68.09 percent in the whole of the state. The males predominate in the working population as compared to females. The remaining category of workers accounted for 11.90 percent of the total workforce in the district.

According to the 1961 Census, 88.10 percent of the total working population of the district was engaged in agriculture as against 68.09 percent in the state as a whole. Amongst the working population cultivators account for 84.09 percent and agricultural labourers 4.01 percent only as against 53.32 percent and 14.77 percent respectively for the state. The overwhelming percentage of cultivators among the working population of the district shows that the economy of the district was mainly agricultural. It is significant to note that the percentage of agricultural labourers in the district was the lowest in the whole state. This is because the tribals living in these areas themselves carry out the various agricultural operations and do not require any outside assistance.

As regards population engaged in agriculture the Gazetteer recorded as follows:

“Kolis, Bhils and Naikdas form the bulk of the agricultural populations. Of the higher classes of cultivators, the few Kanbis are skillfull and thrifty, and in most parts of the district there are local talabda, Kolis, Malis and Rajputs below Kanbis in knowledge but still a valuable peasantry. In Dohad are Pateliyas, Luhanas and Ravals all superior to the lazy and unthrifty mehvas Koli and Bhil. Some Vanjaras and Musalmans of the Ghanchi class thrown out of their former occupation of carrying have taken to tillage as they have met with little success.” These classes still continue to remain the main agricultural classes in the district.

The percentages of workers (51.31) to non-workers (48.69) in 1961 as against the corresponding ratio of 41.07 percent to 58.93 percent for the state. The distribution pattern of non-workers among males and females was very dissimilar. Among male non-workers were 29.02 percent and 68.61 percent were dependants, which jointly account for 97.63 percent as against 7.93, 63.78 and 71.71 percent respectively among females. The percentage of females engaged in household duties was found to be higher in urban areas than that in rural areas as womenfolk in villages in addition to their attending to household chores also participated in agriculture and household industry. While the percentage of persons employed before seeking work is insignificant for males, that for females is 0.01 which is practically negligible.

The higher percentage of full-time students in the urban sector is due to the greater consciousness and opportunity urbanites have in the matter of education. The percentage of females engaged in household duties is found to be higher in urban areas, as women-folk in villages, in addition to attending to household chores, also participate in agriculture and allied activities.

Because of the predominance of agriculture, the primary sector continued to provide the bulk of the working force which was about 90 percent in the district but as compared to the 1951 census the percentage has slightly declined in 1961. Workers in the secondary sector comprising household Industry, manufacturing other than household industry and construction work, on the whole increased by 1.15 per cent because of the rising trend in the proportionate strength of working population engaged in manufacturing and construction activities forming part of the secondary sector. Under manufacturing as well as construction activities, there was only a marginal increase during the decennium, 1951-1961.

The total percentage of those engaged in the tertiary sector, slightly declined from 7.94 to 7.18 percent in the inter-censal period 1951-1961, and is confined to workers of other services. In trade and commerce, and in transport, storage and communications the percentage increased only marginally. This is because of the fact that district has a large tract inhabited by poor tribal population. This shows that there is need for greater concentration of developmental activities in such backward districts.

The total working force increased from 548,288 in 1951 to 753,770 in 1961 or by 37.47 percent during the decennium 1951-1961 as against 28.91 percent in the state as a whole. The working force in the primary, the secondary and the tertiary sectors increased showing a rather balanced growth of the economy of the district.

In the primary sector the increase in the working force was to the extent of 36.87 percent as compared to 33.13 percent for the state. In the secondary sector, there was an increase of 94.29 percent, as against 63.07 per cent for the State. This shows good development in industries and the consequent rise in the number of workers. Similarly, there was an increase of 24.16 percent in the tertiary sector, as against the decline of 1.30 per cent in the state as a whole. The persons engaged as cultivators increased by 43.54 percent due to the grant of occupancy rights under the intermediary abolition and the tenancy legislation in the districts which enabled several workers in the other categories such as labourers, and those in mining, fishing, orchards and other activities to acquire the higher status of landholders.

In the secondary sector, the workers engaged in manufacturing industries increased by 95.35 per cent and in construction activities by 14 per cent showing expansion in the building and construction activities on account of the Five Year Development Plans.

In the tertiary sector, the increase in the number of workers in trade and commerce, transport, storage and communications, and in other services by 24.21 percent, 179.51 percent and 5.64 percent respectively was due to the fact that greater opportunities of profitable employment were available in these occupations, particularly in the transport, storage and communications.

The proportion of workers was 51.31 percent in 1961 and declined to 36.69 percent in 1971. In the rural areas the proportion declined considerably from 54.13

percent in 1961 to 38.03 percent in 1971 as against a marginal decline from 27.39 percent to 26.11 percent in the urban areas. The proportion of workers in the district was considerably higher than the proportion of 31.45 percent for the state. 54.48 percent of the total males and 17.4 percent of the total females are reported as workers. The comparable proportions for males are 55.56 percent in the rural areas and 45.98 percent in the urban areas. The corresponding proportions of females in the rural and urban areas are 19.48 and 4.84 percent respectively.

In comparison with the 1961 data, the proportion of male workers marginally declined from 57.14 percent in 1961 to 54.48 percent in 1971. However, as regards the proportion of female worker there was a sharp decline from 45.09 percent to 17.84 percent. In the rural areas, the proportion came down from 46.64 percent to 19.48 percent and in the urban areas from 6.08 percent to 4.84 percent. The decline in female participation rate in 1971 is in part attributable to the difference in definition of worker adopted in 1961 and 1971.

A large majority i.e., 88.04 percent of the workers in this district are employed in the primary sector of the economy which includes cultivation, agricultural labour, livestock, hunting, fishing, forestry and mining and quarrying activities. The secondary sector comprising manufacturing, processing and repairing in household and non-household industries and construction accounts for only 3.20 percent of the workers. The remaining 8.76 percent workers are employed in the tertiary sector of economy which includes trade, transport, communications, storage and other services. 85.59 percent of male workers and 95.96 percent of female workers are employed in the primary sector of the economy. The secondary sector of the economy employs 3.73 percent of the male workers and 1.47 percent of the female workers and 2.57 percent of the female workers are employed in the tertiary sector.

Between 1961 and 1971, the proportion of workers engaged in the primary and secondary sectors of economy marginally declined while the proportion in the tertiary sector slightly increased from 7.19 percent to 8.76 percent. The proportion of males in the primary sector of economy increased with a corresponding decline in the secondary and tertiary sectors. The proportion of female workers considerably declined in the secondary sector of the economy.

79.80 percent of the workers in the district are cultivators and 7.78 percent are agricultural labourers whereas 12.42 percent are classified as other workers. The distribution of workers by sectors of economy in the rural areas shows that 94.07 percent of the workers in the rural areas are employed in the primary sector of the economy.

The distribution of workers in urban areas shows that 18.48 percent of the workers in the urban areas are employed in the primary sector of economy, 16.93 percent are employed in the secondary sector while the remaining 64.59 percent are engaged in the tertiary sector. Sex-wise analysis of the data shows that the proportion of female workers engaged in the primary sector of economy in urban areas is much higher than that for male workers. In the other two sectors the proportion of male workers is higher than those of female workers. The proportion of the workers employed in the primary sector of economy increased from 13.58 percent in 1961 to 18.48 percent in 1971. This increase is noticed in case of both male and female workers. The proportion of workers employed in the secondary sector of economy has almost remained unchanged. In the tertiary sector of the economy, there has been a decline in the proportion from 69.52 percent to 64.59 percent.

As per the 1991 census, the main workers inclusive of the marginal workers was 47.06 percent of the total population of the district against 40.23 percent in the state. Thus, the quantum of these workers is more in the district than the state. The work participation rates for males and females at the district level are respectively 51.79 percent and 42.10 percent. Thus, female work participation rate is lower than the male working participation rate. In the rural areas, the overall work participation rate is higher than that in the urban areas. A similar trend is noticed for male and female workers also. Among total workers i.e. main and marginal workers 22.3% were females.<sup>44</sup>The percentage of non-workers to total population of the district is 52.94 against 59.77 for the Gujarat state. The proportion of non-workers to total proportion is higher in urban areas than in the rural areas of the district.

In respect of rural areas of the district the percentage of main workers and marginal workers to the total rural population were 34.05 and 15.17 respectively against 33.23 and 11.74 in 1981 whereas the remaining 50.78 percent against 55.03 in 1981 were non-workers. The proportion of main workers in respect of male and female

workers to the total male and female population for the rural areas of the district were 51.70 and 15.55 respectively. Quite a reverse trend was noticed in respect of marginal workers where percentages of male and females were 0.57 and 30.46 respectively. Among the various talukas, the percentage of the total workers to the total population vary from 45.55 percent in Kalol taluka to 53.72 percent in Jambughoda taluka.

In respect of urban areas, the percentages of main workers and marginal workers to the urban population are 26.96 and 1.93 respectively. Similarly, percentages for males are 47.54 and 0.23 respectively whereas for the female percentages are 4.85 and 3.76 respectively. The percentages of total workers and non-workers to the total urban population are 28.89 and 7.11 respectively. For males and females, the respective percentages are 47.77 and 52.23 and 8.61 and 91.39 respectively.

As per Census of India 2011, only 45.9 percent are reported as workers in the district. In the total population, 28.7 percent are main workers while 17.2 percent are marginal workers. Percentage of non-workers in the population in the district is 54.1 percent. Among males, 54.9 percent are workers while among females 36.4 percent are workers. The proportion of main workers in males is higher than in females while marginal workers among females is higher than in males. In rural areas, 48.3 percent of the population is worker, comprising 28.8 percent main workers and 19.5 percent marginal workers. In urban areas, 31.2 percent of the population is worker, comprising 28.0 percent main workers and 31.1 percent marginal workers.<sup>45</sup>

### **SABARKANTHA:**

The Sabarkantha<sup>46</sup> district came into existence in August 1949 as a result of the merger of various Princely States and estates in the then Bombay State.

On the north-east, the district is bounded by Rajasthan, on the west by the Banaskantha and Mehsana districts and on the south by Ahmedabad, Kaira and Panchmahals districts. The western side of the district is bounded by the river Sabarmati; whereas the Aravalli hills form a natural boundary on the northern and the eastern sides. The total area of the district is 2,735 square miles.

This district can be divided into two zones, viz., the hilly region and the plains. The range of the Aravalli hills covers the northern and the eastern parts of the district

and takes a southward turn on the border of the district. The hilly tract also known as Poshina patti area comprises the north and the northeast parts covering Khed Brahma, Vijaynagar, Bhiloda, Meghraj, Malpur and parts of Idar talukas/mahals. The southern and the western parts of the district are flat and mostly sandy. This plain tract covers Prantij, Bayad and parts of Idar, Himatnagar and Modasa talukas.

Situated in Northern Gujarat, Sabarkantha district measures 7,390 km<sup>2</sup> and accounts for 3.77 percent of the state's total geographical area. It lies between 23<sup>0</sup>-03' and 24<sup>0</sup>-30' North latitudes and 72<sup>0</sup>-43' and 73<sup>0</sup>-39' East longitudes. It is bounded on the north by Sirohi district of Rajasthan state, on the south by Ahmedabad, Kheda and Panchmahals districts, on the east by Dungarpur and Banswara district of Rajasthan, on the north east by Udaipur district of Rajasthan and on the west by Banaskantha and Mahesana district.

The district consists of two main physiographical sub-divisions, the hilly region in the north and east, and the plains. The Aravalli range of hills cover the district in its northern and eastern borders and takes a southward turn at the border of the district. The hilly tract is also known as the Poshina Patil and includes parts of Khed Brahma, Vijaynagar, Bhiloda, Meghraj, Malpur and Idar talukas. The plain tract of the district extends over the southern and western parts of the district and covers Prantij and Bayad taluka and parts of Idar, Himatnagar and Modasa talukas.

In 1961 Census, 5 areas were treated as urban areas. They were Himatnagar, Modasa, Idar, Prantij and Talod. In the 1971 Census 2 more areas viz., Khed, Brahma and Dhansura were classified as urban areas.

The area of the district in 1951 was 2,447.00 square miles or 3.44 per cent of the total area of Gujarat. In 1961 it rose to 2,735.00 square miles or 3.85 per cent of the total area of the State due to survey of hitherto unsurveyed areas. The total area of the Sabarkantha district according to the Surveyor General of India, is 7,390 km<sup>2</sup> and its population according to 1971 Census is about 11.88 lakhs.<sup>47</sup> The district accounts for 3.77 percent of the total geographical area and 4.45 percent of the total population in the state. In 2001, the district covered 3.77 percent of the total area of the Gujarat state.

In 1901, the population of the district was about 3.30 lakhs and increased to 11.88 lakhs in 1971. Thus, during the last 70 years the district recorded an increase of 260.65 percent in its population. The population in the state increased by 193.55 percent during the same period. The growth rate of population was 13.32 percent in the decade 1901-11 and 10.23 percent in the next decade. The corresponding rates for the state during these decades were 7.99 and 3.79 percent respectively. The corresponding percentages of population for the district as constituted in 1961 were, however, found to be 4.21 in 1951 and 4.45 in 1961. The average density of population was 336 persons per square kms as against 290 for the State. The urban density (4,487) was naturally higher than the rural (315) where the pressure of population is comparatively less and the average density is worked out on the basis of the entire area within the revenue limits of the village and not of the village site. The density of population in 1981 was 203 persons per square kms which rose to 238 in 1991 and 282 in 2001.

In 1991, the total rural population of the district stood at 15,75,928 persons as against 13,53,574 persons in 1981. It formed 5.82 percent of the total rural population of the state. The district ranks 9<sup>th</sup> in rural population among 19 districts of the state. There were 7 towns and 1405 villages in the district of which 19 were uninhabited as against 8 towns and 1384 villages in 1981 (1359 inhabited and 23 uninhabited). About 91.25 percent of the total population in the district lives in rural areas and the remaining 8.75 percent in the urban areas. The density of population in the district is 161 persons per km<sup>2</sup> which is higher than that of 136 persons per km<sup>2</sup> for the state. The population of the district has registered an increase of 29.29 percent during the decade. This growth rate of population compared well with the average growth rate of 29.39 percent of the state. The population in the rural areas increased by 26.39 percent and in urban areas by 69.85 percent. About 8.75 percent of the district population lived in the urban areas as against 28.08 percent of the population in the state living in the urban areas. Among the districts of the state, Sabarkantha district had the lower ratio of urban population to the total population. During the decade 1961-71, the proportion of urban population in the district increased from 6.66 percent to 8.75 percent. The proportion of houseless persons in the rural areas was 106 as against 162 in the urban areas. In 1961 the proportion of houseless population in rural areas was higher than in the urban areas but the position reversed in 1971. According to the 2011 census, the total population of Sabarkantha district was 2,428,589 comprising 1,244,231 males and 1,184,358 females

as against 2,083,416 the total population in 2001. The population of the district forms 4.0 percent of the state population and ranked at 8th place among the 26 districts of the Gujarat state.

The sex ratio in 1901 was 998 females per 1000 males and the ratio came down to 982 in 1911 but stood at 994 at 1921. The ratio fluctuated between 964 females per 1000 males to 973 females per 1000 males during the next four decades and was recorded at 965 females per 1000 males in 1971 as against the state (934).<sup>48</sup>In 1961 the number of females per 1,000 males in the district was 954 which was higher than the same ratio of 940 for the State. The corresponding rural and urban sex ratios for the district which were 960 and 865 respectively show that the proportion of females was comparatively less in towns than in villages. The sex ratio in the rural areas was 971 and in the urban areas 897. The increase in the ratio was seen both in the rural and urban areas. In 1981 the sex ratio of the district was 976 as against 942 for the state. In 1991, the sex-ratio for the whole district was 965, which was more than the sex ratio of 934 for the state.<sup>49</sup> The sex ratio for total rural population of the district is 969. The sex ratio of urban population of the district is 935. The sex ratio of the district is higher in rural areas than in the urban areas. In 2001, the sex-ratio rose to 947 with Sabarkantha ranked 8<sup>th</sup> in the state.<sup>50</sup>

According to the Census of 1951, there were 91,118 literates in the district of Sabarkantha as constituted then and formed 13.32 of the total population. Percentage of male literates was then 21.63, while that of female literates 4.78. In 1961, the percentage of literacy rose to 24.03 per cent (36.20 per cent for males and 11.26 per cent for females). Out of the total population of 11.88 lakh persons in the district, 3.70 lakh persons representing 31.14 percent of the total population are literates. This literacy rate is lower than the state level literacy of 35.79 percent. The literacy rate among males in the district is 44.16 percent and among females 17.64 percent. The corresponding rates for the state are 46.11 percent and 24.75 percent respectively. In the urban areas, 52.79 percent are literates as against 29.06 percent literates in the rural areas. The literacy among males in the urban areas is higher at 63.66 percent as compared to 42.21 percent male literacy in the rural areas. The proportion of literates among females in the urban areas is 40.67 percent and in the rural areas 15.52 percent. Comparing the 1961 and 1971 data it is seen that the literacy increased from 24.03

percent in 1961 to 31.14 percent in 1971 as against the literacy rate of the state at 35.79 (46.11 for the males and 24.75 percent for the females).<sup>51</sup>In 1981, the literacy rate was 39.80 percent (53.70 percent for males and 52.54 for females).<sup>52</sup>This increase was noticed both in rural and urban areas and among the males as well as females.

The literacy rate for the whole district was 59.03 during the 1991 Census which rose to 66.65 percent during the 2001 census. The literacy rate for the total population of the district as per Census 1991 was lower than the state literacy of 61.29. The male and female literacy rates were 74.53 and 43.07 respectively for the district. The male literacy rate was higher than the state literacy rate of 73.13 and female literacy rate was lower than the state literacy rate of 48.64. The male literacy rates were much higher than the female literacy rates for both rural and urban areas as well as for the state as a whole. The literacy rate for the urban areas of the district was 77.54. The urban literacy rate for males was 87.64 whereas that for females it was 66.79 in the district as a whole.

According to the Census 1961, 43.55 percent were returned as married, 41.93 per cent males and 45.25 percent females. Never married persons accounted for 50.24 percent of the total population, males being 55.04 percent and females 45.56 per cent of their respective population. The widowed are 5.88 percent and divorced/separated constitute 0.15 per cent only.

Examination of figures of widowed and divorced/separated appear to be significant after the age of 29. While females above 30 years' account for 28.87 percent in this category, males form only 9.16 percent. These figures reveal a greater tendency towards remarriage on the part of widowed males than widowed females among whom it is mostly avoided. The child marriages still persist in the age group 10-14 to the extent of 2.94 percent for males and 8.57 percent for females.

The intra-district migration in Sabarkantha is very high. Intra-district migration was 62.8 per cent for males and 75.5 per cent females in 1991, which increased in 2001 to 83.2 per cent and 87.4 per cent respectively. Gujarat as a whole has reported comparatively lower percentages for both males and females. Although, marriage is the dominant factor for women to migrate, there is also seasonal migration from tribal areas mainly because of push factors.

In 1961, the total number of villages in the district was 1,537 of which 37 were uninhabited. The total rural population of the district was 857,379 giving an average of 572 persons per inhabited village. The proportion of rural population (93.34) to the total population in the district was comparatively much higher than a similar proportion in the State which was 74.23 per cent.

Nearly 7 percent of the total population in the district live in urban areas, as against 25.77 percent in the state. The lower percentage of the urban population indicates that the district is mostly rural and no large scale industrialisation has taken place. Out of ten talukas mahals of the district, six taluka/mahals are entirely rural and towns are also found to be smaller in size, since there is not a single town whose population exceeds 20,000. The average population of a town in the Sabarkantha district is 12,242 persons as compared to 30,380 for the state. The extent of urbanisation is thus found to be comparatively less than that obtaining in the state as a whole

In 1971, there were a total 1386 inhabited villages in the district, giving an average of 782 persons per sq.km. In 1991, out of the total 1363 inhabited villages of the district, 383 were small in size i.e., having a population below 500 persons. 379 villages of this group possessed the drinking water facility. The facility of power supply was available in 376 villages. Education facility was available in 345 villages, communication in 282 villages, medical facilities in 243 villages and approach by pucca road in 183 villages. 777 villages of the district fall in the size group of 500-1999 population. Except, medical, post and telegraph and approach by pucca road all other facilities were found satisfactory in this group. Medical facility is available in about 68 percent villages and approach by pucca road in about 62 percent villages of this group. 1,363 villages are in the population range of 2,000 -4,999. All these villages were equipped with the amenities/facilities relating to education, drinking water, and power supply. 19 villages were in the large size group i.e. population range of 5,000 and over. All the amenities were available in all the villages of this group.

In 1961, the population of the district was distributed into workers and non-workers in the ratio of 45.60 percent and 54.40 percent. Amongst the working population, cultivators account for 74.15 percent and agricultural labourers 6.84 per cent only as against 53.32 percent and 14.77 per cent respectively for the state. The overwhelming population of the cultivators among the working population of the

district shows that the economy of the district is mainly agricultural as 80.99 percent of workers are engaged in agricultural pursuits. Next in order are the other services which account for 6.86 percent and the household industries comprising 4.94 percent while the manufacturing industries account for 1.18 percent which indicates absence of industrialisation.

Non-workers, account for 500,025 persons, 215,445 males and 284,580 females. The distribution pattern of non-workers among males and females is very dissimilar. Among male non-workers, 36.87 per cent are students; and 61.11 per cent dependents who jointly account for 97.98 percent as against 9.18 and 52.38 aggregating to 61.56 per cent respectively among females. Higher percentage of dependents among males is likewise explained by the general absence of household duties among males who claim 0.19 per cent in this category against 37.46 per cent among females.

The proportion of workers in the primary sector went up from 10.47 percent in 1961 to 16.02 percent in 1971 with a corresponding decline in the proportion of workers in the tertiary sector. The proportion of workers engaged in the secondary sector of economy almost remained unchanged. Sex-wise, the proportion of male and female workers in the primary sector increased but the increase was comparatively more in case of female workers. The proportion of male workers in secondary sector marginally increased while in the case of female workers the proportion declined from 33.07 percent in 1961 to 26.64 percent in 1971. In the tertiary sector the proportion of both male and female workers declined during the decade.

The proportion of workers in the age group of 0-14 years declined from 8.71 percent in 1961 to 3.54 percent in 1971. In the case of males, this proportion declined from 7.38 percent to 5.08 percent but the proportion of workers among females in this age group declined considerably from 10.12 percent to 1.92 percent. In the age group of 15-59 years the proportion came down from 76.87 percent to 50.14 percent and this decrease is largely attributed to the decrease in the proportion of workers among females from 60.10 percent in 1961 to 10.93 percent in 1971. In the age group of 60 years and above the proportion marginally declined from 37.79 percent to 36.47 percent. Examining the figures sex-wise it is seen that the proportion of male workers in this age group increased from 63.02 percent in 1961 to 70.71 percent in 1971 whereas

this proportion in case of female workers came down from 17.56 percent to 4.50 percent.

The distribution of age groups in different sectors of the economy indicates that 92.47 percent of the workers in the age group of 0-14 years were engaged in the primary sector of economy. In the secondary and tertiary sector of economy, this proportion was only 3.21 percent and 4.32 percent respectively. In the age group of 15-59 years 77.76 percent of the workers were employed in the primary sector of economy while 7.59 percent and 14.65 percent were engaged in the secondary and tertiary sectors of the economy respectively. In the age group of 60 years and above the proportions of workers engaged in the primary, secondary and tertiary sector of economy were 81.08 percent, 5.91 percent and 10.01 percent respectively.

In 1961, the population of the district was distributed into workers and non-workers in the ratio of 45.60 percent and 54.40 percent. Amongst the working population, cultivators accounted for 74.15 percent and agricultural labourers 6.84 percent only as against 53.32 percent and 14.77 percent respectively for the whole state. The overwhelming population of the cultivators among the working population of the district shows that the economy of the district was mainly agricultural as 80.99 percent of workers were engaged in agricultural pursuits. Next in order are the other services 6.86 percent and the household industries comprising 4.94 percent while the manufacturing industries account for 1.18 percent which indicates absence of industrialisation.

In 1971, about 29.24 percent of the total population in the district was classified as workers and the remaining 70.76 percent were non-workers. The corresponding percentage of workers in the state was 31.45 percent. In rural areas, 29.40 percent were returned as workers whereas in the urban areas the proportion of workers was 27.66 percent. The proportion of workers considerably declined from 45.56 percent in 1961 to 29.24 percent in 1971. In the rural areas, the proportion declined from 46.65 percent in 1961 to 29.24 percent and in the urban areas, the proportion declined from 30.41 percent to 27.66 percent.

In the 1971 census, for males and females about 50.96 percent of the males were returned as workers as against 6.73 percent female workers. The proportion of male as

well as female workers in rural areas was higher than in the urban areas. In the rural areas, 51.27 percent of the males and in the urban areas 47.85 percent of the males were returned as workers as against 6.87 percent female workers in the rural areas and 5.15 percent female workers in urban areas. The proportion of workers among males marginally declined both in the rural and the urban areas. However, the proportion of female workers declined considerably from 36.53 percent in 1961 to 6.73 percent in 1971. In the rural areas the proportion has come down from 38.43 percent to 6.87 percent female workers in the rural areas and in the urban areas from 8.41 percent to 5.15 percent. The decline in female participation rate in 1971 is in part attributable to the difference in the definition of worker adopted in 1961 and 1971.

The proportion of workers in the primary sector of economy declined from 82.01 in 1961 to 78.91 percent in 1971 with a corresponding increase in the tertiary sector of economy while the proportion of workers in the secondary sector remained almost unchanged in 1971. The distribution of workers by important industrial categories shows that 59.80 percent of the workers were cultivators, 17.26 percent were agricultural labourers and 22.94 percent were engaged in other activities.

Distribution of workers by sectors of economy in the rural areas shows that 84.59 percent of the workers were engaged in the primary sector of economy while the share of secondary sector was only 5.67 percent and that of tertiary sector 9.74 percent. 83.83 percent of the male workers and 90.40 percent of the female workers in the rural areas were engaged in the primary sector of economy. Only 5.86 percent of the male workers and 4.24 percent of the female workers were employed in the secondary sector of economy while in the tertiary sector of economy this proportion was 10.31 percent for males and 5.36 percent for females.

As regards the distribution of workers by sector of economy in the urban areas, it is seen that 16.02 percent of the workers were engaged in the primary sector of economy, nearly one-fourth in the secondary sector of economy and the remaining 59.20 percent were engaged in the tertiary sector of economy. 14.97 percent of male workers were engaged in the primary sector of economy. The proportion among female workers in this sector was 26.95 percent. The proportion of male and female workers in the tertiary sectors was 60.43 percent and 46.41 percent respectively.

As per the 1991 Census<sup>54</sup>, main workers inclusive of the marginal workers formed 43.91 percent of the total population of the district against 40.23 percent in the state. In the 2001 census, main workers inclusive of the marginal workers formed 45.25 percent of the total population of the district against 42.09 percent in the state. Thus, the quantum of these workers is more in the district than the state. The work participation rates for males and females at the district level were respectively 51.71 and 35.82 percent in 1991 as against 46.44 and 16.22 percent in 2001. Thus, female population rate is very low as compared to the male working participation rate. In the rural areas, the work participation rate is higher than that in the urban areas. A similar trend is noticed for male and female worker also. The percentage of non-workers to total population of the district is 56.09 against 59.77 for the Gujarat state in 1991. The proportion of non-workers to total population is higher in urban areas than in the rural areas of the district.

In 1991, in respect of rural areas of the district, the percentage of main workers and marginal workers to the total rural population were 34.94 and 10.75 respectively whereas remaining 54.31 percent were non-workers. The proportion of main workers in respect of male and female workers to the total male and female population for the rural areas of the district were 51.71 and 17.64 respectively. Quite a reverse trend is noticed in respect of marginal workers where percentages of male and female workers are 0.46 and 21.37 respectively.

In respect of urban areas, the percentages of main workers and marginal workers to the total urban population were 27.60 and 1.10 respectively. Similar percentages for males were 47.75 and 0.16 respectively whereas for the females, percentages were 6.06 and 2.10 respectively. The percentages of total workers and non-workers to the total urban population were 28.70 and 71.30 respectively. For males and females, the respective percentages were 47.91 and 52.09 and 8.16 and 91.84 respectively.

While the overall magnitude of workers in the district rose in the inter-censal years an examination of employment situation of categories of main and marginal workers, by area (rural, urban) and groups (male, female) shows enhanced marginalization of workforce and for both males and females. To summarize, workers are moving out from the overburdened primary sector to urban areas in search of livelihood opportunities, both as part time or full time work.<sup>55</sup>

## **THE DANGS:**

The Dangs is one of the districts forming parts of the South Gujarat region. Dangs district is situated between the parallels of latitude  $20^{\circ}30'40''$  and  $21^{\circ}5'10''$  and the meridians of longitude  $73^{\circ}27'58''$  and  $73^{\circ}56'36''$ . The extreme length from north to south of this territory is about 59 kms (36.7 miles) and from east to west about 50 kms (31 miles). The area of Dangs adjoins Sahyadri range on its east. It is a rugged and hilly area 1,500 to 2,000 feet above sea level sloping towards the west. The district which starts from the mountain ranges of the Sahyadri and descends on the western side to the edge of Gujarat plain is a forest region. The district is bounded by the Surat district of Gujarat and Dhulia district of Maharashtra in the north, Valsad district of Maharashtra in the west, Dhulia and Nasik districts of Maharashtra in the east and Nasik district in the south.

The tract is bounded on the:

North by: Vyara and Songadh talukas of the Surat district and the Navapar taluka of the Dhulia district.

East by: The Sakari talukas of the Dhulia district and the Baglan and the Kalwan talukas of the Nasik district.

South by: The Kalwan taluka and the Surgana mahal of the Nasik district.

West by: The Umergaon taluka of the Valsad district and the Vyara taluka of the Surat district.

The word Dang<sup>56</sup> is a hilly village as opposed to desh, the plain area. There is another connotation of the word Dang which means bamboo-a place of bamboos. The area of the Dangs is believed to be the well-known 'Dandakaranya' of Ramayana where Rama and Sita spent 12 years of their exile. The territory of the Dangs was formerly covered by small principalities presided over by 5 Rajas and 9 Naiks. The territory was merged in the Bombay State in 1947 and included in Gujarat State since 1960. It was placed under the administrative control of the Collector of Surat immediately after merger. Dangs is a newly-created district, formed after the merger of the Dangs States of the former Gujarat States Agency with the Province of Bombay in 1947. On the

creation of the new district of Dangs, four villages were transferred from it to Surat district and three villages from Surat district were included in it. No territorial change took place between 1951 and 1961.

The area of the district in 1951 was 658 sq. miles or 0.93 per cent of the total area of Gujarat. The total area of the district as on 1st January 1966 was 1,778 sq.kms. According to the 1961 Census, the area of the district in 1951 was 1704.2 sq.kms. or 0.93 percent of the total area of Gujarat. The Dangs district has an area of 1683 sq.kms. according to 1971 census. In 1981 it was 1,764 sq.km or 0.97 percent of the total area of the state.

The population of the Dangs district was 18,333 in 1901. Throughout the period, there was a steady increase in population except that there was a notable decrease during the censuses of 1901 and 1921. The decrease in population recorded in the Census of 1901 was primarily due to the ravages of famine and plague during the previous decade, while that in the 1921 was due to a severe epidemic influenza which swept over the country in 1918. Thereafter, there was a steady increase in the population of the Dangs from 1921 onwards. The increase of 51.36 percent of population was remarkable between the years 1951 and 1961 which was higher than that for any other district of Gujarat and much higher than the state average of 26.88 percent and the all-India increase of 21.55 percent. This phenomenal increase in population may be ascribed to several factors such as fertility of the Dangi people, decline in death rate, migration of the people from the adjacent areas into the Dangs, improved means of communication, establishment of a number of Government offices and implementation of development works resulting in flow of teachers, contractors, traders and Government employees.

In 1951, the population of the district as constituted in 1961 was 47,282. According to the 1961 Census the same has gone up to 71,567 and increased by 24,285 or 51.36 percent, the highest during the last sixty years. According to the 1971 census, the provisional population of the district was 94,241 of whom 48,423 were males and 45,818 were females. The district is thinly populated with a population density of 56 persons per km<sup>2</sup>. In 1981, the population went up by 1,13,664 persons and in 1991 census, 1,44,091 persons. The population of the district increased from 71,567 persons in 1961 to 94,241 persons in 1971 i.e., an increase of 31.60 percent during the decade.

This growth rate is faster than that of 29.39 percent for the whole state. The corresponding percentages of population for the district as constituted in 1961 are however, found to be 0.29 in 1951 and 0.35 in 1961. The decadal growth rate of population from 1901-1961 was 290.37 percent. This increase is much higher than that for any other district of the State and the State as a whole. The high rate of growth of population during the decade 1951-61 may be mentioned as migration from outside, decline in death rate and a comparatively higher birth rate in the Dangs. In 2001, the population rose to 1,86,729 persons and registered 29.6 percent as the decadal population growth (1991-2001) and 106 persons per sq.km. as the density of population.

In 1961 the number of females per 1,000 males in the district was 913 which was lower than the figure of 940 for the State as a whole. The proportion of males appears to be comparatively higher owing to the presence of forest contractors and male labour coming from outside for work. Out of the total population of 94,185 persons in 1971, 48,394 were males and 45,791 females giving an average of 946 females per 1000 males. The average for the state was 934 females per 1000 males during the same period. The sex ratio went up from 913 females per 1000 males in 1961 to 946 females per 1000 males in 1971. In 1991<sup>58</sup> the sex ratio was 983 per 1000 males as against the sex-ratio of 987 per 1000 males in 2001.

Only 14.16 percent of the population in the district was literate as against the state average of 35.79 percent indicating a very low level of literacy. Among males, 20.80 percent were literates and amongst females only 7.13 percent were literate. The figures are far below the state average of 46.11 percent literacy among males and 24.75 percent literacy among females. According to the Census 1961 there were 2570 literates in the district of Dangs as constituted then and formed 5.45 per cent of the total population. Percentage of male literates was then 8.96, while that of female literates was 1.38 per cent. In 1961, the percentage of literacy rose to 9.26 per cent (14.26 per cent for males and 3.78 per cent for females).

Comparing the 1961 and 1971 data it is seen that the literacy rate increased from 9.26 percent in 1961 to 14.16 percent in 1971 and 29.84 percent in 1981. Amongst males it increased from 14.26 percent to 20.80 percent whereas amongst females it went up from 3.78 percent to 7.13 percent. In 1981, the male literacy rate was 38.39 percent and the female literacy rate was 21.04 percent. In 1991, the literacy rate rose to 47.56

percent. Among males, the literacy rate was 59.55 and among females it was 35.31 percent. In 2001, the literacy rate was 59.7 percent in which males were 70.7 percent and 48.5 percent of females were literate.

The 1961 Census recorded that 18,863 persons or 26.35 percent of the population were born elsewhere within the district, 6.37 percent outside the district but within the state and 7.92 percent outside the state. During the decade 7,240 persons or 10.12 percent of the total population migrated to this district from outside. Of this, 3,194 persons came from other districts of Gujarat and 3,752 from neighbouring areas. Sex-wise distribution of the migrants shows that 22.43 percent of the male population and 30.66 percent of the female population were born elsewhere but within the State and 7.02 percent of the male and 8.51 percent of the female population were born outside the district. The high percentage of female migrants is due to marriage.

According to the 1961 Census, 31,809 persons or 44.45 percent of the total population in the district were married, of whom 16,165 or 43.20 percent were males and 15,634 or 45.81 percent females. Persons who were not married accounted for 37,132 or 51.88 percent of the total population males being 54.09 percent and females 49.47 percent of their respective population. The widowed persons were 2.75 percent and the divorced or separated 0.92 percent only. The statement reveals that child and infant marriages have very nearly disappeared in the district in as much as only 1.62 percent males, 8.39 percent females of the age-group 10-14 years were returned as married in 1961.<sup>57</sup> Among males the age of marriage has risen to 20 years and above, as only 25.55 percent of males in the age-group 15-19 years were returned as married. In the case of females, the marriageable age has gone well over 15 as disclosed by the fact that in 1961, 67.65 percent of females in the age-group 15-19 years and 95.42 percent in the age-group of 20-24 years were married. While 15.66 percent of females of more than 30 years were widowed, divorced or separated, the same figure for males was 6.38 percent only. Examination of the figures of widowed and divorced/separated discloses an interesting feature of marital life in the district, in that, they appear to be significant only after the age of 29. While females above 30 years' account for 15.66 per cent in this category, males form 6.38 per cent of their population. The child marriages still persist in the age-group 10-14 to the extent, of 1.62 per cent, for males and 8.39 percent for females as seen in from the data of the 1961 census.

Of the 312 inhabited villages, 159 or 50.96 percent fall in the size group of population less than 100; 144 or 46.16 percent in the size group of 200-499; 8 or 2.56 percent in the size groups of 500-1999 and only one village of population 2,000 and above. It is significant to note that the major part of rural population, i.e., 86.00 percent is concentrated in villages having population less than 500. A small-sized village is a striking feature of the pattern of villages in the district. 97.12 per cent of villages in the district fall in the class range less than 500, while 2.56 per cent of the total number of villages have population varying from 500 to 1,999 and only 0.32 per cent are large size villages (2,000 to 4,999). It is significant to note that the major part of rural population i.e. 86 per cent is concentrated in villages having population less than 500. Small size villages are the feature of this district which is entirely rural and covered by dense forest. No place qualifies to be treated as urban area in the district according to the definition of 1961 Census.<sup>†</sup>

In 2001, there were 311 inhabited villages in the district, which have been distributed by population density in 8 different ranges of population density. The maximum number of villages i.e., 126 accounting for 40.5 percent of total villages with the highest population proportion of 32.4 percent are in the range of 101-200. As many as 77 (24.8 percent) villages with 19.8 percent population are in the range of 51-100 followed by 53(17 percent) villages with 19.7 percent population in the range of 201-300. 1,7,29 villages have ranges 0-11, 11-20, 21-50 and 14 villages have higher density range of 301-500 and 4 villages with high range of 501 and more. There is no village in the range 'Not known'.

In any study of economic growth, manpower plays a vital role. The livelihood pursuits of the people of any region and the nature and variety of occupations followed by them are conditioned by the stages of economic development and the extent to which available resources are exploited for industrial and agronomic growth. The economy and livelihood patterns of the people of the Dangs district are forest-based. Dangis are mostly Bhils, Konkani, Kunbis, Warlis, Gamits and others. Except Bhils, rest of the tribes are mainly agriculturists. But the nature of soil in Dangs coupled with primitive methods of cultivation does not permit of production sufficient even for the population in the district. Since the land available for cultivation is not sufficient, agriculture alone

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<sup>†</sup> According to the definition of urban area adopted during the 1971 census no place qualified to be treated as urban area in the district. (Central Tabulation Officer, Office of the Registrar General, India (Central Tabulation Unit, Ministry of Home Affairs, Government of India, New Delhi).

cannot provide full-time employment all the year round. The Dangis, therefore, have to supplement their incomes by forest labour.

Dangs is essentially a mountainous tract covered with dense forests which occupy nearly 95 percent of its total area. The area available for agriculture consists of small patches in the protected forests. It is extremely rich in timber as most of the trees are teak of high quality. Industrialisation is considered to be very essential for improving economic condition of a region. In order to create proper atmosphere in which industries can be started and are able to make substantial contribution to the gross national output, a number of agencies- corporation and banks set up by the state government as well as the central Government provide the required finance for promotion and expansion of industrial sector. However, agriculture remains the mainstay of the Dangis, supplemented by the forest labour.

According to the 1961 Census, 88.40 percent of the total working population of the district was engaged in agriculture as against 68.09 percent in the state as a whole. This percentage is highest among all districts of Gujarat. Most of the agriculturists come from Adivasi communities like Kunbis and Varlis. The statement reveals that of the total number of persons engaged in agriculture, 26,091 or 75.37 percent were cultivators and only 8,527 or 24.63 percent were agricultural labourers. It has to be noted that though returned as cultivators most of the Adivasi simultaneously work in forest as labourers. Agriculture is the mainstay of the Dangis. Besides agriculture, as many as 1522 persons were engaged in allied occupations of animal husbandry, forestry, fishing, hunting and allied activities.

On the basis of work, the general population of the district has been divided into two broad categories of workers and non-workers by the 1961 Census. Out of the total population of 71,567 persons in the district, the number of persons engaged in some kind of economic activity or gainful employment was 39,161 while that of non-workers was 32,406. The ratio of workers to non-workers varied from 54.72 to 45.28 as against the corresponding ratio of 41.07 to 58.93 for the Gujarat state. Thus the working population of the district exceeds that of the State by 13.6 percent, which seems to be a special feature of an economy which is entirely rural, backward and predominantly tribal. The manufacturing industry is very insignificant (0.11 per cent), as there is very little scope for it to develop in the forest areas.

To sum up, the Census data reveals that cultivation, agricultural labour and forest labour provide gainful employment to the Dangis but not necessarily for the whole year. By and large, this employment is as unskilled labourers. In the absence of any forest based industries, the Dangis have not developed technical skills. Agriculture continues more or less in a primitive stage, although, there are a few purple patches covered by the modern methods of agriculture under the Community Development Programme.

Among those engaged in agriculture, 436 were engaged in household industry and 4,107 in non-household industries. Of the 436 persons engaged in household industry, only 4.59 percent were employees. The predominance of others i.e., 95.41 percent of self-employed persons and their family members and relatively low strength of hired labour and employees were the salient features of household employees in the district.

As compared to 1961, the proportion of workers has declined from 54.72 percent in 1961 to 41.82 percent in 1971 which rose to 47.54 in 1991. In 1991, the ratio of workers to non-workers varied from 50.55 to 46.34 as against the corresponding ratio of 49.45 to 59.77 for the Gujarat state. Amongst males the proportion of workers has declined from 58.80 percent in 1961 to 56.48 percent in 1971 to 53.51 in 1991 but the decline has been considerable in the case of female workers viz., from 50.25 percent in 1961 to 47.54 percent in 1991. According to the 1971<sup>57</sup> census, 41.82 percent of the population in the district were returned as workers. Amongst males the proportion of workers declined from 58.80 percent in 1961 to 56.48 percent in 1971 but the decline has been considerable in the case of female workers viz., from 50.25 percent in 1961 to 26.34 percent in 1971.

Distribution of workers by sectors of economy shows that 91.50 percent of the workers are engaged in the primary sector of economy i.e., cultivation, agricultural labour, livestock, fishing, hunting, mining and quarrying activities. The secondary sector of economy which includes manufacturing, servicing, repairing and processing in household and non-household units as well as construction provides employment to 2.81 percent workers whereas 5.69 percent are employed in the tertiary sector of economy i.e., trade, transport, storage, communication and other services. A large proportion of the female workers are engaged in the primary sector of economy as compared to the male workers.

The proportion of workers in the primary sector of economy has marginally gone down and in the secondary sector has slightly increased. The proportion of workers in the tertiary sector has remained unchanged during the decade under review. The proportion of male workers has increased in the primary and secondary sectors of economy but has gone down in the tertiary sector. As regards females the proportion has declined in the primary sector and increased in the secondary and tertiary sectors.

The figures reveal that male preponderate in the working population as compared to women. 88.39 percent of working population are engaged as cultivators or agricultural labourers as against 68.09 percent in the whole state. The proportion of workers engaged agricultural produce exceeds that of the state by 20.30 percent. The economy of the district is entirely rural, backward and predominantly tribal. The remaining categories of workers in mining, quarrying, livestock, forestry, fishing, household industry, manufacturing, construction etc. accounted for 11.61 percent among whom “other services” accounted for 4.16 percent followed by mining, quarrying, livestock, forestry, fishing, hunting, plantations, orchards and allied activities 3.89 percent and household industry 1.11 percent. But the manufacturing industry claimed only 0.11 percent as the industry potential has not been developed. Trade and commerce accounted for 1.01 percent, construction workers 0.81 percent and transport and communications 0.52 percent.

To sum up, the Census data has revealed that cultivation, agricultural labour and forest labour provide gainful employment to the Dangis but not necessarily for the whole year. By and large, this employment is as unskilled labourers. In the absence of any forest based industries, the Dangis have not developed technical skills. Agriculture continues more or less in a primitive stage, although, there are a few purple patches covered by the modern methods of agriculture under the Community Development Programme.

In 2001, the proportion of total workers (main + marginal) to total population is 49.8 per cent. This is made up by 36.7 percent main workers and 13.1 percent of marginal workers. The remaining 50.2 percent belong to the category of non-workers. Sex-wise break up shows that total male workers are 52.4 percent which is made up by 46.2 percent of main workers and 6.2 per cent of marginal workers while female total workers of 47.2 percent are made up by 27.2 percent of main workers and 20 percent of marginal workers. The male non-workers are 47.6 percent of total male population

and female non workers are 52.8 per cent of total female population. It can be seen that proportion of female marginal workers and non-workers is higher than the proportion of marginal workers and non-workers in males.<sup>59</sup>

It can also be seen that total workers in the district are 49.8 percent of the total population. As much as 57.8 per cent of these total workers are cultivators and 28 per cent are agricultural labourers. Thus it can be understood that 85.8 percent of the work force is engaged in agricultural activities. Only 1.3 per cent of total workers are household industry workers and 12.9 percent are other workers. The sex-wise break-up shows that 59.2 percent of total male workers are cultivators. As much as 21.1 percent males are agricultural labourers, 1.5 percent are household industry workers and 18.2 percent are other workers. As regards female workers, 56.3 percent of total female workers are cultivators, 35.9 percent are agricultural labourers, 1 percent are household Industry workers and 6.9 percent are other workers. It is observed from above details that male participation is higher as cultivators, household Industry workers and other workers as compared to the female work participation. Only in case of agricultural labourers, the female work participation is higher than that of male work participation.

According to the 1961 Census, the number of non-workers, i.e., those not engaged in any economic activity was 32,406 (15,418 males and 16,988 females). They covered students, dependants, infants, disabled and retired persons, rentiers, beggars, vagrants, etc. Non-workers, account for 32,406 persons, 15,418 males and 16,988 females. The distribution pattern of non-workers among males and females is very dissimilar. The Census had returned among the non-workers, 18.28 percent male students against only 5.99 percent female students and dependent males at 82.26 percent against 74.52 percent among females respectively. Relatively higher percentage of male dependents is brought about by the general absence of household duties among the stronger sex claiming only 1.18 percent in this category as against 19.42 percent females. In 1981, the percentages of non-workers were 49.38 percent<sup>60</sup> out of which 43.04 percent males and 55.92 females. In 1991 the percentage of non-workers among males was 46.49 and among females was 52.46. In 2001, the percentages of non-workers were 50.2 percent in which 52.8 percent were male non-workers and 47.6 percent were female non-workers. The Dangs district is purely a rural area, therefore the women folk in the villages while attending to their daily household chores also participate in agriculture and household industry. Male students outnumber female

students which is obviously the result of age old social inhibitions and beliefs which differentiate between the two sexes in the matter of education. The percentage of unemployed persons seeking work is very small for males and nil for females.

### **Conclusion:**

Demographic indicators show a relatively better status for women in the district and state as well. However, time-trend in demographic indicators shows a somewhat declining status of women in terms of sex ratio after 1991 in the state. Other indicators such as fertility rate, birth rate, death rate and infant mortality rates for the Gujarat state<sup>61</sup> are also traced. (Annexure I) During the 20<sup>th</sup> century, there is perceptible improvement in the status of women. Formal education among women has also shown a remarkable improvement. The role of education of women is emphasized in building up a new society and also to ensure their effective participation in the democracy.<sup>62</sup> In the case of employment programmes, it is important to have in-depth evaluation of such programmes. Evaluating employment related programmes may be helpful in making them more effective and efficient. Evaluation should not merely focus on targets or achievement but rather measure the output and outcome (result) of the implemented programmes. It needs to be reiterated that in view of high female work participation the female skill development needs to be enhanced and gradually they should be shifted away from agriculture<sup>63</sup> to rural non-farm activities. This also raises the issues of skill development for women workers so that they can be more productive members of the workforce. It is important to generate adequate productive employment opportunities for women for achieving a gender-balanced human development. It is usually believed that economic growth promotes gender equity in employment opportunities, nature of work, earnings, and better work conditions. However, in less developed regions men and women have high work participation rates because in such regions they cannot afford to stay without work. As a result, women's participation rate is found to be high even if it is in less paid jobs.

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*Chapter 4*  
*Role of SEWA (Self-Employed*  
*Women's Association) in*  
*Empowerment of Rural Women*

## **CHAPTER-4**

# **ROLE OF SEWA (SELF EMPLOYED WOMEN'S ASSOCIATION) IN EMPOWERMENT OF RURAL WOMEN**

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The term Voluntary organisations or non-governmental organisations are synonymous. Voluntary associations have been seen alternatively as the "harbinger of silent revolution"<sup>1</sup> and "handmaidens of global imperialism"<sup>2</sup>, and "footnotes in India's development".<sup>3</sup> According to Brown and Korten (1991): "voluntary organisations represent a distinct class of organisations that depend on energy and resources given freely by their members and supporters because they believe in organisational missions not merely because of political imperatives or economic incentives." These value based organisations are able to harness vast reservoirs of energy not accessible to bureaucratic or profit-making enterprises. Volags tend to be more responsive to the needy. The proximity and commitment of volags to the impoverished sections of society help them understand how projects and programmes aimed at alleviating poverty should be adapted to the realities at the grassroots level. The word 'NGO' was coined by UNO mainly to indicate the difference between sovereign nation states which are its direct members and the organisations that collaborate with or receive grants from its agencies to implement development programmes.<sup>4</sup> They are the 'Development NGOs' belonging to a category of voluntary organisations defined by the purpose of providing development assistance through a wide range of organisations which differ in size, function and geographical location. It is worth quoting Aliband.<sup>5</sup> 'One of the strongest functional aspect of NGOs is their potential role as trail blazers: pioneers of new and untried development approaches.

Sociologists and anthropologists see voluntary institutions as an instrument to meet the needs of the members of a society.<sup>6</sup> Nowadays the term NGOs has become generic and has been used loosely to represent all institutions other than government departments. In terms of sectoral paradigm the Public (Government), Private (business/profit-oriented firms) and Voluntary (Cooperatives, Voluntary Associations,

Non-Profit Organisations, NGOs) sectors are known as the first, second and third sectors. The third sector organisations do not fit in the label 'Private' or 'Public.' The main aspect distinguishing the three sectors is the incentive used to get co-operation or compliance... The first sector relies on bureaucratic mechanisms and sees enforced compliance with government decisions... The second sector uses market mechanism to promote desired behaviour such as investment or increases labour effort, using price incentives . . . the third sector depends more on voluntary mechanisms, involving the process of bargaining, discussions, accommodation and persuasion.' One can characterise NGOs as having the following features from the above analysis:

- private ownership and control;
- non-profit (or perhaps not-for-profit); legal status;
- principal function is people-centred development
- not financially self-reliant. <sup>7</sup>

Non-Governmental Organisations are groups calling themselves 'Community Organisations and occasionally using the term 'Voluntary Organisations'<sup>8</sup>

NGOs functions, *inter alia*, are to:

(a) provide recreation and social service directly to the community for the benefit of children, women, youth, adults and elderly people,

(b) maintain liaison between people and Government (State/Central) and develop social life in the area on the basis of amity and mutual help.

The members of the groups are normal local residents. The groups are autonomous who plan their own programmes and manage and administer their funds earmarked for various purposes. In short, they make their own policies and are democratically organised.

Voluntary organisation is a social entity committed to activities and programmes oriented towards change in the prevailing set of conditions-social, economic, political or cultural.

Its commitment to activities is generally governed by a set of objectives or goals (stated or unstated, manifest or latent) concerning the desired changes to be attempted, or desired type of society to be actualised.

Another distinguishing characteristic of the Voluntary Organisation is its open, democratic, de-bureaucratised formation with voluntarism as its chief force. It is non-governmental, meaning it has freedom to operate, at least in ideal terms, on its own principles and programmes. It is for this reason that it is called non-governmental organisation (NGO)-a term which has gained considerable currency and respectability in national and international parlance. It is this avowed status which not only renders them special in the civil society, but also brings them closer to people and communities and their needs. Thus, theoretically, they are endowed with the qualities of articulation, and oftentimes, representation of people's problems and grievances, their hopes and dilemmas. The NGOs are somewhat stable groups, with defined activities and programmes, have, barring some exceptions, an urge and also an exposure to horizontal and sometimes vertical link within and across their chosen sectors of activity.

The term 'voluntary organisation', is widely used in South Asian countries<sup>9</sup> to refer to the grass-root people's organisations and intermediary groups. The legal status of these groups varies from one country to another. For e.g., in India, the voluntary organisations register themselves under the Societies Registration Act, 1960 or the corresponding state acts. Similarly, in Nepal, under the Societies Registration Act (1977). The governments of various countries adopt different regulatory and operative Acts, under which the voluntary organisations have to register themselves in order to become eligible for receiving foreign aid-for example, Foreign Contribution Regulation Act (FCRA) 1976 in India<sup>10</sup>, Foreign Donation Regulation Ordinance (FDRO) in Bangladesh and the Social Services National Coordination Council Act (1977) in Nepal etc.

Diverse in their functions and purposes,<sup>11</sup> they serve primarily a vast and assorted population of informal workers. Voluntary organisations vary so much in their size, goals, nature, scale of activities, style of functioning and sources of support. The activities can be considered under three heads: developmental, political and catalytic. Developmental activities aim at the poor directly. They comprise the delivery of a wide range of services and take various forms. Voluntary organisations may (a) actually

deliver the benefits (b) they may act as a bridge, providing information about relevant government schemes to the poor, or they may help target groups meet procedural requirements so that the poor may "reach up and pull down to them the benefits of development." Voluntary organisations also perform the role of a catalyst. A catalytic activity aims to influence the public in a way which the voluntary organisation expects will initiate actions. As a catalytic activity, a voluntary organisation may launch a public campaign to disseminate information.

Political activities on the other hand are directed to a governmental authority. The aim is to persuade the authority to take action to create such conditions as would improve the lot of the poor. Political activities are important because they attempt to bring about the changes at the policy level. If implemented effectively, the policy-level action can have far reaching consequences since it encompasses all who fall in the defined category. Developmental, catalytic and political activities are not mutually exclusive and most voluntary organisations pursue some combination of all the three, often in conjunctions with each other or as a series of successive steps. Voluntary Organisations are also classified<sup>12</sup> broadly as follows: (a) Socio-economic Organisations (b) Socio-Cultural Organisations (c) Rural Development Societies (d) Cultural Organisations (e) Service Oriented Organisations and Societies.

### **Origin of the Voluntary Movement in India:**

Voluntarism has a long history in India. It was the main source of welfare and development since Vedic times except for the Maurya and Gupta periods which had substantial public welfare systems. The establishment of the Friend-in-Need Society in Madras, in 1858, is one of the earliest traces of voluntary action in the modern era. The Christian missionaries imparted relief and rehabilitation services and adopted education and health care activities.

According to Dr. R.C. Majumdar, in the ancient and medieval periods "the kings, merchants, and various corporate organisations vied with one another according to their means for helping the cause of religion. This took various forms such as founding temples and monasteries, making endowments for their maintenance, construction of residences for the monks, and making permanent deposits with appropriate guilds for the supply of food, clothes and other requisites of wandering

ascetics or temples and monasteries."<sup>13</sup>The religious institutions such as temples, maths, dharmshalas, etc., later became the centres of social service on an extensive scale. The joint family, caste or village panchayats also provided for the care of the aged, physically handicapped, chronically ailing and mentally deficient. During the Mughal period, as a rule, citizens had to pay 1/40<sup>th</sup> of the unspent wealth as tax (zakat), which was used for charitable purposes.

In the British era, with the efforts initiated by enlightened Indians, a large number of voluntary organisations sprang up. During the 19th century, Swami Dayananand Saraswati, Swami Vivekananda, Raja Ram Mohan Roy and M. G. Ranade initiated organisations like Arya Samaj, Ramakrishna Mission and the Indian National Social Conference respectively. The colonial period witnessed the large impact of Gandhi on the growth of voluntarism. He believed that voluntary action was the only development path for India. In addition to rural reconstruction, the goal of Gandhian volags was the political independence of the country. Gandhian and religious volags dominated the scene after Independence. The former aimed at agricultural and livestock programmes, Khadi (hand-woven cloth) and village industries, cooperatives and education. Religious volags aimed at relief for refugees and victims of natural disaster as well as education. Many voluntary organisations like the All India Spinners Association (1925) and the All India Village Industries Association (1934) were active in this era.

In the last century, a number of welfare organisations were established by Christian missionaries like the Women Association of India, The Servants of India, for the cause of Harijans and women, Harijan Seva Sangh and Sevagram in Maharashtra at Wardha were established. To help women and children in rural areas, The Kasturba Gandhi National Memorial Trust was founded.

The occurrence of frequent floods, droughts, famines and other natural calamities during the 1950s and 1960s prompted massive voluntary action in the field of welfare, relief and rehabilitation.<sup>14</sup> During the pre-independence era, however there were only a few charitable and social welfare groups and missionaries and they operated on a limited scale and were restricted only to a few areas. In the post-independence era, the voluntary movements gained momentum and the existing voluntary organisations

started diversifying and broad-basing their welfare activities and more and more organisations emerged in India.

The 1970s saw a great mushrooming of NGOs for various reasons. Firstly, the government was encouraging them by giving grants or permitting them to receive foreign funds directly. Secondly, the corporate sector in partnership with the government was encouraging and supporting NGOs, especially in the rural areas. Thirdly, new tax deductions to donors for providing funds for rural development and social services to NGOs were introduced in the Income Tax Act thereby increasing willingness to donate funds to NGOs. And finally, the professionalisation of the NGO sector provided opportunities to committed and motivated individuals to take up careers in “development”.

With the introduction of economic planning and major developmental programmes, the voluntary organisations supplemented government efforts, undertook developmental programmes along with their traditional welfare and relief activities. The movement of non-governmental organisations and other self-help organisations has gained considerable momentum since 1970s and proved its effectiveness in enabling people to help themselves.

The crucial role of voluntary organisations in certain vital sectors of development is well recognised by the Government of India (GOI) ever since the Fifth Five Year Plan. The Government of India has taken a cooperative stance towards the voluntary organisations and has supported their efforts. It not only gives wide recognition to voluntary organisations but also promotes, stimulates, and develops NGOs by providing them assistance (both financial and technical) in furtherance of shared objectives in the successive five-year plan periods.

In the fifth plan, the government began encouraging NGOs to take over, on a contractual basis, the programmes of the government in the social services sector. This was certainly a major policy shift from being earlier only a grant giver. The early 1980s period coincided with the emergence of ideas on the centrality of people's participation, conscientisation and empowerment in poverty alleviation, as well as the need to take into account the diversity amongst the poor on the basis of class, caste, gender, ethnicity and so on. '

Since the Sixth Five Year Plan, more emphasis has been laid on the promotion of the voluntary organisations (both formal and informal), in order to secure people's participation in its various programmes. The Government's commitment to promotion of voluntary effort is being reflected in the creation of agencies such as the Central Social Welfare Board (CSWB) in 1953. The CSWB has a working relationship with voluntary agencies. Similarly, the CAPART aims at encouraging, promoting and assisting voluntary agencies for an effective implementation of rural development programmes in the country.

Recognising the important role of voluntary agencies in accelerating the process of social and economic development, the Seventh Plan placed a great deal of emphasis on people's participation and voluntary action in rural development. India's 7th five-year plan assigned an important role to the voluntary sector. Further, the scheme of organisation of beneficiaries of anti-poverty programmes which was undertaken on a pilot basis for two years from 1986 to 1987 was continued during the Seventh Plan period. This scheme was intended to increase the awareness and strengthen the bargaining position of the beneficiaries of anti-poverty programmes so as to help them get the maximum benefit from the programmes meant for their economic uplift. This was to be done through awareness generation camps, which were organised with the assistance of voluntary organisations. Voluntary organisations have worked in various areas and some have matured into fairly efficient delivery mechanism for developmental programmes. A major step towards increasing their support for rural development was taken while formulating the Seventh Plan, wherein it was stated that serious efforts would be made to involve voluntary agencies in development programmes.

By its very definition, voluntary action suggests doing something without looking for personal gain. The scope for voluntary action is, therefore, unbounded. Its heightened dedication makes it possible for voluntary organisations to do more efficiently the work done by formal organisations. They operate over a wide range of activities including the Governments anti-poverty programmes, training of rural youth, promotion of safe drinking water, rural housing, promotion of Science and Technology, wasteland development, health care and family Welfare, education, welfare of women and children and programmes for scheduled castes and scheduled tribes. The Seventh

Plan document had anticipated that voluntary effort would be forthcoming in a massive way for the implementation of anti-poverty and minimum needs programmes.

By the 1980s there were four different categories of NGOs working at the grassroots<sup>15</sup> in India: Welfare NGOs, Development NGOs, empowerment NGOs and social action groups. While the first two categories of NGOs often entered into collaborative relationship with the Indian Government, the last two often confronted state policies, legislation and practices. Support and network NGOs also emerged during the 1980s in India, to lend capacity enhancement support to grassroots NGOs. A separate sub-section on NGOs in India was included for the first time in the Seventh Five Year Plan and Rs. 100-150 crores of plan expenditure were earmarked for use in active collaboration with NGOs. To assist and channel funds for this new involvement of NGOs in poverty alleviation and rural development programmes the Council for Advancement of People's Action and Rural Technology (CAPART) was established in 1986. NGOs are expected to play a critical role in all conceivable aspects of development. In fact, the role of NGOs is itself changing over the years due to change in the function and philosophy of other development organisations. The role of government has changed from a police state to a welfare state and subsequently to a development state. Correspondingly, NGOs have undergone various generations of changed roles such as charity, relief, welfare, development and empowerment.

By 1990, a key change was the liberalisation, globalisation and privatisation in India and across the globe. Under this new scenario, NGOs are called upon to provide 'Delivery services', i.e., implement local development programmes rather than supplement government programmes in their area of operation. This new policy on NGOs is consistent with the overall emphasis of the structural adjustment programme on cutting back the role of the state and privatisation of services. The new economic reforms initiated in 1991, visualise a considerable reduction and rationalization in the role of the government and a corresponding expansion in the private sector, including, presumably the voluntary sector.

The conceptualization of the role of NGOs in strengthening civil society gained currency in the 1990s amongst some of the bilateral aid agencies and international funding NGOs. State and civil society both influence each other and they both are

required to complete the process of governance. Authors argue that civil society should be seen as an institutional site apart from not only the state but also markets. The role of NGOs should be seen as strengthening the civil society individually and collectively so that a balanced relationship between political parties, government agencies and judiciary is achieved.

Since 1990 the Human Development Report of the UN focussed attention on the need to put people at the centre of development. According to the Human Development Report 1997, poverty is not just lack of adequate income but- 'denial of opportunities and choices most basic to human development- to lead a long, healthy and creative life to enjoy a decent standard of living, freedom, dignity, self-esteem and respect for others.' The report, in its six point agenda for poverty eradication urged for empowering individuals, households and communities to gain greater control over their lives and resources, and ensuring gender equality are listed as two top priorities in Human Development Report 1997.<sup>16</sup> Human Development Report 1999 makes a plea to make globalisation "work for people and not just for profits."

NGOs cover a wide spectrum from small loose knit local organisations to nationwide federations and international networks. The issues that they tackle might be from human rights of one group to the entire mosaic of development concerns. They might focus on women's issues. Many NGOs place much emphasis on empowerment of disadvantaged or marginalised groups in society. The formal purpose of a program may be improvement in health, literacy or legal aid, but NGOs are also concerned with how much each project enhances people's power. Some NGOs confine themselves to advocacy that is mobilize people to put pressure on the government to act on a particular issue. The greatest potential of NGOs lies in their capacity to generate self-help initiative. It is in this vein that NGOs are viewed as vehicles for development and more specifically as vehicles for "democratic development." NGOs have the potential to be significant vehicles of empowerment because of their ability to reach the grassroots.

Empowerment can be measured by the ability of the collective to alter conditions (social, economic, political and cultural) that it finds intolerable, by its success at an educated role and ability to voice popular concerns and interests. As Srilatha Batiwala observed, "In grassroots programmes and policy debates like

empowerment has virtually replaced terms such as welfare, upliftment, community participation, and poverty alleviation to describe the goal of development and intervention.”<sup>17</sup>

While actually participating in the development process, voluntary organisations can play a dynamic role in empowering the poor by fostering greater mobilisation and awareness generation among them. In other words, NGOs can help to motivate organise and conscientize the poor and provide them with an interface with the bureaucracy and elected bodies. Also, they can partake in development projects with the active participation of the beneficiaries.

Thus, NGOs as intermediaries have an important role to play. They can create links both upward and downward in society and voice local concerns. Participation is a dominant feature of the operation of NGOs. This is the feature that distinguishes NGOs most sharply from the "top down" approach of many different programmes. NGOs tend to be "value-driven" rather than profit driven.

In recent times, the NGO sector has grown and has come to play an important role in advocacy and capacity building of poor women. Numerous NGOs are doing creditable work in diverse fields such as mobilisation of rural workers, extension services and training in new technologies for women, training of panchayat members, micro-credit access, rural entrepreneurship, natural resource management and so on.

Gujarat has strong a tradition of voluntary work aimed at women welfare. The renaissance in the 19th Century saw the formation of voluntary societies for spreading knowledge. The All-India Women's conference had branches in the state since the 1920s. Many organisations of the Gandhian kind sprang up in the 1930s to 1940s such as Putlibai, a volag. Putliba Udyog Mandir, named after Putliba, the mother of Mahatama Gandhi, emerged as an outcome of Rajkot Satyagraha against the repressive rule of the Thakore of Rajasthan and his Dewan Virawala in 1935-1939.<sup>18</sup>

The 1974 landmark report of the Committee on the Status of Women in India became an inspiration for many volags in the women's field. It served to legitimise women's issues, to broaden the base of the women's movement to include not only the elite but middle class women and to emphasise the need to improve the economic aspect

of women's lives. It gave prominence to the position of unorganised workers and to the status of poor women with regard to education, politics and law. The Gujarat State Gazetteer lists 90 organisations which aim at increasing women's welfare. There is a very long tradition of voluntary work in Gujarat. The renaissance in the nineteenth century saw the formation of voluntary societies for spreading knowledge. The Home Ministry list, prepared in connection with screening the flow of foreign aid to volags, shows 800 volags for Gujarat. The district wise distribution of volags in Gujarat is as follows: Ahmedabad district tops with 55 volags and Sabarkantha has 20, Dangs district had one volag and Amreli and Surendranagar had none.

“SEWA, the Self Employed Women’s Association is a union of self-employed women workers primarily the urban poor and thereafter expanding to the rural poor. It is spearheading the constructive struggle of the informal sector women workers, by the women workers and for the women workers. It displays the feeling of sisterhood among women workers irrespective of their caste, creed, class, and faith. The tyranny of having being “categorised” and “classification” of the occupation of the informal women workers is a sad reflection of the poverty and powerlessness experienced by the majority of the country’s workforce. Isolation is another big problem for the vast number of the home based workers. Majority of them are women confined within their homes for social, economic or cultural reasons. The home based workers include *papad* rollers, *agarbatti* rollers, kite makers, fireworks makers, and other trades without any legislative protection to ensure either minimum remuneration or social security measures. They are invisible to the nation both literally and statistically.

According to the International Labour Organization’s report titled “Women and Men in the Informal Economy: A Statistical Picture” the self-employed sector is the backbone of the overall economy in which the formal sector contributes 7 percent of the total. Shramshakti: Report of the National Commission on Self Employed Women and Women in the Informal Sector says that “Of all working women in India, 6 percent work in the formal sector while 94 percent in informal or self-employed sector.” (Appendix II)

SEWA was born in December 1971 at the initiative of the leader of the Women’s Wing, Ela Bhatt, Arvind Buch, the president of TLA (Textile Labour

Association) and registered as a trade union in 1972. SEWA sees the need for bringing poor women into worker's cooperatives. The cooperative structure has to be revitalised to become truly workers organisations and thereby mobilise the strength of the cooperative movement in the task of organising and strengthening poor women. SEWA has been a part of the growing women's movement. The women's movement in India began with the social and religious movement in the late 19<sup>th</sup> century. This period of seeing the women as an object of social reform changed with the onset of the nationalist movement when, under Mahatma Gandhi, women actively participated in the freedom struggle and became active in their own liberation. The women's movement pointed out that, women constitute 50 percent of the world's population and they do two-thirds of all work in the economy.”<sup>19</sup>

SEWA in all Indian languages means 'to serve'.<sup>20</sup> SEWA's aim was to unionize women workers in the unorganised sector. Most of these women are either home-based producers, or petty vendors and hawkers sitting in the market or on the street sides or moving in the streets with a head load or providers of low-skill services. It deals with issues such as minimum wages, right to land, occupational health, home-based workers and access to credit. SEWA combines three movements: labour, cooperatives and development. SEWA has 30,000 members and it has organised 30 all-women cooperatives. SEWA BHARAT was set up in 1982, an all India federation of SEWA (Self-Employed Women's Association) adopts a holistic approach to women empowerment serving as a model globally.

SEWA has made a great impact on the voluntary sector. Its contributions have been recognised the world over. Nancy Barry, the President of Women's World Banking, said that SEWA was a model at the global level. Kalima Rose (1992) concludes: Under SEWA, women have forged a new model of what a trade union, can be... SEWA organises women who work in their homes, in the street of the cities, in the fields and villages of rural India, with no fixed employer carving their small niches in the economy, day by day with only their wits to guide them against incredible odds of vulnerability, invisibility and poverty.

In response to the actual circumstances of poor women workers, grassroots organizations, partly inspired by the women's movement, have come up in India. These

organizations have devised new and creative means of mobilizing women. SEWA is a notable example, with probably the largest membership. SEWA has a membership of about 694,551 self-employed women in India, of which 535,674 are in Gujarat. About 70 per cent of these members are in rural areas and 30 percent in urban areas in Gujarat, notably in the city of Ahmedabad. About 59 per cent of the members are labour and service providers, another 26 per cent are home-based workers and 7 per cent each are vendors and producers.

SEWA started as a trade union of the unorganized sector women for wage protection and right to livelihood. The first struggle was to get registration as a trade union. Through the trade union, SEWA has sought representation of self-employed women at all levels of decision-making so that these women are brought within the framework of national planning. SEWA is not limited as a union of poor women informal economy workers, but to ensure visibility of workers, it strives to make them managers and owners of their own trade. Through the union and cooperative approaches, SEWA strives for holistic development. Women workers become owners and managers of their own trades in the real sense by producing and selling their products and services through their groups, cooperatives and organisations, units and associations while on other they achieve their rights as a worker by overcoming struggle through union. Thus, the union and cooperative organisations are the strongest elements of a SEWA movement.

### **SEWA and its Approach:**

SEWA is a trade union of poor informal economy women workers. At the heart of SEWA's works are the poor informal economy women workers.<sup>21</sup> Most of the informal economy workers are poor. And amongst, the poorest of the poor are the informal economy women workers. Despite comprising 90 percent of women workforce, the informal economy women workers have limited access to market, lack of social protection and no voice in policy dialogue. They work for long hours and put in immense labour with extremely low returns. Therefore, SEWA's goal is to work towards full employment and self-reliance. The strategy adopted by SEWA is of struggle and development. The struggle is against the many constraints and limitations imposed on them by society and the economy while development activities strengthen

women's bargaining power and offer them new alternatives. Thus, through both struggle and development with the joint action of union and cooperative approach, women are strengthened economically and in all other aspects of their lives.

The rural union and district associations work through village level producer groups towards developing livelihoods locally, so that the workers no longer had to migrate out of the towns and cities. The district associations work on addressing these struggles and campaigns to be taken up. The struggle is against many constraints and limitations imposed on them by society and the economy, i.e. struggle for visibility, recognition and their place in the economy while development activities broadly categorised as building their own membership-based organizations creating and strengthening employment, developing financial services, capacity-building, housing services, forestry and nursery- raising programmes, watershed development and insurance, to strengthen women's bargaining power and offer them new alternatives. Their main goal is to organise women for full employment at the household level and for self- reliance. Full employment means the employment that provides work security, income security, food security and social security. Self-reliance means making the members autonomous and self-reliant.

The five integrated development programmes that promotes women's self-reliance and full employment are:

(a) Organising and advocacy – The local grass-root leaders and volunteers through Mohalla meetings (regular community meetings) help identify gaps, problems and meet solutions to the difficulties the members of the community face. And strengthens women's individual and collective capacities through training, workshops, exposure visits, seminars, and conferences. Specialized training under each program theme such as technical skill building and micro-enterprise training under livelihoods; financial literacy within microfinance etc has been developed. Their members participate in advocacy campaigns and equips women with legal information, awareness through SEWA Shakti Kendra.

(b) Livelihoods- There are several major barriers that constrain the potential earnings of women who work in the informal sector: low-valued skill sets, irregular and minimum wages, inability to penetrate and diversify markets, inability to produce at

scale, and weak bargaining power. SEWA invests in the technical, marketing, business, and entrepreneurship skills of informal sector workers in order to increase their wages, diversify their work, and expand their employment opportunities. The organization expands the market opportunities for the women across India by organizing workers and connecting producers to consumers and buyers. It creates and supports women producer-owned cooperatives and producer's companies such as RUDI Multi trading Company Limited in Gujarat.

(c) Skill development -Women in the informal sector are eager to develop their skills in order to enhance their livelihoods, but do not have access to opportunities. It plays a significant role by investing in the entrepreneurial capital of local producers. Women participants—from agricultural producers to artisans—develop the marketing, sales, design, and business skills to strengthen and grow their businesses. The Skill Development and Vocational Training programmes such as the SEWA polytechnics, diverse youth events, hospitality, beauty culture, computer and digital literacy etc. across India ensures employment, gain access to variety of opportunities and attain financial independence.

(d) Social security and health- Health and social security services often does not meet the needs of the low-income group due to information, service and resource gaps. Therefore, SEWA ensures that the social security and health services are delivered equally and fairly to women in the informal sector by information dissemination, awareness generation, and service delivery mechanisms through Sewa Shakti Kendra.

(e) Community led micro-finance- It provides access to financial services through self-help groups, financial cooperatives, and through business correspondent models throughout India. And also leads financial literacy training sessions to help women make better financial decisions, create financial goals, and maximize their financial investments.

As per the annual report of SEWA 2015, in Gujarat, the organisation's rural department organised 7, 34,729 women workers from 14 districts who have formed producer groups in different villages while 9 district associations are functioning. Through rural organisation, in the districts of Ahmedabad, Gandhinagar, Mehsana, Kutch, Patan, Surendranagar, Arrvali, Anand, Vadodara, 3,32,369 member's

livelihoods were generated where women earned livelihoods of Rs.1,55,55,22,233/- during 2015 with the membership of 1,84,359 and provision of food and nutrition to 1,74,942, child care to 19,504, health to 65,547, housing to 3,358, education to 2,14,849, providing leadership to 77,807 and self-reliance to 1,38,021.

Moreover, the structure of their organisation is democratic where the executive committee members are elected. One representative leader over 200 members is elected in trade committee and the 25 executive committee members are elected out of these elected leaders who hold different positions. All these executive committee members are elected from poor working women members.

SEWA follows a need-based and demand driven-approach for all its activities. All the activities at SEWA are planned by the members themselves on the basis of their needs. The SEWA movement has spread across the urban and the rural areas of India. With a view to find long term solutions to the issues faced and initiate inclusionary policies, SEWA has initiated a campaign approach, where members of each trade category define their needs and take them as a campaign. The campaign teams are a link between SEWA and its members. They are managed and monitored by 'aagewans' who ensure that the campaigns are active, alive and working at full stream. Some of the major campaigns<sup>22</sup> for the year 2012 were:

- a) Home-based workers campaign
- b) Street Vendors Campaign
- c) Construction Workers Campaign
- d) Waste-pickers Campaign
- e) Minimum Wages Campaign
- f) Campaign for issuing Identity Cards
- g) Urban Policies for Informal Economy Workers Campaign
- h) Social Security Campaign
- i) Water and Natural Resource Campaign SEWA's Millennium Campaign  
Women, Water and Work
- j) Agriculture Campaign
- k) Green Livelihood Campaign
- l) Forest Workers Campaign
- m) Nutritious Food Campaign

Ela Bhatt has mentioned that “SEWA is a movement.”<sup>23</sup> The word is large enough to encompass all of SEWA’s parts. From the activism of the SEWA Labour Union and the innovations of the SEWA Bank to the scholarship of SEWA Academy, the ‘movement’ embraces them all.

### **A Sangam of Three Movements: The Labour, The Cooperative and The Women’s Movement**

SEWA has grown with the inspiration and support of these separate movements, and sees itself as part of a new movement of the self-employed which has arisen from the merging of all the three. SEWA was born in the labour movement with the idea that the self-employed, like salaried employees, have rights to fair wages, decent working conditions and protective labour laws. They deserve recognition as a legitimate group of workers with status, dignity and the right to organise bodies to publicly represent their interests. Most importantly, the bulk of workers in India are self-employed, and if unions are truly responsive to labour in the Indian context, then they must organise them. This requires going beyond the Western model of a trade union as practiced in industrially developed countries where labour is composed mainly of wage earners working for large-scale manufacturers or enterprises. In India, where only 11 percent of the labour force is comprised of these types of workers, the trade unions must expand their efforts to represent the millions upon millions of self-employed landless labourers, small farmers, sellers, producers and service workers. Moreover, if unions are to be responsive to women workers, they must recognize that they are most concentrated in this sector. If labour unions want to touch the mass of workers in India and other developing countries, especially women workers, it is essential for them to organise the self-employed.

In addition, SEWA feels that the co-operative movement is very important for the self-employed. Not only is it important for the self-employed to struggle for their rights, but also, they need to develop alternatives economic systems. The co-operative movement points the way to such a system, where the workers themselves would control their own means of production, an alternative system, where there is no employer and no employee but all own what they produce.

SEWA accepts the co-operative principles and sees itself as part of the co-operative movement attempting to reach these principles to the very poor women. Women are not even perceived as part of the clientele, let alone as valid members in their own right. SEWA sees the need for bringing poor women into worker's organisations and thereby mobilise the strength of the co-operative movement in the task of organising and strengthening poor women.

The rural organising<sup>24</sup> at SEWA started in 1979 with organising women workers from rural areas of Ahmedabad district. It was a new experience for SEWA to organise farm labourers even though there was a law enacted for daily casual wage earners or labourers. In this process, they learnt that the livelihood opportunities are diminishing in rural areas; the number of wage earners are more than the livelihood opportunities. Together with this there were many common issues attached to the life of the rural families e.g. low wage rate, poor health, inadequate education, indebted families, natural disasters and migration. In such situation, there was a need to improve the bargaining power of the workers together with generating livelihood opportunities through organising them. That's how the approach of rural organising emerged at SEWA where organising strength of rural workers and their bargaining power were at the centre of organising which can help provide voice and visibility to the needs and challenges of workers and organising helped to develop programmes which can associate poorest families in the programme and also linkages with the government schemes can be done which can help resolve the challenges and demands through local workers organisations. The linkages would help in generating livelihood opportunities and ensure work and income securities and also building visibility of the workers organisations.

The rural organising at SEWA was initiated in interior, dry and arid areas which is one of the reasons that SEWA's work is surrounded around environment regeneration. e.g. preserving local environment, rain water harvesting, water shed development, forest development, use of solar energy, organic farming etc. These works were started under leadership of SEWA.

SEWA formed producers' groups in interior villages to generate alternate livelihood opportunities which can provide sustainable livelihoods to local village communities. These village producers' groups are federated at district levels which are

known as district associations. SEWA runs various campaigns to cope up the expansion needs of the constructive development by overcoming challenges and struggles. The district associations work on the market linkages, developing livelihood opportunities and livelihood linkages for members. In short, SEWA organises women workers while district associations emerge as sustainable economic organisations that strengthens livelihoods of members. SEWA's rural organising has helped many women from Gujarat, Rajasthan, Meghalaya, Kashmir, Bihar, Afghanistan, etc. to get organised and form their own local economic organisations. During 2015, SEWA's rural department organised 7,34,729 women workers from 14 districts who have formed producer groups at different villages while 9 district associations are functioning. Through organising, 3,32,369 members' livelihoods were generated where women earned livelihoods of Rs. 1,55,55,22,233/- during 2015.

### **SEWA's Various Services:**

The SEWA bank is a part of a larger strategy of SEWA to unionize poor self-employed women workers. The main purpose of SEWA is not to create new employment for women but enhancing their income and improve their working conditions in current occupations. This has been done by linking them directly to the suppliers of raw materials and markets, provide reasonably priced credit and organise them into production units where women collectively purchase raw materials and produce and sell their goods. In this way the union addresses the greatest problems of the self-employed- exploitation by merchants and middlemen, limited access to credit, supply of raw materials, markets and low incomes. SEWA's experience in organising self-employed women is based on integrated approach where one area of action is complemented by another. Initially, 4,000 women contributed a share capital of rupees 10 each to establish Shri Mahila Sewa Sahakari Bank Limited in 1974. Since then, the bank has been providing banking services to the poor, self-employed women and has become a viable financial venture. There were 67,113 women depositors with the working capital of Rs. 1916.72 lakhs in 1966. The SEWA bank works with SEWA, the trade union and its other economic organisations such as the Women's Cooperative Federation and the DWCRA (Development of Women and Children in Rural Areas) associations working as producer's group.

SEWA also provides technical assistance when needed to enable them to use their credit productively, by indirect sources of purchase of raw materials, better tools and equipment, links with the market for goods and services, etc. The bank also helps them acquire skills to make new product and identify work opportunity. The close monitoring of loan insurance to ensure that they are used for productive purposes. It also facilitates repayment. It is found that repayment rate has been excellent which is between 93 and 96 percent, due to close monitoring by the bank, the link between the group leaders and borrowers and constant communication between the bank, SEWA, the cooperatives and other village groups. Moreover, poor women are vulnerable to all types of crises, individual crises such as sickness, social crises such as riots, national crises such as floods and economic crises such as unavailability of raw material and collapse of markets. SEWA Bank has made group insurance available to the informal sector for the first time. It runs a social security programme, which covers the members in the case of death, widowhood, hospitalization, accidents, maternity, floods and riots. Besides insurance, social security also includes provision of basic support services like health care, child care and housing, which are essential for full employment of the self-employed women. Since the existing system does not provide these to the poor women, SEWA has helped women organize these services and provides them in an integrated and holistic manner at their doorsteps. The members run all social services themselves.

There are health care co-operatives called women's Lokswasthya co-operatives, child care, co-operatives, etc. In 1996, members were covered by a scheme run by Sewa Bank in collaboration with the Life Insurance Corporation of India and the United India Assurance Company. The scheme covers death, sickness, widowhood and loss of household goods and work tools in case of flood, fire, riot or storm. Maternity Benefit was also added because of high rate of maternal mortality among poor women. The SEWA bank is also involved in banking activities with Parivartan, a World Bank project on slum improvement. It networks and collaborates with the Ahmedabad Municipal Corporation to upgrade the infrastructure in 100 slums under the leadership and management of local women. The SEWA Bank also has special schemes for rehabilitating Ahmedabad mill workers' families facing the crises due to closure of once thriving textile mills. This team provides day-to-day financial services to the members residing in these areas. A number of new schemes have been introduced to increase savings among the members. SEWA has sister organizations such as Shri Swashrayee

Mahila SEWA Sahkari Bank, Gujarat State Women's Cooperative Federation, SEWA Academy, Mahila SEWA Trust and SEWA Insurance. Healthcare is through a Women's Health Cooperative called Shri Swashrayi Mahila Lok Swasthya Mandali. Housing is through Mahila Housing SEWA trust. SEWA has also set up child care centres - 128 in all and has introduced insurance schemes for its members.

Lok Swasthya Sewa Mandali Ltd. is a public health workers' cooperative working in Gujarat. It has been initiated by SEWA. Lok Swasthya Sewa Mandali<sup>25</sup> works towards providing quality health care to women at their doorsteps. The collective performs seven tasks in an integrated manner. These are: (i) primary health care that includes occupational health, maternal health, child health and other general health services such as assisting slum women in availing individual latrines in their homes in cooperation with the Ahmedabad Municipal Corporation, medical check-up camps, etc.; (ii) health education for women in the areas of primary care, child health, women's health problems, and occupational health problems; (iii) running fair-price medical shops; (iv) hospital attendant training classes in cooperation with the Indian Medical Association and the Gujarat Women's Economic Development Corporation; (v) mid-wife training school for safe deliveries; (vi) health research in the areas of women's problems, public health, occupational health, and public distribution system; and (vii) advocacy with the government specially in the area of family planning.

In rural areas, besides the usual skill-based cooperatives, there are co-operatives that deal with land development, water harvesting and fodder farming which generates employment in the environmental regeneration sector. The women-led forestry campaign includes raising a nursery thereby generating livelihood opportunities and improving the environment. Another initiative of SEWA, i.e. the model of energy and financial inclusion named Hariyali campaign includes the distribution of solar lanterns, efficient cook stoves for households involved in various trades i.e. agriculture, farm labour, animal husbandry, salt farming, handicrafts and other informal sectors. In Banaskantha district, three million saplings have been planted. SEWA, in Banaskantha and Kutch (drought-prone region), through Artisan Support Programmes aims to provide sustained work and income to the local communities using their own indigenous skills, strength and creativity. The SEWA Gram Mahila Haat is another marketing organization for rural producers including the small and marginal farmers,

artisans and forest produce collectors. It has been working to protect rural producers from market exploitation and provide a reliable and fair platform for its members to market their goods.

Combined with other social security programmes, environment regeneration has led to about 80% decline in out-migration from regions where SEWA is working. In SEWA, women are the leaders. Wherever women organize, they engage in multiple activities of struggle and development, to find a foothold in society. When misdirected and sometimes unused energies of women get channelized in the right direction, not only do women build their self-esteem but the development process also gets a boost. For example, instead of spending long hours collecting fuel and water, if women can spend time for their own collective welfare, they can come out with appropriate policies and interventions for their own development. The SEWA experience also shows that only broad-based, decentralized development process, at the initiative of the people, especially women, can lead to human and gender development.

SEWA had worked with nationalized banks distributing subsidized credit to poor women, and the government had procured handicrafts made by SEWA members and sold them in government-run stores. Government-run hospitals<sup>26</sup> and prisons regularly purchased vegetables from SEWA vendors. At SEWA's suggestion, the government created a national-level maternity benefit scheme for poor women; similarly, the government backed a life insurance scheme for self-employed women.

Similarly, the national government had positively responded to the requests of SEWA to make the national five-year plans more responsive to the special needs of poor, self-employed women. The central government appointed a national commission i.e. National Commission on Self-Employed Women and Women in the Informal Sector in 1986 to investigate the problems of self-employed women with Smt. Ela Bhatt as the chairperson.<sup>27</sup>

SEWA is currently the largest trade union of self-employed in India. But it is more than a trade union, it has four institutional components, each with its own institutional identity. In addition to the union, SEWA runs a cooperative bank for its members; it manages 20 or so cooperatives which produce and sell various types of

goods and services and it is involved as an NGO in implementing various developmental schemes in urban and rural areas.

Through such diversification of its activities, SEWA has managed to survive the institutional uncertainties it faced when it first became independent of the TLA. In its diversification efforts, SEWA has been assisted by many including the Government of India. Institutions such as the International Labour Organization (ILO), International Confederation of Free Trade Union (ICFTU), World Women's Banking (WWB) and many others have also assisted SEWA in many different ways as well as providing finances for the various activities.

SEWA<sup>28</sup> (Self Employed Women's Association) began in response to the work needs of poor, self-employed women in Ahmedabad. SEWA is made up of institutions and organizations that are run, owned, managed and used by the worker-members themselves, with the ultimate goal of becoming viable and self-supporting. The SEWA Cooperative Bank is one such institution that has grown rapidly, proving that poor woman can create a mainstream financial institution, which is owned by them and is responsive to their special needs. It started in 1974 when women began sharing their personal struggles, about how their small enterprises were suffering because they were paying astronomical interest rates for the minuscule amounts of money, they needed to borrow for their day-to-day trade. To ensure full employment for a home-based worker, it was necessary to become involved in such diverse areas as sanitation, housing, water sourcing, healthcare, banking, thereby covering not only a whole spectrum of economy, but also of society.

SEWA's first main project in rural India began in Banaskantha which is an arid, drought prone district in the north-western Gujarat where water is scarce and so are employment opportunities. Arid conditions and lack of infrastructure made agriculture less productive. In agriculture, unemployment and poverty cause significant out-migration. SEWA had to adjust its strategy to these patterns of "distress migration", especially since creating institutions and structures such as producer's groups and cooperatives is not an easy task when entire household leave the village. Creating productive and sustainable livelihoods in villages thus, became imperative for SEWA's activities in Banaskantha. In 1995, the Banaskantha DWCRA Mahila SEWA Association (BDMSA) organized the village women directly to take the leadership role

in watershed development. The activities now included the construction of check dams, tree planting, land-levelling and contour binding. They have now formed new water committees independent of the previous constraints put upon the pani panchayats in 1987 where a team of SEWA members was invited to look into the proposed Indo-Dutch project of supplying drinking water through pipelines to the villages of Radhanpur and Santhalpur talukas of the Banaskantha district in northern Gujarat which are some of the poorest and underdeveloped districts of Gujarat. SEWA's regional development and action-oriented research approach, enabled women to become leaders of their own programmes. SEWA began organizing women as water-users and identified the existing local skills and resources available. The information gathered through this process then formed the basis for identifying a diverse range of economic activities and would integrate women, water and work. As a result, they have a more assured water supply and a significantly improved access to work, capital, markets and social security. The most challenging task was to operationalise the *pani-panchayats* and strengthen regional water supply scheme. SEWA's strategy was to augment the existing traditional sources of water such as village ponds and tanks, build water supply, build up democratically functioning water-user groups or cooperatives and thereby, influence and facilitate the functioning of the *pani-panchayats*. And later on, SEWA started mobilizing the local communities for taking up the revival of the traditional water sources and building local resources by way of contributions from the people themselves and some funds from the government. Roof rainwater harvesting is one of the most welcome interventions. Through the Association, the women's groups have constructed a large number of rain water harvesting tanks, community tanks, and plastic-lined village ponds and have recharged several wells. Moreover, after some basic training, one group has taken over the repair and maintenance of hand pumps in the villages.

In order to provide small and marginal farmers direct market access to end consumers at the very local level, RUDI, an acronym for Rural Urban Development Initiative, the rural marketing network of SEWA was established. RUDI is the brand name of the produce that is sold by the marketing network. RUDI links the farmer, the distributor and the consumer, in a network where capital rotates within the area, in the hands of local people, which strengthens the village economy.

Rudi Multi-Trading Company is a marketing network of rural farm produce, mainly spices and staples, procured directly from farmers and processed, packed and marketed by rural women. The company operates a unique supply chain model of procurement, processing, packaging and distribution through self-help women's groups, creating multiple employment opportunities for rural women. It was built because the small farmer members of SEWA complained bitterly that farming had become a losing proposition.

Since 1985, the SEWA union has been active in organizing the women tobacco workers of Kheda and Anand districts. The women work on tobacco farms, and during the off-season they work in tobacco processing factories usually belonging to the same farm-owners.

The Mahila Housing SEWA Trust has helped about 63,000 households get better sanitation through the construction of toilets and sewers. In 2015, there were 106 cooperatives in the SEWA family, consisting of dairy cooperatives, agriculture cooperatives (fish vendors, vegetable growers and vendor's cooperatives), service cooperatives (building and road construction workers cooperatives). The SEWA Federation today plays crucial roles as the advisory, training, marketing, mentoring and advocacy body for the primary co-operatives. It is also responsible for any policy changes that affect them all.

The movement has spread to six other states in India and recently to South Africa. Gandhian thinking is the guiding force for SEWA's poor, self-employed members in organising for social change. They follow the principles of satya (truth), ahimsa (non-violence), sarvadharm (integrating all faiths, all people) and khadi (propagation of local employment and self-reliance). Organizing women into co-operatives and unions is the core of all SEWA's activities. SEWA believes that when women organize themselves on the basis of their work, their self-esteem grows and their internal differences because of religion, caste or language melt away.

### **Conclusion:**

Thus, SEWA started as a trade union of the unorganized sector women for wage protection and right to livelihood. The first struggle was to get registration as a trade

union. Through the trade union, SEWA has sought representation of self-employed women at all levels of decision-making so that these women are brought within the framework of national planning. Self-employed workers' union alone cannot provide adequate protection. For that, other forms of collective action are necessary, such as formation of co-operatives to increase their bargaining power. SEWA has about 89 cooperatives under its aegis.<sup>29</sup> The co-operatives are in the sectors of dairying, land-based production, handicrafts, health care and childcare services, and so on. The cooperatives are of different sizes, from village-based Tree Growers Association to a large cooperative like SEWA Bank. Co-operatives have helped evolve an alternative economic system where producers control their own means of production and marketing. The Gujarat State Women's Cooperation Federation was established in 1992 at the state level. This was inspired by SEWA.

SEWA has taken the initiative in establishing workers networks across national borders.<sup>30</sup> Home Net, one of the first international networks grew out of the long campaigns for the rights of home-based workers at the International Labour Organization (ILO) in Geneva. It was set up to mobilize unions and non-governmental organizations working with home-based workers in many countries in Asia, Latin America, and Europe. The efforts aimed at establishing codes of conduct to improve the working conditions of women workers in poor countries and worked for the ratification of the ILO Convention on Homework to strengthen the links between workers in the North and the South.

SEWA has 212,000 members across India with 84 cooperatives, 181 producer's groups, 1,000 savings groups in nine districts of Gujarat and about 100,000 women depositors in the SEWA bank.<sup>31</sup> SEWA Bank's performance both in terms of access and sustainability has been creditable.<sup>32</sup> About 30,000 poor women participate annually in the SEWA Academy, where they explore their contribution to the national economy, their roles and responsibilities as women, their own organisations and the values and vision behind the movement. SEWA also has a 'barefoot managers' training programme and health and life insurance programmes. On behalf of its members it has won high court rulings to improve work conditions of urban vendors. SEWA is exploring options to access large loans and venture capital to finance its insurance, information technology and banking activities. Based on its 20 years of experience,

SEWA has reached out across national boundaries and actively participated in the emergence of cross-country networks of common interest. Thus, Non-government organisations and grassroots movements have to be seen as part of the search for new instruments of political action. They are based on new stirrings of consciousness and awareness of crisis that could be turned into a catalyst of new opportunities. They must be seen as a response to the incapacity of the state to deliver the goods; an attempt to open alternative political spaces outside the usual arenas outside the party and government, though not outside the state; as new forms of organization and struggle meant to rejuvenate the state and make it again an instrument of positive action to liberate the underprivileged.<sup>33</sup> The role of NGOs has been very important in the promotion and organisation of women workers.<sup>34</sup> NGOs can help women change perception about themselves, their role and status and provide women with opportunities to become leaders and institutionalise collective action.<sup>35</sup>

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## *Chapter 5*

*Pioneers of Women Empowerment:  
Amul (Anand Milk Union Limited),  
Shri Mahila Griha Udyog Lijjat  
Papad, Ajanta Clock  
Industry(Morbi)*

## CHAPTER-5

### **PIONEERS OF WOMEN EMPOWERMENT: AMUL (ANAND MILK UNION LIMITED), SHRI MAHILA GRIHA UDYOG LIJJAT PAPAD AND AJANTA CLOCKINDUSTRY (MORBI)**

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The term “empowerment” 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.”

Women's empowerment includes both personal strengthening and enhancement of life chances, and collective participation in efforts to achieve equality of opportunity and equity between different genders, ethnic groups, social classes and age groups. It enhances human potential at individual and social level of expressions.

Dairying in India is a female-dominated enterprise. It is established beyond doubt that women always participated in dairy and animal husbandry activities in addition to household chores. The Amul pattern of dairying<sup>1</sup> which generating substantial direct employment has also built-in potential for generating indirect employment in several ancillary activities like manufacture of feed for livestock, milk processing and manufacture of milk products etc. as milk protects human health by supplying rich proteins and nutrients and helps increase the standard of living of the rural masses. The milch animals also provide rich manure for the farmer to raise farm productivity. The Amul model of dairying is an excellent example of empowerment of rural women particularly of Gujarat and making dairying a profitable venture.

#### **i) AMUL: Anand Milk Union Limited:**

Dairying in India is overwhelmingly a rural activity and practiced by millions of small holders as a part of mixed farming systems, wherein households combine crops and animal husbandry.<sup>2</sup> In such a system, dairy animals besides generating food for household consumption provide draught power (for cultivation of crops and

transportation of goods and services) and dung as manure and fuel while sustaining on crop residues and by-products. This synergy between crops and animals not only sustains household food security but also contributes to the sustainability of the agricultural production system and environment conservation by substituting the non-renewable chemical energy use in crop production.<sup>3</sup>

Dairying is a significant source of generating rural income and employment. It provides supplementary income to the farmer households and utilises the idle family members available in the farmer families. Farmers usually get income at the time of crop harvest once or twice in a year. Farmers usually incur expenditure for various farm operations throughout the period of plant growth. Due to lack of alternative sources of regular income, they are often indebted to meet the necessary farm expenditure. Instead, income from milk is regular so that the farmers take the advantage of utilising the money from milk for the farm. Dairying is mostly practiced as a subsidiary occupation to agriculture and ensures livelihood to millions of small and marginal and landless labourers. The dairy sector utilises a very large portion of the female labour force who finds scope for fuller utilisation in several operations connected with cattle and buffalo-rearing. Apart from putting more incomes in the hands of rural women it also gives a sense of empowerment to the rural women folk.

The earliest attempts of dairy development can be traced back to British rule, when the Defence department established military dairy farms to ensure the supply of milk and butter to the colonial army which did not have any impact on the supply of milk to the urban consumers which was of major concern to civilian authorities.<sup>4</sup>With the growth of population in the urban areas, and to some extent, World War-II gave an impetus to private dairies with modestly modernized processing facilities. Polsons, Keventers and the Express Dairy were some of the pioneer urban processing dairies.

Polsons- a private dairy at Anand- procured milk from milk producers through middlemen, processed it and then sent the milk to Bombay, some 425 kms away.<sup>5</sup> Bombay was a good market for milk and Polsons profited immensely. In the mid-1940s, when the milk producers in Kaira asked for a proportionate share of the trade margins, they were denied. The milk producers went on a strike, refusing to supply milk to Polsons. Between 1946 and 1952, AMUL's policy was directed towards obtaining monopoly rights for the sale of milk to the Bombay milk scheme. In 1952, it succeeded

in achieving its purpose after the Government of Bombay cancelled the contract with Polsons and handed over the entire business of supplying milk from the Kaira district to AMUL. However, as the Bombay milk scheme was committed to purchasing all the milk produced by the Aarey Milk Colony in Bombay, it had not taken AMUL's milk during the peak winter months. The disposal of this surplus milk posed difficulties for AMUL, forcing it to cut down on purchases from its member societies, which affected members' confidence. In this background, Amul decided to produce milk products like butter, ghee and milk powder by installing a new dairy plant in 1955 with aid from United Nations Children's Fund (UNICEF).

Dairy cooperative development in India began in Gujarat with the establishment of the milk company AMUL in response to limited opportunities for traditional milk producers.<sup>6</sup> The Kaira District Cooperative Milk Producer's Union now popularly known as AMUL, Anand was established in the year 1946 by the efforts of Sardar Vallabhbhai Patel, a leading light in India's independence movement who envisioned setting up of cooperatives to ensure financial security to farmers in Kaira and to protest against the unfair trade practices of milk traders and middlemen.<sup>7</sup> The Kaira Union procured milk from affiliated village level milk societies. This was the genesis of organised milk marketing in India, a pioneering effort that opened a new opportunity for dairy development in the country.<sup>8</sup> The Cooperative was registered by the Joint Registrar of Cooperative Societies, Bombay Provinces on 14 December 1946. The core feature of the model known as Anand pattern was the farmers' control over the procurement, processing and marketing of milk and milk products. The Union made a humble beginning with a collection of 250 litres of milk from a handful of farmers.

According to International Cooperative Alliance (2005), a cooperative can be defined as "an autonomous association of persons united voluntarily to meet their common economic, social and cultural needs and aspirations through a jointly owned and democratically controlled enterprise". "Cooperation is a form of organisation wherein persons' voluntarily associate together as human beings on a basis of equality for promotion of the economic interests of themselves."<sup>9</sup>

Dairy cooperative is thus, an association of small land-holders, milk producers, marginal farmers and landless labourers organised to produce milk and milk products, collection of milk, carry out research to maintain the quality of milk and bovine,

manage the farm, production of fodder and marketing the milk and milk products. Dairy cooperatives are acclaimed as an effective instrument for the economic uplift of the rural poor.

The National Commission on Agriculture in its interim report on Milk Production through Small and Marginal Farmers and Agricultural Labourers of 1971 recommended the integrated development of all sections of the rural people in the rural areas by reducing the poverty, unemployment and under-employment. To achieve this objective in the rural areas, efforts should be made for intensification of cattle rearing and milk production programmes can play a vital role. Further, it has to be ensured from the initial planning stage itself that the benefits would be spread over all sections of farmers and in particular reach the small and marginal farmers and agricultural labourers. The Commission suggested an Integrated Rural Development approach based on a system of producer's Cooperatives as developed in Kheda (Kaira) district of Gujarat.

Rural development is a strategy to enable a specific group of people, poor rural women and men, to gain for themselves and their children more of what they want and need. It involves helping the poorest among those who seek a livelihood in the rural areas to demand and control more of the benefits of rural development. The group includes small scale farmers, tenants and the landless.<sup>10</sup>

The strategy for organized dairy development in India was actually conceived in the late 1960s, within a few years after the National Dairy Development Board was founded in 1965. In October 1964, on the occasion of the inauguration of Amul's cattle feed plant, the then Prime Minister Lal Bahadur Shastri, spent the night as the guest of a village cooperative society near Anand (Gujarat). Impressed by the success and democratic principle in its functioning, the then Prime Minister Shri Lal Bahadur Shastri during his visit to Amul in 1964 expressed his desire to replicate the Amul Model throughout the country for the benefit of farmers. This led to the establishment of the National Dairy Development Board at Anand and the program of replication of Amul Model known widely as Operation Flood in India led by Dr Verghese Kurien who was the first CEO of the Amul Operation Flood Program- one of the largest and most successful programs ever implemented in the world. This program led to White revolution and India emerged as the largest milk producing nation in the world. In 1965,

National Dairy Development Board was registered under the Societies Registration Act, the Charitable Trust Act and the Public Trust Act and its headquarter was established at Anand.

The launch of Operation Flood in 1970<sup>11</sup> helped the dairy farmers direct their own development, placing control of the resources they create in their own hands. The bedrock of Operation Flood has been the village milk producer's cooperatives, which procure milk and provide inputs and services, making modern management and technology available to members. Its objectives were to increase milk production, augment rural incomes and fair prices for consumers.

Launched in three phases, i.e. Phase I- (1970-1980)- It linked 18<sup>12</sup> of India's premier milk-sheds with consumers in India's four major metropolitan cities, i.e., Delhi, Mumbai, Calcutta and Madras; Phase II- (1981-85)- It increased the milk sheds from 18 to 136; 290 urban markets expanded the outlets for milk. By the end of 1985, a self-sufficient system of 43,000 village cooperatives covering 4.25 million milk producers had become a reality. Phase III-(1985-1996) -It enabled dairy cooperatives to expand and strengthen the infrastructure required to procure and market increasing volumes of milk. This phase consolidated India's dairy cooperative movement adding 30,000 new dairy cooperatives to the 42,000 existing societies during Phase III.

In the early phases of Operation Flood, the strategy was to train women in animal husbandry practices and a large number of training programs were specifically organised for them. Special incentives were given to all "women dairy cooperative societies" in order to encourage participation of women in the governance of cooperatives. Also, NDDB launched a "Women's Dairy Cooperative Leadership Programme" in 1995 as a pilot program to further strengthen efforts to empower women by significantly increasing women's participation as active members and as leaders in the governance of cooperative societies, unions and federations as women producers form the major workforce of the dairy sector in the country. The main aim was to train and position local women as resource persons in the village to encourage and support women's involvement in the dairy Cooperatives. According to NDDB's annual report for 2001-02, the number of district unions covered under the women's leadership programme increased to 50 in 2002 with 2062 cooperatives and

90,000 participants. The number of women who are members of dairy cooperatives increased from 0.62 million in 1986 -87 to 2.47 million in 2001-02.

According to the NDDDB annual report for 2013, 4.38 million women members across the country, of which 354 were represented on the boards of union and dairy cooperatives and 3,29,495 were in leadership roles in the management committees of village dairy cooperatives. Also, all-women registered dairy Cooperative societies currently number 26,700 of which 1.60 lakhs are village dairy cooperative societies. The annual growth rate of all-women societies is about 10%.

The brand name Amul was created in the year 1955. The word Amul stands for Anand Milk Producers Union Limited. The name Amul is derived from Sanskrit word Amulya which means priceless or precious and an acronym for Anand Milk Union Limited. Amul meant different things to different people, to a Milk Producer ... A life enriching experience, to a Consumer... Assurance of having wholesome milk; to a Mother... A reliable source of nourishment for her child and to the country ... Rural Development and Self-Reliance. Amul pioneered in providing need based input programmes to farmers and demonstrated an effective and economic system to provide technical services to farmers to sustain their activities and augment milk production.

In 1974, Gujarat's milk unions bonded together to form the Gujarat Cooperative Milk Marketing Federation (GCMMF) and elected Kurien as chairman. The GCMMF marketed its dairy cooperatives' milk products across India under the KDCMPUL's Amul label. Over time, the dairy products offered by Amul expanded to include milk powder and butter in 1954, cheese and baby food in 1958, and high protein weaning food, chocolate and malted milk food in 1974.

The Anand pattern of milk cooperatives as it has come to be known represents an ideal format of federal structure. Basic unit in the Anand pattern is the village milk producer's cooperative- a voluntary association of milk producers in a village who wish to market their milk collectively. Primary level milk producer's cooperative in the district are members of their district cooperative producer's union. With more district unions getting organised in the state, these unions were federated into state level cooperative milk marketing federations. The system's design directly connected village milk producers with consumers while cutting out middlemen and returning pricing

power to farmers. Organisationally, therefore, Anand pattern has evolved federal structure with bottom up organisational efforts as ideally envisaged under the concept of federation. Women are involved mainly in the primary production stage of the chain. The path breaking success of Amul is attributable to the women in the villages of Gujarat. These women breed cattle, supply milk to the cooperative dairy as well as participate in the management of dairy. Today women in Gujarat have attained economic independence and are playing active roles in household matters and decision-making.

In the words of the chairman at the 43rd Annual General Body Meeting of the GCCMF held on 15 June 2013, “In rural Gujarat every morning over 36 lakh women farmers wake up before dawn just to supply fresh milk to their village co-operative society, a quantum of about 200 lakh litres every day. The Amul model connects 36 lakhs farmers of rural Gujarat with 132 crore consumers across India including 40 crores Indians living in urban India.” The Amul model of milk delivery had created 15 million milk producers, 144,246 dairy cooperatives, 177 district cooperatives and 22 state marketing federations.<sup>13</sup>

Amul’s leadership attributed its success to a reliance on farmer owned diaries, the ability of farmers to elect their village society and district union officers, its commitment to professional business operations and an emphasis on the financial, educational and societal needs of small and landless farmers, marginal farmers and local leaders. This formula of empowering local milk producers later became the blueprint for the National Dairy Development Board (NDDB), a non-partisan government body established in 1965 by an Act of the Indian Parliament tasked with promoting dairy development in India as a means of socio-economic progress.

Amul movement has brought many firsts in India and the world in the field of dairy husbandry like conversion of buffalo milk into milk powder on a commercial scale, manufacturing of cheese, condensed milk, baby food, accreditation of dairy plants with ISO/HACCP including village dairy cooperatives, automation of village dairy cooperatives’ operations; information technologies in process management and real time monitoring, providing animal husbandry services by unique call centre, mobile application for dissemination of useful information to milk producers, providing health care services to community/farmers, total sanitation campaign, last but not the

least is Amul's contribution in putting up an economic, viable and successful business model for the world community for being emulated in poverty alleviation programmes.

Therefore, dairying was seen as an instrument of development, generating employment, alleviating poverty and ensuring regular incomes for millions of rural people. According to World Bank, 1999 "Operation Flood can be viewed as a twenty-year experiment, confirming the Rural Development Vision". Rural development implies both the economic betterment of people as well as greater social transformation. Increased participation of people in the rural development process, decentralization of planning, better enforcement of land reforms and greater access to credit and inputs will go a long way in providing the rural people with better prospects for economic development. Improvements in health, education, drinking water, energy supply, sanitation and housing coupled with attitudinal changes also facilitate their social development. Renowned Sociologist B.S. Baviskar<sup>14</sup> explains that "Operation Flood was considered a means of overcoming the barriers of caste, class, and power, something earlier rural development programs had been unable to do." The milk cooperatives also gave assistance for various welfare programmes/ purposes and initiated many rural development activities in the village through various funds raised out of their savings. The trust named Tribhuvandas Foundation funded by village level dairy cooperative societies and Amul was set up to lay emphasis on the prevention of diseases, infant and child care, care of pregnant mothers, child nutrition and income generation activities. In 1992, Amul introduced scholarship schemes to encourage outstanding children of farmers in pursuing higher studies. It also undertakes Self-Managing Leadership Programme for women resource persons through Brahmakumari Iswariya Vishwa Vidyalaya at Mt. Abu to bring a value-based approach in the development process. The setting up of women dairy cooperative societies has led to the empowerment of women. The dairy cooperatives in AMUL brought out many benefits to the milk producers in the village through providing a guaranteed market for milk at a fixed price, supply cattle feed at a reasonable cost, regular and efficient veterinary and extension services at the village and there is no parallel to what AMUL has done for the milk producers in Kheda.

The pace of dairy development in Gujarat was very fast due to assured market, reasonably good prices for milk supplied to the dairy and easy access for all to health

care services offered by the co-operative dairy sector. The success of the Amul model is mainly due to good remuneration paid to farmers and providing high quality milk and milk products to the consumers at affordable price; what would have been middlemen's profit in the earlier system got absorbed into developmental projects for primary producers or lower cost for the consumer. In short, it meant the utilization of resources in the most profitable manner at the grass root level. (Appendix III).

The policy of the state government of Gujarat is to support dairy development through the co-operative sector. The cooperative movement in this sector starting with Amul Dairy in Kheda district has spread to the districts of Mehsana, Sabarkantha, Banaskantha, Vadodara and Surat. An additional reason for giving importance to dairy development is the scope for rural employment, reduction of pressure of urbanisation and scope for socio-economic changes in rural Gujarat. The state aims at the development of animal husbandry and dairying as an important sector of the state economy because the gross value of output from livestock constitutes about 20 percent of the gross value of the output from agriculture and livestock together that helps generate the best alternative additional income and employment for poor, rural farmers. Milk and milk products constitute the main livestock products by contributing about 80% gross value of output from livestock.<sup>15</sup>

Thus, the success of the dairy industry has resulted from the integrated co-operative system of milk collection, transportation, processing and distribution, conversion of the same to milk powder and products, to minimize seasonal impact on suppliers and buyers, retail distribution of milk and milk products, sharing of profits with the farmer, which are ploughed back to enhance productivity. Due to processing facilities in Gujarat being spread out geographically, value-added products like ice cream, Shrikhand, butter milk etc. have placed more disposable income in the hands of rural households besides leading to minimal wastage of milk.

During the eventful existence of 50 years, Amul has crossed many milestones of growth on its road to spectacular success in achieving the organisational goals and management objective for which the milk cooperatives and their federation was set up.

What is now described in the Golden Jubilee logo as the "Taste of India" and was then the sort of "Test of Cooperative Action" as an institutional intervention to

ameliorate the economic malady of farmers and other rural producers effective and sensitive organisation's ethos and management practices has demonstrated that cooperative group action is the most appropriate institutional intervention in improving the economic status and quality of life of the people in the rural areas.

Dairy sector contributes almost 8% to the GDP of rural India. Further, most of the dairy business in the organised sector is in the hands of co-operatives which are owned by farmers themselves. Our dairy farmers have ensured food-security for our country in one of the most critical dimensions –milk and dairy products. In fact, dairy co-operatives have triggered a socio-economic revolution in rural India by generating gainful employment for the most vulnerable sections of our rural population, especially rural women and landless labourers. Thanks largely to dairy co-operative movement led by Amul, our rural women have gained some measure of economic independence. Milk is the answer to questions of economic self-sufficiency of the rural population.

In order to organise farmers to build and develop cooperatives and increase milk production and procurement to the milk unions of Saurashtra and Kutch regions, and strengthen the cooperatives, Amul has developed a dedicated initiative to improve animal health services, by conducting health camps and veterinary routine visits in Saurashtra and Kutch regions.

Also, Member Unions are implementing Internal Consultant Development (ICD) for developing self-leadership among member producers and thereby enabling them to manage their dairy business efficiently leading to overall development and enabling them to implement the total quality management at Village Dairy Cooperative Societies (VDCS) and the milk producer level. During the year 2015-16, Member Unions continued to implement the module on Vision Mission Strategy(VMS) for primary milk producer members and village dairy cooperatives. Specially trained consultants facilitated around 716 Village Dairy Cooperative Societies and have conducted their Vision Mission Strategy (VMS) workshop, prepared their Mission Statements and Business Plans for next five years.

To take Vision Mission Strategy (VMS) to the next level and extend thrust area implementation up to the milk producers' level, Member Unions have initiated Village Dairy Cooperative Societies (VDCS) and milk producers integrated Dudhutpadak

Mandali Sanklit Vikas Ayojan Karyakram (DIVA) Programme. Member Unions consultant facilitates the member milk producers to identify gap between their existing and desired animal husbandry practices and the desired action plan is prepared and VDCS supports and facilitate milk producer to achieve the desired result as per action plan.

In order to strengthen the knowledge and skill base of young girls and women of the villages about Animal Husbandry management, 575 women resource persons have been trained under the Mahila Pashupalan Talim Karyakram during the year.

Gujarat Co-operative Milk Marketing Federation Limited (GCMMF) is the apex organisation of the dairy co-operatives of Gujarat which aims to provide remunerative returns to the farmers and also serve the interest of consumers by providing quality products which are good value for money. It markets the milk and milk products of the dairy co-operatives under the brand “Amul” and “Sagar”. Its success has not only been emulated in India but serves as a model for the rest of the world. It operates through 60 sales offices and has a dealer network of 10,000 dealers and 1 million retailers, one of the largest such networks in India.

GCMMF is India’s largest food product marketing organization with annual turnover of more than US\$ 5 billion, 18 million litres of daily milk procurement and has 18 member unions and 3.6 million milk producer members. The Amul brand is not only a product, but also a movement. It is in one way, the representative of the economic freedom of farmers. It has given farmers the courage to dream, to hope and to live.

The Indian dairy sector acquired substantial growth momentum from the Ninth Plan onwards achieving an annual output of 137.6 million tonnes of milk during 2013-14 representing sustained growth in the availability of milk and milk products of the growing population and for whom milk and milk products constitute an important part of food and nutritional supplement. More than 70 million of approximately 147 million households are dependent on dairying for their livelihood. A majority of milk producers have one or two milch animals, and these small producers account for some 70 per cent of the milk production. On an average, 22.5 per cent of the income of rural households is contributed by milk. There are about 100,000 village milk cooperatives with 11 million farmers own 68% of milch animals and contribute nearly 62% of total milk

produced. Around 63% of the available animal protein in Indian diet comes from milk.<sup>16</sup> The first co-operative milk union in Gujarat was set up in 1946 and in 1970-71, Gujarat state had 11 co-operative milk unions with 3,079 members and 1,736 primary producers' societies with 3.3 lakh members. Kaira Co-operative Milk Producer's Union Limited started functioning in June 1948, with two villages producing just 250 litres of milk per day. By 1970-71 the union had 706 affiliated societies with 1,80,000 farmer needs. The quantity of milk collected during 1969-70 was 1,24,000 tonnes and the farmers were paid Rs. 19.39 crores. The average daily collection of milk was about 3.40 lakh litres and to Anand and neighbouring towns about 50,000 litres increasing to 13,572 (thousands kgs per day) with 17,025 dairy cooperatives in 2013-14.

India is self-sufficient in milk and ranks first in milk production accounting for 18.5 % of world production achieving an annual output of 155.5 million tonnes during 2015-16 as compared to 140 6.3 million tonnes during 2014-15. This significant achievement is attributable to the cooperative model on which the activity of dairying is practised in India. There are more than 200 district Cooperative milk Unions in India covering about 1.7 lakh villages reaching out to 15.8 million milk producers of which 4.8 million are women members. As per the estimate of the survey of major livestock products, milk production has increased to 122.62 lakh tonnes (2015-16) from 64.20 lakh tonnes (2003-04) in the last decade in Gujarat. Per capita availability of milk has increased 506 (grams per day) from 333 (grams per day) during the period 2003-04 to 2015-16 in the state. This figure for the country as a whole has increased from 231 grams per day in 2003-04 to 337 grams per day during the same period. At the village level, 18149 milk cooperative societies, 89 chilling centres and 13 dairy processing units at 18 district level (dairy) are functioning in the state.<sup>17</sup>

Since dairying is practiced in conjunction with agriculture this activity serves as one of the avenues of combating the problem of disguised unemployment which is widespread in Indian agriculture. The workers in the sector being overwhelmingly women- a study of dairy Cooperative is essential so that similar models of women empowerment can be emulated elsewhere in the country and the world.

Dairying is not just an economic activity but also an integral part of our social and cultural heritage. Its uniqueness lies in its unifying power, in the fact that no other industry touches lives of millions of farmers. It is a great tool for equitable growth and

income distribution. Most of the dairy business in the organised sector is in the hands of cooperatives, which are owned by farmers themselves. Our dairy farmers have ensured food security for our country in one of the most critical dimensions i.e. milk and Milk products. Dairy is a great tool for equitable growth and income distribution. What remains is providing market access by offering stable and remunerative prices to farmers and encouraging this generations-old sustainable livelihood source, a role which is fulfilled by dairy co-operatives based on Amul model.<sup>18</sup>

Since rural women have a major role to play in the Amul Cooperative movement and urban mothers cherish Amul milk and milk products for the children and family, the Amul model can be aptly described as the world's largest mothers to mothers network. Therefore, it is a network of rural mothers of mothers offering milk to urban mothers across India. "Dairy co-operatives have triggered a socio-economic revolution by generating gainful employment for the most vulnerable sections of our rural population - the rural women and landless labourers. In fact, Dr. Verghese Kurien firmly believed that dairy cooperatives are a means of placing instruments of development, in the hands of the farmers, themselves. Our country needs balanced and inclusive growth. In order to facilitate inclusive growth, it is pertinent that our villages progress, and if villages are to progress, dairy which is an integral part of the rural economy and livelihood, must also progress. Thus, Make in Rural India is clearly the way to go and the Gujarat state has made rapid progress in dairy industry on account of the "White Revolution Programme". As a result, dairies are established at all the major centres of the state.<sup>19</sup>

## **ii) Shri Mahila Griha Udyog Lijjat Papad-**

Lijjat is a women organisation "of the women, by the women, for the women."<sup>20</sup> It was started on March 15th, 1959 with 7 lady members with a borrowed sum of Rs. 80 at Girgaum in Mumbai. The seven women were Jaswantiben Jamnadas Popat, Parvatiben Ramdas Thodani, Ujamben Narandas Kundalia, Banuben N. Tanna, Laguben Amritlal Gokani, Jayaben V. Vithalani, and Diwalikaben Lukka. The turning point of the institution was in 1966 when it was registered under the Bombay Public Trusts Act 1950 and also registered under Societies Registration Act, 1860 and got recognition by Khadi & Village Industries Commission as a village industry.

The objective of the institution is to provide self-employment to the ladies to enable them to earn a decent and dignified livelihood. Any women who can render physical work in this Institution without distinction of caste, creed and colour and agree to abide by the objective of the Institution can become a member of the Institution from the date on which she starts working. Papad production work starts at early hours in the morning i.e. 4.30 a.m. They have a mini bus which picks the members from the closest point of residence to the branch and back home.

The branch head of the company is called Sanchalika. Her role is to oversee the production of the branch. And she gets full training from the company. They have a Central Managing Committee, which consists of 21 members out of which 6 (Six) are elected Office Bearers i.e., President, Vice-President, 2 (Two) Secretaries and 2 (Two) Treasurers.

All the branches are autonomous units and the income or loss as the case may be of such unit is by the owner sister members of that branch by increasing or decreasing their rolling accordingly. The credit for rapid progress goes to the constant vigilance on the part of sister members maintaining the quality of Lijjat Papad with their hard work.

Besides Lijjat Papad, the Institution has other products like Masala, Gehu Atta, Chapaties, Detergent Powder & Laundry Soap. At present it has 82 Branches and 27 divisions and gives self-employment to about 45,000 sister members all over India.

The exports are made through Merchant Exporters to countries like UK, USA, France, Germany, Italy, Middle East, Thailand, Singapore, Hong Kong, Netherlands, Japan, Canada, Australia, South Africa and other countries. Lijjat provides scholarships to the children of the papad roller sister members who pass out in 10th and 12th standard every year so as to enable the Lady Members to encourage their children for education.

The Institution has received an award from the Khadi & Village Industries Commission as a "Best Village Industry" for the period 1998-1999 to 2000-2001. A documentary film on Lijjat was featured on BBC World Channel on 13th and 18th August 2002 in its programme "Business Bizzare" covering the detailed working of the Institution. The Institution over the years has paved the way for women to become

self-reliant and self-confident. Lijjat has provided them the right platform to improve their status in the society.

The organisation is wide-spread, with its Central Office at Mumbai and its 81 branches and 27 divisions in different states all over India. Membership has also expanded from an initial number of 7 sisters from one building to over 43,000 sisters throughout India. The success of the organisation stems from the efforts of its member sisters who have withstood several hardships with unshakable belief in “the strength of a woman.”

**Core Values:**

Shri Mahila Griha Udyog Lijjat Papad is a synthesis of three different concepts, namely-

- a. The concept of Business
- b. The concept of family
- c. The concept of Devotion

All these concepts are completely and uniformly followed in this institution. As a result of this synthesis, a peculiar Lijjat way of thinking has developed therein. The institution has adopted the concept of business from the very beginning. All its dealings are carried out on a sound and pragmatic footing - Production of quality goods and at reasonable prices. It has never and nor will it in the future, accept any charity, donation, gift or grant from any quarter. On the contrary, the member sisters donate collectively for good causes from time to time according to their capacity.

Besides the concept of business, the institution along with all its member sisters has adopted the concept of mutual family affection, concern and trust. All affairs of the institution are dealt in a manner similar to that of a family carrying out its own daily household chores.

But the most important concept adopted by the institution is the concept of devotion. Besides the concept of business, the institution along with all its member sisters has adopted the concept of mutual family affection, concern and trust. All affairs of the institution are dealt in a manner similar to that of a family carrying out its own

daily household chores. But the most important concept adopted by the institution is the concept of devotion. Lijjat believes in the philosophy of Sarvodaya and Collective ownership.

Lijjat Patrika, the in-house magazine, is published and circulated for a nominal rate to those interested in the activities of Lijjat. It is published in many languages Hindi, English, Marathi, and Gujarati. It has emerged as a strong mode of communication for information related to significant events and initiatives at Lijjat, in addition to presenting articles on women. Member sisters across all branches of Lijjat recite an all-religion prayer before beginning their daily activities. The sisters are free to choose their activities and each activity is given equal importance. Leaving the organisation is voluntary. No member sister can be asked to leave unless or until she goes against the organizational principles. There is no fixed retirement age at Lijjat.

Because of Lijjat's main motive of generating self-employment for women, no machinery is used at the production level, and everything is done manually. However, computers are now being used in some of the Mumbai branches for accounts and administration.

**Role in Women Empowerment:** The growth of the Lijjat<sup>21</sup> is often seen in the larger canvas of women and their empowerment. Lijjat Pappad has encouraged the housewives to use their cooking skills and become the owner of an organization. These women started earning between Rs. 10,000-15,000 which lead to the empowerment of women from disadvantaged background. The women working in the industry are called Lijjat sisters. The organisation has undertaken various efforts to promote literacy and computer education for member-sisters and their families. A literacy campaign for sisters begun through literacy classes at Girgaum on 18 June 1999. Later, the managing committee have decided to start such classes in all its branches. From 1980 onwards, Lijjat have started giving Chhaganbapa Smruti Scholarships to the daughters of the member-sisters. Pujya Dattanibapa Scholarships are given to 664 children of sister members who achieved success in the 10<sup>th</sup> and 12<sup>th</sup> Board exams. The member-sisters have used their organization as a medium to promote their and their families' welfare. In the Valod centre, they have set up an educational and hobby centre for the rural women. Orientation courses in typing, cooking, sewing, knitting and toy making as well

as other courses like child welfare, first aid and hygiene were taught. The first ever pucca (tarred) road in Valod to be built and inaugurated in 1979 was with the help of the Lijjat, Valod branch. In 1979, Lijjat teamed up with UNICEF to organise a seminar in Mumbai on "Child Care and Mother Welfare", as part of the International Year of the Child celebrations. At the behest of Mother Teresa, the member-sisters also take part in some activities of Asha Dhan, an institution to care for destitute women.

**Contribution to Social Service:** On several occasions, the Lijjat member-sisters have undertaken social service activities such as distributing nutritious food for poor children, donating money for conducting community marriages, instituting prize-money for spread of primary education, undertaking blood donation drive, organizing health camps, plantation drives and even making donations to Government bodies.

Lijjat undertook the rehabilitation of Chincholi (Jogan), the earthquake affected village in the Latur district of Maharashtra. The institution provided the finance and supervised the work of construction of fifty-eight houses for the people of the village. Member-sisters donated money from their daily vanai (wage). After the 2001 Gujarat earthquake, all the branches of Lijjat gave a total donation of more than Rs. 4.8 million, including Rs. 1 million from the central office. Lijjat built forty houses for the rehabilitation of the people of Bhujpur (Bhachau) in Kutch District.<sup>22</sup>

Thus, the Shri Mahila Griha Udyog Lijjat Pappad which is a women's food processing cooperative with over 6,000 active, earning members shows how women can work at home on a put-out basis without the exploitation element so common elsewhere in India. In Lijjat, all intermediaries are women and all are members. It also shows how this non-exploitative approach does not mean a non-commercial one. Every attempt is made to maximise profits through normal commercial means but all workers are members and all share in the profits.<sup>23</sup>

Moreover, the CSR (Corporate Social Responsibility) activities of Ashapura Group has also enhanced the livelihood opportunities for women. Hiralaxmi Craft Park complex which is situated at Bhujodi village in Kutch established on 18<sup>th</sup> December 2005 by Ashapura Group 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 at free of cost and a daily stipend during their stay at 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 been worked out. The training to these artisans are 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 Ashapura foundation.

### **iii) Ajanta Clock Industry(Morbi):**

#### **Background of the study:**

The empowerment of women concerns women gaining power and control over their own lives. It involves awareness-raising, building self-confidence, expansion of choices, increased access to and control over resources and actions to transform the structures and institutions which reinforce and perpetuate gender discrimination and inequality. The process of empowerment is as important as the goal. Empowerment comes from within; women empower themselves. Inputs to promote the empowerment of women should facilitate women's articulation of their needs and priorities and a more active role in promoting these interests and needs. Empowerment of women cannot be achieved in a vacuum; men must be brought along in the process of change. Empowerment should not be seen as a zero-sum game where gains for women automatically imply losses for men. Increasing women's power in empowerment strategies does not refer to power over, or controlling forms of power, but rather to alternative forms of power: power to; power with and power from within which focus on utilizing individual and collective strengths to work towards common goals without coercion or domination.

There are many different definitions of empowerment, but most of the seminal definitions emphasize agency and gaining the ability to make meaningful choices.<sup>24</sup> Many definitions draw on Amartya Sen's concept of an agent as "someone who acts and brings about change, and whose achievements can be judged in terms of her own values and objectives."<sup>25</sup> Naila Kabeer's definition of empowerment as "the process by which those who have been denied the ability to make strategic life choices acquire such an ability."<sup>26</sup> Kabeer's seminal "resources, agency, and achievements" framework

also provides a practical intuition for measuring empowerment, which involves three interrelated dimensions:

Resources: gaining access to material, human, and social resources that enhance people's ability to exercise choice, including knowledge, attitudes, and preferences

Agency: increasing participation, voice, negotiation, and influence in decision-making about strategic life choices

Achievements: the meaningful improvements in well-being and life outcomes that result from increasing agency, including health, education, earning opportunities, rights, and political participation, among others.

Measuring indicators related to resources, agency, and achievements over the course of an evaluation can be an intuitive and practical way to measure the process of empowerment. Many outcomes, such as health and educational attainment, can be considered both resources and achievements. Like all power relations, the process of empowerment is also shaped by and interacts with the norms and institutions (cultural, social, political, and economic) that define an individual's possibilities in a given context. These institutionalized "structures of constraint" shape the choices available to women and girls at every step of the empowerment process.<sup>27</sup>

For example, making decisions about household purchases may be empowering in some contexts where women are denied this kind of choice. However, it may be disempowering to other women who feel that taking charge of these decisions is an additional burden rather than a choice. Norms can also affect women's achievements. For instance, social norms about women and work shape whether women who want to start businesses or work outside the home are able to do so. In our evaluations, we should consider how these structures of constraint might limit the success of empowerment interventions by impeding people's ability to translate resources into agency, and agency into achievements. They may also influence the extent to which gains for women in the household or private sphere translate to women's collective improvements in the public sphere and vice versa.

## **Introduction:**

VeneKlasen and Miller<sup>28</sup> define women's empowerment as a process whereby the lives of women and girls are transformed from a situation where they have limited power to one where their power is enhanced. This framework recognizes three levels at which change can take place: personal, relational and environmental. Changes at the personal level take place within the person. This refers to changes in how a woman sees herself, how she considers her role in society and that of other women, how she sees her economic role, and her confidence in deciding and taking actions that concern herself and other women. Changes at the relational level take place in the relationships and power relations within the woman's surrounding network. This includes changes both within the household and within the community, and encompasses markets, local authorities and decision makers. Finally, changes at the environmental level take place in the broader context. These can be informal changes, such as in social norms and attitudes and the beliefs of wider society, or they can be formal changes in the political and legislative framework. For example, improvements in self-esteem and confidence (personal change) can influence the way that a woman takes decisions within the household or the community (relational change). If a multitude of women are gaining more confidence (personal change) and establishing better power relations within their immediate surroundings (relational change), then this will generate changes in the broader environment, influencing social norms and possibly effecting changes in the political space (environmental change). This process can also happen in the other direction, with changes in social norms and in broader society (environmental change) affecting how women interact with others (relational change) and how they see and perceive themselves within society (personal change).

Many outcomes, such as health and educational attainment, can be considered both resources and achievements. Like all power relations, the process of empowerment is also shaped by and interacts with the norms and institutions (cultural, social, political, and economic) that define an individual's possibilities in a given context. These institutionalized "structures of constraint" shape the choices available to women and girls at every step of the empowerment process. Policy makers and development partners have placed women's economic empowerment at the top of the global agenda. More than two decades after the landmark 1995 World Conference on Women in

Beijing and, more recently, with the consensus on the 2030 Agenda for Sustainable Development, the global commitment to women's economic empowerment has never been stronger.<sup>29</sup> At the same time, evidence continues to mount on how increasing women's labour force participation and economic opportunities can drive sustainable and inclusive growth: eliminating discriminatory social institutions could benefit women's education and labour force participation and add USD 12 trillion to the global economy, representing 16% of the global GDP in 2011.<sup>30</sup>

Despite an increased focus on women's economic empowerment, women continue to see poorer economic outcomes than men do. Globally, women's labour force participation rate was 54% compared to 81% for men.<sup>31</sup> For OECD countries, there remains a gender pay gap of almost 14% on average,<sup>32</sup> while in developing countries, women are overrepresented among informal workers and as paid family labourers.<sup>33</sup> Gender gaps related to women's economic participation build up over their life course: the global gender pensions gap ranges between 30-40%. As this rate, it is estimated to take over 200 years to achieve gender equality in the labour market.<sup>34</sup>

Oxfam recognises empowerment as a multi-dimensional concept that is context-specific i.e. the behaviours or attributes that might signify empowerment in one context may have different meanings elsewhere.<sup>35</sup> Policy makers have pursued empowerment as a policy goal in its own right and as a means to unlock greater development potential in low and middle income countries and the number of programmes and policies aimed at increasing empowerment has rapidly increased.<sup>36</sup>

The Ajanta clock industry started in 1987-88 with the first group of 15 female workers producing about 100 pieces of clock per day to 40,000 pieces of clock in a day in 2010. At Ajanta, females occupy all rank and file. The group has women working at all levels. Today, Ajanta unit has become symbolic of women independence and liberty. Apart from generating income for their families, the women working in this clock manufacturing unit have earned self-respect and learnt discipline. This factory is involved in precision manufacturing and the nimble hands of women are best suited for thus kinds of jobs. Apart from the factory floor, women man crucial positions in purchase, marketing and the import sections.

**Objective of the Study:**

The Ajanta clock industry of Morbi has a predominantly female workforce. In this context the study aims to understand the socio-economic factors that make this industry attractive to women as a workplace. Further, using several social, economic and psychological indicators the study aims to delineate the attractiveness of this industry to women through the lens of women's empowerment i.e. whether it is the sense of empowerment that drives women to take up employment in this particular industry?

**Research Methodology:**

The questionnaire was administered in the Ajanta clock manufacturing unit located in the town of Morbi in Gujarat. The sample comprised of 310 women employees out of the total strength of approx. 1500 women employees. The respondents were all females who were married or unmarried and falling in the age group of 18 years to above 40 years. The data has been collected through structured questionnaire. It includes questions which measures the main variables of women empowerment in India. Questions were related to age, educational qualification, income, marital status etc. (Appendix IV)

**Results and Discussion:**

The empowerment of women is intrinsically linked to their status in the society and is influenced by factors such as gender discrimination, low level of education, and violence against women. For the smooth administration of the questionnaire, the same was divided into four parts- the first part dealt with the personal information including their full name, residence, age, educational qualification, job profile, income, marital status etc. The second part dealt with social factors such as education, domestic violence etc. The third part comprised the economic aspect such as savings, earnings, financial assets etc. The fourth part dealt with the other factors such as participation in community activities, cultural events, etc. The following are the responses:

Table-1 presents the basic information regarding the workforce which consists almost wholly of women. The total number of women employees in the Ajanta clock

industry is 1500. The sample consists of 310 women employees, out of which 155 (50%) are hostellers and 155 (50%) stay in nearby areas. 138(44.5%) women employees working in the Ajanta clock industry hail from other districts of the Gujarat state, 170 (54.8%) are from the Morbi district and rest are from other states are 2(0.6%). Out of 310 women employees, 114 women employees (36.8%) are of the age-group of 18-20 years, 193 women employees (62.8%) fall in the age-group of 21-30 years, 2(0.6%) women employees range in age between 31-40 years and 1 women employee (0.3%) above 40 years. The results indicate that 39 women employees (12.6%) obtained education qualification from 1st standard till 8th standard, 188 women employees (60.6%) have studied till 12th standard(intermediate) and 83 women employees (26.8%) were graduate and above.

The women employees falling in the category of workers are 203 in number (65.5%), from clerical are 50(16.1%) and from supervisory are 57(18.4%). A majority of the female workers have (56.5%) reported two earning family members in their family, 21 have reported (6.8%) one earning family member earning and 114 women employees (36.8%) have reported more than two family members earning in their family. The monthly income of 179 women employees (57.7%) is less than Rs. 20,000, 126 women employees (40.6%) have monthly income ranging from Rs. 20,000 to 50,000 and 5 women employees (1.6%) have reported a monthly income of more than Rs. 50,000. 129 women employees (41.6%) have been working with the company for less than 2 years. Around 156 women employees (50.3%) have served in the company for about 10 years, and 25 women employees (8.1%) have been working for more than 10 years. Out of 310 women employees, an overwhelming majority i.e. 298 women employees (96.1%) are unmarried, 6 are married (1.9%), 6 are divorced women employees (1.9%).

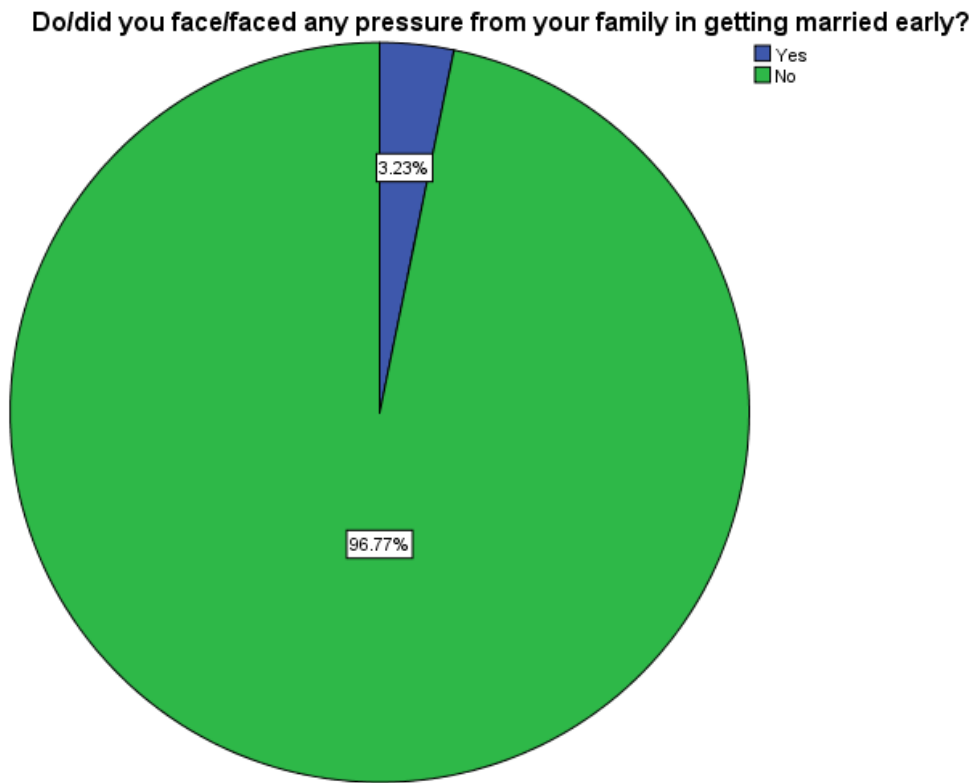
**TABLE NO.1:**

		<b>FREQUENCY</b>	<b>PERCENTAGE</b>
<b>RESIDENTIAL STATUS</b>	<b>OWN HOUSE</b>	155	50.0
	<b>HOSTELER</b>	155	50.0
<b>HOME TOWN</b>	<b>Morbi District</b>	170	54.8
	<b>Within Gujarat</b>	138	44.5

		<b>FREQUENCY</b>	<b>PERCENTAGE</b>
	Other State	2	0.6
	Total	310	100.0
AGE	Below 20 years	114	36.8
	21 to 30 years	193	62.3
	31 to 40 years	2	.6
	Above 40 years	1	.3
	Total	310	100.0
EDUCATIONAL QUALIFICATION	1-8 std	39	12.6
	9-12 std	188	60.6
	Graduate and above	83	26.8
	Total	310	100.0
JOB PROFILE	Workers	203	65.5
	Clerical	50	16.1
	Supervisors/Manager	57	18.4
	Total	310	100.0
NUMBER OF MEMBERS EARNING IN FAMILY	One	21	6.8
	Two	175	56.5
	More than two	114	36.8
	Total	310	100.0
FAMILY INCOME (MONTHLY)	Less than 20,000	179	57.7
	20,001 to 50,000	126	40.6
	More than 50,000	5	1.6
	Total	310	100.0
WORKING DURATION	Less than 2 years	129	41.6
	2-10 years	156	50.3
	More than 10 years	25	8.1
	Total	310	100.0
MARITAL STATUS	Married	6	1.9
	Unmarried	298	96.1
	Divorcee	6	1.9
	Total	310	100

## SOCIAL FACTORS:

Figure- 2

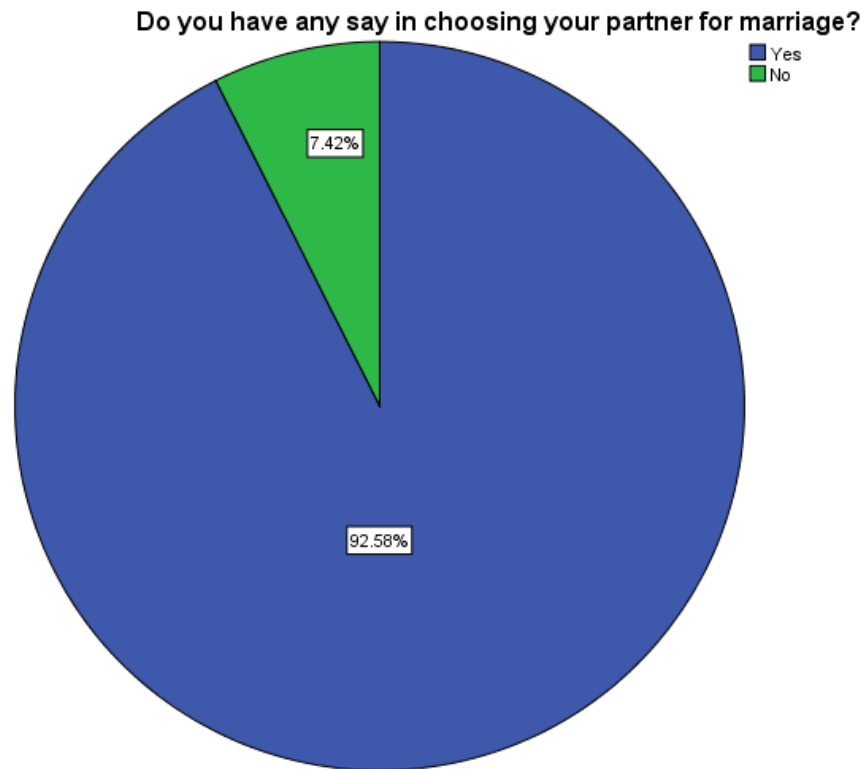


The results indicate that 300 women employees (96.8%) in the Ajanta clock industry face/faced pressure from their family in getting married early and 10 (3.2%) women employees did not face/faced pressure from their family in getting married early.

Table- 2

	Frequency	Percent
Yes	10	3.2
No	300	96.8
Total	310	100.0

**Figure-3**



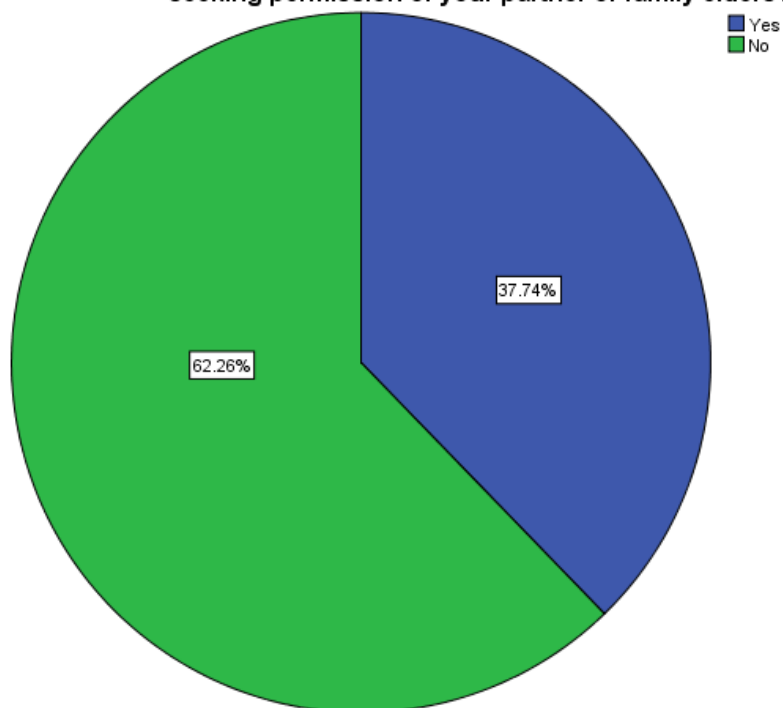
The above analysis shows that 287 women employees (92.6%) working in the Ajanta clock industry have their opinion in choosing their partner for marriage and 23(7.4%) women employees do not have their opinion in choosing the same.

**Table- 3**

	<b>Frequency</b>	<b>Percent</b>
Yes	287	92.6
No	23	7.4
Total	310	100.0

**Figure-4**

**Do you have freedom to move out of the home for job or other work without seeking permission of your partner or family elders?**

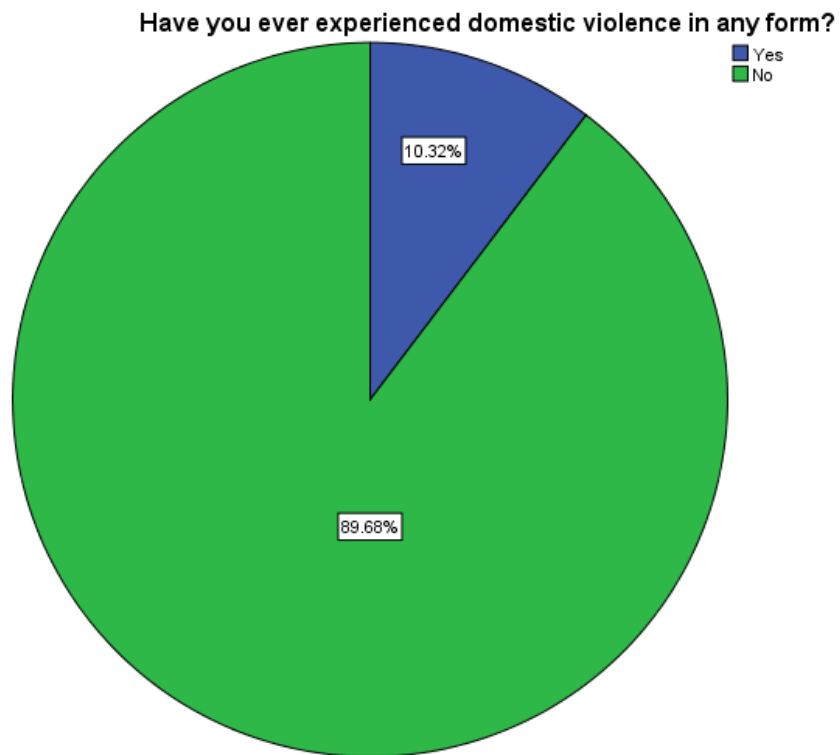


Out of these 310 women employees, 117 women employees (37.7%) have freedom to move out of their homes for job or other work without seeking permission of their partner or family elders whereas 193 women employees (62.3%) do not have freedom for the same.

**Table- 4**

	<b>Frequency</b>	<b>Percent</b>
Yes	117	37.7
No	193	62.3
Total	310	100.0

**Figure- 5**

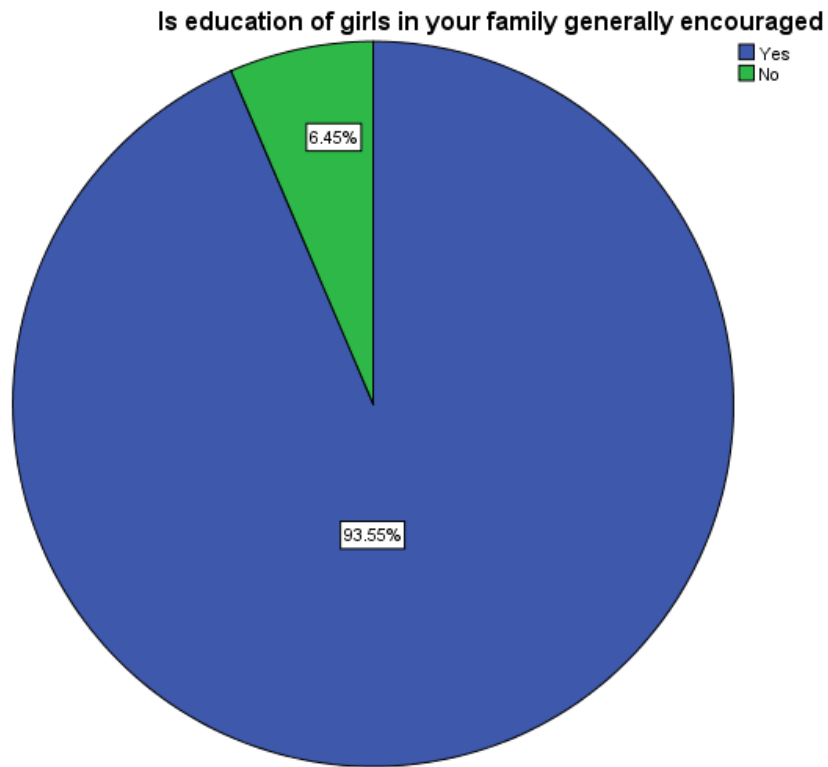


The above results show that 278 women employees (89.7%) haven't experienced domestic violence in any form and 32 women employees (10.3%) have experienced domestic violence.

**Table- 5**

	<b>Frequency</b>	<b>Percent</b>
Yes	32	10.3
No	278	89.7
Total	310	100.0

**Figure-6**



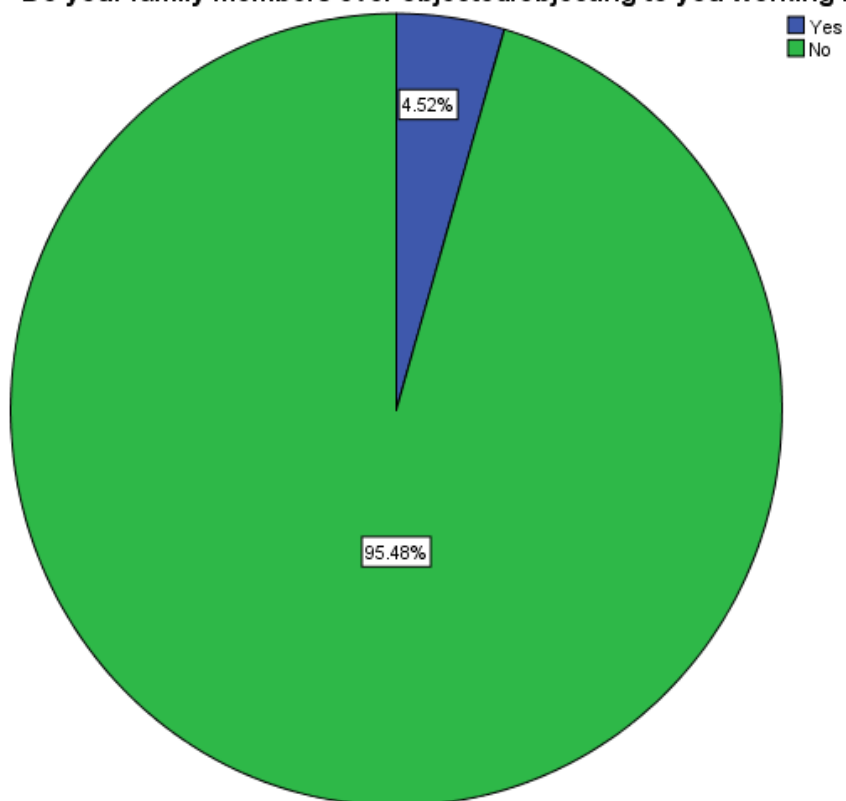
From the above analysis, it shows that there are 290 women employees (93.5%) in the Ajanta Clock Industry of Morbi who have received encouragement for the education of girls in their family. However, the rest 20 women employees (6.5%) were discouraged for the girl's education.

**Table- 6**

	<b>Frequency</b>	<b>Percent</b>
Yes	290	93.5
No	20	6.5
Total	310	100.0

**Figure-7**

**Do your family members ever objected/objecting to you working in the factory?**



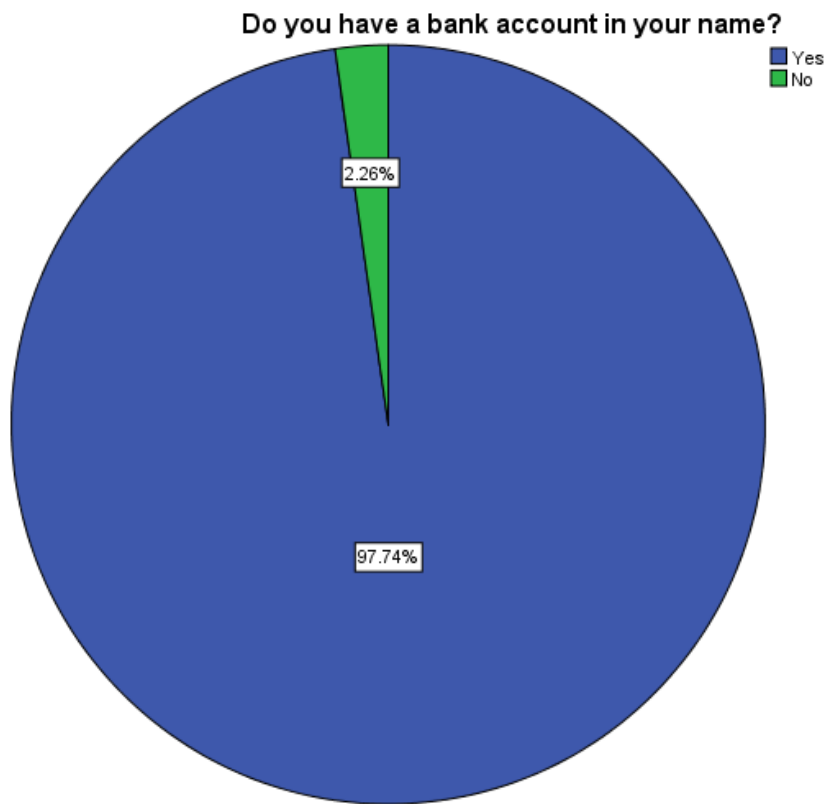
The results indicate that around 296 women employees (95.5%) of the Ajanta clock industry were objected by their family members to work in the factory and the rest 14 women employees (4.5%) received family support.

**Table- 7**

	<b>Frequency</b>	<b>Percent</b>
Yes	296	95.5
No	14	4.5
Total	310	100.0

## ECONOMIC FACTORS:

**Figure-8**

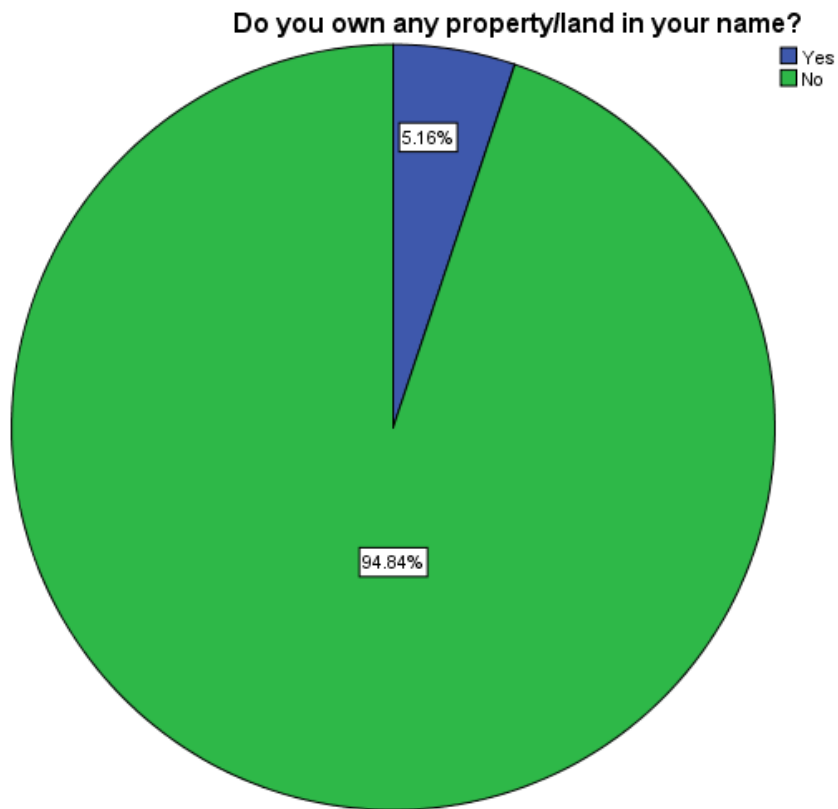


The analysis shows that 303 women employees (97.7%) have their own bank account and only 7 women employees (2.3%) do not have their personal bank account.

**Table- 8**

	<b>Frequency</b>	<b>Percent</b>
Yes	303	97.7
No	7	2.3
Total	310	100.0

**Figure- 9**

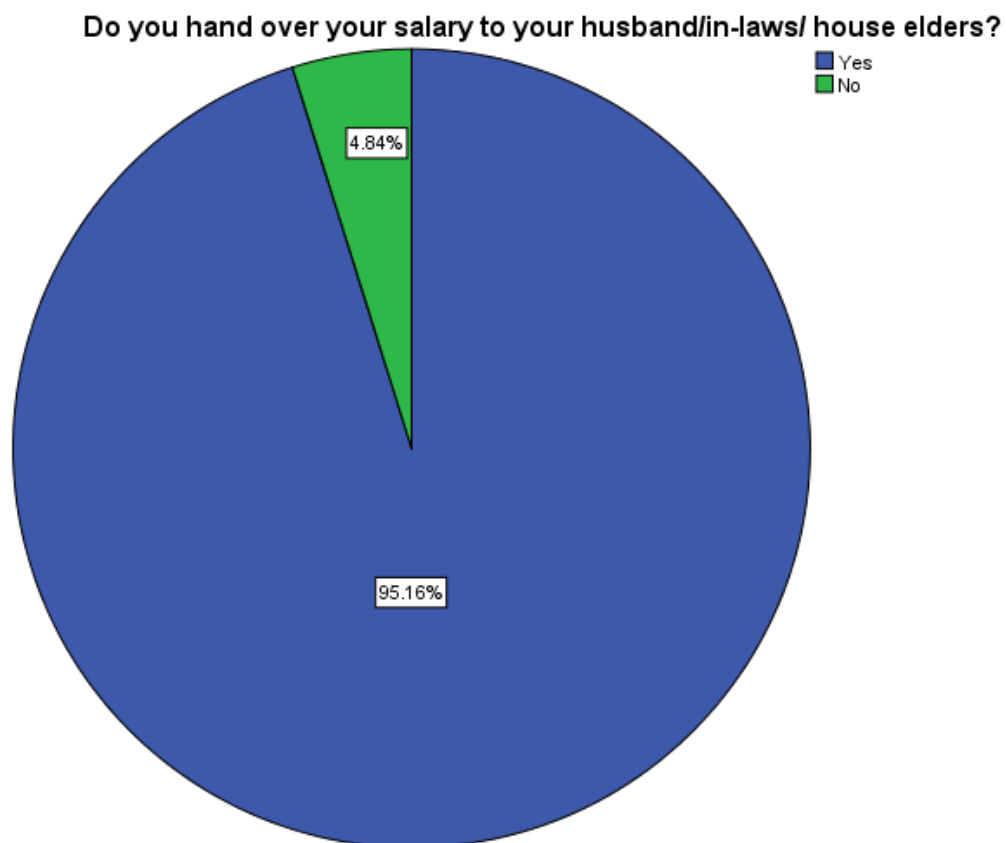


It is found that majority (294) of the women employees (94.8%) have their own property and the rest 16 women employees (5.2%) do not own property/land on their name.

**Table- 9**

	<b>Frequency</b>	<b>Percent</b>
Yes	16	5.2
No	294	94.8
Total	310	100.0

**Figure-10**

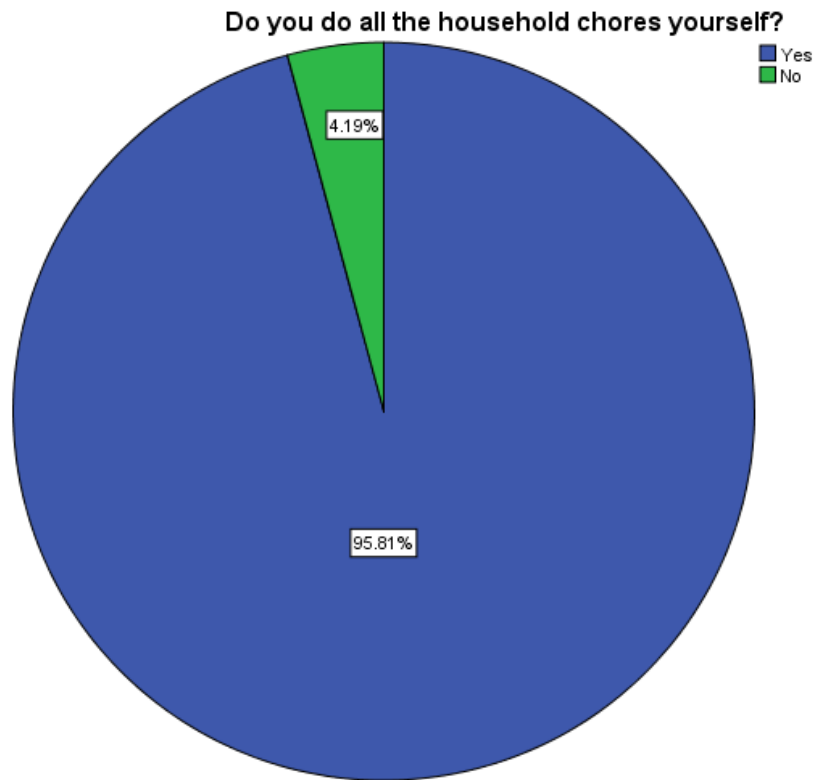


It is found that around 295 women employees (95.2%) hand over their salaries to their spouse/ in-laws/ elders and the rest 15 women employees (4.8%) keep the salaries with themselves.

**Table- 10**

	<b>Frequency</b>	<b>Percent</b>
Yes	295	95.2
No	15	4.8
Total	310	100.0

**Figure- 11**



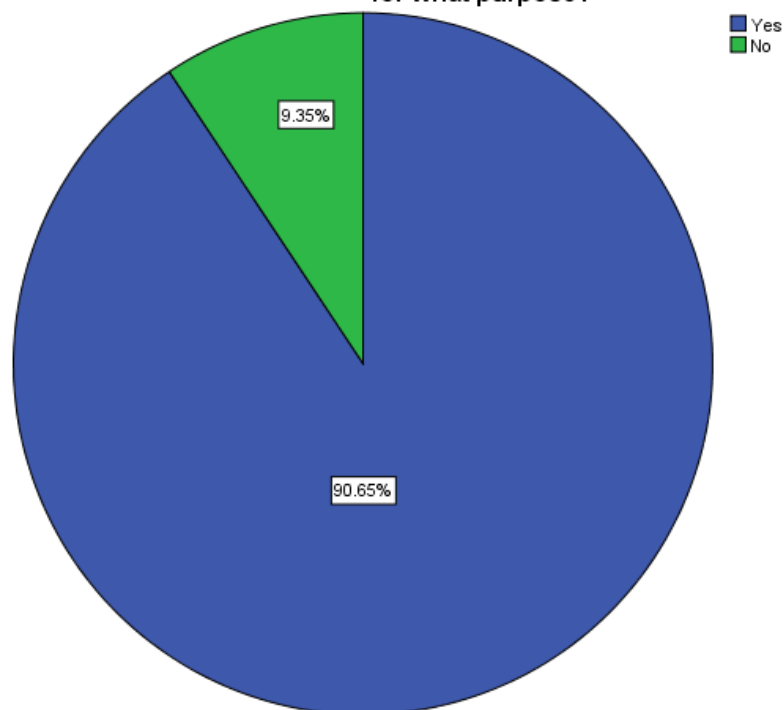
This analysis shows that 297 women employees (95.8%) do all the household chores by themselves and the rest 13 women employees (4.2%) receive help for their household chores.

**Table- 11**

	<b>Frequency</b>	<b>Percent</b>
Yes	297	95.8
No	13	4.2
Total	310	100.0

**Figure-12**

**Do you have any say in deciding how the savings of the household are spent or for what purpose?**

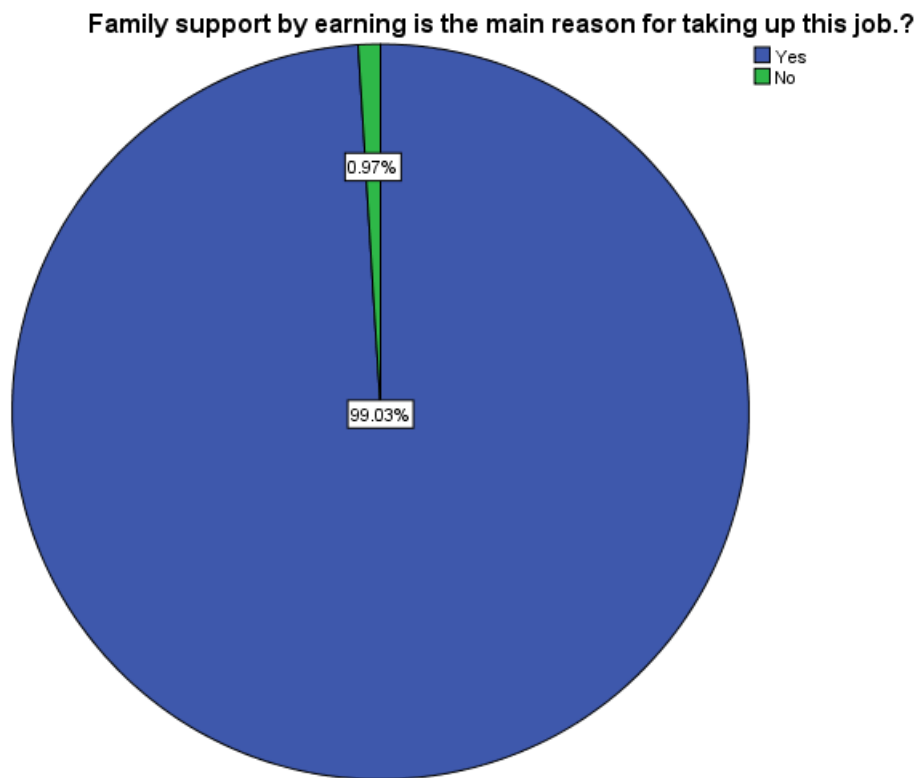


The results conclude that 281 women employees (90.6%) have their say in deciding how the savings of the household are spent or for what purpose and the rest 29 women employees (9.4%) do not have an opportunity for stating their opinion as to how the savings of the household are spent or for what purpose.

**Table- 12**

	<b>Frequency</b>	<b>Percent</b>
Yes	281	90.6
No	29	9.4
Total	310	100.0

**Figure-13**



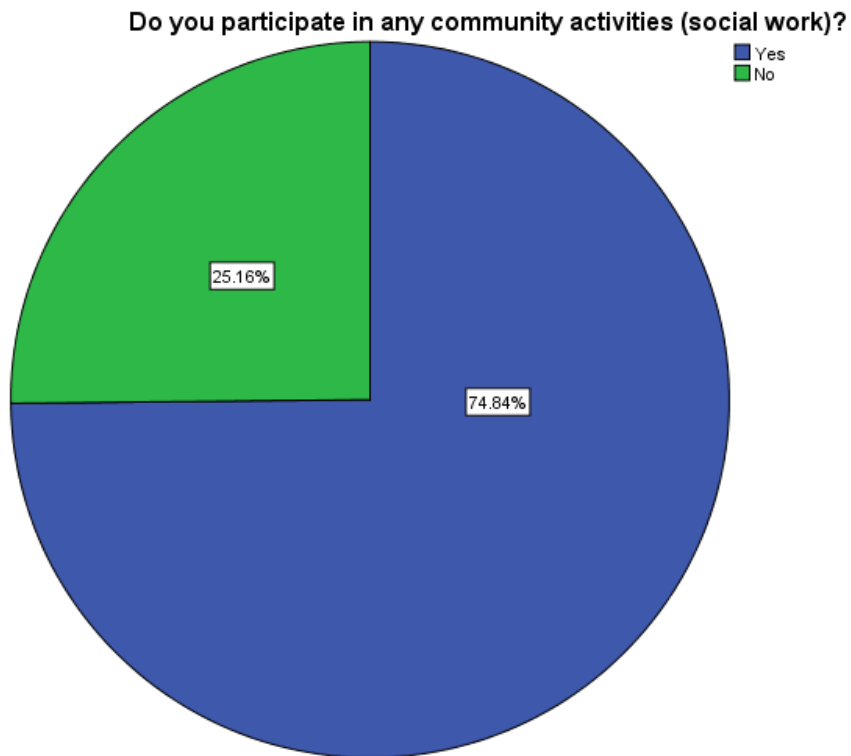
This analysis shows that 307 women employees (99.0%) are working to earn a living because they get family support and the rest 3 women employees (1.0%) do not get any kind of family support.

**Table- 13**

	<b>Frequency</b>	<b>Percent</b>
Yes	307	99.0
No	3	1.0
Total	310	100.0

**OTHER MOTIVATIONAL FACTORS:**

**Figure- 14**

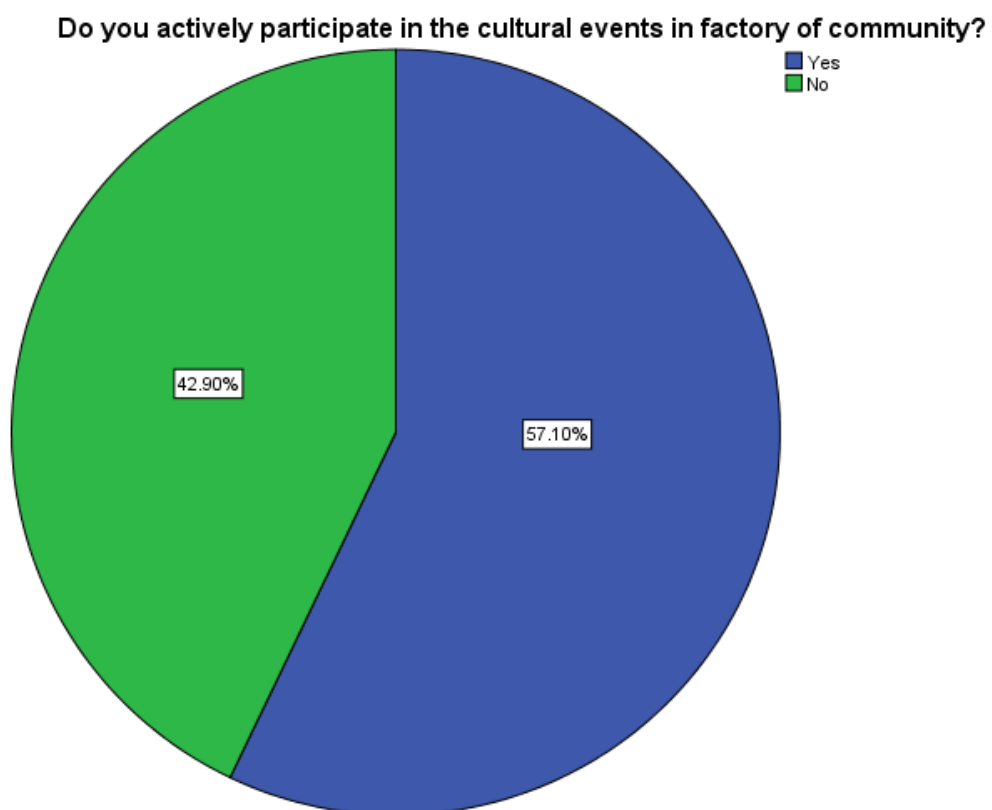


Majority (232) of the women employees (74.8%) actively participate in the community activities (social work) and the rest 78 women employees (25.2%) do not participate.

**Table- 14**

	<b>Frequency</b>	<b>Percent</b>
Yes	232	74.8%
No	78	25.2%
Total	310	100

**Figure-15**

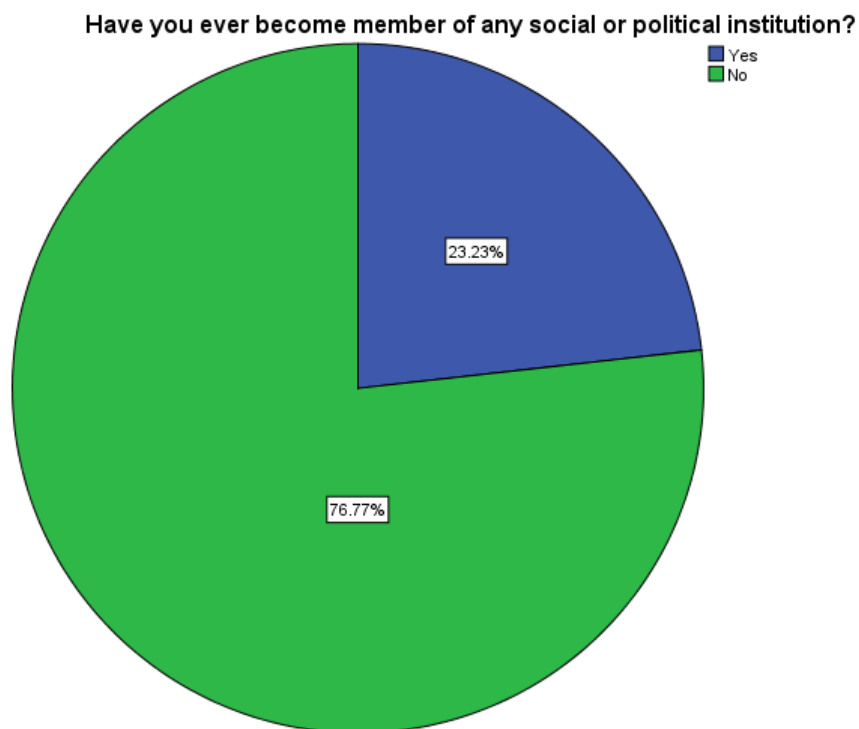


Out of the 310 women employees, 177 women employees (57.1%) show active participation in the cultural events of community whereas the rest 133 women employees (42.9%) do not actively participate.

**Table- 15**

	<b>Frequency</b>	<b>Percent</b>
Yes	177	57.1
No	133	42.9
Total	310	100.0

**Figure- 16**

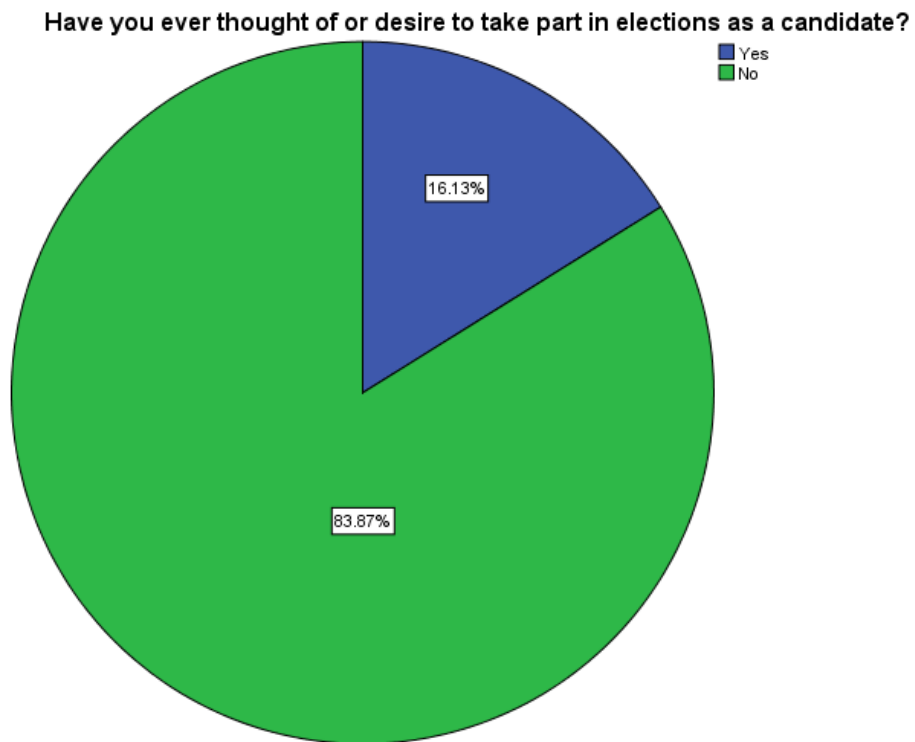


This analysis indicates that 238 women employees (76.8%) were not associated or became member in any social or political institution and the rest 72 women employees (23.2%) were associated or became member in any social or political institution.

**Table- 16**

	<b>Frequency</b>	<b>Percent</b>
Yes	238	76.8
No	72	23.2
Total	310	100.0

**Figure- 17**

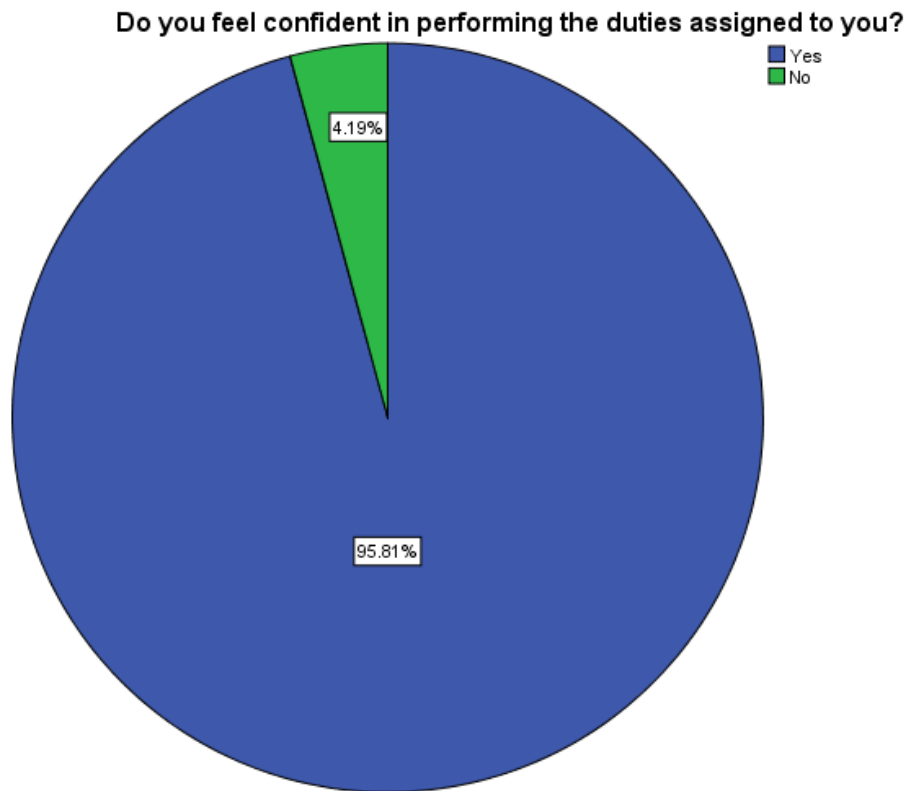


The above results show that 260 women employees (83.9%) haven't ever thought of or desired to take part in elections as a candidate and the rest 50 women employees (16.1%) at some point of time thought of or desired to take part in elections.

**Table- 17**

	<b>Frequency</b>	<b>Percent</b>
Yes	260	83.9
No	50	16.1
Total	310	100.0

**Figure- 18**

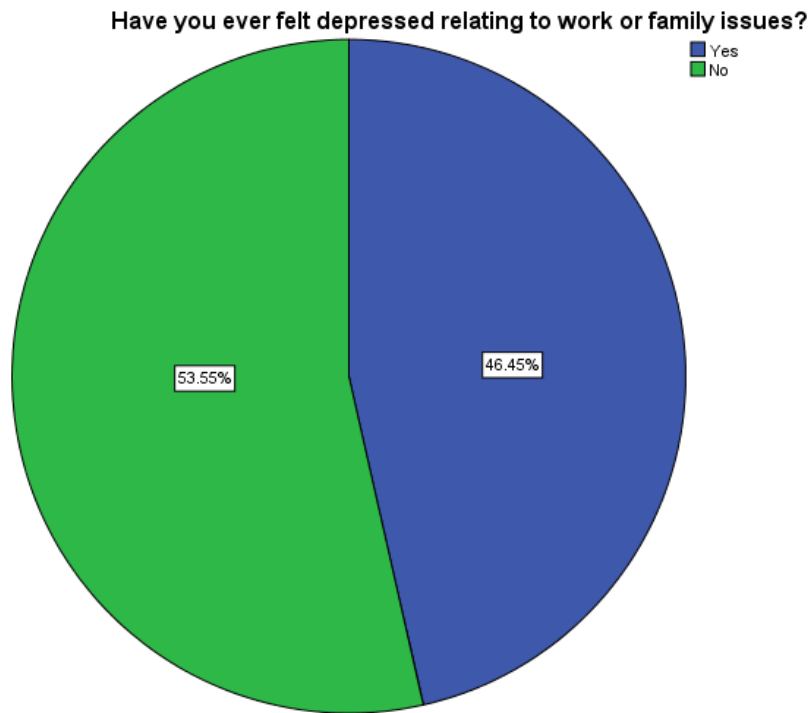


This analysis indicates that 297 women employees (95.8%) feel confident in performing the duties assigned to them and the other 13 women employees (4.2%) are hesitant while performing the duties.

**Table- 18**

	<b>Frequency</b>	<b>Percent</b>
Yes	297	95.8
No	13	4.2
Total	310	100.0

**Figure-19**

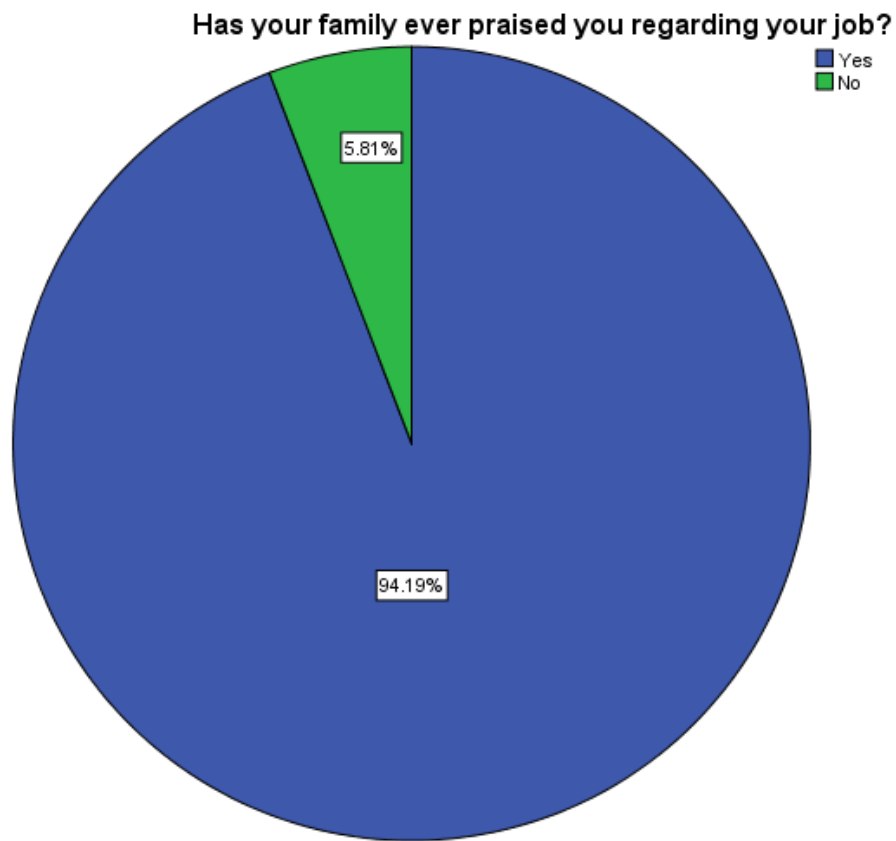


The results conclude that 144 women employees (46.5%) were depressed relating to work or family issues and the rest 166 women employees (53.5%) were not depressed.

**Table- 19**

	<b>Frequency</b>	<b>Percent</b>
Yes	144	46.5
No	166	53.5
Total	310	100.0

**Figure- 20**

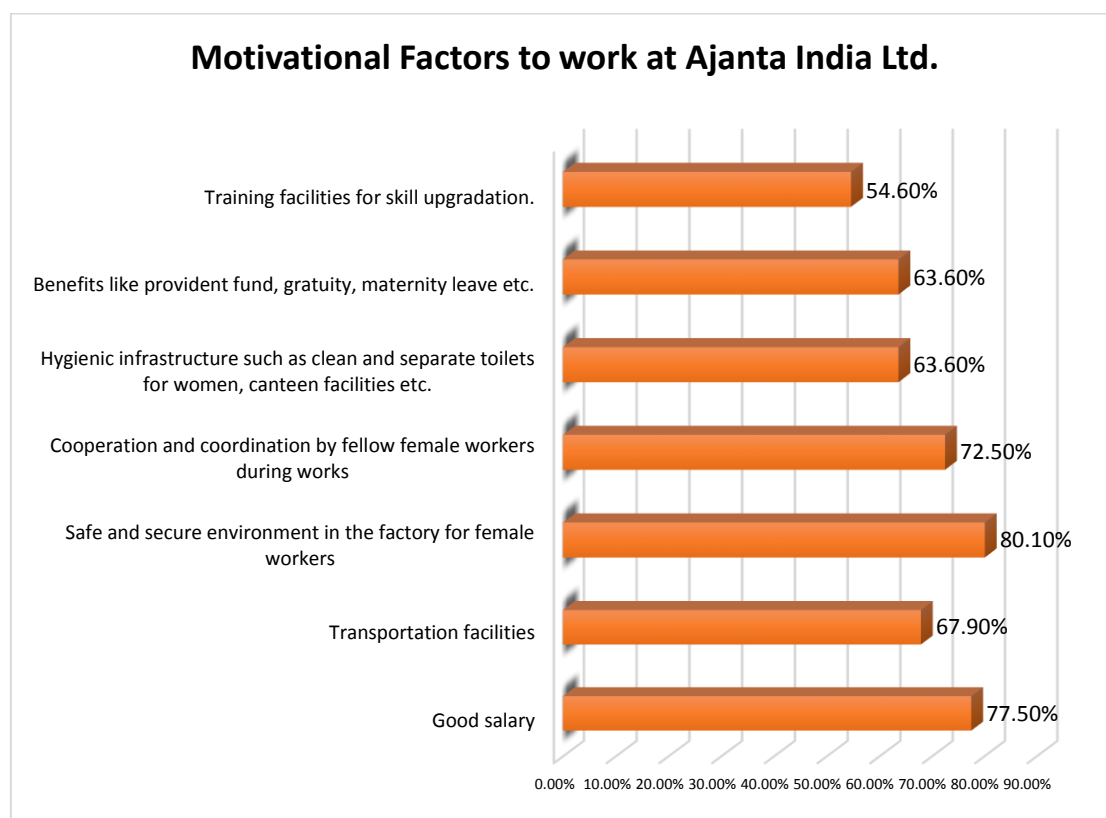


This analysis indicates that 292 women employees (94.2%) were praised by their family regarding job and the other 18 women employees (5.8%) were not praised.

**Table- 20**

	<b>Frequency</b>	<b>Percent</b>
Yes	292	94.2
No	18	5.8
Total	310	100.0

**Figure-21**



**Table- 21**

Motivational Factors to work at Ajanta India Ltd.	Responses		Percent of Cases
	N	Percent	
Good salary	234	16.10%	77.50%
Transportation facilities	205	14.10%	67.90%
Safe and secure environment in the factory for female workers	242	16.70%	80.10%
Cooperation and coordination by fellow female workers during works	219	15.10%	72.50%
Hygienic infrastructure such as clean and separate toilets for women, canteen facilities etc.	192	13.30%	63.60%
Benefits like provident fund, gratuity, maternity leave etc.	192	13.30%	63.60%
Training facilities for skill upgradation.	165	11.40%	54.60%
<b>Total</b>	<b>1449</b>	<b>100.00%</b>	<b>479.80%</b>

The other factors that motivate female workers to work at the Ajanta clock industry of Morbi are ranked in order of percentages of responses received from the women employees: 1) Safe and secure environment in the factory for female workers (80.10%) 2) Good salary (77.50%) 3) Cooperation and coordination by fellow female workers during work (72.50%) 4) Transportation facilities (67.90%) 5) Hygiene infrastructure such as clean and separate toilets for women, canteen facilities and benefits like Provident fund, gratuity, maternity leave etc. (63.60%) 6) Training facilities for skill upgradation (54.60%).

### **Conclusion:**

From the analysis of the collected data, it can be concluded that- Firstly, the majority of women employees are unmarried and are of marriageable age and they come from nearby areas in Morbi. The study indicates that the major reason for working in the industry is that the girls are supporting their family financially and collecting funds for their marriage. This conclusion is further substantiated by the fact that a majority of them have been working for a duration ranging from two to ten years. Secondly, it can be concluded from the collected data that the majority of girls face pressure from their families in getting married but they have also been granted freedom to choose their partner for getting married which represents a dimension of empowerment which is not seen in the case of women who are not working.

Thirdly, the access to economic opportunities to the majority of the women employees such as the ownership of assets and resources (bank account/property/land) has led them to participate fully in household decision making and granted them equal status at par with men which in turn has enhanced their self-respect and independence.<sup>37</sup> The provision of basic infrastructure, hygiene and transportation facilities by the Ajanta clock manufacturing unit in Morbi has led to their increased participation. Fourthly, the encouragement of girl child education by the family members has resulted in absence/reduction of incidence of significant barriers such as fear of domestic violence, informal discrimination in the family.

In a broader framework, social empowerment consists of sub-factors such as education, membership in formal or informal organizations, ability to get support from other family members, participation in community events etc. Economic empowerment

comprises of sub-factors such as assets, property etc. The study concluded that the above stated variables significantly contributed to the socio-economic empowerment of the female workers of the Ajanta Clock Industry of Morbi and transformed their lives with better access to resources, skills and opportunities.

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". Moreover, the data computed in this study can be used in further research to evaluate the impact of socio-economic empowerment on different socio-economic indicators at micro level and macro levels in Gujarat. This will help to determine whether socio-economic empowerment is affecting other socio-economic indicators significantly or not. The Ajanta study also presents the several factors that motivate the women to leave the confines of the home and participate in economic activities at the workplace.

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*Chapter 6*  
*Diaspora and Global Gujaratis*

## CHAPTER-6

# DIASPORA AND GLOBAL GUJARATIS

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Etymologically, the term diaspora originates from the Greek word “diaspeirein” dia (through) and speirein (to scatter, spread about), thus significantly meaning a dispersion or scattering. It can be found as far back as 1594, in a translation of Lambert Daneau’s “A Fruitful Commentarie upon the Twelve Small Prophets”: “This scattering abode of the Jews, as it were a heavenly sowing, fell out after their returne from the captiuitie of Babylon...They are called Diaspora, that is, a scattering or sowing abode. Until the 1960s, this term was used largely in the context of Jewish communities<sup>1</sup> supposedly scattered in exile outside Palestine but now it is being applied to dispersal of any ethnic group which has originated in a land other than in which it currently resides, and whose social, economic and political networks are trans-national or indeed, span the globe.<sup>2</sup>

The review entitled "Diaspora" created in 1991 contributed to the spread of the word in social sciences. It retains the definition given by Walter Connor for diaspora: "the part of a people living outside the homeland"<sup>3</sup>, a definition which emphasizes the dispersed as opposed to the action of dispersing. As a category, the term diaspora applies to communities of expatriated minorities whose members share precise characteristics: dispersion from a centre to several places; collective memory of homeland; unwelcome reception by the incumbent society; goal of returning to an idealized homeland; belief in a necessary collective engagement to maintain relations with the homeland.

In the 1994 edition of a French dictionary 'diaspora' is defined as “all the dispersed members of a community”. English dictionaries defined the word earlier as being: “dispersion (as of a people of common national origin of common beliefs), and “exile, scattering, migration, that is, the process of dispersion”. A diaspora can emerge from a growing sense of group ethnic consciousness in different countries, a consciousness that is sustained by, amongst other things, a sense of distinctiveness, common history and a belief in common fate.<sup>4</sup>

The US State Department<sup>5</sup> defines diaspora as those migrant groups who share the following features:

(a) dispersion, whether voluntary or involuntary, across social cultural boundaries and at least one political border; (b) a collective memory and myth about the homeland; (c) a commitment towards keeping the homeland alive through symbolic and direct action; (d) the presence of the issue of return, though not necessarily a commitment to do so; and (e) a diasporic consciousness and associated identity expressed in diaspora community media, creation of diaspora associations or organisations, and online participation (Department Telegraph 86401, US State Department). This is different from the definition used by the African Union, which defines the African diaspora as 'consisting of people of African origin living outside the continent, irrespective of their citizenship and nationality and who are willing to contribute to the development of the continent and the building of the African Union.'

“A diaspora can be defined as members of ethnic and national communities, who have left, but maintain links with their homelands.”<sup>6</sup>Some countries use a legal definition to describe their diasporas as all persons who are of that nationality and their descendants. It includes all the descendants who can acquire citizenship. The definition of diaspora varies by country. India defines diaspora as all overseas Indians which comprises: Persons of Indian Origin (PIOs) and Non-Resident Indians (NRIs).<sup>7</sup>Overseas Indians display a strong bond with their country of origin. This is reflected in their language, cultures and traditions that have been maintained, often over centuries, and continue to be vibrant and unique.

Origin countries also use different definitions of diasporas. For example, India uses three categories: NRI (Non-Resident Indians), PIO (Persons of Indian Origin) and Overseas Citizenship of India (OCI). There are about 10 million NRIs living in different parts of the world. The main concentration of NRIs is in the Gulf. The number of PIOs is estimated to be about 12 million from which the largest group of PIOs live in Malaysia, Sri Lanka, the US, South Africa, Mauritius, Canada, Trinidad and Tobago, and Nepal. The total number of overseas Indians reached 22 million in 2012.<sup>8</sup> India does not allow for dual citizenship but offers an identification card that entitles migrants to specific rights. It issues a PIO card that allows for entry without a visa during the

period of its validity. The card also allows a person access to all facilities in the matter of acquisition, holding, transfer and disposal of immovable properties in India.

Generally, and vaguely, the term “Overseas Indians” is employed to designate both the Indian Nationals Overseas (INO), and the People of Indian Origin (PIOs). There is a marked difference between these two categories of migrants regarding their political status, which they receive in their countries of settlement; the pattern, purpose and duration of their migration; and their population characteristics. The term “Indian Nationals Overseas” is generally referred to as Non-Resident Indians (NRIs). Possession of an Indian passport and the duration of stay are important elements that constitute the status of NRI. The other category of the overseas Indians community is referred to as “People of Indian Origin”, who are mainly descendants of the emigrants of indentured labour, especially those who are engaged in various plantations, sent by the British in the 19th and the early part of the 20th centuries. They are citizens of their country of settlement and are connected with India by descent or birth.

The term diaspora, has a specific historical context. In recent times it has emerged as a generic term to describe communities beyond the boundaries of their culture and nation states. Just as the history of migration and the settlement of populations have changed so has the concept of diaspora. With the impact of globalization there have been profound changes in the composition of local, regional and national cultural practices. Diaspora groups, capable of maintaining and investing in social, economic and political networks that span the globe are of increasing relevance and interest to policy-makers in home countries as well as host countries. Any migrant, displaced or dispersed population cannot automatically be identified as a diaspora. While all diasporas are products of migration not all migrations make up a diaspora.

The existence of diasporas requires more than a mere population of expatriates. It requires members of a community who continue to identify with their homeland. What distinguishes diaspora communities is their on-going or re-awakened attachment to the homeland and loyalty to their earlier culture and specifically to their homeland. The crucial elements that make the concept meaningful and legitimate to use, is their self-mobilization around their awareness of themselves as diaspora. The continuing existence of the migrant community with their self-awareness, self-imagination and

connectedness to the country of origin not only leads to the formation of diaspora but also helps in its organization. Diaspora communities invest substantial effort and resources in organizing themselves effectively to nurture the relationship with their country of settlement and their country of origin, other groups of the same nation residing in other parts of the world and other global and regional actors. These networks of relationships usually carry information and resources that are elements of intricate cultural, political, economic, and scientific trans-state exchanges, especially between the country of origin and their diasporas.

The term “globalization”<sup>9</sup> was first used by Theodore Levitt in 1985. Albrow M. defines Globalisation as, “all those processes by which people of the world are incorporated into a single world society, global society.”<sup>10</sup> Globalisation has also been defined as the spatial extension of social relations across the globe. Nobel Laureate Joseph E. Stiglitz<sup>11</sup> defined globalisation as “...the closer integration of the countries and people of the world which has been brought about by the enormous reduction of costs of transportation and communication, and the breaking down of artificial barriers to the flow of goods, service, capital, knowledge and (to lesser extent) people across borders.

Globalisation has had a positive impact on the Indian diaspora across the globe. Indian diaspora has not only become strong but it has triggered a flow of funds back home in various capacities such as angel investors for business sector or in the real estate or for that matter as philanthropists. On the economic front, globalisation has seen huge capital flow and labour force transcending geographical boundaries, migration of labour, both high skilled and less skilled. Migrants have become agents of development. On the cultural front, globalisation has seen the free flow of ideas and technology and digital media has played a great role. On the political front, globalisation bridged the gaps between countries as international organisations such as WTO, ILO, and World Bank have a much larger role to play. It has set a stage for negotiations for important issues such as climate and food security. Diaspora are products as well as drivers of globalisation. Today, they are able to leverage its effects in order to become directly involved in the politics and economic developments of the country of origin. Simultaneously, the countries of origin have become increasingly

aware of the fact that their nationals residing abroad represent new opportunities and challenges.

Diasporas are fast emerging as one of the agents of development in the globalizing world. This has led to a growing worldwide interest in integrating the diasporas and contemplating their contribution in the development of both the home and host countries. The diaspora too - owing to increased transnational connectivity are keenly looking forward to become a part of this developmental process. The challenge for policy-makers, therefore, is to be able to build trust, encourage and incorporate the diasporas in sustainable development.

Diasporas are not only key drivers in developmental efforts but also in strengthening bilateral relations between host and home nations. This potential of the diaspora has gained growing international recognition, both in political and academic circles as well as among diaspora members themselves. Several countries of origin have attempted to formulate policies of diaspora engagement in order to use their overseas communities as a resource for development. Such policies range from securing better welfare conditions for their migrants abroad to promoting investment and contributions to development. Literature on the subject opines that such engagement can be a catalyst to technology transfer, investment and economic development of homeland countries.

The study of diasporas involves interdisciplinary approach. The Indian diasporas in East African region comprising three African states namely Kenya, Tanzania and Uganda consists predominantly of people from the state of Gujarat, who migrated to these African territories in broadly three waves at different points in time. The Jains are amongst the wealthiest and influential of the Gujarati and Cutchi speaking groups. The section which is particularly strong in East Africa is the Visa Oswal community, which has the most autonomous and efficient educational institutions next in size and calibre only to the Ismaili institutions of the Agha Khan.<sup>12</sup>

Irrespective of the historical background, the factual position that confronted Indian policy makers in the late 20th century was a robust and very large Indian diaspora that wished to engage, and that the country could engage with, as a strategic resource. That policy is what has developed into the Indian mode of diaspora engagement. India is one of the pioneers in recognizing the importance of its overseas

population and establishing an institutional framework for sustainable and mutually beneficial engagement with its diaspora. By creating an independent and effective Ministry of Overseas Indian Affairs, India has given mainstream attention to its very large overseas Indian community.

The Indian diaspora is considered as one of the most modern and largest diasporas in the world. It has grown apace in the past three decades to 25 million people spread over all continents. Much of the history of early migrations of cosmopolitan traders and merchants from India before the 18th century hardly produced any significant diasporas, but they played an important role in economic products and culture. The Indian trading diaspora that formed as a result of the long standing business networks is different from other classical diasporas that formed as a result of religious and political persecutions. In some countries with permanent Indian settlements, they became the dominant economic and political clusters not because of their ethnic composition but also their hard labour and economic success, and this dominant position remained for quite some time, until the European powers took over in the 16th and 17th centuries. By the end of 18th century, Indians were found in all countries; South east Asia and slowly moved into the Caribbean and African countries by the beginning of the 19th century till mid-20th century as a result of growing capitalism and transportation on the one hand and economic and political problems at home coinciding with India's incorporation into the British Empire on the other.

The history of the modern Indian diaspora can be comprised three streams. The first includes third-to fifth-generation descendants of the early emigrants during the mid-19th century to the British and other European colonies in Africa, Southeast Asia, Fiji, and the Caribbean as plantation labourers and railway workers under the 'indenture system'. Under this system around 1.5 million people migrated to these destinations. Although they played a significant role in different spheres of the host economy and society, their contributions were hardly recognized. For instance, in an environment where a number of races were closely juxtaposed, the Indian diaspora often occupied an in-between space between the colonizer and the territorially-based colonized. They formed a middle stratum between the British and the Black Africans in many parts of Africa. The second phase of migration consists of that of professionally-trained and skilled emigrants, which is referred to in the literature as 'brain drain', to the developed

countries of the west during the second half of the 20th century. With the onset of globalization and internationalization of the labour force, migration today is no longer associated with brain drain. The migration of Indian labour, semi-skilled and unskilled, to the countries of West Asia and the Gulf following the oil boom during 1970s forms the third stream.

Many of them have left behind their families in India and remit savings towards family maintenance and investments. They form the majority among the expatriate Indians and are denied any citizenship rights in the countries of their work. Out of these three streams, the first two produced two distinctive diasporas that may be termed as the 'old diaspora' and the 'new diaspora' respectively. Their distinctions may be observed from the contents of their emigration and destinations, socio-economic background, and the degree of interaction with the motherland. While the new diaspora has retained a vibrant relationship with their family and community in India, a majority of the old diaspora has lost contact with the motherland. The Indian diaspora communities formed during the colonial era were totally denied access even to their own folk attached to different plantations, let alone any to the then existing means of transportation and communication to engage with the motherland. The post-colonial emigrants not only enjoyed the advantage of being trained, middle-class, Anglophone Indians also achieved success, and integration in the industrialized countries and earned adequate income. The advantages that they now enjoy are mainly catered by the relationships that they could establish with their society and surroundings unlike their predecessors. These relationships range from personal ties with friends and relatives, through informal linkages with the associations, organizations and institutions of caste, religion, region and language to official interactions at national levels.

Historically, diasporas have played an important role in facilitating global trade. Indeed, merchant and trading communities from non-Western societies played a significant role in the so-called globalization of modern economic life, often in the shadow (and sometimes independently) of the colonialism and imperialism of prominent Western powers. Business, especially international business, requires enforcement mechanisms and trust, and diaspora networks, adept at internalizing these mechanisms, were especially successful in services such as trade, finance and shipping.<sup>13</sup>

Based on the cases, nature and period of emigration from India, the Indian diaspora has been broadly grouped into two categories- old and new.

**a) Old Diaspora:**

The old Indian diaspora<sup>14</sup> includes those who emigrated during the colonial period to the British, French, Dutch and Portuguese colonies as slaves, convicts, contract labourers under the indenture system, kangani system, and free or passage emigrants as traders, clerks, bureaucrats and professionals. About 1.4 million indentured Indian workers migrated to the following colonies/countries: Mauritius, British Guyana, Natal (South Africa), Trinidad, Reunion, Fiji, Guadeloupe, Kenya, Uganda, Jamaica, Dutch Guiana/Suriname, Martinique, Seychelles, St. Lucia, Grenada, and St. Vincent, quoting Lord John Russel, defined indentured labour as a 'new system of slavery: Under the kangani system, during the period 1852 to 1937, 1.5 million Indians went to Ceylon, 2 million to Malaya and 2.5 million to Burma. Under the third type of migration, known as 'free' or 'passage' migration, traders and artisans migrated to Kenya, Uganda, Tanzania, Natal (South Africa), Mauritius, Burma, Malaysia and Fiji during the colonial period. Under this type, the employees of the British government emigrated to the overseas territories in South Asia, East Africa and South Africa. About 10 per cent of the Indian diaspora consisted of 'free' migrants.

The bulk of the labour migrants to Burma, Ceylon and Malaya and a significant number of indentured labourers to the sugar colonies were from South India (mainly from the Tamil- and Telugu-speaking areas). Only 6 per cent of all indentured labourers who were sent to Mauritius were from Maharashtra. French India sent labourers to the French colonies in the West Indies, Reunion and French Guiana. North India was the largest supplier of indentured labour to the colonies. Majority of the labourers before the 1870s came from the tribal and plain areas of Bihar.

After the 1870s, they came from the depressed districts of the present-day eastern Uttar Pradesh. In the 1830s, large number of Dhangars from Chhota Nagpur plateau migrated. The Calcutta emigration reports provide details pertaining to the religious and caste composition of the migrants. Unlike the indentured labourers who belonged to the lower castes, the free migrants came from the upper castes. They

included Banias from United Provinces, Marwaris from Rajputana, Chettiers from Madras, Pathans from North-West India and Gujaratis from Bombay presidency.

The story of the socio-economic transformation of the old Indian diaspora in the nineteenth and twentieth centuries has not been the same. The level of economic life has increased considerably over the last few generations in the entire Indian diaspora. The present generation certainly enjoys a better life than the indentured/kangani labourers. The level of living and socio-economic development of the community varies among countries. The socio-economic development of the community is affected by several factors like the level of socio-economic development of the entire country and the level of modernization, 'sons of the soil' policy, separate quotas for different races/communities in educational institutions, government, police, army and public and private sector undertakings, equal access for all communities to all resources of the nation, socialist policy of the state leading to nationalization of business/industrial houses, takeover of huge landholdings of landlords and redistribution of landholdings to the peasants/ landless, racial discrimination, racial prejudice, absence of citizenship, the initiatives taken by the community for its own development, policy of equal treatment of all communities and meritocracy, international migration of professionals and businessmen, etc. At one end of the scale, in Singapore, the Indian community enjoys a high level of socio-economic development and equal access to all resources of the state. At the other end in countries like Fiji, South Africa, Malaysia, Sri Lanka and Myanmar majority of Indians are below the poverty line. The Indian communities in other countries could be placed somewhere between these two ends.

**b) The New Diaspora:**

The New Diaspora consists of those Indians who migrated from India in the twentieth century mainly to the developed countries in North America, Europe, Oceania and West Asia. Most of them left India during the post-World War II period. Unprecedented changes in the political and economic scenario of the receiving countries and in India led to the new wave of international migration. In the four developed English speaking countries, namely, the United States of America (U.S.A.), Canada, Australia and New Zealand, all restrictions on Asian immigration were removed in the 1960s and Asians were allowed to immigrate.

During the 1960s, the Indian professionals migrated to the United Kingdom (UK). The early migrants were mainly Sikhs and the later were mainly Gujaratis and Punjabis. During the period between 1967 and 1972, a large number of Indians immigrated to the UK from East Africa due to “Africanization” policy. One out of every four Indians and Pakistanis in Britain has arrived via East Africa. Britain has also received a small number of East Indians from the Caribbean, Mauritius and South Africa. Now, their occupational distribution is closer to that of the white British population. The Indians are playing a crucial role in important sectors such as steel, engineering, manufacturing, finance, hotel, pharmaceuticals, information technology (IT), media, travel, trading, catering, consultancy, etc.

In the 1970s, emigration of Indian professionals was mainly to Canada and the US. In the beginning, doctors, engineers, scientists, managers, architects, teachers and nurses migrated. In the later decades: IT professionals and entrepreneurs left India. About 20,000 graduates of the Indian Institutes of Technology (IITs) have settled in the US. In 1999, in Silicon Valley, 40 per cent of the 2,000 dot com business companies were owned by the Indians. They accounted for 15 per cent of high-tech start-ups and their average annual income was around US\$ 200,000. The US has around 3,00,000 Indo-Caribbean and Indo-Fijians.

Emigration of Indians to the West Asian countries to work as labourers and professionals is another important development in the twentieth century. Large-scale Indian emigration to the Middle East is associated with the discovery of oil resources in the 1930s and growth of the petroleum industry. The steep hike in oil prices in 1973 brought about unprecedented changes in the Middle East. The Gulf Cooperation Council Countries (Saudi Arabia, Oman, Kuwait, Bahrain, Qatar and the United Arab Emirates) took up massive developments in infrastructure, agriculture, industry, transport and communications that needed large number of migrant workers. South Asia became a major source of providing this labour. Within a short span of time, there was large-scale emigration of South Asians to Middle East and North Africa. By 1975, the Indian expatriate population in Middle East was 2,57,655. There was a phenomenal increase in the Indian expatriate population from 4,33,000 in 1979 to 8,05,000 in 1983, to 10,16,000 in 1987, to 14,83,000 in 1991 and to 33,18,000 in 2001. About 70 per cent

of the Indians are semi-skilled and unskilled workers and the rest are white-collar workers and professionals.

The semi-skilled workers are artisans, craftsmen, technical personnel, drivers, etc. The unskilled workers are employed in construction sites, shops, farms, livestock ranches and households. The white-collar workers and professionals are in government departments and public work undertakings. They work as doctors, engineers, architects, financiers, accountants, etc. Only they are allowed to bring their families. About half the Indians living in the Gulf are from Kerala, and the rest are from Andhra Pradesh, Tamil Nadu, Goa and other states of India. All Indians in the Gulf are temporary workers on a contract basis. They will have to return after their contract is over.

However, the Indian Diaspora has spread all across the globe. Although the Indian community constitutes a microscopic minority in the United States of America (U.S.A.) (1.7 per cent), their presence there is vital in terms of economic success. In Canada, the Indian community constitutes 1.8 percent of the total population. In the United Kingdom (U.K.), the Indian population is over 1 million, which constitutes 2 percent of the total population. In the West Asian countries, due to the discovery of vast oil reserves in the late 1960s and the sudden wealth that it brought to the region, there was a demand for new population which was largely filled by Indians. The size of the Indian community in the Gulf Cooperation Council (GCC) countries of Saudi Arabia, Oman, Kuwait, Bahrain, Qatar, and United Arab Emirates (UAE) is estimated to be about 11 per cent of the total population. The Indian population in these GCC countries mainly consists of NRIs because these countries do not provide for citizenship to immigrants. After their tenure of work is over, they usually return to India. The Indian Diaspora comprises skilled, semi-skilled and unskilled migrants. By and large the skilled population has migrated to major industrialized countries; their numbers are comparatively lesser in the Gulf.

The Indian Diaspora is one of the largest Diasporas in the world. According to the estimation made by the Government of India, the size of the Overseas Indian community in December 2007 was around 20 million although that figure is small compared to more than a billion inhabitants in the homeland. It has reached a critical mass in various host countries. Overseas Indians were present in 134 countries in all the continents. There were 10,000 or more Indians in 48 countries. In 11 countries, there

were more than half a million persons of Indian descent and they constituted a significant proportion of population of those countries.

### **New Diaspora Policies:**

India's foreign policy has undergone a drastic change. Several domestic and international incidents took place that compelled India to reformulate its foreign policy. The world was changing from a bi-polar to a multi-polar place, emphasising on the economic aspect rather than the political. The foreign policy priorities were changing from global and ideological to regional and realistic. The closed Indian economy was opened relatively due to domestic compulsions. This has made an impact on their policies towards the Diasporas. Further, change was also visible in the Diaspora's profile, particularly that of the NRIs. The main objectives behind new Diaspora policies were to strive towards economic development, find a place in the changed global environment, and utilize the changed Diaspora profile for scientific and technological knowhow.

The launching of the PIO Card, constituting a High Level Committee (HLC) on the Indian Diaspora, celebrating Pravasi Bharatiya Divas and establishing a new Ministry- the Ministry of Overseas Indian Affairs (MOIA) in 2004-were a few significant steps towards promoting, nurturing and sustaining a mutually beneficial and symbiotic relationship between India and overseas Indians.

Diasporas in the modern world are formed by the migration of people from homeland to foreign territories who go abroad in search of jobs and livelihood. The scarcity at home and abundance of opportunities to earn wealth outside constituted the push and pull factors in forming in Diasporic community in East Africa. This community continued to maintain close contacts with the homeland. Though the word diaspora means dispersal and its origin has been historically connected with religious persecution of the Jews in ancient times. In the contemporary phase of interdependency, connected and fast track globalization, the word has been used to refer to the voluntary migration of people across the land frontiers and oceans for the purpose of facilitating trade and services. In the first decade of the 21st century, nearly 10 million Indians were spread over wide spectrum of countries across the globe. Long before the British established an imperial presence in the sub-continent, there were traditions of

movement among the people of the Indian sub-continent to travel within and outside by land and sea. Several later patterns of migration were founded on this tradition of voluntary migrations. East African region consists of three countries namely Kenya, Taganyika, and Uganda. Gujaratis are in significant number among the Indians who migrated to these African geopolitical entities. The Indian pioneers in New Zealand among whom the majority were Gujaratis, from South Gujarat villages around Navsari and Bardoli in Surat District and the former state of Baroda. They were predominately from rural backgrounds, mostly having been agricultural labourers or landowners.

Among the Indian Diaspora spread over more than 110 countries, Gujarati Diaspora (NRGs) have emerged as the most dynamic and visible and the most widespread community across regions of the world. They constitute the largest emigre group from India. Estimated around 32 to 38 per cent of the total Indian Diaspora worldwide, they are most visible among the NRIs in U.S.A., the U.K., East Africa, Myanmar, Canada, Fiji and New Zealand. They are the most affluent community among the NRI community in USA, the UK and East Africa. Their numbers vary from only three in Slovenia to 306,000 in the UK and more than 6,00,000 in U.S.A.; 40,000 in Malawi to a few thousand in New Zealand. There are 10,000 Hindus speaking Gujarati and 5,000 Parsis who speak Gujarati in Pakistan. In some countries their figure has dramatically changed as contextualized by the changing political scenarios of their adopted land. For example, population of Gujaratis in Kenya in 1954 was around 5400 which dwindled around early 1970s, but again increased to around 1,00,000 around 2002. The violent conflict of 2007-08 between its two main political tribal parties has again caused erosion in their strength. They were three to four times this number when the country became independent. Such experience was somewhat replicated in case of NRGs living in Fiji and Uganda. Early migrants mainly from Saurashtra and Kheda districts settled in Uganda, Kenya, Zanzibar and Tanganyika as labourers where they helped build railway lines in most difficult terrain that created the phenomenon of what the British called "Patel Railways". They went to South Africa as Girmitiya (contract labour) and as plantation labour in Fiji. A recent report by the Vishwa Gujarati Samaj claims 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 narrative of the Gujarati Diaspora is not confined to America only but also to U.K., France, Belgium, U.S., Holland, Canada, Kenya, Uganda, Tanzania, to name

a few countries where we come across a veritable list of the mover and shakers of these countries who have some or the other Gujarat connection. It has not always been a story of Parliamentarians and Senators, Governors and CEO, or Diamantaires and Hotels but a narrative of courage against adversity, determination and perseverance against hostility and deep seated prejudices.

The initial model of success in India's export of diamonds led a few Jain traders to move to Antwerp Belgium (the hub of the global diamond trade), giving them greater access to capital and an opportunity to become major market players. Once in Antwerp, these traders first established themselves in extremely small rough diamonds, a segment that the established diamond trading community there regarded as too small to be cut and polished and hence of little value. Taking advantage of their knowledge of very low cost cutting and polishing skills in India, they began exporting these tiny rough diamonds to India where they were cut and polished and then re-exported through the same distribution channels- namely, the Antwerp based Jain diamond community. The community established itself as a market intermediary and in a virtuous circle of development, boosted both its own fortunes as well as India's diamond exports.

By the late 1990s, Indian emigre Diamantaires had emerged as a significant force in the global diamond trade, with their share of diamond revenues in Antwerp growing from 2 percent in 1968 to 25 percent in 1980 to 65 percent in 2003. During this period, they gradually replaced the Hasidic Jewish community in Antwerp's diamond trade and gained representation on Antwerp's High Diamond Council, the powerful body that regulates the city's diamond industry. With Antwerp's \$26 billion a year, diamond industry accounting for 60 percent of the global diamond trade, Belgian Indians control about two-fifths of the world diamond trade. The interplay between the Indian Diaspora and India in the diamond trade illustrates the significant impacts of global networks resulting from migration. The Indian Diaspora has been and continues to be a crucial intermediary between India and this global industry.

The story of the Gujarati Diaspora as it unfolds historically is one of success at the cost of long years of deprivation, dislocation and disenfranchisement. The Gujarati Diaspora has seen it all: the first- generation migration. and then the transmigration because of adverse political conditions. The epical dimensions of the great Gujarati Diaspora migrating to Uganda to build the great colonial Railway Line between

Mombassa and Kampala, and their saga of suffering and loss of lives, is an important chapter in the Gujarati Diaspora's long journey from coolies/labourers to lord, from plantations and Patel Railway lines to the Whitehouse. The colonial rulers did not want the hard work to be done by their compatriots as it would demean the image of the rulers in the eyes of the Black race. They were also reluctant to completely depend upon black slaves as the railway progressed from the coastal to the interior parts of the Jungle. The Gujarati immigrants to East Africa, being hardworking and dependable, appeared to be most suitable for this job. Moreover, they could withstand the tropical climate and, of course, even if some of them perished their lives did not count much for the colonial rulers. The colonial rulers had till now used the natives as porters for transportation of goods from the docks to the landlocked parts. They had always thought of the natives as beasts of burden useful for carrying things on their heads and backs. But, when it came to a massive technological project like the great railway line they could not depend on the natives for the work. Hence, the preference for the Gujarati Diaspora whom they considered as model subjects from an older colony who had already experienced the technological revolution brought about by the steam engine and telegraph in their most prized colony, India.

Their lives led by the Gujarat Diaspora during the construction of the railway line were full of horrors and trauma. At night hungry lions would attack the canvas tents where they used to sleep and carry many of them to the Jungle for devouring. Lucky were those who escaped the Jaws of a hungry lion, the crushing trunk of a wild elephant and the fury of heat crazed wild buffaloes. Only with sheer grit, and determination could one survive. In addition to the above terrors there was of course cerebral malaria and yellow fever, jaundice and typhoid, scabies and tuberculosis rampant on the continent among the workers. In spite of all this, the Gujarati Diaspora worked with the aim of securing a better future for their next generation. They saved a lot from the pittance which they got from the railway company in lieu of their work. Many of them built houses and stores in the coastal towns of Africa and were called Dukkavalas. But this was not enough. What was important for them was the education of their kith and kin. Most of them sent their children to study in the West. By the 1970s most of this younger generation returned and became important personages in their host countries.

The Gujarati Diaspora's story at success is not only narrated by Indian scholars but also some of the leading journalists like Ryszard Kapuchmski who extensively

travelled through the length and breadth of Africa and sent his dispatches to Europe for more than 20 years. V.S. Naipaul, in his book, “A Bend in the River”, depicts Gujarati immigrants in Africa where everything is unstable. Today's city, shop or market might become deserted tomorrow because of coups and counter-revolutions. One would be always taking a risk while investing money, time and life in Africa. For instance, within three hours of getting independence, Zanzibar was taken over by counter-revolutionaries as a result of which the government was overthrown and the Gujarati traders had to close down everything and flee. The hardships and ordeal faced by Gujarati businessmen like N.K. Mehta appear in their autobiographies and in the works written by many of them after their second migration from East Africa to Europe and America.

In the 20th century the Gujarati Diaspora made its presence felt through pahlava Girmitya, the Father of our nation, whose concept of non-violence was one of the major influences on the ideologies of Martin Luther of USA, Nelson Mandela of South Africa, Bishop Desmond Tutu of South Africa, Vaclav Havel of Czechoslovakia, Corazon Aquino of Philippines, Lech Walecha of Poland, and Aung-San-Su-Kyy of Burma in our own times. Gandhi's non-violence was decisive not only in getting political independence for India but for other erstwhile colonies as well. In the second half of the 20<sup>th</sup> century, Gujaratis started getting visibility as motel owners, investors, doctors, IT professionals, and even astronauts. The average Gujarati in the West is educationally more qualified than the natives of the host countries. The Gujarati Diaspora also has a higher standard of living than the natives of the host countries. The Gujarati knows how to convert adversity into an opportunity and this is one of the secrets for their success. For example, who would have ever thought that the Jewish monopoly over the diamond business that they enjoyed for 500 years could ever be challenged? But the Gujarati Diaspora rang the death knell of that monopoly and established their unchallenged monopoly like they did in the hospitality business in the USA and Canada.

The Gujarati Diaspora does not consist of the Hindus only who obviously, dominate demographic statistics of Indiaspora. A good number are Muslims, including Khojas, Bohras and Ismashiris in Kenya, South Africa and the UK. Sunni and Shia Muslims in Reunion Islands and Mauritius are from South Gujarat. A Lancashire based Muslim woman Auntie Yasmin has started a website service for Gujarati

Muslims. Believed to be the first of its kind, the service caters to find prospective marriage partners. Polished diamond exports constituted 17 percent of India's exports in 2002-2003. Over 90 percent of these diamonds were processed in Gujarat, employing over 1 million people in the state. Concomitant with India's rising status as a world leader in the diamond industry over the past 35 years has been the ascent of Indian emigres (mostly Gujarati Palanpuri Jains) in the world diamond trade.<sup>15</sup> Among all the Asians and Europeans, it was the Gujaratis who dominated the business world of East South Africa. As yet there has been no systematic study of the socio-cultural background of those Gujarati emigrants.<sup>16</sup>

Gujarati Diaspora members are PIOs and not NRIs. They left British India, long before independence and for the Muslim ones, before the creation of Pakistan. But they are not part of the "Girmit" Diaspora (descending from indentured labourers of the 19th century), which is also present in Reunion Island with more than 200,000 persons. As they came freely, the Gujarati Muslims could build mosques, while the Girmit Muslims (who accounted for 10% of the population of Girmits) could not.

Another characteristic is that they followed two routes, one by the East-African coast and Zanzibar, arriving mainly at Madagascar, the other by Mauritius Island, arriving at Reunion Island. At the time the Indians arrived en masse at the end of the 19<sup>th</sup> century, Madagascar and Reunion Islands, were both French colonies one big and one small. Madagascar was, in some ways, more prosperous than Reunion Island, but in 1946, the Reunion Island colony was upgraded to the status of a French overseas department, and all inhabitants became or could become full citizens of France. The Malagasy colony became an independent state in 1960, and people of Indian origin had to choose between several citizenships: Malagasy, French, Indian or Pakistani. Successive political crises in Madagascar caused several waves, of departure of PIOs towards Reunion Island and France in 1972, then in the 1990s and 2000s.

### **Composition and Categorization:**

The Gujarati Diaspora, which accounts for 20,000 to 25,000 people in Reunion Island (3% of the population) and 20,000 in Madagascar (0.2%), is composed of five socio-religious groups, four of which are Muslim.

One group of Sunni Muslims, originating from Surat district, first referred to themselves as "sunni surti Vohra", but in the French colony of Reunion Island, they were categorised as "Muslims" and thus confused with Arabs so they were called "Zanzibar", a local pronunciation for "Arabs". They arrived in the 1850s to 1870s and in 1898 they obtained the authorization to construct a mosque in the main town, which they completed in 1905. Two other migration waves occurred from 1910 to 1935, and after 1946 when the colony became a fully-fledged French department. Another Gujarati group called Baissabs came from Broach district. They were for a long time the only Gujarati groups in Reunion Island before Shiite Gujarati established in Madagascar joined them more recently. In France, most of the 60,000 people forming the Indian Diaspora are descendants of indentured labourers. There were also 6,000 NRIs.

Indians arrived in Madagascar following the merchant networks shared with Arabs and we have historical proof of their presence as early as the end of the 16<sup>th</sup> century. They became permanently established at the end of the 18<sup>th</sup> century, and they brought wives and family at the end of the 19<sup>th</sup> century, with French colonialism.

Diaspora members can act as catalysts for the development of capital markets in their countries of origin by diversifying the investor base, introducing new financial products, and providing reliable sources of funding. Also many countries are considering issuance of Diaspora bonds to tap into the wealth of their Diasporas. Diaspora bonds can tap into the emotional ties - the desire to give back and potentially help lower the cost of financing for development projects back home.

Normally the economic contribution of the Diaspora can be in four forms: remittances sent by the non-residents to their relatives, charitable donations, aid earmarked for the development of infrastructure and investment in the economy. Both sending and receiving countries are beginning to implement policies to boost flows of financial resources, information and technology from Diasporas.

Remittances<sup>17</sup> remain a key resource flow far exceeding official development assistance as well as private debt and portfolio equity. The two principal mechanisms of financial flows are either through unrequited transfers (remittances) reflected in the current account in a country's balance of payments or investments reflected in the

capital account. The latter in turn can occur either through equity, mainly Foreign Direct Investment (FDI) but portfolio flows as well, or debt flows, especially bank deposits. The Indian Diaspora's financial inflows have been largely through remittances and bank deposits, with only modest amounts of FDI. India, China, Philippines, and Mexico remain the largest recipients of migrant remittances. Financial remittances, which emerged as an important part of India's Balance of Payments (BOP) in the mid-1970s constitutes the Diaspora's most visible economic contribution to India. By the late 1990s, remittances were about six times the net capital transfers from international markets and official sources such as the World Bank, and by 2008 they exceeded \$50 billion, amounting to about 4 percent of India's GDP.

Remittances are a substantial inflow in Gujarat, particularly in the districts of Kutch, Anand, Kheda. Yet these are totally individual in nature and are difficult to direct over the long term through governmental actions. In recent times, Gujarati Diaspora of the non-resident Gujaratis have attracted much attention in India and abroad. Achievements of the Gujaratis in foreign lands in the various facets of public life, particularly their strong presence in the economic space of the country or state of their adoption has brought them to the forefront. At the same time, the Gujarati Diaspora continues to retain its strong roots in Gujarat and remains an integral part of the Gujarati culture. In the 1990s and the early years of 2000, Gujarat had already achieved a 7% plus growth figure and was poised for a double-digit growth rate. At this rate, further economic contribution and assistance from the Diaspora will give a greater boost to the macro economy of Gujarat.

The migrant associations in U.K. related to Dharmraj village in Gujarat, played a major role in the development of village facilities, including building of schools and colleges as well as hospitals with modern equipments and services. Migrants from Dharmraj village in Gujarat who had settled in U.K. for a considerable time of 40 years have their own association and have been participating in developmental activities mainly in their home Dharmraj as well as in their host society. This association in particular has been influential in many developmental projects in the village including building orthopaedic and maternity hospitals with modern equipments, a biotechnical laboratory and a mineral water plant. They continue to contribute to various other

infrastructural projects within the village. This has helped in the betterment of the lives of not only village members but also those of nearby villages.

Diaspora has long been known to engage in long distance nationalism. Indeed, nationalism as a modern phenomenon of imagined communities has often grown in the minds of Diaspora elites. Diasporic identities range from the cosmopolitan to the virulent ethnic nationalist. Diaspora engagement and participation in homeland development is a dynamic process with no set formula, but for the present discussion five broad areas/avenues of Diaspora engagement have been identified. These are: brain gain/trust/circulation, remittances, investments, philanthropy, and tourism. The involvement of the Indian Diaspora in the developmental process is as heterogeneous as the composition itself which includes a wide variety of people and migration streams in its domain. As India embarked upon economic liberalization in the early 1990s, a seismic shift occurred in its policy approach towards the Indian Diaspora. New avenues for Diaspora participation were opened which are slowly, but visibly yielding results in terms of economic benefits and in the context of 'soft power'. The Indian Diaspora also began to realize the enormous economic potential of India and its emergence as an important global power, making for a mutually beneficial win-win relationship. The High Level Committee on Indian Diaspora (MOIA 2001) notes that 'driven by a combustible mixture of nostalgia, guilt, altruism, ambition and profit motive, they (diaspora) seek to interact with India in a meaningful way through business philanthropy, politics, culture and trade'.

Some of New Delhi's recent initiatives in terms of institutional changes include: introduction of Overseas Indian Citizenship (OCI), Social Security Agreements (SSAs), bilateral labour Memorandums of Understanding (MoUs), the PIO/NRI University, the Indian Council for Overseas Employment (ICOE), the Labour Mobility Partnership Agreement, the Indian Community Welfare Fund (ICWF), the Overseas Workers Resource Centre (OWRC), the Migrant Resource Centre, the e-Governance Project, celebration of Pravasi Bharatiya Divas (PBD) conferring voting rights on overseas Indian passport holders (MOIA, 2011).

Gujarat State Non-Resident Gujaratis' Foundation (NRGF) has been established by the Government of Gujarat to further the common interests, concerns and historical ties that bind the people of Gujarat to NRGs (Non- Resident Gujaratis) or people of

Gujarati origin living outside Gujarat, in other states within India as well as places outside the country with a firm belief that the contact and friendship established through programs of the foundation can go a long way towards generating mutual benefits for the people of Gujarat as well as NRGs and achieving the avowed objectives of the NRGF. (Appendix V)

The objectives of the Gujarat State Non Resident Gujaratis' Foundation ("Gujarat Rajya Bin Niwasi Gujarati Pratisthan.") are to explore the possibility as to how Non Resident Gujaratis' / Non Resident Indians (NRGs/ NRIs) can play a vital role in the development of the state and to identify the areas where the Government can be of assistance to NRGs / NRIs. In a short time, with active interaction with NRGs / NRIs the Foundation has identified several areas for intervention and has initiated actions.

**Objectives:**

1. To establish effective communication with NRGs in various parts of the world, prepare and maintain a comprehensive data-base about NRGs.
2. To study from time to time, social and cultural issues of NRGs and take steps to formulate schemes for meeting their requirements.
3. To take effective steps to survey and assess the technical and professional skills of NRGs and to dovetail the same into Gujarat's development effort.
4. To tap the technological, managerial and financial resources of the NRGs so as to upgrade the technical and professional skills and the human resource of the state for the economic and industrial development of the state.
5. To channelize the savings and surplus financial resources of the NRGs into Gujarat's developmental efforts for mutual gain.
6. To monitor the general welfare of the NRGs and in times of crisis identify specific problems of Gujarati Non Resident Indian groups and take up the same with and through Government of India.
7. To take up other such activities as may be entrusted by the State Government.

8. To do the Listing /Data Collection of NGOs who are approved by the Charity Commissioner under the law.
9. To co-ordinate with the NGOs on behalf of the State Government during the natural/manmade calamities.

**Vision:**

To Create a World-class Gujarat by optimal utilization of knowledge, skills and connections of NRGs.

**Mission:**

1. Connect to Global and Indian NRGs and bring them closer to their roots.
2. Enhance belongingness to their Motherland.
3. Conceive & implement effective schemes and conduct various programs to achieve the above goals.

An International network, called GOPIO (Global Organization of People of Indian Origin), acts as a “voice” of the Indian Diaspora to the world. An Encyclopaedia of the Indian Diaspora published in 2007 portrays the growth of Indian Diaspora and consolidates their achievements and contribution to global culture, business and arts. The book surveys the worldwide spread of the Indian communities that set out to maintain their ‘Indian-ness’ in a range of ways- through music, language, religion and dress.

**Conclusion:**

Human resource mobility is an essential feature of today's globalised world where integrated world markets, networks and technologies are all contributing to the increasing movement of labour, students, professionals, and families. The migrants of today are the Diaspora of tomorrow and those of yesteryears, that of today. Government on both sides of the migration chain increasingly recognize the value of the Diaspora’s voluntary engagement with their countries of origin and are seeking ways to optimize this engagement. Governments facilitate diaspora contributions in several ways from creating conducive legal frameworks and Diaspora-centred institutions to initiating

programmes specifically targeting Diaspora as development actors. Yet these and other mechanisms of Diaspora engagement while positive are insufficient if not integrated in a broad-based strategy that receives sustained attention over the years. Such a strategy, must, of course, be tailored to the needs of each Diaspora population, which has a unique relationship with its country of origin or ancestry and countries of destination or settlement.

Diaspora is a multifaceted social phenomenon which has attracted the attention of social scientists, Government, NGOs and policy makers. Research in the field of Diaspora particularly in the case of the Indian Diaspora was conducted only after independence and gained momentum with the globalization process. The Diasporic study incorporates aspects of identity, culture, conflicts, multiculturalism, ethnicity etc. These include emigration to and settlement in foreign countries, their socio-economic profile, position in host and home countries, organization of socio-cultural life in the host country, problem of socio-cultural adjustment and preservation of a separate socio-cultural identity, relation with the home country and impact on home country in terms of bringing of socio-economic development and changes. Immigration and settlement in Western countries is primarily caused by economic reasons like economic difficulty and physical discomforts of their home region. Migrants are investing in real estate and are also making other investments for community or regional development such as opening schools, hostels and hospitals. Foreign remittances sent for purposes such as agricultural improvements, small scale business, bank deposits and purchase of new lands are productive in the sense that they bring returns on investment. Foreign remittance has large positive support on the growth of the Indian economy in general and that of Gujarat in particular. The study of NRGs suggests that initially they migrated to the host country for money-making and in spite of a strong desire to come back to the home country the same never materialised in most of the cases. They generally settled down in the host country. But at the same time, these NRGs are sending remittances and are supporting families in their home country. Because of their financial support, children are studying in good schools and the general standard of living is improving. Migrants and Diaspora communities are recognized for their invaluable role in society due to their rich cultural contributions, diverse voices, and their economic contributions to the countries they live in and come from, including philanthropy, entrepreneurship, and innovations.<sup>18</sup>

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*Chapter 7*  
*Conclusion*

## **CHAPTER- 7**

### **CONCLUSION**

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Thus from the above discussion in the previous chapters, we can safely conclude that the women's movement in Gujarat as in the rest of the country was initially 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 Gandhi, Manibehn Patel and Mridula Sarabhai were imprisoned.

Upliftment of women by way of granting them equal rights and opportunities had been a priority item on the agenda of the founding fathers of our Constitution. It was incorporated in the final draft resolution and adopted as such vide Articles 14 and 15 of the Constitution which promise "Equality before law" and the "equal protection of law" and prohibits discrimination on grounds of religion, race, caste, sex or place of birth. In keeping with the ideal of being a welfare state the Directive Principles of State Policy in Article 39 (d) exhort the Indian State to ensure "equal pay for equal work for both men and women". (Appendix VI)

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, the Nav Nirman movement of 1974, which began as a student movement in Gujarat, chiefly against corruption, was another such turning point in the history of agitations for 'rights' and 'lokniti' (people's rule of law). Influenced by concepts of 'revolution', the movement critiqued the caste system and religious rituals. Besides involvement in political and economic issues it was also concerned with those issues that were considered private such as family violence, domestic roles and challenged patriarchal stereotypes.

Women's inequality manifests itself in many forms such as gender discrimination in terms of declining female-male sex ratio, Social-stereotyping, Gender-based violence at home and at work, Low level of education, health and nutritional status, limited access to resources, etc.

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 on the importance of manual labour changed with the 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 the 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.

According to Census of India 2001, “any person whose main activity was participation in any economically productive activity with or without compensation of wages or profit by his physical or by his mental activity” was classified as worker. Thus, work involves not only actual physical work but also includes effective supervision and direction of work. It even includes part time help or unpaid work on farm, family enterprise or in any other economic activity. Social Scientists have become increasingly interested in questions relating to the sexual division of workforce in different societies. Generally, low-level of participation by women in the Indian labour force and the highly uneven geographic pattern of this participation has been the object of considerable recent discussion.

The total rural area of India is 31.18 lakh sq km and rural population of India is 7424.91 lakh, out of which males constitute 3816.03 lakh (51.39 %) and the female population share is 3608.88 (48.61 %) as per 2001 census. The total rural working population is 3099.56 lakh (41.75 %) in which male workers are 1988.39 lakh (64.15%) and female workers are 1111.17 lakh (35.85 %).

In Gujarat there were 16 million workers as per the 1991 census and in 2001 this number rose to 20 million. The corresponding figures for women workers in 1991 and 2001 are 5 million and 6.5 million respectively. In rural areas, 14 million persons have been found to be workers in the 2001 census rising from 12 million in 1991. Male work-participation rate (WPR) in rural areas was 55.59 % in 2001 against 55.03 % in 1991. Female WPR in rural areas has increased from 36.04 % in 1991 to 39.04 % in the 2001 census.

Although the WPR among women, in general, and rural women, in particular, might look impressive there is an underlying current of discrimination against women in access to livelihoods reflected in the fact that women are confined to low-skilled, low-paid and low-status occupations in the unorganised primary sector. Further, the wages paid to women labourers is determined not by economic criteria but it is a result of the cultural attitudes, practices and power-differentials between men and women in a societal structure which is loaded heavily in favour of men. Women labourers are

generally paid less than 60 percent of the male wage in rural areas in spite of the fact that an “equal pay for equal work” regime is in place in India. There is a commonly accepted notion that men are more efficient than women and the income of women is only a supplementary earning while men are considered as principal earners. Women with lower levels of skill or no skills are exploited for monotonous and strenuous work.

As per the 1981 census, only 24.8% of women were literate with higher rate of dropout of females than males in the school. It has been studied that the women labourers in the unorganised sector suffer due to lack of education and about 33 percent are illiterates and about 13.5 percent are educated up to middle-level. In Gujarat, from barely 2 per cent of all rural women with higher level of education in 1981, 7 to 8 per cent women living in rural areas were educated at least up to higher secondary level in the 1990s.

The livelihoods of women show some general trends:

Participation in economic activity in the case of women is considered secondary i.e. the earnings of women become significant only 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.

Work participation of females is higher in comparatively less developed and tribal districts. There are 664 working females per 1000 working males in rural areas. The highest ratio in Gujarat has been observed in the Dohad (Dahod) district which is a predominantly tribal district with 72.3% of its total population consisting of Scheduled tribes. Dohad has 912 female workers per 1000 male workers. It also ranks first with a 47.91 percent female work participation rate followed by other tribal districts like Dangs, Narmada and Panch Mahals having female work participation rates of 47.15%, 43.92% and 42.74% respectively. Although the statistics point towards a positive correlation between underdevelopment and economic activity among females and consequently empowerment of women they do not present the complete picture. Tribal economy being mainly confined to mostly to the primary sector, 90.6 percent of the population in Tribal areas all over the country are engaged in agriculture, as cultivators, or as labourers, 2.67% in livestock, forestry, fishing, hunting, etc., and 0.6

percent in mining. These occupations are in the unorganised sector with seasonality, low-wages and low-skill requirement being their characteristic features. They are not covered under the social security net and do not offer any benefits such as maternity benefits, old-age or disability pensions etc.

The quality of employment can be said to have improved when there is a shift of the working population from the Primary to the Secondary and further to the Tertiary sectors of the economy. The percentage of women labourers in India in 1971 in the Primary, Secondary, and Tertiary sectors was 83.06, 7.66 and 9.33 percent and the corresponding percentage in 1981 was 79.80, 8.94 and 9.47. This percentage in 1999-2000 in the case of rural females was 85.3%, 9.0% and 5.7% respectively and that of urban females was 14.6%, 28.0% and 57.4%. In Gujarat in 2001, 52.05 percent of total workers were in the agricultural sector with the rest 47.95 percent participating in the non-agricultural sector. The Dangs has 86.04 percent of its workers in the agricultural sector, which is the highest. The Dangs is followed by Dohad, Narmada, Panch Mahals with 82.73, 79.24 and 77.82 percent respectively. The employment in the agricultural sector has been found to be the lowest in Ahmedabad district at 18.23 percent. As regards females, 92.32 percent of female workers in Dangs district are in the agricultural sector.

In 2001, in Gujarat, there were 98 lakhs of workers in the non-agricultural sector. Out of these males, number 77 lakhs while females are 21 lakhs. In terms of percentage, 47.95 percent of total workers were engaged in the non-agricultural sector. The highest percent among the districts has been found at 81.77 in Ahmedabad which is followed by Surat, Gandhinagar and Rajkot with 66.12, 59.82 and 56.19 respectively.

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 the 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.

Firstly, it is estimated that 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. 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.

Secondly, Cooperative farming has been a component of India's strategy for agricultural development since 1951. Whilst its success was mixed throughout the country, its positive impact on the states of Maharashtra and Gujarat has been the most significant. In 1995 alone, the two states had more registered co-operatives than any other region in the country. 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.

Thirdly, 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.

Lastly, 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 packaged Food products as well as the Pharmaceutical industries 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. These sectors can lend insights into the factors which make these fields 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.

Therefore, the present study is presented from a subaltern perspective. By taking examples such as the Self-Employed Women's Association (SEWA), Lijjat and Amul an attempt has been made at reconstructing the 'other' history i.e. the history of the women as seen through the prism of struggle for securing just and sustainable livelihoods and their attempt to make their own history. While studying the livelihoods the focus was on the districts of Banaskantha, Panchmahals, Sabarkantha and the Dangs. These are districts that have an agrarian-based economy and mostly offer livelihoods in the primary sector and are dominated by landless labourers and women in low-paying occupations. Further, these districts are characterised by low literacy rates. Some of these districts such as Sabarkantha, Panchmahals and the Dangs have large forested tracts presenting a challenge to large-scale industrialisation- making these districts a fertile ground for the application of the subaltern lens in the study. It is hoped that the present study will go a long way in enhancing the body of knowledge relating not only to women's livelihoods but also provide insights for further research on other subaltern classes in the country.

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# APPENDICES

## APPENDIX I BIRTH AND DEATH RATES

Table - 7.2  
Birth Rate, Death Rate and Natural  
increase in population, Gujarat, 1970-1994  
Estimated by Chandrasekaran  
and Daming method

Sr. No.	Year	Birth Rate	Death Rate	Percentage of natural increase
1	2	3	4	5
1	1970	41.2	18.1	2.3
2	1975	37.2	15.9	2.1
3	1980	35.0	13.0	2.2
4	1985	33.0	10.8	2.3
5	1990	29.6	8.9	2.1
6	1991	27.5	8.5	1.9
7	1992	28.1	9.2	1.9
8	1993	28.0	8.2	2.0
9	1994	27.1	8.7	1.8

Source:- Commissionerate of Health,  
Medical Services and Medical  
Education (health Section) Gujarat State,  
Gandhinagar

## APPENDIX II

### SHRAM SHAKTI REPORT

#### INTRODUCTION

The National Commission on Self Employed Women was constituted by the Government of India to make a comprehensive study of the working and living conditions of poor women in poverty.

The terms of reference of the Commission are as follows:

- (i) To examine the present status of women in the self-employed sector with special reference to employment, health education and social status.
- (ii) To assess the impact of various labour legislations on the self-employed specially in respect of maternity benefits and health insurance.
- (iii) To identify the constraints on increase of productivity of self-employed women and the gaps in training, credit, upgradation of skills and marketing.
- (iv) To survey employment patterns, including production relations and assess their impact on the wages of the self-employed women.
- (v) To undertake a survey of the effects of macro policies relating to investment, production and technology on the status of self-employed women.
- (vi) To consider the link between the productive and re-productive roles of the self-employed women, with special reference to their health status.
- (vii) To suggest measures relating to all sectors for removing the constraints which adversely affect the integration of self-employed women in the national development process.

According to a further notification No. F. 9-110/86 WW dated 1 April 1987 the above terms of reference were extended to cover all unprotected women labour in the country and extend to women in the informal sector.

The Commission decided that it will cover and study the entire gambit of unprotected labouring women to include self-employed and wage labour, paid and unpaid labour and contract labour.

The Commission decided to cover following categories of workers:

- (a) Women doing manual work like agriculture, construction labour and other sectors.
- (b) Home-based producers (including artisans and piece-rate workers).
- (c) Women engaged in processing work in traditional and non-traditional areas.

# SHRAM SHAKTI REPORT

mission to complete its task of writing its report which is the first of its kind at a national level.

The Commission is conscious of the limitations of its Report. The large-scale problems that these women face are vast. As against this, there was almost total absence of data in the critical aspects of the work and life situations of the women within the self-employed and informal sectors. It was not possible for the Commission studies at the national level. The Commission would have also liked to conduct many more women workers than it actually did. However, in spite of these constraints, the Commission has tried its best to put together this Report. It has examined and given recommendations for future action. In doing so, the Commission has tried to voice the feelings and aspirations of the labouring women. This Report is accompanied by a Video Report which is an authentic account of the labouring women in their own voices regarding how they perceive their work and life situations, their concerns and suggestions for a better life.

The Commission is grateful to the Government for the faith and confidence that it reposed in it. The Commission does hope that its study will be useful to the Government and to other institutions and voluntary agencies who work for these women.

Providers of services like washerwomen, scavengers and domestic help, rickshaw pullers and hawkers who do not hire labour except for taking their umbrellas and family members, the assistance of family members, and other poor labouring women, in the unprotected sector not covered in the preceding sections.

In view of the wide scope of the concept of worker the Commission has used the terms 'self-employed', 'informal' and 'unorganised' in the report interchangeably.

The Commission also decided that all the terms of reference should be used uniformly in following three objectives:

- To bring into visibility poor unprotected labouring women to which the large majority belong.
- To bring out the contribution of the target group of women as mentioned at (i) above to the family economy and national economy.
- To identify and examine the successful methodologies in organising the unorganised women labour.

The Commission adopted threefold strategy for carrying out its work.

- It decided to harness and analyse the existing research and studies available and commission new studies, wherever necessary.
- The Commission decided to tour the country in order to have meetings with women in the target group and to get direct evidence.
- The Commission decided to have a video coverage of its tours so that an authentic visual report could be presented to the Government which would relate to the conditions of the women workers in their own words.
- The Commission issued questionnaires to women to get basic information.

The Commission sent ten lakh questionnaires to be filled by or on behalf of women of the target group to all the States and Union Territories. After a considerable follow up, the Commission received 1.40 lakh questionnaires which were computerised. The findings were interesting and some of these have been corroborated by the Commission's tour observations and other sources.

While on tours in the States, apart from meeting women workers, representatives of workers' organizations and voluntary agencies, the Commission also had meetings with State Government officers which were generally presided by the Minister in charge of Women's Programme or the Chief Secretary. This willing support of a cross section of persons including women workers enabled the Com-

## APPENDIX III



## APPENDIX IV QUESTIONNAIRE

સ્ત્રી શક્તિકારણના સંદર્ભમાં મોરબીની અજંતા (ઘડિયાળ) કંપનીમાં કામ કરતી મહિલાઓનું આર્થિક અને સામાજિક અભ્યાસ:

**અભ્યાસનો હેતુ:** વિશાલ સ્ત્રીકામદાર ધરાવતી અજંતાકંપની જે અજંતા ઘડિયાળ બનાવામાં જગ પ્રખ્યાત છે તેમની કંપનીના સ્ત્રી કામદારોની સામાજિક અને આર્થિક પાસાઓને ચકાસવા માટે આ પ્રશ્નલેખી તૈયાર કરવામાં આવી છે, કંપની પોતે સ્ત્રી શક્તિકારણ માટે વધારેમાં વધારે સ્ત્રીઓને રોજગાર આપે છે અને તેના કલ્યાણ માટે ઘણાં કાર્યો કરે છે.

પ્રશ્નાવલી

**વ્યક્તિગત માહિતી:**

1. પૂરું નામ: \_\_\_\_\_

2. તમારો વતન: ગામ: \_\_\_\_\_ જિલ્લો \_\_\_\_\_ રાજ્ય \_\_\_\_\_

3. તમે કેટલા વર્ષના થયા? 1) 20 વર્ષથી ઓછું 2) 20-30 વર્ષ 3) 30-40 વર્ષ 4) 40 વર્ષથી વધુ

4. તમારા જાતિનો વર્ગ : 1) અનુસૂચિત જાતિ 2) અનુસૂચિત જનજાતિ 3) અન્ય પછાત વર્ગ 4) સામાન્ય

5. તમારી શૈક્ષણિક લાયકાત: 1) નિરક્ષર 2) 1-૮ ધોરણ 3) ૯-૧૨ ધોરણ 4) સ્નાતક કે તે થી વધુ

6. કંપનીમાં તમારા કામનું પ્રકાર શું છે? 1) વર્કર તરીકે 2) ક્લાર્ક/ઓફિસ કામ 3) સુપરવાઈઝર/મેનેજર

7. તમારા ઘરમાં કમાઉં સદસ્યો કેટલા છે. 1) હું એકલી 2) ૨ 3) ૨ થી વધુ

8. બધાં મળીને, મહીને કેટલો અવાક થઇ જાય છે?

1) ૨૦ હજારથી ઓછું 2) ૨૦-૫૦ હજાર 3) ૫૦ હજારથી વધુ

9. તમે કેટલા વર્ષથી કંપનીમાં કામ કરો છો? 1) ૨ વર્ષથી ઓછું 2) 2-10 વર્ષ 3) 10 વર્ષથી વધુ

10. તમારી વૈવાહિક સ્થિતિ: 1) પરિણીત 2) અપરિણીત 3) એકલ મહિલા

### સામાજિક બાબતોને લગતા પ્રશ્નો

11. તમને, તમારા લગ્ન માટે, તમારા પરિવાર તરફથી કોઈ દબાણનો સામનો કરવો પડ્યો હતો અથવા પડે છે?

1) હા 2) ના

12. તમારા જીવનસાથીની પસંદગી કરતી બખતે, તમારો અભિપ્રાય લેવામાં આવ્યું હતું અથવા આવશે ખરું?

1) હા 2) ના

13. શું તમને તમારા ઘરવાળા અથવા કુટુંબના વડીલોની પરવાનગી લીધા વિના નોકરી અથવા અન્ય કામ માટે ઘરની બહાર નીકળવાની સ્વતંત્રતા છે?

1) હા 2) ના

14. શું તમે ક્યારેય ઘરેલું હિંસાનો કોઈ પણ સ્વરૂપ અનુભવ કર્યો છે? 1) હા 2) ના

15. તમને અથવા તમારા પરિવારની છોકરીઓને શિક્ષણ માટે સામાન્ય રીતે પ્રોત્સાહન મળ્યો હતો અથવા મળે છે?

1) હા 2) ના

16. શું તમારા પરિવારના સભ્યોને, તમને ફેક્ટરીમાં કામ કરવામાં ક્યારેય વાંધો લીધો છે? 1) હા 2) ના

### આર્થિક બાબતોને લગતા પ્રશ્નો

17. શું તમારા નામે બેંકમાં ખાતું છે? 1) હા 2) ના

18. શું તમારા નામે ઘર કે જમીન જેવી મિલકત છે? 1) હા 2) ના

19. શું તમે તમારો પગાર, તમારા ઘરવાળા અથવા ઘરના વડીલોને સોંપી દો છો? 1) હા 2) ના

20. શું તમે ઘરના બધા કામ જેમકે રાઘવાનું, કચરો, પોતો વગેરે જાતે જ કરો છો? 1) હા 2) ના

21. ઘરની બચત કેવી રીતે ખર્ચવામાં આવે અથવા ક્યા હેતુ માટે છે તેનો નિર્ણય લેતી બખતે તમને પૂછા કરે છે?

1) હા 2) ના

22. તમે નોકરી ઘરપરિવારને આર્થિક મદદ થાય તે માટે કરો છો? 1) હા 2) ના

### અન્ય બાબતોને લગતા પ્રશ્નો:

23. શું તમે કોઈ સમુદાય પ્રવૃત્તિઓમાં ભાગ લો છો અથવા લિધેલ છે? 1) હા 2) ના
24. સમાજ કે ફેક્ટરી દ્વારા આયોજિત, કોઈ સાંસ્કૃતિક કાર્યક્રમોમાં ક્યારેય ભાગ લીધો છે? 1) હા 2) ના
25. કોઈ સામાજિક સરથાઓ કે રાજકીય પાર્ટીના સદસ્ય બન્યા છો અથવા બનવાનું ઈચ્છા ધરાવો છો?  
1) હા 2) ના
26. તમને ક્યારેય રાજકીય પક્ષમાં જોડાવાનું કે ચૂંટણીમાં જમ્લત્વાની ઈચ્છા ખરી? 1) હા 2) ના
27. તમને સોંપવામાં આવેલા ફરજને નિભાવવામાં તમે દૃઢવિશ્વાસ અનુભવો છો? 1) હા 2) ના
28. શું તમે ક્યારેય કામ અથવા કૌટુંબિક મુદ્દાઓના કારણે ઉદાસીનતા અનુભવ કર્યો છે? 1) હા 2) ના
29. શું તમારા પરિવાર દ્વારા તમારી નોકરી અંગે ક્યારેય પ્રશંસા કરવામાં આવ્યો છે? 1) હા 2) ના
30. અજંતાકંપનનીમાં કામ કરવા માટે, નીચે માથી **કોઈ એક મુખ્ય પરિબળ** તમને પ્રેરણા આપે છે તેને ટીક કરો.
1. અન્ય જગ્યાઓ કરતા સારો પગાર મળે છે. ( )
  2. પરિવહનની સુવિધાઓ પૂરી પાડવામાં આવે છે. ( )
  3. સ્ત્રીકામદારો માટે કારખાનામાં સુરક્ષા અને સલામતીની વાતાવરણ છે. ( )
  ૪. સ્ત્રી સાથી કામદારોની સહયોગ ભરો વાતાવરણ છે. ( )
  ૫. સ્ત્રીઓ માટે આરોગ્યપ્રદ માળખાકીય સુવિધાઓ જેમકે, સ્વચ્છ અને અલગ શૌચાલયો, કેન્ટીન વગેરે. ( )
  6. પ્રોવીડેન્ડ ફંડ, ગ્રેજુટી, પ્રસૂતિરજા, જેવા લાભો મળે છે. ( )
  7. કૌશલ્ય સુધારણા માટે તાલીમની સુવિધાઓ છે. ( )

# APPENDIX V

## CONTRIBUTION OF NON-RESIDENT GUJARATIS



NRG's Contribution  
M. G. High School, Kankalpur

**Taluka : Godhra**

**Town : Godhra**

Rajesh P. Shah  
Junction On Me. 49203  
Donated Rs. 0.15 lac to  
Sarvajani Shikshan Mandal,  
Godhra.

Yogesh S. Modi  
430-Winter Green Troy  
Donated Rs. 0.72 lac  
Sarvajani Shikshan Mandal,  
Godhra.

Arvind D. Shah  
Madhvi N. Manivar  
9. Naif Road, W. Orange  
N.J. 07052  
Donated Rs. 0.48 lac to  
Sarvajani Shikshan Mandal,  
Godhra.

Minesh S. Modi  
3542-E, Havatha Dray,  
Okamos-me-48864  
Donated Rs. 0.21 lac to  
Sarvajani Shikshan Mandal,  
Godhra.

Manahar Mehta &  
Krida Mehta  
Farate Run, Butley, Krik Me-  
49017  
Donated Rs. 0.21 lac to  
Sarvajani Shikshan Mandal,  
Godhra.

N.S. Parikh  
15981 Oak Hill J.R.  
Cyano Hills Call 91709  
Donated Rs. 0.38 lac to  
Sarvajani Shikshan Mandal,  
Godhra.

Ajay & Induben Shah  
48355, Central Ave white call  
94539  
Donated Rs. 0.32 lac to  
Sarvajani Shikshan Mandal,

Kiritbhai Ambalal Dave  
5, Sagrik Soc. R/d, State  
Bank, Juhu Tara Road,  
Shantakunj, Juhu, Mumbai  
Donated Rs. 0.51 lac to  
Samaj Vadi

**Village : Harkundi**  
Harishbhai Vitthalbhai Patel  
Germany  
Donate construction of  
Aanganwadi and renovation of  
primary school at Harkundi.

Pathik S. Modi &  
Manish S. Modi  
4307-Winter Green Proy.  
Donated Rs. 7796 to  
Sarvajani Shikshan Mandal,  
Godhra.

Nilesh A. Shah  
1894-lacinton Troy  
Donated Rs. 7826 to  
Sarvajani Shikshan Mandal,  
Godhra.

Vinod N. Shah  
20, Metlay Ave. Idgevetor NL,  
07020  
Donated Rs. 7826 to  
Sarvajani Shikshan Mandal,  
Godhra.

Sumat C. Mehta  
26, Candle Do Ringwood  
N.07456  
Donated Rs. 3124 to  
Sarvajani Shikshan Mandal,  
Godhra.

Vipin N. Shah  
3513-Charles City  
N Berr Green N 07047  
Donated Rs. 4267 to  
sarvajani Shikshan Mandal,  
Godhra.

Parthiv V. Modi  
19226-Silving Springus  
H 202 Northvilly Me-  
48107  
Donated Rs. 3124 to  
Sarvajani Shikshan Mandal,  
Godhra.

Nipul O. Parikh  
299- Krickly Circle  
Forest va. 24551  
Donated Rs. 0.34 lac to  
Sarvajani Shikshan Mandal,  
Godhra.

Minesh S. Modi  
3542-E, Havatha D.R.  
Okamos me-48864  
Donated Rs. 5358 to  
Sarvajani Shikshan Mandal,  
Godhra.

Asvin R. Shah  
13111, Merinar Drive  
North Rlyai Ton  
OH. 44133  
Donated Rs. 1590 to  
Sarvajani Shikshan Mandal,  
Godhra.

Dipti Upendra Kishanlal  
Shukla  
9503-Milboren  
Liyoniya Me-48150  
Donated Rs. 9363 to  
Sarvajani Shikshan Mandal,  
Godhra.

Shah A. Modi  
47955 Hecorg 30110  
Vixon me-48393  
Donated Rs. 2833 to  
Sarvajani Shikshan Mandal,  
Godhra.

**Taluka : Kalol**

**Village : Bhadrol**  
Rushavsingh Shatamsingh  
Chauhan  
Florida State,  
Eson City  
Donated of Bhadrol Buray  
Primary School for white  
wash.

**Village : Derol**  
Vinodbhai Chandubhai  
Patel  
U.S.A  
Donated to Secondary school  
Derol Village and School at  
Derol Station.

Dilip Kantilal Shah  
U.S.A  
Donated for Highschool and  
Vangrugh

Pravinchand Kantilal Shah  
29933, Shikamotaval  
U.S.A. Westlane L.H.441 45  
U.S.A.  
Donated to Vangrugh and  
Highschool managed by Deol  
village.

Ashwinkumar Kantilal Shah  
U.S.A  
Donated for Vangrugh and  
Highschool

**Taluka : Halol**

**Village : Chandrapura**  
Hashmukhbhai Lalubhai  
Patel  
U.S.A. 01732  
Donated Rs. 0.50 lac for the  
Temple.

Rameshbhai Lalubhai Patel  
U.S.A.  
Donated Rs. 0.50 lac for the  
Temple.

**Village : Halol**  
Krankumar Vitthaladas Shah  
2125, Pictina Road, Gance  
loro, State N.S.  
U.S.A.  
Donated for the Dvarakadhab  
Mandir in Halol.

**Taluka : Khanpur**

**Village : Vadagam**  
Bhuleshwar Somnath Dasg  
N.J. New Jersey, U.S.A.  
Donated for construction of  
Secondary Highschool



## CONTRIBUTION OF NON-RESIDENT GUJARATIS

Charitable Care Foundation  
Sanjyos U.S.A  
Donated Rs. 3 lac for social activity

**Village :Sami**  
Charitable Care Foundation,  
Sanjyos U.S.A  
Donated Rs. 3 lac for social activity

**Village :Nayaka**  
Charitable Care Foundation,  
Sanjyos U.S.A  
Donated Rs. 3.60 lac for social activity

**Village :Bhadrada**  
Charitable Care Foundation,  
Sanjyos U.S.A  
Donated Rs. 3 lac for social activities

**Village :Bilia**  
Charitable Care Foundation,  
Sanjyos U.S.A  
Donated Rs. 3 lac for social activities

**Village :Mota Joravarpura**  
Charitable care foundation,  
Sanjyos U.S.A  
Donated Rs. 3 lac for social activity

**Village :Ravard**  
Patel Kanjibhai Amthabhai  
Tanzania, Africa  
Ph. 0025557553863/82  
Donated Rs.1 lac for school benches

**Taluka : Chanasma**  
Town :Chansama  
Patel Mithabhai Kanjibhai  
Bechardas  
46, Silo Ridge Road East  
Orland Park 14-60967  
Donated Rs. 5,00,111 for



Amrutibhai Joridas Patel  
Tatav, Ruppur Rs. 3.0 lac

Patel Kanjibhai Bechardas  
General Hospital & Patel  
Santokben Kanjibhai  
Maternity Home

Patel Jaytibhai Kanjibhai  
Bechardas  
46, Silo Ridge road East  
Orland park 14- 60967  
Donated Rs. 10 lac for Patel  
Laljidas Luxmidas Sadavrat  
Trust Rotala Gar

**Village :Merwada**  
Patel Kanita Ranchodhbhai  
1834 North scheme, dr.  
misuary city TX 77459, USA  
Fax (713)624 8150  
Donated free notebooks to all  
school children.

**Village :Ruppur**  
Patel Khodabhai Prabhudas  
1256/station dro-ikeland fla-  
38803  
USA  
Donated for lake construction

**Village :Jakhana**  
Patel Kanjibhai Shankarbhai

Dr. K.S.Patel, P.O.Box 21872,  
Kitway, Zambia  
Donated Rs.0.46 lac for  
temple & Rs. 5,000 for school

Patel Ramabhai Mangaldas  
Donated Rs.0.25 lac for  
school

Patel Maheshbhai Majurbhai  
Donated Rs.0.51 lac for  
temple

**Village : Khorsam**  
Patel Naranbhai Jethidas  
7115.Jackson  
street,Northburgon,  
Donated Rs. 0.71 for water  
tank & village gate

**Village :Ganget**  
Patel Anilbhai Narandas  
160, Markhum  
Road,APT/1112/Scare Brout  
on Tario,M-1 H-2 44 Canada  
Donated Rs. 0.11 lac for  
temple renovation

Patel Atmarambhai Mohandas  
2771,Borago  
Sping,RO,PO.Box 271 CA-

92004 State L.A.  
USA  
Donated Rs.0.56 lac for chhat  
aganwadi & temple renovation

Patel Sureshbhai Naranbhai  
PB. 1608  
St.Winsent, St. ST,  
Westindies  
Donated Rs. 0.21 lac for  
temple renovation

**Village :Kharadherwa**  
Patel Ambalal Bhagwandas  
641,N.Marest  
Mount,Prospect,IL 600056  
Chicago,USA  
Donated Rs. 0.70 lac for water  
tank

**Village :Bhatsar**  
Patel Keshubhai Ishvarbhai  
5401,Helayder,Scouts,Dul-  
Arizona-85254  
USA  
Donated for Sadhana Vinay  
Mandir

**Village :Palasar**  
Patel Ramchandbhai  
Jayachandbhai  
401/A, Silver beach appt.  
A.B. Nair Road  
Mumbai 49  
Donated for Palasar college



Kumar, Contribution

## APPENDIX VI

The Women and Child Development Department (WCD) successfully operates many Initiatives and schemes for Women and Child Welfare in Gujarat which are as follows:

### **Fish Entrepreneur Yojna:**

Government encourages scheduled caste/tribe women to sell fishes to be self-reliant. For the purpose, required assistance and facility is provided to buy weighing machine, Insulated box, etc.

Many Projects pertain to Urban Women like Savings and Investment Mandali (CDS-Samuhik Dhiran Mandali), Women and Child Development Programs, Sports, Youth and cultural activities for women and children, Women and Children's Libraries, etc. Apart from these initiatives, the Educational initiatives and Health initiatives related to Women and children are: Kanya Kelavani Rath (Procession for Literacy of a Girl Child), Educated Girl Child, Bal Pravesh, Mid-day Meal Schemes, Nirogi Bal, Vidhyalaxmi Bonds, Vidhya Deep Yojna, Teacher's Training and Distance Teacher's Training Programme.

### **Krishi Talim Yojna:**

Training in the field of Agriculture is imparted to Women Farmers and Farmers' wives to acquaint them with the use of the latest technology. These agricultural women are paid stipend and transportation for the training course.

### **Sakhi Mandal Yojna:**

The Project is to enable the poor women, particularly in rural areas of Gujarat to improve their access to resources and consequently strengthen livelihoods and quality of life. Sakhi Mandals are formations of women self-help groups based on thrift and credit principles. It provides financial services to accelerate the process of economic development and ensure welfare of women. They are encouraged to foster decision skills and develop a framework of wider range of participation in micro finance development.

### **Nari Adalat:**

The concept devised 'By women for women' - the Nari Adalats are operational for legal justice in over 19 regions in Gujarat. Women jurists dispense justice in women's cases of divorce, abandonment, violence, rape and dowry demands. These courts are set up for women empowerment and gender justice. These courts are not recognized by the State as a legal forum. However, the autonomous hybrid institutions have para legal authority who solve women cases faster than judicial courts. These courts are helping rural women overcome problems encountered in the normal judicial system. Inaccessibility, cost, time, unfamiliarity with legal

procedures, inadequate resources, and a traditional disregard of the needs of women – all solutions get speedy, efficacy, and cost effective.

#### **Chiranjeevi Yojna:**

It is estimated that in the state of Gujarat about 1.2 million children are born each year. Some mothers who belong to Below Poverty Line (BPL) families are the most vulnerable to death during delivery since they face significant risk owing to their poor socio-economic status and limited access to healthcare services. The Chiranjeevi Yojana implemented by the Government of Gujarat is aimed at encouraging the BPL families to improve access to Institutional delivery. Financial assistance is provided for protection to the BPL families, covering their out-of-pocket costs incurred on travel to reach the healthcare facility centre. Assistance of Rs.200/- for transportation expenses with Rs.50/- for the attendant is provided. Approximately, 1,63,609 women have availed the benefit of this scheme.

The scheme also provides for financial support to the accompanying person for loss of wages. Out of the many schemes, the main mechanism being used is the BPL card. The scheme was launched as a one-year pilot project in December 2005 in five backward districts viz., Banaskantha, Dahod, Kutch, Panchmahals, and Sabarkantha and covered all BPL families. The scheme has now been extended to the entire state. When the scheme was initiated the pilot districts were selected based on remoteness and included regions facing highest infant mortality and maternal mortality. The private medical practitioners (mainly gynaecologists) in these regions were empanelled in the scheme to provide maternity health services. These providers are reimbursed a fixed rate for deliveries carried out by them.

#### **Mahila Vrudh Ashram:**

Old Parents are day-by-day being neglected by the youth. As a result, the WCD has made special arrangements for uncared women. The State Government has set up Old Age Homes for such destitute women. Exclusive Women Old Age homes are structured with an exclusive existing home at Jamnagar.

#### **Saat Phera Samuh Yojna:**

Mass marriages are more economical through WCD schemes in Gujarat. Minimum five couples and over, who get married from the scheduled caste whose family income is Rs.11000/-, the couple gets Rs.5000/- in the form of Narmada Shreenidhi Certificate along with Merit Certificate. For organizing the Samuh Lagna, (Mass/group marriage) a sum of Rs.1000/- is offered.

**Kunverbai nu Mameru scheme:**

WCD makes provisions for monetary help to scheduled castes for their daughter's marriage under Kunverbai nu mameru scheme. Those who have an annual income of Rs. 11,000/- can avail Rs.5000/- for one daughter's marriage. For this, Rs. 2000/- is given to the girl's parents/guardian and Rs.3000/- is given to the girl in the form of Kisan Vikas Patra.

**Saraswati Sadhna Yojna:**

Introduced first in Gujarat, this is an innovative 'Go Green' initiative of the WCD. Provision of Rs. 1 crore has been made under Saraswati Sadhna Yojana to provide bicycles to Scheduled Caste students by the Gujarat Government. A sum of Rs.1500/- is provided to girls below 8th Grade to buy bicycle. Apart from this, provisions are made for students in elementary and high school education to get food and lodging, free- of- cost.

**Vidhva Sahay and Talim Yojna:**

The Department is sensitive towards women 18-40 years, who have lost their husbands and initiates policy for their empowerment and living condition. For their living, under Manav Garima Yojna, Rs. 3000/- margin money is given to help them stand on their feet on their own and earn a living. Women in the age group of 18-60 years are provided monetary help. The applicant gets Rs.500/- and two children get Rs.80/- (per child) every month through Post Office.

**Swayamsidh Yojna: Self Reliance and Empowerment:**

Swayamsidha is an integrated project for the development and empowerment of women. Swayamsiddha (swayam or self and siddha – the one who has proven capability or is empowered) project was introduced by GOI during 2001 to 2002 replacing the erstwhile Indira Mahila Yojana. The long term objective of the scheme is to achieve an all-round empowerment of women– socio-economic-cultural empowerment by ensuring their direct access to, and control over, resources through a sustained process of mobilization and convergence of all ongoing sector programs.

The WCD of Gujarat implements the policy to help rural women to be self-reliant, gain confidence and learn the art of savings. It also focuses on Community-oriented innovations, working in groups, building team spirit, mobilization of activities, gaining knowledge and awareness to empower financially. This project is envisaged in 20 regions at 26 spots covering 1760 villages which include 43,200 women and 2700 initiating helpers. This project has brought women into the mainstream of development in the rural areas of Gujarat.

### **Kishori Shakti Yojna: Adolescents, Strength and Awareness:**

An intervention for adolescent girls (11-18 years) the Kishori Shakti Yojana (KSY) was launched in 2000-01 as part of the ICDS scheme. Kishori Shakti Yojana is being implemented through Anganwadi Centres in both rural and urban areas. The scheme aims at breaking the intergenerational life-cycle of nutritional and gender disadvantage and providing a supportive environment for self-development. The objectives of the Scheme are to improve the nutritional and health status of girls in the age group of 11-18 years. A group of ten girls in a batch, who would be expectant mothers in future, are given Health Check-up by Anganwadi centres. They are also provided required literacy and numeracy skills, stimulation to social exposure and knowledge to help them improve their decision making skills. The adolescent girls are given home-based and vocational skills, awareness on health, hygiene, nutrition, family welfare, home management and child care guidance with measures to facilitate marriage after reaching the age of 18 years. They are encouraged for productive and constructive activities for their own development as well as for their family.

### **Balika Samruddhi Yojna: Girl Child Development**

WCD initiates Balika Samruddhi Yojna to change negative family and community attitudes towards the girl child at birth and towards her mother, to improve enrolment and retention of girl children in schools, to raise the marriage age of girls and to assist girls in socio-economic-educational upliftment. The Anganwadi (Kindergarten) workers provide aid to open any nationalized Bank or Post Office Savings account with Rs.500/- to new born girls born to families after August 15, 1997. While getting education, a sum of Rs.300/- to Rs.1000/- scholarship is added to their account. Till the girl child becomes of marriageable age or up to 18 years, she is eligible to get the sum.

### **Gaurav Nari Niti: Women's Pride, Gender Equality:**

The Government of Gujarat decided to formulate the Nari Gaurav Niti (GEP) in the year 2002. The State has sanctioned and announced the state policy for Gender Equity as 'Nari Gaurav Niti'. Gujarat Government formulated the Nari Gaurav Niti Policy with a view to create awareness in all its Administrative Departments on the socio-economic-educational and developmental sector of women and benefit them through the policy by active involvement of departments for timely modus operandi. It consists of action plans and monitoring mechanisms and addresses public as well as private sectors. The autonomous Gender Resource Centre provides technical inputs in implementation and monitoring of the policy at State level. Working groups are formed and a series of deliberations take place on all aspects of gender equity and equality.

**Bal Sakha Yojana:**

The direct relation of vigilance, for the health of infant or child is with the pregnant mother. After conception, due to inadequate food or nutrition, the rate of child mortality is increasing. So, the Government has started “Bal Sakha Yojana” from January 2009 to make available nutritious food to new born infants born in families living below poverty line and all the new infants born at Government hospitals.

Under this scheme, benefits are given to the infant from BPL families. Beneficiaries can also avail free treatment from private child specialist under this scheme.

**Balbhog Yojana:**

The pilot project was started in the year 2006 in Ahmedabad district’s Dasroi taluka which provides fortified Attas to the lactating mother and children in the age group of 3 to 6 years. Later on, this scheme was introduced as “Balbhog Yojana” in June 2007. Under Balbhog Yojana, nutritional candies, morning breakfast, fruits, milk etc. are provided to beneficiaries as per their requirements.

The State Government has started “Mamta Divas” to reduce the rate of malnutrition of children in co-ordination with other departments. On the Mamta day activities like vaccination, prenatal registration, checking of growth of mother and child are carried out on one Wednesday of the month in every village.

With a view to encourage girl’s education, “Vidya Laxmi Board Scheme” has been implemented in primary schools since the year 2002-2003. Under the scheme in the Rural and Urban areas, where the literacy rate is less than 35 percent, the girls admitted in first standard of that rural and urban area are given a bond of Rs. 2000 which is admissible after the completing the education of standard VII. This is expected to lead to 100 percent enrolment and retention. During the year 2013-14, provision of Rs. 2600 lakh has been made for this scheme and the expenditure occurred is Rs. 2310.68 lakhs.

**Kasturba Poshan Sahay Yojana (KPSY):**

The State Government has launched “Kasturba Poshan Sahay Yojana” conditional cash Transfer on 29th February-2012, with the goal of reducing the proportion of disease and death associated with malnutrition and anaemia of pregnant women and mothers below poverty line by transferring conditional cash amount. During pregnancy, the assistance is given for nutritious food and supplementary micronutrient under the scheme. Up to March 2014 total number of beneficiaries benefitted from the scheme are around 4.27 lakhs.

**Janani Suraksha Yojana:**

Under the “Janani Suraksha Yojana” and “National Rural Health Mission” (NRHM), an initiative for safe motherhood is made with a purpose to reduce maternal and neo-natal mortality by promoting institutional delivery among poor pregnant women. During the year 2012-13, about 3.09 lakh pregnant women had been covered under the scheme.

Under the “Janani Shishu Suraksha Karyakram”, all the pregnant women are to be given complete motherhood services including general and caesarean services in public Health Centres free-of-cost and new born children upto 1 year, are to be given health treatment including transportation facilities without charge.

**Mamta Divas:**

The State Government has started “Mamta Divas” to reduce malnutrition in children in coordination with other Departments. On the day, activities like vaccination, prenatal registration, checking the growth of mother and child are undertaken on one Wednesday of the month in every village. During the year 2013-14, 98.2% Mamta Day were held against those planned.

**E-Mamta (Mother and Child Tracking System):**

Gujarat state has initiated “e-Mamta”, a Mother and Child name based information management system, “e-Mamta” is innovative as it is intended to harness the benefits of ICT to improve effective and efficient delivery of health care services. The programme has been designed to cover the entire state of Gujarat and specifically caters to rural and urban slum communities.

**Beti Bachao (Save Girl Child) – Matru Vandana Yatra:**

Gujarat is suffering from one of the worst outcomes of gender based discrimination, i.e. declining male-female sex ratio. The state average of child sex ratio (0-6 years) declined dramatically from 928 in 1991 to 878 in 2001. To address this, issue various efforts are being made, one of the major being the ‘Beti Bachao Campaign’ that was launched by Honorable Chief Minister of Gujarat on the occasion of World Women’s Day in 2005. Gender Resource centre, an autonomous body, was an active partner of the campaign who was involved in documentation and publications with a realization that it could play a vital role in changing the perception of the society in general on such an important issue.

The State Government has started “Betibachao Abhiyan” from 2006 where a song “Dikri Vhalno Dariyo” is sung always, the decreasing rate of girl’s birth is a subject of worry. Now it is a joint campaign of every house, every village. The State Government has made an attempt to create people’s awareness through people’s participation in such programmes “Beti

Vadhao” people’s awareness journey from Surat to Somnath is its best example. Further, legal provisions are made to prevent misuse of sonography machine for preventing female foeticide.

**Dikri Yojana:**

The family which is having only female child and adopt family planning operation and such family has no male child and only female child will be given prizes upto two daughters under the scheme named “DikriYojana”.

**Matru Vandana Yojana:**

The purpose of the Matru Vandana Scheme was to bring down the mortality rate of mothers from 172 per one lakh to below 130 and to reduce child mortality rate from 53 per 1000 living children to 30 till 2010 and the reproduction rate was to be brought down from 2.4 to below 2.1.

**Chiranjivi Yojana:**

The Department of Health and Family Welfare has implemented “Chiranjivi Yojana” in all the districts of the state from 8th September, 2006 to achieve the aim of Reproductive Child Health (RCH-II). Under the scheme, the obstetricians are paid Rs. 3,80,000 for a package of 100 deliveries (@ Rs. 3,800 per delivery). The package of 100 deliveries includes normal, complicated deliveries and caesarean section deliveries also.

**Under the Rajiv Gandhi Scheme for Empowerment of Adolescent Girls (Sabala):**

It is under implementation in total 9 districts, viz., Banaskantha, Dohad, Kachchh, Panchmahals, Narmada, Ahmedabad, Jamnagar, Junagadh and Navsari of the state. As per the scheme, in addition to health check-up, health, nutrition, skill development is taken care of along with different training programmes like home skill, life skill and vocational skill with an annual allocation of total Rs. 3.80 lakhs per block. Provision of Rs. 5/- per beneficiary is made to provide sufficient nutritious food to Adolescent Girls not going to school.

**Indira Gandhi Matrutva Sahayog Yojana (I.G.M.S.Y.):**

Conditional maternity benefits scheme has been implemented in 2 districts: Bharuch and Patan on experiment basis. This scheme intends to improve the health and nutrition of lactating mothers.

The State Government has initiated different women welfare schemes like “Scholarship” for girls “school uniform”, “Free Cycle under Sarasvati Sadhana Yojana”, Kunvarbai nu Mamerun”, “Mata Yasoda Gaurav NidhiYojana” (insurance scheme for Anganwadi workers and Tedagar women) for inclusive development of women in Gujarat. Add to that many women welfare schemes initiated by the state Government. Equal right in property,

using mother's name as middle name, exemption from stamp duty and other many such initiatives have been taken up to protect women's rights in the society.

**Mata Yashoda Gaurav Nidhi Yojana:**

Under the Integrated Child Development Scheme, the scheme of "Mata Yashoda Gaurav Nidhi Yojana" has been implemented. If during duty, Anganwadi worker and Tedagar woman expires, the amount of insurance of Rs. 50000/- in addition to their amount credited in account with 8% interest would be admissible. While, at the time of retirement, the amount in account with 8 % interest will be admissible. For this, Anganwadi worker and Tedagar women have to give a contribution of Rs. 50 per month and the State government adds Rs. 50 therein.

Women Welfare scheme of Gujarat in Women Economic Development Corporation:

**Ghardivada (Bankable Scheme):**

Gujarat Women Economic Development Corporation Ltd. (GWEDC), is sponsoring loan applications of the women living below poverty line so as to enable them to undertake small businesses with the help of bank loans. GWEDC focuses on economic empowerment of women in Gujarat. The corporation enables women to take up income generating activities under the schemes mentioned below. The Corporation is also simultaneously providing subsidy to the women whose loan applications are sanctioned by the banks. It was aimed to provide help to 1000 women and an amount of Rs. 90 lakhs were provided for the year 2014-15.

**General Training Scheme:**

It is primarily meant for providing vocational training to the needy women. It was proposed to provide an amount of Rs.600 lakhs to organize 200 trainings and to cover 5,000 women during 2014-15. The Training Programme was to be conducted through Kaushalya Kendra, I.T.I, and Ummid Yojna. GWEDC provides Rs. 150 to the institution as administrative cost per beneficiary per month and Rs. 250 as stipend to the beneficiary per month, limited to six months.

**Assistance to Girl Students:**

- In order to reduce the drop-out rate among girl students an outlay has been provided for the scheme of construction of girls' toilet in upper primary schools.

- There is a scheme for providing financial assistance to talented girl students from SC, ST, and OBC groups. For increase in girls' retention rate under the scheme, an amount of Rs. 300 per annum was to be given to each girl student. It has been decided to increase the coverage and include all the talukas in the State under the scheme.

**Financial Assistance for Mameru/Mangalsutra:**

The scheme was introduced in 1995-96. Under this scheme, Socially and Educationally Backward Classes and Economically Backward Class Kumarikas (unmarried girls) are given Rs. 5,000 as financial assistance at the time of marriage. The assistance consists of Rs. 2,000 in cash and Rs. 3,000 in the form of Kisan Vikas Patra (bonds). The income limit of the family covered under the scheme is Rs. 11,000 in a year.

**Yuvati Vikas Kendra:**

This scheme provides guidance and counselling facilities to adolescent girls in the age group of 13-19 years. Financial assistance is given to registered NGOs to run these centres. There are 49 Yuvati Vikas Kendras in the state.

**Mahila Margdarshan Kendra:**

Under this scheme, registered NGOs are given financial assistance to run centres that will operate as information bureaus and provide guidance and information to women regarding (a) schemes of the central and state governments, (b) training facilities, and (c) employment opportunities for women in public and private sectors. There are 76 centres in the state.