Women Empowerment, Problems and Prospects in Bhaderwah Tehsil

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Abstract
This paper makes an effort to assess the state of women's empowerment in the villages of Bhaderwah town and to highlight its problems and difficulties. One of the most pressing issues of the 21st century is the empowerment of women. However, in actuality, women's empowerment remains a fantasy. We see in daily life how many social ills cause women to become victims. Women's empowerment is a crucial tool for increasing women's access to resources and ability to make wise life decisions. Women's empowerment is fundamentally the process of improving the status of traditionally underprivileged women in society on the economic, social, and political fronts. Building a societal and political climate where women can live free from oppression, exploitation, trepidation, discrimination, and the general sense of persecution that comes with being a woman in a historically male-dominated institution is a key component of women empowerment. Nearly half of the world's population is made up of women; however, Present article intends to describe and evaluate with the political participation of women in the selected villages of Bhaderwah and discusses about the role of women in family planning, their mobility and decision-making capability in the selected villages.

KEYWORDS: Empowerment, Exploitation, Discrimination, Decision-making.

1. Introduction
Women's empowerment (or female empowerment) may be defined in several ways, including accepting women's viewpoints, making an effort to seek them and raising the status of women through education, awareness, literacy, and training. Women's empowerment equips and allows women to make life-determining decisions through the different societal problems. They may have the opportunity to redefine gender roles or other such roles, which allow them more freedom to pursue desired goals. Women's empowerment has become a significant topic of discussion in development and economics. Economic empowerment allows women to control and benefit from resources, assets, and income. It also aids the ability to manage risk and improve women's well-being. It can result in approaches that support traditionalized gender roles in particular political or social contexts. While often interchangeably used, the more comprehensive concept of gender empowerment concerns people of any gender, stressing the distinction between biological and gender as a role. Women empowerment helps boost women's status through literacy, education, training and
awareness creation. Furthermore, women's empowerment refers to women's ability to make strategic life choices that were previously denied them. Nations, businesses, communities and groups may benefit from implementing programs and policies that adopt the notion of female empowerment. Women’s empowerment enhances their ability to make decisions that were previously denied them.

Several principles define women's empowerment, such as focusing on empowerment, activities that improve women's lives. Empowerment particularly includes control over resources and ideology. According to Sen and Batliwala (2000), empowerment is a process of increasing people's control over their circumstances and lives. Empowerment is an internal transformation of one's consciousness that enables one to overcome external barriers. The disempowerment of women leads to the growth of intrinsic capability, greater self-confidence, and an inner transformation of one's consciousness that enables one to overcome external barriers.

In the last five decades, the concept of women's empowerment has undergone a change from welfare-oriented approach to equity approach. It has been understood as the process by which the powerless gain greater control over the circumstances of their lives. Empowerment particularly includes control over resources and ideology. According to Sen and Batliwala (2000), it leads to growing intrinsic capability, greater self-confidence, and an inner transformation of one’s consciousness that enables one to overcome external barriers. This view mainly emphasizes two important aspects. Firstly, it is a power to achieve desired goals but not a power over others. Secondly, the idea of empowerment is more applicable to those who are powerless—whether they are male or female, or a group of individuals, or a caste. Though the concept of empowerment is not specific to women, yet it is unique in that women's empowerment transcends all types of class and caste and also within families and households (Malhotra et al., 2002). Women empowerment is also defined as a change in the context of a woman’s life, which enables her increased capacity for leading a fulfilling human life. It gets reflected both in external qualities (viz. health, mobility, education and awareness, status in the family, participation in decision making) and also at the level of material security and internal qualities (viz. self-awareness and self-confidence) (Human Development in South Asia (2000) as quoted by Mathew (2003). UNDP (1990) for the first time introduced the concept of Human Development. Index (HDI) that evolved as a broader measure of socio-economic progress of an nation but it became popular as a measure of average achievements in human development for both sexes. Contrary to the general belief that development is gender neutral, statistics show that women lag behind men all over the world including India in almost all aspects of life. It is for this reason that the focus on human development has been to highlight the gender dimension and continuing inequalities confronting women since 1995 (UNDP 1995). The Report noted that without empowering women, overall development of human beings is not possible. It further stressed that development is not engendered, is endangered. To bring out the facts and figures relating to deprivation of women two indices, namely, Gender related Development Index (GDI) and Gender Empowerment Measure (GEM) were introduced. While GDI measures the achievements in the same dimensions and variables as the HDI, it also takes into account inequality in achievement between women and men (Anand and Sen, 1995). The greater the gender disparity in human development, the lower is a country's GDI compared to its HDI. The GDI is the HDI adjusted downwards for gender inequality. On the other hand, GEM
indicates whether women are able to actively participate in economic and political life. Theoretically, the index can take values between zero and infinity, with a value of unity reflecting an absolute equality in the respective attainments of males and females. A value higher than unity would imply that females have better attainments than males.

1.2 Data Sources and Methodology:
A survey was conducted in the rural areas of Bhaderwah tehsil, to study the status of empowerment among women. The level of women empowerment was accessed using a structural questionnaire. The details like freedom of mobility, decision-making power, family planning, and political participation, etc. were collected and accessed. The questionnaire was administered on a sample of 3 villages (20 from each village). The present Socio-economic Survey Report is based on both primary as well as secondary data analysis. Since Bhaderwah and its surrounding village has limited literature. Hence vast literature review has been done on various faced of women empowerment, women issue and various parameters of women empowerment indicators in mountainous region. The primary survey has been conducted in Thanala, Bheja and Haddal village in the month of November 2022. The prime objectives of conducting the socio-economic survey were to collect the information on decision-making, freedom of mobility, political participation and leadership, family planning, domestic violence, economic security and male involvement in housework. The survey has been conducted through questionnaire through sampling. In the sample survey, 30 households have been surveyed in Thanala village, in Bheja 18 households have been surveyed and in Haddal, 12 household have been surveyed. The secondary data has been also collected through census, Government of India 2011 for all the three villages. The surveyed questionnaire has been tabulated in the lab and proper analysis has been done. The Percentage of absolute number has been also calculated through the percentage method using the following given formula.

1.3 Objectives:
1. To examine the role of women in family planning in the study area.
2. To analyse the freedom of mobility among the women of selected villages.
3. To study the decision-making power of the women of theselected villages of Bhaderwah.
4. To infer the women participation in electoral processes.

1.4 Significance of the study:
Women Empowerment in Bhaderwah is required to overcome situation of such type and to provide them with their independent role in Bhaderwah society. Empowering Women is a necessary right of women. They should have proportional rights to contribute to society, economics, education and politics.

2.1 Study Area
Cradling in the midst of almighty Himalayas, often known as “Chota Kashmir”, and in the south-western side is situated most important Hindu pilgrimage “Kailash Kund”, there lie a beautiful land picturesquetown named “Bhaderwah”. It affords beautiful landscape vistas with mesmerizing natural beauty. It is fortified by sky touching mountain peaks which remain grey formost of the year. Bhaderwa townisthetehsil of Doda district in Jammu and Kashmir.
2.2 Location:
The valley of Bhaderwah is located between 32°5´N to 34°15´N latitude and 74°30´E to 75°40´E longitude. The altitude of Bhaderwah is 1613m. This area falls under the Himalayan range of Pir Panjal. The study area lies in Middle Himalayas. This comprises the mountain tract locally known as Pahar. This area is known for its scenic beauty.

Thanala Village
Thanala village is located in Bhaderwah tehsil of Doda district in Jammu & Kashmir, India. It is situated 10km away from sub-district headquarter Bhaderwah (tehsildar office) and 46km away from district headquarter Doda. As per 2009 stats, Thanala is the gram panchayat of Thanala village. The total geographical area of village is 275.2 hectares. Thanala has a total population of 1,665 peoples, out of which male population is 858 while female population is 807. Literacy rate of Thanala village is 22.34% out of which 34.15% males and 9.79% females are literate. There are about 277 houses in Thanala village. Pincode of thanala village locality is 182222. Baderwah is nearest town to Thanala for all major economic activities, which is approximately 10km away. Thanala is the last village located on Bhaderwah-Chamba road in Jammu and Kashmir lacking all basic amenities like a model village should have such as potable drinking water, electricity, toilet facilities and healthcare. Ironically villagers not even have road connectivity and they have to walk half an hour to reach their homes. Sarpanch, Thanala, Sartaz Ahmed, said, “we have more than 400 houses in the village, but hardly 100 houses have toilet facilities. High School in the village has more than 300 girls and boys enrolled, but no toilet or drinking water facilities, even staff members have to face immense hardships.”
“The supply lines and transformer are decade old, wood poles at most places are damaged, wires passing along trees are a serious threat to lives of people living here because during monsoons trees get uprooted and there is total breakdown of transmission system,” he said. Sartaz said, “due to very low voltage, the students of the area are not able to study properly as they are completely dependent on the light of firewood or kerosene lamps in the night to prepare for their exams.”

“The village has more than 40-year-old rusted and damaged water supply lines which need to be replace, replacement of wooden poles to iron, two new transformers and setting up of a modern dispensary as there is no doctor available at time of need,” he demanded. “On the day it was inaugurated as a model village, we were jubilant and had hoped that place will get all the modern facilities, but after ten years there is nothing on ground, now we feel cheated,” Asgar Ali, a local village said.

To aim of stopping migration of people from rural areas to urban hubs, model village concept has failed to take off properly across the length and breadth of the state. The so-called model villages do exist on papers but are nowhere on ground.

<table>
<thead>
<tr>
<th>Villages</th>
<th>Total HH</th>
<th>Total population</th>
<th>Male Pop</th>
<th>Female Pop</th>
<th>Total literacy</th>
<th>Male literacy</th>
<th>Female literacy</th>
<th>SC pop</th>
<th>ST pop</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thanala</td>
<td>277</td>
<td>1665</td>
<td>858</td>
<td>807</td>
<td>29.55%</td>
<td>45.43%</td>
<td>12.87%</td>
<td>0.00%</td>
<td>0.00%</td>
</tr>
<tr>
<td>Bheja</td>
<td>186</td>
<td>953</td>
<td>475</td>
<td>478</td>
<td>67.70%</td>
<td>85.46%</td>
<td>50.37%</td>
<td>46</td>
<td>3.00%</td>
</tr>
<tr>
<td>Haddal</td>
<td>62</td>
<td>363</td>
<td>177</td>
<td>186</td>
<td>51.79%</td>
<td>63.84%</td>
<td>40.32%</td>
<td>13.21%</td>
<td>0</td>
</tr>
</tbody>
</table>

Sources: Census of data 2011

Figure 2.2 shows demographic details of villages

![Demographic detail of villages](image-url)
Bheja Village
BhejavillageislocatedinIndiaandlistedunderTaluk: Bhaderwah,inthedistrictofDoda, Jammu & Kashmir State. It is located 34 KM towards South from District headquartersDoda ,5 KM from Bhaderwah ,179 KM from State capital Srinagar, Jammu Bheja Pin code is182222andanpostalheadofficeis Bhaderwah,Sungli(4KM),Chinote(6 KM),Manthla(7KM ) , Dandi ( 8 KM ) , Sama ( 9 KM ) are the nearby Villages to Bheja .Bheja is surroundedby Duggan Tehsil towards South , Thathri Tehsil towards North , Dudu Tehsil towards west ,Drabshalla Tehsil towards North .Dalhousie , Chamba , Udhampur , Kathua are the nearbyCitiesto Bheja.Demographics ofBhejaUrdu is the LocalLanguagehere

Haddal village
The village Haddal is located in Bhaderwah Tahsil of Doda District in the Union Territory ofJammu and Kashmir in India. It is governed by Butla Gram Panchayat. It comes underBhaderwah Community Development Block. The nearest town is Bhaderwah, which is about 8kilometers awayfrom Haddal

3.1 FREEDOMOFMOBILITY
In many parts of the world, women are unable to move freely. Freedom of movement is notonlyahumanrightemphasizedintheUniversalDeclarationofHumanRights(article13) but is also an economic imperative. When countries impose legal restrictions on women’sability to move freely, do not provide workplace flexibility for parents with children or fail to protect women from sexual harassment in public places, women’s economic empowerment isimpaired. Social norms may also limit women’s ability to move freely and get a job or start abusiness.

Table no.3.1Freedomofmobilityamongwomen

<table>
<thead>
<tr>
<th>Sr.no.</th>
<th>freedomofmobility</th>
<th>villageThanala</th>
<th>villageBheja</th>
<th>village Haddal</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The respondent who got permission to visit market</td>
<td>56 %</td>
<td>75%</td>
<td>55.5%</td>
</tr>
<tr>
<td>2</td>
<td>The respondent who got permission to visit Health Center</td>
<td>60%</td>
<td>91.6%</td>
<td>100%</td>
</tr>
<tr>
<td>3</td>
<td>The respondent who got permission to visit friends</td>
<td>56.6%</td>
<td>91.6%</td>
<td>66.6%</td>
</tr>
</tbody>
</table>

Source: Socio economic primary survey 2022
Figno 3.1 Shows freedom of mobility among women in various villages. Source: Socioeconomic primary survey 2022

Table and fig no. 3.1 shows the freedom of mobility among women in Thanala, Bheja and Haddal villages. Through the table and figure no. 3.1, it can be inferred that Bheja village has 75 percent followed by Thanala 56 percent and Haddal has 55.5 percent women needs to take permission from household head to visit near market. The same table and figure also reveal that Haddal village has 100 percent followed by Bheja 91.6 percent and Thanala has 60 percent women needs to take permission from household head to visit health Centre for medical check-ups. This table and figure also reveal that Bheja village has 91.6 percent followed by Haddal 66.6 percent and Thanala has 56.6 percent women needs to take permission from household head to visit their friends. Women in these three villages are dominated by male counterpart. The women literacy rate is also low in these villages because of that freedom of mobility

3.2 ECONOMIC SECURITY

Economic security is the ability to consistently meet essential needs for oneself and one’s family through quality jobs and dignified, decent work. To be economically secure means having a stable income or enough resources to support an adequate standard of living now, for the foreseeable future, and during times of economic crises. Across the world, women are far less likely to be economically secure than men.

Table no. 3.2 shows economic security among women.

<table>
<thead>
<tr>
<th>Sr. no.</th>
<th>Economic security</th>
<th>Village Thanala</th>
<th>Village Bheja</th>
<th>Village Haddal</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>The respondent who has no source of income</td>
<td>80%</td>
<td>91.6%</td>
<td>100%</td>
</tr>
<tr>
<td>2.</td>
<td>The respondent who affordsto purchase clothes</td>
<td>56.6%</td>
<td>75%</td>
<td>72%</td>
</tr>
<tr>
<td>3.</td>
<td>The respondent who affordsto purchase beauty products</td>
<td>56.6</td>
<td>58.3</td>
<td>61.6</td>
</tr>
</tbody>
</table>

Source: Socioeconomic primary survey 2022
Fig.no.3.2showseconomicsecurityamongwomen’s.

Source:Socioeconomicprimarysurvey2022

Tableandfigno.3.2reflecttheeconomicsecurityamongwomeninThanala,BhejaandHaddalvillages. Through the table and figure no 3.2, it can be analyzed that Haddal village has 100 percent followed by Bheja 91.6 percent and Thanala has 80 percent women who havenosourceofincome. Thes ametableandfigurealsoshows that Bhejavillagehas 75 percent followed by Haddal 72 percent and Thanala has 56.6 percent women did not afford to purchase their clothes. This also reveal that Haddal village has 61.6 percent followed by Bheja 58.3 percent and Thanala has 56.6 percent women that did not affordstopurchasebeautyproductsfortheirown personal use. All the three villages located in a remote area. The Haddal village is notconnectedwithproperroad. Peopleusedtotravelmorethan2kmstoreachuptoroad. Besidesthese it is also found that the villages are located in a hill areas and lacking agriculture land. Theeducationssystemalsoispoorandwomenareunderprivilegedfrommoderneducation.

3.3 MALEINVOLVEMENTINHOUSEWORK

Thereisgrowingpressureonmentoincreasetheirparticipationinhomelife. Asmoreandmorewomen, particularly younger children, enter the labourforce, there appear to be a greater need for men to contribute to housework and childcare. This paper draws on intensive interview material with 25 Boston-area families to describe and explain the ambivalence of men’s response to this pressure. Because of men’s different social support networks, they can obtain little moral support and logistical help in performing tasks around the house. Because of men’s perception of paid employment as their primary contribution to the family, they are reluctant to acknowledge either that they need help in performing this function or have a responsibility to participate in the homemaking function.
Table no. 3.3 shows male involvement in housework

<table>
<thead>
<tr>
<th>sr.no.</th>
<th>male involvement in housework</th>
<th>village Thanala</th>
<th>village Bheja</th>
<th>village Haddal</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The respondent who got help from male in house chores</td>
<td>53.3%</td>
<td>41.6%</td>
<td>83.3%</td>
</tr>
</tbody>
</table>

Source: Socioeconomic primary survey 2022

Fig No. 3.3 shows Male involvement in House Works

Source: Socioeconomic primary survey 2022

Table and fig no. 3.3 shows male involvement in house chores in Thanala, Bheja and Haddal villages. In Haddal 83.3 percent followed by Thanala 53.3 percent and Bheja 41.6 percent women who have got help from their males’ counterpart in house chores activities. The primereason for low participations in Bheja and Thanala is due to involvement of male in economic activities outside the village.

3.4 DOMESTIC VIOLENCE

Domestic abuse, also called "domestic violence" or "intimate partner violence", can be defined as a pattern of behavior in any relationship that is used to gain or maintain power and control over an intimate partner. Abuse is physical, sexual, emotional, economic or psychological actions or threats of actions that influence another person. This includes any behaviors that frighten, intimidate, terrorize, manipulate, hurt, humiliate, blame, injure, or wound someone. Domestic abuse can happen to anyone of any race, age, sexual orientation, religion, or gender. It can occur within a range of relationships including couples who are married, living together or dating. Domestic violence affects people of all socioeconomic backgrounds and education levels. Anyone can be a victim of domestic violence, regardless of age, race, gender, sexual orientation, faith or class. Victims of domestic abuse may also include a child, a brother or other relative, or any other household member. Domestic
abuse is typically manifested as a pattern of abusive behaviour toward an intimate partner in a dating or family relationship, where the abuser exerts power and control over the victim. Domestic abuse can be mental, physical, economic or sexual in nature. Incidents are rarely isolated, and usually escalate in frequency and severity. Domestic abuse may culminate in serious physical injury or death.

<table>
<thead>
<tr>
<th>Sr.no.</th>
<th>Domestic violence</th>
<th>Village Thanala</th>
<th>Village Bheja</th>
<th>Village Haddal</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The respondent never been a victim of domestic violence</td>
<td>56.6%</td>
<td>100%</td>
<td>100%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sr.no.</th>
<th>Decisionmaking</th>
<th>Village Thanala</th>
<th>Village Bheja</th>
<th>Village Haddal</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Women feel participated in the household decision</td>
<td>66.6%</td>
<td>66.6%</td>
<td>33.3%</td>
</tr>
<tr>
<td>2</td>
<td>Women have the freedom to make decisions on education</td>
<td>60%</td>
<td>66.6%</td>
<td>94.4%</td>
</tr>
<tr>
<td>3</td>
<td>Women have the freedom to make decisions about children</td>
<td>50%</td>
<td>83.3%</td>
<td>33.3%</td>
</tr>
</tbody>
</table>

Source: Socioeconomic primary survey 2022

Figure 3.5 shows women involvement in decision-making
Source:Socioeconomicprimarysurvey2022

In table and fig no. 3.5 shows the women involvement in decision making in Thanala, Bheja and Haddal villages. In Bheja and Thanala 66.6 percent women participated in decision making while in Haddal only 33.3 percent women take involvement in decision making. In Haddal 94.4 percent followed by Bheja 66.6 percent and Thanala 60 percent women have the freedom to take decision on education. In Bheja 83.3 percent followed by Thanala 50 percent and Haddal 33.3 percent women have the freedom to take decision on children. From the table, it can be concluded that women have enough freedom to take part in decision.

3.6 FAMILY PLANNING

Family planning has undergone a paradigm shift and emerged as one of the interventions to reduce maternal and infant mortalities and morbidities. It is well-established that the states with high contraceptive prevalence rate have lower maternal and infant mortalities. Greater investments in family planning can thus help mitigate the impact of high population growth by helping women achieve the desired family size and avoid unintended and mistimed pregnancies. Further, contraceptive use can prevent recourse to induced abortion and eliminate most of these deaths. Studies show that if the current unmet need for family planning could be fulfilled over the next 5 years, we can aver 35,000 maternal deaths, 1.2 million infant deaths, save more than Rs. 4450 crores and save Rs. 6500 crores, if safe abortion services are coupled with increased family planning services. This strategic direction is the guiding principle in implementation of family planning programmes in future.

<table>
<thead>
<tr>
<th>s.no.</th>
<th>Family Planning</th>
<th>Village Thanala</th>
<th>Village Bheja</th>
<th>Village Haddal</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Respondent who didn’t use contraceptive to avoid pregnancy</td>
<td>23.3%</td>
<td>83.3%</td>
<td>94.4%</td>
</tr>
<tr>
<td>2</td>
<td>If yes, then what is the decision regarding</td>
<td>16.6%</td>
<td>83.3%</td>
<td>50%</td>
</tr>
<tr>
<td>3</td>
<td>If no, then what is the reason to avoid contraceptives</td>
<td>23.3%</td>
<td>58.8%</td>
<td>50%</td>
</tr>
</tbody>
</table>

Source:Socioeconomicprimarysurvey2022
In Table and Fig.3.6 shows family planning. In Haddal 94.4 percent, followed by Bheja 83.3 and Thanala 23.3 percent women did not use any contraceptive to avoid pregnancy. In these three villages, women have their own reason which they did not reveal.

3.7 LEADERSHIP AND POLITICAL PARTICIPATION

Women's involvement in political parties is tied to the increasing demand for equal rights. The INC held power until the 1990s. As the INC moved away from welfare politics, other parties arose to challenge the INC using poverty as the center of their agenda. The INC regained power in 2004 with the help of women's participation. The INC has increased women's participation by instituting a 33% quota for women in all levels of the party. In June 2009, the INC nominated a woman to become first speaker of Lok Sabha, and also supported the election of Pratibha Patil, India's first female president. Women were involved in the early establishment of the BJP. The BJP has encouraged greater representation of women by developing women's leadership programs, financial assistance for women candidates, and implementing a 33% reservation for women in party leadership positions. BJP has received women's support by focusing on issues such as the Uniform Civil Code to extend equal rights to women and men regardless of religion. They have also spoken out against violence against Indian women. The CPI has also supported gender inequality issues including addressing issues of violence against women. The National Federation of Indian Women.
Table 3.7 shows leadership and political participation of women.

<table>
<thead>
<tr>
<th>Sr. no.</th>
<th>Leadership and political participation</th>
<th>Village Thanala</th>
<th>Village Bheja</th>
<th>Village Haddal</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Respondent who did not join NGO or any other charitable groups</td>
<td>93.3%</td>
<td>100%</td>
<td>50%</td>
</tr>
<tr>
<td>2</td>
<td>Respondent who did not feel bold to speaking in public</td>
<td>90%</td>
<td>100%</td>
<td>55.5%</td>
</tr>
<tr>
<td>3</td>
<td>Respondent who did not participate in any campaign / panchayat / MLA</td>
<td>100%</td>
<td>100%</td>
<td>100%</td>
</tr>
</tbody>
</table>

Source: Socioeconomic primary survey 2022

Figure 3.7 shows leadership and political participation of women.

Source: Socioeconomic primary survey 2022
The table and fig no.3.7 shows leadership and political participation of women. In Bheja 100 percent followed by Thanala 93.3 percent and Haddal 50 percent women did not participate in any NGO or any other charitable groups. Same as in village Bheja 100 percent, Thanala 90 percent and in Haddal 55.5 percent women did not feel bold to speaking in public. In all these three villages’ 100 percent of women did not join or participate in campaign/ panchayat/MLA. This is due to the fact that most of the women in these villages are illiterate and did not know how to communicate with unknown peoples.

**SUGGESTIONS**

Some of the suggestions are mentioned below:

1. Government should give more emphasis on female education to increase empowerment level of women.
2. Government should create more opportunity for women empowerment.
3. The Government should create awareness of women education and availability of support services among the women.
4. The Government and NGOs should arrange many awareness programs for women empowerment.
5. More schemes related to women entrepreneurship could be arranged to empower and uplift the status of women in India.
6. It is also necessary for the Government to invest more money in making the environment favorable and sensitive for girls.

**CONCLUSION**

Although we have moved towards women empowerment, there is still a long way ahead. Making women aware of their potential has now become a demand of the times while the government should adopt measures like health, education, employment, awareness for women, etc. It is necessary to create awareness in society and create public values, which will promote women empowerment. The true meaning of women empowerment will be achieved when gender in equality will be eliminated. Women need to get equal opportunities to women for equal pay, equal respect, equal to men. Therefore, we see that in 21st-century societies have been accepted women’s empowerment for development of the world, women as an active agent for development, participation in and guiding their own development. Women education is essential in the 21st century for women empowerment. Education is an important tool that enables women and girls to participate indecisions that affect their lives and in improving their social status. Women empowerment makes them independent decision makers. By the women empowerment social, political, and economic development of a country is possible. So, to develop a country woman should be empowered from all directions. For this the women should be provided more scopes and advantages.

**REFERENCES/BIBLIOGRAPHY**


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