



## Upsurge of women's participation in their empowerment: A glimpse

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### Abstract

The empowerment of women is considered to be a significant milestone in achieving a broader development goal. It makes the society realize that economically empowering women is benefiting the entire society. Women contribute towards overall nurturing of family. Their major chunk of income goes to meeting the needs of family. It has been shown that women invest extra income in their children, providing a route to sustainable development. The women from a very poor economic background are involved in various economic activities to support their family. Economic empowerment is one of the vital components of development which could be realized only through mobilization of resources and independence in utilization of resources. The participation of women in economic activities upgrades the socio-economic status of those with low income and less monthly earnings. The economic empowerment of women requires various enabling atmosphere through which their capacity may be enhanced for venturing into entrepreneurial activities. The gender related constraints need to be overcome in order to enhance economic empowerment of women.

This paper seeks to highlight the initiatives taken by women for promoting their economic status through case study of Shri Mahila Griha Udyog Lijjat Papad, SEWA and Kudumbashree.

**Keywords:** economic empowerment, sustainable development, entrepreneurial activity, low income

### Introduction

Women's education in India has a major preoccupation for both the government and civil society as educated women can play a very important role in the development of the country. Education is a milestone of women's empowerment because it enables them to respond to the challenges, to confront their traditional role and change their life. Education of women is the most powerful tool to change the position in society. Education also brings a reduction in inequalities and functions as a means of improving their status within the family and develops the concept of participation (Bhat, 2015). Increasing women's and girls' educational attainment contributes to women's economic empowerment and more inclusive economic growth. Education, upskilling and re-skilling over the life course especially to keep pace with rapid technological and digital transformations affecting jobs, are critical for women's and girl's health and wellbeing as well as their income-generation opportunities and participation in the formal labour market. Increased educational attainment accounts for about 50 per cent of the economic growth in OECD countries over the past 50 years (UN Women, 2018). But, for the majority of women, significant gains in education have not translated into better labour market outcomes (UN Women, 2018) [33].

In India, education is considered to be the most important means for social mobility as well. From the beginning of this century, it was realized that the spread of education among women was the only means through which improvement in their status is possible. Hence, education has been identified as an important factor in women's emancipation. The education of Indian women has been sadly neglected in the past. Though the percentage of literacy among women has increased, the disparity between boy's and girl's education is still very great. Lakhs of girls are enrolled in the primary level of education but very few

go upto the secondary level. Poverty, engagement in the household work, looking after young siblings and early marriage of girls are different factors responsible for lower percentage of girls in high schools. The objective of female education was therefore to educate them for better home-making, better child-bearing and-rearing, in short, for making them better partners at home rather than active and equal participants in the entire social, economic, political or cultural life of the community. The different objectives of education of the two sexes and the difference in curriculum content followed as an inevitable corollary (Kamat, 1976) [11].

### Methodology

The study is based on descriptive research design. The Case study method has been utilized for collection of data. The Case study data has been analyzed based on categorical aggregation method.

### Women's Economic Empowerment

Though the percentage of literacy and knowledge is growing among the women, but they need economic empowerment. They should take their own independent decisions. The employability of women can only lead to their economic empowerment. Women's economic empowerment boosts productivity, increases economic diversification and income equality in addition to other positive development outcomes (IMF, 2018 and UN Women, 2018) [33]. The women in India should be permitted to use their own money for their interest. In many families in India, the entire earnings of the ladies go out of their hands. Husband or his family members dominate over their lives. They don't have choice in decision making or family planning. But over the years, education has brought changes in women's lives. It developed her into a complete and mature human being. Knowledge and awareness helped

them in critical thinking regarding their own lives and family members. It made women empowered enough to make choices about her health, nutrition, education, marriage, fertility status, family size, children's education etc (UN Women, 2018) [33].

Empowerment thus refers to the process of change that gives individuals greater freedom of choice and action. The development of economic empowerment for women is contingent upon available resources and whether women have the skills to use them (Thanikaivel and Priya, 2017; Sida Gender Equality Team, 2009; Sida, 2015) [32, 29, 28]. Moreover, it depends on women's access to economic opportunities and control over their economic benefits. In reality, women face obstacles throughout the process of transforming resources into strategic choices. Paramount among the obstacles to women's economic empowerment is society's dependence on women's unpaid work, either at home or the market. This results in women's increased time, poverty, restricting their ability to engage in paid and formal work. Removing and overcoming many of the barriers to women's economic empowerment will require structural change within social institutions to actively promote gender equality and women's rights (Thanikaivel and Priya, 2017; Sida Gender Equality Team, 2009; Sida, 2015) [32, 29, 28].

### **Women' Participation as a Platform for their Empowerment**

Participation may be direct or indirect, formal or informal; it may be political, social or administrative in nature. Women's participation in Panchayat Raj institutions may take many forms. It refers to all those activities which show the women's involvement in the processes and administration, that is, participation in policy formulation and program planning, implementation and evaluation of policies and program meant for development of target groups (Mahalinga, 2014) [14]. Indian women have been associated with politics since the pre-independence period. They were part of the freedom movement both as volunteers and leaders. Empowerment is the process of gaining power within household and in society and community. Those who have power, are in a position to make decision which save them from being discriminated. It is a kind of control over their lives. Participation in economic activities by women outside the house or acquiring higher education, postponing marriage age, practising family planning methods for smaller family size, her physical mobility will be directed by herself instead of being influenced by other family members (Saha, 1998) [24].

In the traditional economy, large percentage of women's participation is observed as working in agriculture, artisan occupations, crafts, weaving and basket-making and even in the marketing of the finished products. The poorer the family, the more is its womenfolk required to work outside the home; thus the female agricultural laborer, women of scheduled-caste origin and those from other sections of society beneath the socio-economic ladder worked for their living outside the home (Kamat, 1976) [11]. The Participation can be ascertained in many ways-economic, social or political. The UNDP Human Development Report identifies four basic forms of participation; household participation, economic participation, social and cultural participation, political participation. Women's household participation includes their responsibilities and caring for families,

control over household management, decision-making on important household issues (Otunba, 2019) [18].

### **Different Dimensions of Women' Participation**

Economic participation consider their income-generating activities outside house, women participate in their social life through community, association, religious groups and a wide variety of other groups and organizations which explain their social and cultural participation (Otunba, 2019) [18]. Although women's economic participation is beset with problems, the main problems are women's employment in rural areas, the low level of women's employment in urban areas, unregistered employment, the huge wage gap, exclusion from social security, male-dominated structures of unions, pre-school education, and enrolment rates to help promote women's participation in the workforce through improved childcare services (Sevig, no date) [27]. The female employment rate remained very low (Otunba, 2019) [18]. In addition, about one third of women who are employed are unpaid family workers in the agricultural sector. Women increasingly involve themselves in economic life. They participate in the over household management, decision-making on important household issues of their family. Increased earning power and employment opportunities provide a basis for greater status in society (Otunba, 2019; Sevig, no date) [18, 27].

Women' political participation includes voting, holding public office and collective action in associations and organizations. It is a movement by women which empower them through direct or indirect involvement in electoral system by making policies and programs for women's welfare. It is a movement by raising voice against social injustice. It is to be viewed in a wider context of casting vote as well as associating with political parties, contesting elections etc.

In the opinion of Pandey (1990), it is a process in which people try to affect the government, by taking part in the voting behaviour, by becoming a member of any political campaign, by keeping oneself informed about politics or attending political meetings, rallies etc (Saha, 1998) [24]. Women are pseudo participants in the political affairs of their state (<https://www.unfpa.org/resources/issue-7-women-empowerment>).

Women's empowerment is a process of transforming gender relations through groups or individuals by developing awareness of women's subordination and building the capacity to challenge it. The empowerment of women is an essential precondition for the alleviation of poverty and the upholding of human rights, in particular at the individual level, as it helps to build a base for social change (DFID, 2006) [4]. Empowerment is, thus, a process of changing the power potential within an individual first and consequently the change of relationships at different groups and societal levels. These changes have to be permanent and thus necessitate constant efforts over a long period of time. Musokotwane *et al.* (2001) [16] defined empowerment of women as a process through which women and men in disadvantaged positions increase their access to knowledge, resources, decision-making power and raise their awareness of participation in their own communities in order to have control over their own environment (Sultana and Hasan, 2010; Khan, 2004) [31, 13].

Women should improve their ability to control resources and make decisions. It is women's access of new kind of

knowledge and information whether it is in general or social or political. It is their consciousness about themselves and their rights. Empowerment is not an end product, it is a process which comes through women's development. There are five levels of equality for empowerment. Welfare is the first level of basic needs and services. The second level involves equality of access to resources, such as educational opportunities. The third level is conscientization where women take action to close the gender gaps (Patel, 2013) [19].

### **Participation of Women as a Tool for Equality and Empowerment**

Participation is the fourth level when women are taking decisions along with men. They are able to take decisions on their lives and lives of their children (Patel, 2013) [19]. There are thousands of examples of empowerment strategies that have been initiated by poor people themselves and by government, civil society and the private sector. Successful efforts to empower women are by increasing their freedom of choice and action in different contexts, often share four elements: access to information, inclusion and participation, accountability, local organizational capacity etc (Patel, 2013; <https://zombiedoc.com/empowerment-meaning-and-concept.html>) [19].

However, participation alone is not enough, quality of women's work is also critical (Ministry of Women and Child Development, no date). A key challenge is to overcome the unequal situation where women may gain employment with relative ease, but where their employment is either concentrated in poorly paid or unskilled job "ghettos," characterized by the absence of upward mobility and opportunity. For example: women are often concentrated in "feminized" professions, such as nursing and teaching, office work, care of the elderly and disabled which is termed "horizontal occupational segregation" where they tend to remain in lower job categories than men. Typically, because these functions are carried-out by women, they are the lowest paid, in addition to offering limited or no opportunity for advancement. The term "feminization of poverty" is often used to illustrate the fact that a substantial percentage of poor are women and that the gap between women and men in poverty has not lessened, but may well have widened in the past decade (Ministry of Women and Child Development, no date).

Women's Participation in low skilled occupations, where women workers are usually at the lowest-paid end of any sector, they are usually termed as unskilled, even though very often their work, though low-paid, requires a certain level of technique (Ministry of Women and Child Development, no date). Furthermore, many of the skills that women learn are those that are in some way connected to care and reproduction, which are often not regarded as skills at all. For example, some skills which are not recognized now, but which exist with local population-women in forest areas, have a skill of recognizing and using herbal plants. Often a woman's skill may not be regarded as skill at all, either by the person who is documenting the skill or even by the women themselves. Secondly, the potential marketability of a particular skill is never recognized (Ministry of Women and Child Development, no date). This refers to a woman's skills which currently may not be marketed but which may have a good market potential like embroidery or knowledge of herbs. Finally, the 'care' skills

of the women can no longer be sidelined. These would include knowledge of child-care, care of the sick and particular skills such as mid-wifery. One unfortunate tendency that has been noticed in the desperate search for employment that goes on in the unorganized sector is the tendency towards deskilling. Workers lose their traditional or acquired skills when they cannot find employment with these skills (Ministry of Women and Child Development, no date).

Efforts are on to enhance the capacity of women to earn and ensure that they get access to and control the whole family or community assets. The economic empowerment is measured with the help of increase in assets value, income, savings, loan amount and family income. The World Bank argues that addressing gender inequalities with women's economic empowerment is 'smart economics' (Selvaraj, 2016) [26]. They argue that greater gender equality enhances productivity, improves development outcomes for the next generation, and make institutions more representative (Akubor & Osewe, 2018) [1]. Women represent 40 percent of the global labour force, 43 percent of the world's agricultural labour force and more than half the world's university students. Productivity will thus be raised if their knowledge, skills and talents are used fruitfully (Thanikaivel and Priya, 2017) [32].

### **Indicators of Empowerment of Women Physical Mobility**

Physical mobility or movement outside the house measures the frequencies of women going outside and their degree of freedom to move outside freely. Men or women need to go outside due to work, purchasing necessary things, meeting relatives, friends etc. Generally men's movement is not restricted while women's movement outside is more restricted and they are always not allowed to go outside with company or without company. These restrictions cut the women's freedom in movement. It lowers their power in gender relation. The women have been less physically mobile which may obstruct their empowerment process (Saha, 1998) [24].

### **Decision Making Power**

In a patriarchal society, generally the power of decision making is vested in men but with increasing level of education and awareness, women are also taking part in decision-making jointly with husbands or independently. Decision making is an important aspect within household domain and decision-making on various household affairs lead to women empowerment. Decision in practising family planning, children's schooling, buying and choosing assets etc. are determining factors of empowerment. Decision regarding marriage is a phenomenon which is more important in parent's house and this power is also snatched from women in most of the families. The decision making in the matters of marriage is a very significant variable of women empowerment. Thus this aspect has been considered to be of utmost importance (Saha, 1998) [24]. The various aspects of decision taken by women within household, explain various levels of empowerment of women. In terms of practising family planning, most of the women are practising it after completion of family size. In terms of purchase of assets or economic decisions, majority of women have not been consulted. They are more dependent upon their husbands. Most of the women do not take

decision on children' education independently (Saha, 1998) [24].

### **Practising Family Planning**

The approach of family planning is a phenomenon of an advanced society which is practised to control the family size. Therefore, the practice of family planning indicates women's control on their bodies and the power to decide the family size. Family planning measures are the acceptance of a small family norm as an ideal. Family planning is an advanced concept and it is a reality in the developed as well as the developing societies. Knowledge about family planning, practising family planning and decision on practising family planning are the most important indicators in empowerment of women. Few women in villages do not practise family planning due to several reasons like some of them got married recently and therefore they want child and do not practise family planning, some of them are not medically fit and some of them have not heard about it and not practising it. A considerable percentage of women in four urban villages are not practising any of the family planning methods which indicates their low level of empowerment (Saha, 1998) [24].

### **Decision Making in Purchasing Assets for Household**

Every household enjoys the comfort of assets. The household members buy those assets but most of the times, it is found that women are not consulted or they do not take any decision on buying or choosing the assets. Within household domain, buying or choosing the assets or consulting with other members is a direct approach of showing participation in decision making which measures women' empowerment. Most of the times, it is found that women are deprived in consulting or taking decisions on it. Most of the women in four urban villages do not go to the market and buy the assets and instead of them, their husbands or children go and buy the assets (Saha, 1998) [24].

### **Decision Making in Sending Children to School**

Mother cares for their children, but when it comes to the question of sending children to school, generally husbands take decision. Women generally think that their husbands can understand this important issue better than them while most of the time they stay back at home and their husbands work outside and they are more exposed to the outside world. Participation of women in decision making regarding children's education is very important aspect in measuring women' empowerment (Saha, 1998) [24].

### **Socio-Political Awareness**

The concept of empowerment will be more rational when women will be aware about their own rights and their own situation. Despite of their social consciousness, women should be watchful about the general information of the locality and the country in which they are living. It raises their awareness and makes them able to take decision regarding their lives and lives of their children. In this context, women's locational, political, social as well as general awareness is primary instrument to uphold their empowerment (Saha, 1998) [24]. Women' decision making power is very much dependent upon women' awareness about the outside world. Till women are not aware about the location of important places like children's school, bank,

health centre etc. they are not free to visit those places or they cannot decide for their future (Saha, 1998) [24].

Women' political awareness is as important as their political participation. Women generally do not wish to talk about current political affairs. While it is a general view that political discussion is men' domain and women will remain in private domain. Women do not pay attention who has been elected from their locality; which is the ruling party of our country and they are generally seen to evince a low interest in political affairs (Saha, 1998) [24]. Political participation is to be viewed in a wider context of casting vote as well as associating with political parties, contesting elections etc. In the opinion of Pandey (1990), it is a process in which people try to affect the government by taking part in the voting behavior, by becoming a member of any political campaign, by keeping oneself informed about politics or attending political meetings, rallies etc." They do not have independent view on politics and public affairs. The level of political participation is poor in terms of applying one's own view or decision in casting vote. Women face many types of problems in family as well as in society. The issues are harassment and suppression by husband, in-laws. Social issues are related to women' sufferings, their various problems within the household and society. But majority of the women feel shy in answering and could not say anything. Most of the women in village could not raise any of the issues (Saha, 1998) [24]. It is a determining factor of women' awareness which helps to empower a woman with increasing and improving her knowledge. Women in urban villages are mostly illiterate or have lower levels of education. The illiterate women can't read newspaper and those who have low levels of education, mostly do not feel interest in newspaper reading. The more they prefer to watch television, the more they will be aware of current happenings. It increases women' knowledge and skill (Saha, 1998) [24]. In traditional Indian family, social life of women is largely confined to family and relatives. Women have much more restricted social life. Very few can participate in a movement or raise voice against social injustice.

Therefore, there are some organizations who are very instrumental in strengthening position of women. They are not only uplifting social status of women but their economic and political status as well. These organizations have been working with grassroots level women engaged in informal labour so that a transformation may be realized by women from its root.

### **Some Case Studies-A Glimpse**

#### **Shri Mahila Griha Udyog Lijjat Papad**

It is one of such drives which is established to aim at women entrepreneurship and empowerment which creates and enlarges sisterhood and promotes development. It was concluded that Shri Mahila Griha Udyog Lijjat Papad (SMGULP) is a symbol of progress. Women have stepped out of the house to participate in all sorts of activities (Rani, 2016) [21]. They are growing and blooming as successful person in their own right. They have proved that they are not less than men in capability, efficiency, intelligence and hard-work. The establishment of Lijjat Papad is an example of successful entrepreneurial venture built-up by seven semi-literate women from a small community in rural India (Rani, 2016) [21]. SMGULP is based on vigorous, economic principles. The main purpose of the organization is to



provide employment opportunities to women. The organization seeks to impart feeling of self-confidence and self-dependence among the women who are working in SMGULP because most of them come from deprived sections of society. SMGULP is to develop self-employment for women. It is to promote literacy and computer education among sister members and their families, the organization has undertaken several steps. An educational and hobby centre is set up in Valod Centre for the rural women. They were also given the orientation courses in cooking, typing, sewing, knitting and toy making along with other courses like child welfare, first aid and hygiene (Rani, 2016; Purswani, 2017) <sup>[21, 20]</sup>. In 1979, Lijjat united with UNICEF to organize a seminar on “Child care and Mother Welfare” as a part of the International Year of the Child Celebrations in Mumbai (Purswani, 2017) <sup>[20]</sup>. The Lijjat sister members have also contributed in the social service activities on several moments such as distributing nutritious food for poor children, contributing money for conducting community marriage, giving prize money for widening primary education, volunteering for blood donation drive, organizing health camps, drive for plantation and even making contribution to government bodies.

Smt. Rukminiben B. Pawar- the President of the Lijjat was praised by the Mumbai city in 1999 as an outstanding woman in the field of social work. The finance and the supervision work of reconstruction of 58 houses for the people of the village are provided by the Lijjat. The sister members of Lijjat donated the money out of their wages. After the Gujarat earthquake in 2001, all the branches of Lijjat donated more than Rs. 4.8 million, including Rs. 1 million from the central office. Lijjat built forty houses for the welfare of the people of Bhujpur (Bhachau) in Kutch district. It provided employment to around 43,000 women in 2015. The economic empowerment is not only the aim of the organization but it makes the women self-confident and self-reliant and uplifts their standard of living. When the women move forward, the family, the village and the nation moves forward (Rani, 2016) <sup>[21]</sup>.

### Self Employed Women’s Association (SEWA)

SEWA is a membership-based organization created in 1972 from a combination of the labour, women, and cooperative movements, to organize self-employed women in the informal economy and assist their collectives of women in India. It has expanded to include 130 cooperatives, 181 rural producers’ groups and numerous social security organizations within its structure (Patel, 2013; <https://www.coursehero.com/file/156818059/SEWA-bankpdf/>) <sup>[19]</sup>. Given the large network of institutions created and managed by its members, SEWA is now considered not just an organization, but a “movement” active in 50 districts of 12 states in India, with a membership of over 1.75 million (Patel, 2013; <https://www.coursehero.com/file/156818059/SEWA-bankpdf/>) <sup>[19]</sup>. Though SEWA began in urban areas, since the late 1980s it has been successfully spreading into rural India using innovative structures, such as crafts and producers’ groups, self-help groups (SHGs). It has also created a number of technical and management schools in rural India to upgrade the skills of its members, many of whom have never received formal education or training. Presently, 66 per cent of SEWA’s membership is based in rural areas which creates a union for “self-employed”

women that countered both patriarchal and traditional trade union norms, to convincing poor and disempowered women in the remotest areas of India that organizing and cooperative structures and processes could improve the membership (Patel, 2013;

<https://fdocuments.net/document/chapter-7-self-employed-womens-association-sewa-chapter-7-self-employed.html>) <sup>[19]</sup>. SEWA has gone beyond trade union work, namely setting up cooperatives, and other social-protection types of organizations for banking, housing, insurance, education and childcare. Its pioneering projects such as the SEWA Cooperative Bank granting poor women access to credit or SEWA Academy allowing members to acquire education and skills, have broadened and deepened its impact. SEWA’s development over the last four decades provides important lessons on the relevance and feasibility of organizing self-employed workers, including in rural areas, and on the effective leadership. Its pioneering efforts to ensure work and income security, food security, social security, self-reliance for self-employed women and its mobilization and empowerment of nearly 900,000 self-employed rural women in India, make it a major agent of change in rural areas (Patel, 2013; <https://fdocuments.net/document/chapter-7-self-employed-womens-association-sewa-chapter-7-self-employed.html>) <sup>[19]</sup>.

### Kudumbashree

It was launched by the Government of Kerala in 1998 with an aim to eradicate poverty in rural and urban areas of Kerala through community development schemes under the leadership of local self-government. It is now considered as one of the largest women empowering projects in India (Jose, 2015) <sup>[10]</sup>. The program is linked to local self-government institution and it makes all the efforts to alleviate poverty through an integrated approach involving effective union of resources and action. It combines different kinds of activities like thrift and credit, micro enterprises, income generating activities and a wide range of welfare activities. Kudumbashree chooses a family based approach. It reaches the family through women and community (Jose, 2015) <sup>[10]</sup>. Women have been treated as second class citizens all across the globe. It is a fact that almost common everywhere, irrespective of the development index of a country, women have always been subjected to denied rights and support systems for their adequate functional growth. This situation is caused due to loss of women’s self-dignity as human beings over time under such conditions. Women are not independent entities. Kudumbashree forms self-help groups with members preferably from the same socio-economic background and a village-based financial intermediary usually composed of 10–20 local women. Each member makes a small regular savings contribution over a few months for generating a capital within the group (Jose, 2015) <sup>[10]</sup>. After that, SHG can begin lending services to its members without any collateral security. The collected funds may then be lent back to the members to serve different purposes. Many SHGs are associated with banks for the delivery of micro-credit. Kudumbashree makes drastic changes in the socio-economic life of women in Kerala generally and particular in urban areas of Thiruvananthapuram. Kudumbashree project boosted the women empowering strategies adopted in Kerala state. Success of Kudumbashree is not only for

individual benefits of woman but also their family, community etc. Kudumbshree has enhanced entrepreneurship, leadership and the capacity of women to work and earn together. The status of women's family has thus substantially improved. Especially in Kerala, they are found to be fully associated and dependent on men particularly in addition to other aspects in the context of intellectual and professional capabilities. One of the remedies is to improve the women's status in society which has become the goal of various women empowerment schemes. Empowerment has been considered to be an effective tool to bring about changes in the socio-economic conditions of women. A nation, society as well as the individual himself or herself, cannot progress adequately until the status of women in the region is improved (Jose, 2015)<sup>[10]</sup>.

### Conclusion

Women play a very vital role in human progress and have a significant place in the society. They are not at all inferior to men (Harshitha & Shetty, 2016;<https://zombiedoc.com/empowerment-meaning-and-concept.html>)<sup>[7]</sup>. They are capable of sharing all the responsibilities of life. Man and woman have been rightly compared to the wheels of the same carriage. Empowerment means giving legal and moral power to an individual in all spheres of life –social, economic, political, psychological, religious and spiritual, which are essential for the survival and development of the mankind. In broader terms, empowerment is nothing but a religious, cultural and legal struggle against oppression, injustice and discrimination (Harshitha & Shetty, 2016;<https://zombiedoc.com/empowerment-meaning-and-concept.html>)<sup>[7]</sup>. It expresses the bold idea that all people have claim to social arrangements that protect them from the worst abuses and deprivations and secure the freedom for a life of dignity. It is also a process of enhancing human capabilities to expand opportunities so that each person can lead a life of respect and value (Chauhan.et.al. 2002; Harshitha & Shetty, 2016;<https://zombiedoc.com/empowerment-meaning-and-concept.html>)<sup>[3, 7]</sup>. Empowerment is a process of building capacities, of creating an atmosphere, which enables people to fully utilize their creative potential in pursuance of a quality of life. Empowerment gives the women the capacity to influence decision making process, planning, implementation and evaluation (KaurAnand, 2003; Harshitha & Shetty, 2016;<https://zombiedoc.com/empowerment-meaning-and-concept.html>)<sup>[7]</sup>. The primary objective of empowerment of women is to create more equitable and participatory structures in which women can gain control over their lives. Empowerment of women is therefore the process of controlling power and strengthening their vitality (Suguna, 2002; Harshitha & Shetty, 2016;<https://zombiedoc.com/empowerment-meaning-and-concept.html>)<sup>[7]</sup>.

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