

## OPEN ACCESS

Manuscript ID:  
ASH-2022-10014981

Volume: 10

Issue: 1

Month: July

Year: 2022

P-ISSN: 2321-788X

E-ISSN: 2582-0397

Received: 18.05.2022

Accepted: 20.06.2022

Published: 01.07.2022

## Citation:

Das, Kaushik, and Aditi Sen. "The Trail of Adversities in the Path of Women Empowerment." *Shanlax International Journal of Arts, Science and Humanities*, vol. 10, no. 1, 2022, pp. 92–102.

## DOI:

<https://doi.org/10.34293/sijash.v10i1.4981>



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# The Trail of Adversities in the Path of Women Empowerment

**Kaushik Das**

State Aided College Teacher, Department of Mathematics  
Gobardanga Hindu College, West Bengal, India

 <https://orcid.org/0000-0002-2812-0261>

**Aditi Sen**

Student, Department of Education (B-ED), Gobardanga Hindu College, West Bengal, India

## Abstract

*This study is to find out several insights about occurrences behind the empowerment of renowned women till today. Women empowerment is a general term that refers to giving women the power, environment and liberty of thought, action and education to set up career, prosperity and identity. The main objective of this study is to find out the difficulties and adversity that act as a supporting system during their journey to their final goal. This paper relates the 'Epitomes' and their 'Hard Knocks' in their path of Empowerment and highlighted the Indian heroes Raja Rammohan Roy and Ishwar Chandra Vidyasagar who are the first eminent 'Touorch bearers' of modern Women Empowerment. The significance of this research work is to is to find the right supporting person behind empowering women in the past and modern society and how through a trail of hardships they can achieve a great victory in those days. This study employs analysis and discussion in quantitative method and collection of data from Books, Newspapers, Journals, Internet Search and Research papers of the other research work.*

**Keywords:** Epitomes, Hard Knocks, Ishwar Chandra Vidyasagar, Modern Society, Raja Rammohan Roy, Women Empowerment.

## Introduction

'Adversities' means troubles or hurdles that come in the way the person progresses. It is a general term but had a wide variety of ranges starting from a little too severe and critical. The adversities in the path of women empowerment are a little more or women empowerment is a little more or even severe than men in the world. Education is considered to be a major tool or 'trumpcard' which could be utilized when required the most in case of urgent situation everywhere ranging from working place to home by giving education and providing them with right strategies for empowerment is the 'brainchild' of Ishwar Chandra Vidyasagar, the traditional Moderniser of India for all ages. It was his dream plan architecture that education for (Kumar, 19 July, Wednesday, 2017) women had spread in mass-scale firstly in rural Bengal and gradually to all over India. Despite that women are still facing the side effects of their progress. Even after emerging successful, there is always a figure of unequal ratio in their work or their success. There are many works in the service fields which can be performed by both the sex, but still, be performed by both the sex but still women had to retreat due to their other responsibilities in their parallel abode called 'home'. But such an abode is not a resting place but an area where their duty towards in-laws, parents or family lies. Also, job opportunities indicate women's Empowerment (Das, 2019).

Here Women Empowerment lies more factors in their job place (Das & Roy, 2020). The two parallel responsibilities running side by side follow her until she reaches her aim or grave or emerges very successful becoming no less than stardom or real empowerment at the end of the day.

### Objectives of Study

- To find out the difficulties and adversity in the path of women and their empowerment.
- To find out the person, family, or background that acts as a supporting system during their journey to their final goal.
- To find out whether the women had achieved what we called empowerment.
- To study and find the journey of some women who had paths as difficult as adversity or smooth and easy due to government aid or family status.
- To study and find from the current affairs about how women after fulfilling their aim really had any impact on society or just misused their power on empowering themselves.

### Methodology of the Study

This study employs analysis and discussion in quantitative method and collection of data from Books, Newspapers, Journals, Internet Search and Research papers of the other research work. The methodology of this research work is based on reviewing the works on women empowerment of existing data and current affairs.

### Research Materials

- Books.
- Magazines.
- Newspapers.
- Online documents and online Journals.
- Research papers of other Researchers.

### Need and Significance of the Study

Women empowerment means raising the status of women from the downtrodden to the path of enlightenment through education, awareness, training, and other things. For centuries women population was referred to as ‘Second Sex’ and are often denied proper education and upbringing. Empowering women by giving proper education and

giving them the right strategies is the ‘brainchild’ of Ishwar Chandra Vidyasagar, the traditional Modernizer of India of all ages. There are many works in the Service field which can be performed by both Sex, but still, women had to retreat due to their other responsibilities in their parallel abode called ‘Home’. Swami Vivekananda says ‘If we don’t rise, women who were living embodiments of the divine mother, don’t think that you have another way to theirsocio-economic statuses.

### Result Analysis and Discussion

‘The first woman’, as presented in Bible refers to Eve, the second human creation after Adam, the ‘first man’ in the world. She was created as a companion and follower of Adam (Norman, 26 June 2015). Gradually from this notion, it spreads with this fact that women are ‘Second Sex’ (Beauvoir, 1949) and bearers of Mankind. But gradually through ‘Rigid and Flexible’ steps, a small proportion of women are making their freedom from the clutches of their immediate Guardian. Due to their physical and mental sufferings, the government of India and the International Organisations currently are making several things for their comfort and safety like announcing several International Days for a celebration like, in 6th February is International Day for ZERO Tolerance to Female Genital Mutation, 8th March was made International Women’s Day all over the world for celebrating achievements of women (Internet search). Despite that women in and out of the house are subjected to harassment and tortures. These are like regular happenings from early civilization to the progress of modern science and technology.

### Relatable ‘Epitomes’ and their ‘Hard Knocks’ in their path of Empowerment.

‘Epitome’ is an abstract noun meaning ‘a perfect example of somebody or something. In the history of the world if had the chance to look deeper, then it was found that the first female known doctor was Margaret Ann Bulkley (Purakayasta, 2021). She at first was denied to take medical lessons due to her female sex, nevertheless, she took the attire of a male taking the name James Barry and then completed her Medical lesson from a Medical College of Edinburg

on 30 November 1809. She had a successful career as a surgeon doctor in the army and made her image as an angry Cornet and had traveled far and wide countries like Africa, West Indies, etc. And contributed a lot to their welfares her co-associate nurse was Florance Nightangle (Purakayasta, 2021). Margaret's real identity was hidden until her death at seventy-five years of age. In India, although Kadambini Ganguly and Anandi Gopal Joshi were the first doctors with a proper degree, there are several medical practitioners in villages like 'bodies', 'kobiraj', in local assent. There was also a special mention of a female ayurvedic practitioner called 'Itu Bidyalankar' in the writings of Brojendranath Bandopadhyay. It was said that Kadambini's father Brojokishore Basu's mother became deathly ill and was on her death bed counting her last breath, all the renounced 'Kobrej' and 'Boddhis' had tried but all in vain until the arrival of Itu Bidyalankar and she was saved on that day. This incident inspired and motivated Kadambini and her father who helped her to let her study medicine (Purakayasta, 2021). Brajokishore Basu himself is a member of Brahmo Samaj and he had set up primary section education for girls on the premise of his school where he was the headmaster and named it 'Bhagalpore Mahila Samiti'. Brojokishore further illuminated the flame within his daughter to study medical who at that time was the only female candidate among the group of male candidates (Arhana, 2018). It was until Kadambini's admission to a degree course that women in rural Bengal practice the home practices of medicine in Ayurveda on 'quack' from learning from their male predecessor. Kadambini had to face several criticisms in both written and unwritten form and even from the Calcutta Medical College authority who at that time says that she can leave behind her studies on that midway after her marriage. But save for the timely help of her school teacher and later husband Dwarakanath Ganguly that she was allowed to study as the only female among male (Chakraborty, 18, July 2019). It was in her final year that one of the professors in the professional college deliberately failed her from becoming a qualified surgeon, but the Board members gave her a license to practice medicine as a house physician. Kadambini's husband inspired her to further study abroad where she

received a triple degree in diploma courses leaving behind her children in the care of her husband and close relatives. It was after her return that she began her full practice as a successful practicing doctor of that time (Chakraborty, 18, July 2019). Similar was a Anandi Gopal Joshi, the first qualified female doctor of India and a few years of Kadambini's senior. She hails from Maharastra and was married at the young age of nine years to widower Gopal Rao. She became a mother on her fourteenth birthday for ten days as the male infant died after that due to lack of hygiene and treatment hygiene she as a female patient felt embarrassed to take treatment under any proper male qualified doctors. It was that incident that inspired her to take interest in medicine (Who is Anandi Gopal Joshi, 31 March 2018). But at that time the Medical college only allows male candidates to study and therefore her supportive husband made arrangement to send her to study in Pennisylvian women Medical College in the U.S.A., but soon after receiving a degree in Medicine and struggling with the unsuitable environment her health failed and after returning home and she died a martyr's death on 26th February 1887 before turning 22. She died a martyr's death or a saint who inspired several other women by becoming the first Indian woman to receive a foreign degree and the first woman doctor in India. In Kadambini's case, it was also a surprising fact since before and after the late 19th century almost every girl before attaining puberty was married off or immediately after their first milk teeth fall, Kadambini marries Dwarakanath who was almost his father's age and on her 21 years of age. Their marriage was out of their own mutual decision as she married him like a free independent woman of modern India of today, but it was also one of the criteria required to get her medical seat by the Board members of the College (The extraordinary story of Dr. Kadambini Ganguly, a woman with many a woman July 19, 2019). Chandramukhi Bas was a parallel figure of Kadambini who decided, later on, to retain her maidenhood instead of entering a married life since women were considered as 'taboo' or bad if they work outside like men. She throughout her life struggles to become the first women to graduate along with Kadambini and also the first woman to get a college degree. Chandramukhi

retired to Dehradun after following the life of a successful careerist in Education and women outwitting provincial males of her times (Chandramukhi Bose, 2009-2021). Her sisters Bidumukhi and Virginia Mary Mitra followed in her footsteps and became the later female candidates of Calcutta Medical College after KadambiniGanguly in 1883. By analyzingChandramukhi and her sisters it was a clear-cut ideology that apart from their father's help in their initial years Chandramukhi fights her own battle with the help of the British Government and her sister idolizes her in the path of empowerment of women. It was quite a rare incident where sisters became each other's confident following example of the famous Bronte Sisters namely Charlotte Bronte, EMILY Bronte, and Anna Bronte of England. Mary Wollstonecraft's article 'Vindication of the Rights of Women' says that women should study and write not as a female companion to men but for themselves, in one of the articles, she states 'Men initially are not superior over women intellectually' (Wollstonecraft, 1972). Wollstonecraft wishes to see women advance instead of those progress principles that give her a taste for morality. In our city, on the literary field, the famous mother-daughter seems to balance in Ashapoorna Devi, a famous feminist Bengali writer of the 20th century, and her mother Sarala Sundari Devi in her biographical novel 'ProthomProtushruti' and 'Subarnalata'. Ashapoorna Devi was born in1909, almost sixty years after Vidyasagar and John Drinkwater set up 'NariSikshaBhandar', the first permanent girl's school in India, but despite that more than half of the girls were not allowed to get access to school education or even home tuition due to the mentality of their family and society towards girls. Ashapoorna was self-taught by hearing and listening to the studies of her brother at home. Ashapoorna Devi remarked that she had inherited what is called 'thirst For Knowledge' from her mother who too was self-taught like the herself-taught Satyavati in the novel 'ProthomProtishruti'. Later on, it was that golden time, the period in history the period used to be written in golden letters when SrimatiAshapoorna Devi became the first woman recipient of India's highest literary award, the Jnanpith Award in 1976 (Jnanpith Award list 2020).

This episode was a full proved evidence of full-proved writer Oscar Bimpong says 'Your idea, experience and certificates are not enough. What is needed is a strong passion for driving your talent, idea, and experience to succeed. Although several female writers were having higher degrees and male writers reaching the stardom of higher educational faculty, still Ashapoorna Devi's 'simple' novel written in 'simple' words did reach the bottom of every human heart who came across it. Her case was similar to RabindraNath Tagore's winning of the noble prize where both of them had no certificate or even school elementary education but had that 'Award' which even people of higher education couldn't reach. To put together the above survey, they are the famous 'epitomes' of women empowerment who faced and gave tough competition to all over patriarchal kingdoms in this world.

### **The Supporting Members behind Empowering Women and Several Synonymous Persons: Raja Rammohan Roy and IshwarchandraVidyasagar, the First Eminent 'Touchn Bearers' of Modern Women Empowerment**

Groucho Marx's famous quote says 'behind every successful man is a woman, behind him is his wife'. But if we cross-section this line with the historic examples of women's achievements, it was found that behind every woman and their struggle, there are men in the form of husband, father, or social reformers who constantly fought with the then society. KadambiniGanguly had the full support of her father Brojokishore Bose and in her working years her husband DwarakanathGanguly, who was almost seventeen years senior was beside her (Chakraborty, 18, July 2019). Her decision to do so as a woman received severe backlash in the Bhadrolok Community (upper cast community). To put it to effort Maheshchandra Pal, the editor of BangobashiPatrika referred to her as a courtesan in his piece. The couple fought with him single-handedly by putting him behind bars for six months along with a fine of hundred rupees (Arhana, 2018). DwarakanathGanguly was the main Idol figure to advocate for her seat in Medical College of Calcutta as no other female was the candidate before her or with her. Finally, in 1884, Kadambini was granted

admission as the first female candidate of that College. Speaking of the parallel story of the male model was Gopal Rao Joshi, the older husband of Anandi Gopal Joshi, the first female doctor of India (Who is Anandi Gopal Joshi, 31 March 2018). Her husband encouraged her to study medicine after he finds her interest in it. In one of the journals of a research paper which says that Gopal Rao beat her on his return from work at home after he found her cooking food instead of reading books (Anandibai Joshi: All about the first Indian female doctor with a degree in western medicine., 2020). This was the rarest of the rare incident in the history of mankind. Gopal Rao had a severe obsession for female education and for that he decided to send her to study in the Pennsylvanian University of Medical for women candidates as the first women of India and also to create a separate identity of her own. There was another incident before the Sepoy Mutiny of 1857 was on the life and work of Savatri Bai Jyotirao Phule and her husband Jyotirao Phule. They both belong to the lower caste Mali community of Maharashtra. Jyotirao once experienced the suffering of a young widow and her act of infanticide of her infant born out of sexual violence on her. This encouraged him to set up an education school for women and also a home for an orphanage in 1848. Before that, he taught his wife Savitribai to read and write all by himself. Together they set up Satyasadhak Samaj from the principles attached to eradicate castism, untouchability, and other social evils. She is regarded as the mother of Indian Feminism. Gopal Krishna Gokhale, the great political thinker of India says 'what Bengal thinks today, India thinks tomorrow'. Apart from the first flame of Independence in the revolt of 1857 by the Sepoy Revolution of Asia's first noble prize winner Rabindranath Tagore, Bengal is like a starter behind everything that passes as 'Great'. In this ideal bed of Bengal the first 'greatest of the great son of Bengal' was Raja Rammohan Roy famously known as 'Morning star of Indian Renaissance'. According to the first definition of feminism which requires the idea that men and women should have equal rights behind everything, Roy justifies it and in this logic, he can be called the first feminist of modern India and he traveled in this footsteps till the end of his life.

Rammohan Roy was born in Radhanagar, Hooghly district, Bengal Presidency to Ramkanta Roy and Tarini Devi in a Kulin family (Bandopadhyaya, 2021). His father sent him to study Sanskrit, Persian, and another language which illuminated his revolt against religious orthodoxy in the latter part of his days. Rammohan Roy was at one point in time had a conflict with the Tibetan Lamas and they wanted to end his life, but he got saved for the timely help of Buddhist nuns and so from there, his interest for the betterment of women rose so far that he decided to remain as a 'Savior' like Christ and what society called them as 'Second Sex'. The idea he brought into practice was when his favorite sister-in-law, the seventeen years old Alokmanjuri was burned alive as a part of Sati practice as this sentence states 'This cruel news gave Rammohan a tremendous shock as he held that lady in high esteem'. Due to this above incident and as its first impact he wrote in 1818 to Lord Hastings stating that the system of 'Sati' as an intentional killing of female and also states that there are several laws in Hindu Vedic texts and Upanishads where there are many exceptions and ideology behind the actual system of Sati and the system of 'state. Ultimately the bill was passed by William Bentick after many tempest episodes of debate and discussion with staunch purohiths and orthodox Brahmans on 4th December 1829 putting the final victory of this great 'Savior' of India. Besides his struggle, he not only faced from outside but also from his own family. In the then Christian society, he was referred to as 'Fallen Angel', and also a 'Religious Foe'. His father disinherited him and his mother went to an extent of creating barriers with his remaining brothers in the family. Rammohan thought more of providing education to girls, end on the practice of Polygamy, and supported Freedom of women, but he died an untimely death at Bristol in 1833. In his lifetime he was paid less importance apart from his glorious creation of Brahma Sabha with his known group of followers where it became a platform like any Non-Governmental Organization (N.G.O) for the propagation of girls education, societal reforms e.t.c. The ideology of Raja Rammohn Roy was successfully carried out by his worthy successor Ishwar Chandra Vidyasagar. Vidyasagar is called 'Traditional Modernizer' by

AmalshTripathi. According to his family history, he was born to ThakurdasBandyopadhyay and Bhagabati Devi on 26 September 1820, in a small village of Birmingham at Hooghly district. At the age of 9 years, he went to stay in BhagabatCharan's house in Burrabazarat Kolkata. Bhagabat's youngest daughter Raimoni's motherly affection towards Ishwar in the absence of his biological mother provides a deep attitude towards women for affection (Paroi, 2020). Ishwarchandra's mother Bhagabati had a heart of gold and she always helps the poor and needy in whatever way was possible. Vidyasagar was on service as a teacher in Sanskrit College when his heart bleeds by seeing the sight of a helpless widow of his close relative living under miserable conditions far away from the joys and beauties of life. Widows at that time were considered as 'bad omen' in any festivals, even the girls of pre-puberty were also not spared. These incidents motivated him to make his appeal for 'widow remarriage' in 1854 and in the same year he began writing about in TattavodiniPatrika. It was finally in 1856 that the Widow Remarriage Act was drafted by Lord Dalhousie and passed by Lord Canning as the Widow Remarriage Act of 1856. This was one of the best acts passed by any Governor-General after 'Sati Bill' by Bentick. To set this as an example Vidyasagar himself married his only son Narayan Chandra to a sixteen years old Bhava Sundari Devi, the widowed daughter of SambhuCharanMukhopadhyay (Mitra, 1902). It was this example that was followed by RabindraNath Tagore when he married his son RathindraNath Tagore to widowed Pratima Devi who later became his ideal travel companion throughout his life. Vidyasagar was the first person to open a school for girls in mass number for the mass education of girls. He went from door to door requesting the family heads to send their girls to school. Across Bengal, he opened 35 women's schools and succeed in enrolling 1300 students. To support women's education, he organized NariSikshaBhandar for funding girl's schools (Mitra, 1902). Even in his last eighteen years, he spent his time in Jharkhand where he opened a tribal school for girls and probably it was India's first school for Santhal girls. Therefore to conclude the works and contributions of Vidyasagar it can be proudly said

that the betterment of widows and school for girls in mass number was the 'brainchild' of Vidyasagar and he followed it from the beginning of his knowledge till the end of his life in 1891. He followed the tradition of Raja Rammohan and argued based on scriptures and old commentaries in favor of the remarriage of widows in the same way as Roy did for the abolition of Sati in the past.

### **Gradual Progress of Transforming Women from 'Marginalization' to 'Socialization': The different Level of Findings of Women Empowerment from Caste, Financial background, Groups, etc. The After-Effects of Women Empowerment in India**

The after-effects of women's empowerment were seen in vigorous numbers in the 20th and 21st centuries whether in India or the world. The word 'Marginalization' means 'someone who is pushed to the edge to the edge of a group and accorded lesser importance. This is especially a social phenomenon by which a minority or sub-group is excluded, and their needs and desires ignored. In the history of past and today, women still belong to the above-marginalized group side-by-side with the tribal and untouchables. But as mentioned above in the 20th Century and afterward, there lies plenty of women putting their voice and fulfilling their aspirations under various favorable and unfavorable situations. For instance, we find the glorious examples of Indira Gandhi, the noteworthy successor of India's first Prime Minister Jawaharlal Nehru who rose to become the first lady Prime Minister after Jawaharlal Nehru and Lal Bahadur Shastri (Nehru, 1929). Nehru transmitted his view of Politics to her daughter Indira Gandhi who later on put her voice when she successfully entered the house of Congress after facing tough competition from the other older members of Congress. Her ability to handle the toughest of the situation was found when she handled the situation of Sikkim by making Sikkim an associate state, with Rajya Sabha voting for an amendment on 8th September 1974 and giving it a status equal to that of other Indian Union in 26th April 1975 (Mukherjee, 2019). There are other political leaders like Mayawati, Jayalalitha, and most mentioned name Sonia Gandhi, the foreign daughter-in-law of Indira Gandhi and wife of Rajiv Gandhi, the youngest Prime Minister of India. These women as obviously their nature and body language

can be called the rightful heir of GargiVachakvani, the renowned expounder of Vedas and daughter of Vachaknu sage in the lineage of sage Garga during the Rig Vedic age. Her ability in terms of politics, philosophy, and Science was so great at that time that she had a debate with Sage Yajnavalkya and finally she was honored as one of the Navaratnas in the court of King Janak of Mithila. Although in the modern period women's empowerment was seen as a positive act of progress along with men in equal footings, there were also scandals and rumors giving like the side-effects of their achievements. In the same Nehru family, the most known scandal was of Rajiv Gandhi's son-in-law Robert Vadra who was charged with money laundering cases related to illegal possession of foreign assets (PTI, 2021). But since he was under the political umbrella of Congress whose then president was Sonia Gandhi he was granted quick anticipatory bail. His case was kept among the pending cases charged by the Supreme Court of India till now. In the same era, the other scams and court notices were charged against Uttar Pradesh ex-Chief Minister Mayawati and her political party BahujanSamaj Party. In the background, Mayabati hails from a poor Dalit society of JatavChamar Caste, her father was a small post office employee of Basdalpur. She struggled her way by pursuing a large number of degrees ranging from Bachelor of Education (B-Ed) to LLB from Delhi University. She was introduced to BahujanSamaj Party (BSP) by Kanshi Ram. As a Chief Minister, she was called 'iron lady'. Mayawati and her party BSP were accused of installing memorials and statues over the cost of Rs 2, 600 crores (Source: Wikipedia) in Lucknow and Noida, and other places of U.P. It was after this scam image that BSP began to sink and Mayabati lost her C.M election in 2012. There was within a span of three hundred years that women ranging from KadambiniGanguly to Mayabati had raised the status in Politics. Kadambini was at her time became the only female member of congress along with Sarojini Naidu. But it was in the same field of women in power-sharing the similar cases of scam that appears as news headlines beside the other political male counterpart. KadamniniGanguly or Sarojini Naidu or Indira Gandhi hails from a cultural background where in comparison to other contemporary families there

is more freedom imposed on them. But Mayawati hails from a poor background where everyday living was a struggle for them. The comparison was almost no match with that of IshaAmbani, the only daughter of BillanioreMukeshAmbani, born and brought up in the lap of luxury and sharing almost equal assets of her others brothers in her family (Patwa, 18, JANUARY, 2021). Therefore the different type of socio-economic background was studied under this topic in relation with the empowerment and Liberty of women. There are also evil effects of casteism in India. According to Article 46 of the Indian constitution, it states that the state shall promote special care and promote the interest of Scheduled Cast, Scheduled Tribe, and Other Economically Backward Section. But it also states that only those person are denied to become the benefit of state who are under creamy layer', that means the people from above Castes who are financially stable and educationally forward (Lakshmikanth, 2019). Despite that many women from the 'creamy layer' got the advantage by not revealing the proper background and thus gets into the topmost position in Governmental Offices, whereas the more talented women from other General caste were left behind.

### **Analyzing who is the First 'Asset' of the Family**

The asset is something that means a valuable possession which somebody or an 'entity' keeps as a proud possession. Humans cannot be an asset like Gold, land, property, etc. But their skill or their capabilities can be of some other sense. Moving further persons who do some extraordinary for a country like earning laurels, becoming C.E.O(Chief Executive Officer) or 1st class officers are called assets of the nation and so in a family where members do extraordinary in their fields and bring pleasure both emotionally and physically is called right 'asset' of a family. But once again the question lingers on who is the 'first asset of the family. The 'boy' or the 'girl'. The commonest answer was undoubtedly the 'boy', whereas the 'girl' had to compete in all ways to secure the position of an 'asset' in the family. Even when looked carefully it was found that most of the middle-class families who have both son and daughter but can afford to give quality education to only one of the siblings always sends their son to

a good school or college despite many proven fact that the girl is smarter than her brother. In the book, 'Tara' by writer Mahesh Dattani wherein a rich family the father supported the boy Chandan over her twin sister Tara (Dattani, 2013). He told Chandan to visit his office to learn work but here Tara is more efficient than him but she was not asked. Most of the families although supports women empowerment and their freedom, but motivates their daughter to look for 9 a.m-5 p.m jobs, so that they can give fixed time at home as well performing the duty of a homemaker, like that of 'kitchen queen' who can prepare food for four intervals of the day. These jobs generally range from Teacher, Professor, Bank, day- shift Nurses, Data Analyst and others. The main reason for their choice is that so that their daughter can go and come when there are plenty of people crowded in the road and so their daughters can reach home safely. This happens out of fear of the rise of female harassment and 'eve-teasing' cases flogged in newspapers every day mainly in empty places at night. Also, they would think that their future in-laws would not accept their jobs on awkward hours or night-shift and, so they put that into their daughter's mind as well. They prefer to educate their daughter in the service sector more rather than making them sports personalities. But among this set of mentality in our society, there lies MahavirPhoghat, the renowned father and coach of famous athletic Phogat sisters namely Gita Phogat, Babita, Ritu, and Sangeeta. Gita and Babita went on to win a gold medal in the Commonwealth Olympic games in freestyle Wrestling in 2010 and 2014 respectively (Move beyond 'Dangle': Know all the Phogat Sisters who are Wrestlers, 2021). Also, MahaveerPhoghat was awarded Dronacharya Award in 2016. These are rarest of rare cases since girls often themselves did not want to empower themselves as by looking at the immediate females in the house, they feel that home is both their rest and workplace for the rest of their lives. Therefore the father, husband, teachers, and other working persons around them are supposed to take the duty to introduce their girl child along with education. Also, working mothers or working female relatives should motivate girls to make the best of their qualities and so make a separate identity outside the home.

## **Societies and Governmental Hand in Empowering Women in Modern Era**

In the Modern era since there are fewer strong personalities like IshwarchandraVidyasagar or Rammohan Roy or even fatherly figures like MahavirPhoghat, therefore newspaper or T.V news channels or social media are supposed to highlight more on girl's achievement and their family background as well irrespective of Cast, creed, and other factors. Article 14 of the Indian constitution says 'The state shall not deny to any person equality before the law within the territory of India' (Lakshmikanth, 2019). Its inner meaning is equality of everything and zero tolerance to gender discrimination and also discrimination means going against the laws of India. In everyday newspapers and current affairs, there are numerous schemes and facilities employed by the government of India and respective states. The Orissa government had set up a 'Self Defence Training Programme for girls of School in the state under 'State Youth Policy 2013' (Correspondent, 17, February 2021). Its program is to enable girls of the school, college, or working women to defend against themselves any type of harassment in streets, family, or working places under progressive Youth Policy, 2013. The Central Government had launched 'BetiBachao, BetiParhao', this scheme was launched with initial funding of Rs 100 crore in 2015. This fund gives assistance to improve the efficiency of welfare services intended for girls in India. The recent headlines in the sports section of the Hindu Newspaper read 'Indian Women take Gold in 25-meter sports pistol' which prints the achievements of Manu Bhakar, RahiSarnobat, and Chinki Yadav's combined effort wins championships in Poland (Srinivasa, 2021). In this way, newspaper journalists and writers should highlight the achievements of women as much as possible to show that 'gender' or 'sex' is merely written on paper and less in practice.

## **Women Empowerment in India**

The precept of gender equality is enshrined with inside the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The Constitution now no longer most effective presents equality to girls, however additionally empowers the State to undertake

measures of advantageous discrimination in favour of girls. Within the framework of a democratic polity, our laws, improvement policies, Plans and Programmes have aimed toward girls' development in one of a kind spheres. From the Fifth Five Year Plan (1974- 78) onwards there was a marked shift with inside the method to girls's problems from welfare to improvement after which from Eighth Five Year Plan emphasis become shifted from improvement to empowerment. In current years, the empowerment of girls has been recognized because the imperative trouble in figuring out the fame of girls. India has additionally ratified numerous International conventions and human rights contraptions committing to stable identical rights of girls. Key amongst them is the ratification of the Convention on Elimination of All Forms of Discrimination Against Women (CEDAW) in 1993. The National Commission for Women become installation via way of means of an Act of Parliament in 1990 to guard the rights and felony entitlements of girls. The Cairo convention in 1994 organised via way of means of UN on Population and Development referred to as interest to girls's empowerment as a imperative consciousness and UNDP advanced the Gender Empowerment Measure (GEM) which makes a speciality of the 3 variables that mirror girls's participation in society— political energy or decision-making, training and health. 1995 UNDP document become dedicated to girls's empowerment and it declared that if human improvement isn't engendered it's far endangered. The Government of India declared 2001 because the Year of Women's Empowerment (Swashakti). The National Policy for the Empowerment of Women become handed in 2001.

### Popular Women Empowerment Schemes in India

- BetiBachaoBetiPadhao Scheme
- One Stop Centre Scheme
- Women Helpline Scheme
- **UJJAWALA:** A Comprehensive Scheme for Prevention of trafficking and Rescue, Rehabilitation and Re-integration of Victims of Trafficking and Commercial Sexual Exploitation
- Working Women Hostel
- Ministry approves new projects under Ujjawala

- Scheme and continues existing projects
- SWADHAR Greh (A Scheme for Women in Difficult Circumstances)
- NARI SHAKTI PURASKAR
- Awardees of Stree Shakti Puruskar, 2014 & Awardees of Nari Shakti Puruskar
- Awardees of Rajya Mahila Samman & Zila Mahila Samman
- Mahila police Volunteers
- Mahila Shakti Kendras (MSK)
- NIRBHAYA.

### State/ UT-wise list of GIA released under National Mission for Empowerment of Women (NMEW) Scheme during 2015-16 to 2016-17 (From: Ministry of Women and Child Development)

**Table 1 NMEW Scheme during 2015-16 to 2016-17**

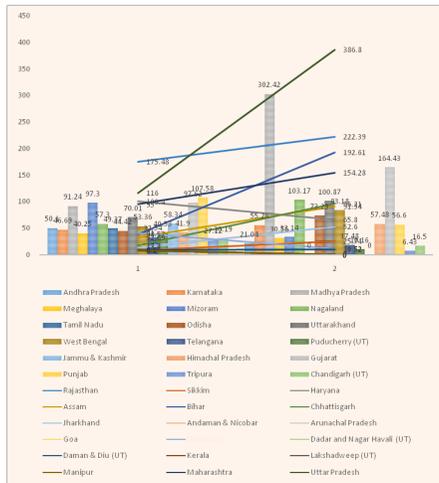
States/ UTs	2015-16	2016-17
Andhra Pradesh	50.1	21.04
Karnataka	46.69	55.26
Madhya Pradesh	91.24	302.42
Meghalaya	40.25	30.56
Mizoram	97.3	33.14
Nagaland	57.3	103.17
Tamil Nadu	49.37	Nil
Odisha	44.42	73.29
Uttarakhand	70.01	100.87
West Bengal	53.36	83.18
Telangana	32.54	17.48
Puducherry (UT)	40.53	10.16
Jammu & Kashmir	58.34	Nil
Himachal Pradesh	41.9	57.48
Gujarat	97.62	164.43
Punjab	107.58	56.6
Tripura	27.12	6.43
Chandigarh (UT)	30.19	16.5
Rajasthan	175.48	222.39
Sikkim	8.2	25.74
Haryana	100.4	65.8
Assam	32.69	91.34
Bihar	38.57	192.61
Chhattisgarh	17.2	96.21
Jharkhand	13.2	52.6

Andaman & Nicobar	8.2	Nil
Arunachal Pradesh	8.2	Nil
Goa	8.2	Nil
Delhi (UT)	41	11.52
Dadar and Nagar Haveli (UT)	8.2	Nil
Daman & Diu (UT)	9.2	10.52
Kerala	8.2	Nil
Lakshadweep (UT)	8.2	Nil
Manipur	8.2	Nil
Maharashtra	95	154.28
Uttar Pradesh	116	386.8

Data values are Amt. in Rs. Lakh; NMEW: National Mission for Empowerment of Women.

Source: Open Government Data (OGD) Platform India. <http://rajyasabha.nic.in/>

### Graphical Representation: NMEW Scheme during 2015-16 to 2016-17



National Mission for Empowerment of Women (NMEW) Scheme during 2015-16 to 2016-17.

Source: <http://rajyasabha.nic.in/>

### Conclusion

From newspapers to Speakers on the stage and finally, in the house, women are putting equal effort to perform their tasks at the best level. Therefore if society and their family stay at their side they can achieve almost anything. According to Indian to Indian Mythology Lakshmi and Saraswati are worshipped at a different time with equal importance (Basu, 1949). The former stands for beauty, wealth,

and fortune, and later stands for wisdom and learning. Therefore to put this criterion to every woman, the family needs to empower women and should stand beside them in the figure of Ishwarchandra or Rammohan. From this research, it can be concluded that several hurdles bind women from achieving the voice of empowerment, and therefore to empower women, every individual needs to recognize their adversities that retreat them to proceed forward. Therefore if these adversities both hidden and exposed can be pointed out then it would be quite a remedy for them, in the same way as a doctor cures any patient by minutely looking and observing the details of symptoms of the disease and then by prescribing medicines.

### Limitations of this Study

- The research work is based on the study of women popular in headlines and news.
- The research work suffers due to Covid pandemic and frequent lockdowns made it unable to collect ample first-hand information and Primary sources like fieldwork, manuscripts, library books, etc.
- The research limits this research work on the materials available through Internet Search and books available at the house.

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### Author Details

**Kaushik Das**, State Aided College Teacher, Department of Mathematics, Gobardanga Hindu College, West Bengal, India, **Email ID:** [kaushik.das53@gmail.com](mailto:kaushik.das53@gmail.com)

**Aditi Sen**, Student, Department of Education (B-ED), Gobardanga Hindu College, West Bengal, India