



## Economic Conditions of the Tribal Communities in India

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### ABSTRACT

On the basis of distinctions in their demography, geographic locations, and cultural practises, various aggregations of native people or members of Indian tribes are categorised as belonging to different “tribes.” Language, religion, diet, clothes, mode of life, job, race, geographical location, and political philosophy are some examples of such differentiating qualities. Other examples include things such as geography, race, and ideology. Even though the study of tribes is significant to many areas of sociology, this article will focus on anthropology because it allows for the most in-depth analysis of these societies. Even though the study of tribes is relevant to many branches of sociology, this article will focus on anthropology because it allows for the most in-depth investigation of these societies. Studies conducted in the field of anthropology revealed that India is home to a total of 693 Scheduled Tribes, 1500 Nomadic and Semi-Nomadic Tribes, 150 Denitrified Tribes, and 75 Particularly Vulnerable Tribal Groups. It is believed that several different Indian tribes currently exist in extremely poor conditions. According to the opinions of several experts, their difficult topography prohibits them from obtaining government projects. Others maintain that they are unable to participate in these courses under any circumstances. Both their economy and their literacy levels are low. According to the opinions of several industry professionals, the indigenous communities in India and the government authorities are in a state of perpetual conflict over the development plans. They have become more conscious of their cultural identity and their location as a result of rapid industrialization, which has led to protests against the development schemes of the government.

**Keywords:** Economy, Tribal, Development, Constitution, Population

### INTRODUCTION

Despite the fact that only a very tiny portion of the indigenous people of the nation lives in tribal settlements, the whole indigenous population of the country is accorded the status of tribal status. Throughout the course of history, a broad variety of strategies have been utilised with the intention of excluding them from the cultural mainstream. Although the Constitution has a number of provisions that were written with the intention of easing human suffering, it cannot be said that these laws have been very effective in resolving the problems that are now being experienced by the people. The government of India acknowledges the indigenous tribal communities of the nation as the first people to occupy the land that is now known as India. They have been able to develop a civilization that is completely distinct from any other in the world due to the fact that for millennia they have had no other source of nutrition except the land itself. These identities have intricate connections to the historical, cultural, and geographical environments in which they find themselves at home. Additionally, the works of literature that were written during the ancient time, such as the Mahabharata and the Ramayana, provide evidence and references to the ethnic groups that were covered in the preceding section of this article. L.P. Vidyarthi provided the following definition for what constitutes a tribe: “a social group with clearly delineated boundaries, a common name, a common ancestor, common superstitions, and common taboos, and a high degree of autonomy.” The indigenous population of the world consists of around 200 million people, who live in one of the hundreds of indigenous communities found across the globe. This constitutes something in the neighbourhood of 4% of the total population of every single country on the whole earth. The vast majority of people on the planet are surviving in appalling conditions of poverty, and one can find them in every part of the world. The results of the Census that was carried out in 2011 revealed that persons belonging to Scheduled Tribes make up 8.6 percent



of the total population. Numerous misfortunes have left their imprint on the lives of indigenous peoples, and as a result, their level of happiness has decreased as a direct result. Since the moment they became an independent nation, they have been stuck in a condition of chronic destitution and underdevelopment the entire time. This situation has persisted since the day they gained their freedom. They are currently stuck in a predicament, and the only way out of it is for them to strictly adhere to the directions that have been given to them. They do not have any other options open to them at this time.

#### STATUS-RELATED SOCIAL & ECONOMIC CONDITIONS

Agriculture is the principal way by which people in India's tribal tribes support themselves and their families. The majority of the people who reside in these communities are farmers. The only option for a sufficient number of indigenous communities to continue living their traditional way of life is for them to keep their connection to the land and continue to take part in agricultural pursuits. Agriculture in tribal communities often requires close collaboration between family members and other members of the society during a variety of different phases of agricultural activity. This type of close collaboration can be required at any point in the agricultural process. This kind of collaboration might take place at any point in the agricultural production chain. The "Apatanis, the Cheros, the Deoris, the Miris, the Hos, the Jaintias, the Khambas, the Kharias, the Khasis, and the Kolams" are all examples of agricultural tribal societies. Nomadic farming is a form of agriculture that is practised by the people who have chosen to build their homes in the hills. The vast majority of people living in this region make their living off of the land in the surrounding hills. Hill farming is known by a number of names in each of these regions, including "Jhum in the state of Assam"; "Kurwa or Khallu in the district of Santhal Parganas; Podu, Rema, Dahi, Gudia, and Bringa in the state of Orissa; Penda, Dahiya, and Bewar in the state of Madhya Pradesh; and Kondapady in the state of Andhra Pradesh.. In the state of Andhra Pradesh, farming atop hills is known as kondapady". These are only some of the many names that may be used; there are many more.

The production of rope, the melting of iron, weaving, and basketry are only a few examples of the traditional crafts and small enterprises that offer a means of survival for a vast range of different Indian tribes. Other examples include; the "Birhor people of Nepal are known for their skill as blacksmiths, as are the Asurs of Bihar, the Goduliya Lohars of Rajasthan, the Agarias of Madhya Pradesh, the Garas of Jammu and Kashmir, and the Kammarus. Rope is one of the many different types of items that the Bihors create, and the Bihors are quite skilled in the process of making rope". People who belong to a wide variety of racial and ethnic groupings can, on occasion, find employment possibilities in non-agricultural settings such as factories and other types of work situations. Members of indigenous communities whose primary source of subsistence is agriculture and handicrafts are sometimes required to travel significant distances in order to obtain seasonal work in mines, industries, tea gardens, road and railway construction, forestry, and other types of municipal labour such as the construction of dams and bridges. These members of indigenous communities may also be required to work in other types of municipal labour such as the construction of dams and bridges.

#### ECONOMIC PROBLEMS

Native Indian communities were already well-established and thriving in the land that is now known as the Bharat before the arrival of other colonists from other areas of the world. They established their settlements in parts of the forest that were previously inhabited by people who were indigenous to the region. Members of the tribe who were experiencing financial difficulties and needed loans were subjected to exorbitantly high interest rates set by moneylenders inside the tribe. However, these members were forced to submit to these charges since they required the money so desperately. The fulfilment of the most fundamental needs of the people who live within a tribe should be the primary objective of the economy that that tribe maintains. They produce a relatively small quantity of goods using manufacturing methods that are not only economical but also straightforward in character. The most fundamental problem with such an economic system is that, in the event that it suddenly ceases performing as planned, it offers absolutely no benefit to society as a whole. This is the case even if the system has been functioning as intended. This is the case regardless of whether or not it is operating regularly. This is the point in the argument that has received the greatest criticism. The natural environment, in this vision



of how the economy should function, functions as a place of production in and of itself. People have very little options available to them at the moment as a direct result of the state that the economy is in at the moment, which contributes to the feeling of despair that they experience as a direct result of the predicament that they find themselves in. This endeavour is not intended to result in the greatest possible amount of financial gain that is even remotely imaginable, and it is not intended to do so either.

#### **GOVERNMENT POLICIES AND INITIATIVES**

The Indian government, in addition to putting in place the standard government aid programmes, has also developed a few special projects that are intended to provide assistance to the tribe specifically. These projects were developed with the explicit intention of assisting the tribe. The "Micro credit schemes," the "Tribal Forest Dwellers Empowerment Schemes" and the "Adivasi Mahila Sashaktikaran Yojna" are just a few of the several programmes that are made available to the scheduled tribes of India by the National Scheduled Tribes Finance and Development Cooperation. It was with the intention of providing financial support to India's scheduled tribes that the National Scheduled Tribes Finance and Development Cooperation was founded. Because of this, the children and women who live in tribal communities will see improvements in their health and happiness in a variety of different ways, most notably with relation to the quality of education they get and the stability of their financial positions.

#### **TRIBAL ECONOMY IN INDIA: ITS STRUCTURAL FEATURES**

Tribes and castes divide Indian society. The various indigenous groups are dispersed around the country. There is a wide range of both cultural and economic backgrounds among them. This makes it difficult to generalise about the tribal economies of India. Nine distinct structural traits distinguish the economies of India's indigenous peoples, as outlined by L.P. Vidyarthi and B. K. Rai (1976). Following is a list of them:

#### **ECONOMY BASED ON FORESTS**

Tribal economics focuses around forest ecology. The tribal economics, culture, and social order are intertwined with woods. Forests are the primary natural resource supporting indigenous livelihoods across the country. Tribals rely on trees for fundamental needs. The tribals use rudimentary tools to access forest resources without much outside technical assistance. Forest dwellers gather edible roots, fruits, vegetables, flowers, honey, insects, fish, pigeons, hares, and pigs for nourishment. The economic typology of tribes in the country affects their forest dependency.

#### **DOMESTIC OR FAMILIAL MODE OF PRODUCTION**

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#### **SIMPLE TECHNOLOGY**

The level of technological advancement determines the development of an economy. It is generally believed that technology innovation leads to economic growth. Technology is the use of tools and implements to utilise natural and human resources for productive purposes. The tribal economy relies on basic, unsophisticated tools and implements built without outside assistance for production and distribution. Most tribes in the country



use basic technology that requires physical labour and causes waste and hardship, suitable for subsistence production. The Birhor tribe, a woodland hunting group, uses simple knives to gather raw materials and manufacture ropes manually. Hill growers utilise everyday axes to down trees for shifting farming, requiring heavy labour. Agricultural tribes like Munda, Oraon, and Bhil use single-piece wood ploughs that cannot plough deeply.

#### NO PROFIT MOTIVE IN EXCHANGE

Profit maximisation drives modern capitalist economies. Indian tribes lack profit incentives in their commercial transactions. Collective tribal economies and the lack of money as a medium of transaction are the key institutional factors. No surplus comes from reciprocal duty and free work, because goods and services are bartered rather than bought. Tribal economies in India lack money. No mechanism to quantify product and service value and save exchange profits as future wealth.

#### MARKETS THAT OCCUR ON A REGULAR BASIS

The global trade of goods and services depends on markets. Indigenous societies had no persistent markets, researchers found. Tribal economies depend on periodic markets and barter transactions. Tribal areas of "Andhra Pradesh, Jarkhand, Madhya Pradesh, Gujarat and Orissa" have weekly, fortnightly, or bimonthly marketplaces. "Bazars, Hats, Pithias, and Shandies" service tribal settlements within 5-10 kilometres at regular periods. These markets bring together all tribes and castes to trade. Barter and money coexist in markets today. Prof. Vidhyarthi found that food grains and hand-woven clothing are traded through barter, while salt; mill garments, readymade clothes, cosmetics, and soaps are traded using money. Periodical markets greatly impact tribal culture and economy. They aim to promote cultural exchange and integrate tribal economies with national and global economies. Tribal economies need the weekly market to connect to the national economy. Innovation and tribal economics monetization increase. Sinha claims the tribal market drives the economy. This resource and material redistribution centre serves many occupational populations in the region.

#### CONCLUSION

The lack of awareness of policies and initiatives and ignorance among tribal community members is the main obstacle to sustainable development. Literacy is needed to empower policies and programmes. Tribal literacy should be increased. According to the 2011 census, 59% of Tribals are literate. A huge portion of literates have dropped out of school early and don't know their rights. Government policy must be comprehensive. It should focus on tribal development and sustainable development through their rich culture, heritage, and distinct language from their predecessors. The indigenous group needs goal-oriented and particular strategies to maintain and preserve its culture and identity in the age of globalisation. The development should not compromise scheduled tribes' identities. System corruption should end. Leaders routinely steal financial help and subsidies. These undermine trust in institutions' transparency and democracy. Government and society should work towards system transparency. Thus, government schemes and provisions have improved the tribal status in India in various ways. Education, literacy, employment, economy, and poverty have improved significantly. Due to constant industrialization in India, numerous tribal communities and the Indian government battle over developmental ambitions, according to experts.

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## A Study of Psychological Well-Being of Working and Non-Working Women

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### ABSTRACT

In today's world, there is a lot of rivalry and there are also a lot of innovations that are on the cutting edge. Even the most cutting-edge technology typically has some fascinating unintended consequences. It fosters a spirit of competitiveness and contributes unneeded stress and worry to our everyday lives. The mechanisation of the human being, which is occurring at an alarming rate, is harmful to the individual's aspirations, emotions, and capacity for self-control. In a setting such as this, everyone's objective should be to achieve their highest possible level of performance. Realising one's full professional potential is one of the components, and this is a task that, as time goes on, becomes increasingly difficult for women to do. These women's addiction, their discomfort, and their inability to practise self-control might push them to the breaking point, which would make the situation much more dangerous than it already is. It's possible that animosity and melancholy are the two emotions most suited to describe the psychological fallout of being placed in such a trying circumstance. This study attempts to examine aggressiveness and depression, in addition to the attainment of locus of control and psychological well-being, among working and non-working menopausal women. The research presented in this article is a comparison study of working and non-working menopausal women. Women in paid employment were the subjects of the study.

**keywords:** Women, Profession, House-wife, Psychological well being, Situation.

### INTRODUCTION

It is reasonable to assume, from the point of view of public health, that humans have never held a considerable stockpile of violent reactions ever since their inception. This is a reasonable assumption. The standpoint of health seems to point in this direction. Aggression, like other complex kinds of social interaction, is something that can only be learned by observation and, later, through the practising of behaviours related to aggression. People have an inclination to model their conduct after the unrelenting expectations that are demonstrated by the protagonists of popular culture, whether on screen in movies or television shows or in virtual worlds such as video games. This tendency exists regardless of whether the protagonists of popular culture exist in the real world or in a virtual environment. People learn (1) a wide variety of methods for causing harm to other people, (2) which individuals or groups are fair game for aggressive behaviour, (3) which actions by another person can be rationalised as a means of retaliation or vengeance, and (4) which circumstances or settings are acceptable for such behaviour. People learn a wide variety of methods for causing harm to other people and for aggressive behaviour. These things are learned by individuals after being subjected to the violent behaviour of other individuals.

The "General aggression model (GAM)" is a more modern concept that draws on the well-being viewpoint and focuses on the foundations of human aggressiveness. This paradigm was given the acronym GAM. According to this theory, there are two basic types of input elements that have the ability to set in motion a chain of events that can ultimately end in overt hostility. These two kinds of input factors are as follows: (1) environmental factors and (2) social factors. Many different types of provocations, such as insults, depressions, and exposure to the aggressive behaviour of other people, fall into the first category to other people. Additionally, nearly anything that causes people to become aware of discomfort, from uncomfortable high temperatures to the



equipment used by dentists or even an extremely uninteresting address, also falls into this category. This category also encompasses almost everything that makes individuals conscious of feeling uncomfortable in their bodies or minds. Individuals can be predisposed to engage in aggressive or depressive behaviour if they have a high level of irritability, certain attitudes and beliefs regarding aggression (such as acting as if it is suitable and proper), a desire to mimic the antagonism embedded in the behaviour of others, and specific abilities associated with aggressive behaviours.

### CULTURAL PERSPECTIVE

Even though hostility is frequently initiated by the words or acts of a different individual, society plays a part in the occurrence. This is the case since the concepts, norms, and expectations of a particular society imply that hostility may be deemed to be acceptable or maybe even important in certain circumstances. The modern studies of "civilizations of honour," which are the result of recent study carried out by social psychologists and are popularly known as "civilizations of honour" studies, have paid particular attention to this trait. These are the societies in which one could come across stringent legal codes that legitimise the use of physical force as a suitable reaction to an offence committed against one's honour. In addition to other kinds of corporal punishment, the northern region of India is well known for the high rate of homicides committed for honour-related reasons. When a young woman in such a society begins a romantic connection with a man who belongs to a different caste than she does, this can frequently result in her family and/or the community ostracising her, and in some cases, even leading to her death. There are a lot of films made in China that feature these epic clashes between masked warriors who have some kind of mysterious power. These fighters wear masks. Why did these practises become ingrained in the community? Cohen and Nisbett (1994) propose that this may be explained by the fact that in the past, the wealth of many different areas was concentrated in easily obtained commodities like as livestock and dangerous slaves. They say that this may have been the case because these assets could be easily traded for other goods. Because of this, proving that one would not accept dishonourable behaviours such as stealing became an extremely vital need to fulfil. In what particular method exactly, but the use of physical force as a means of retaliation in response to a breach of honour came to be regarded as an acceptable social norm which directly affect to the psychological well-being of the women.

The author of this article is of the opinion that the social viewpoint on human melancholy is more helpful and informative than other methods in assisting us in comprehending what may be referred to as "normal depression." Research conducted in various areas of this concept has helped shed light on the prevalence of depression among highly disturbed persons. Surprisingly little, however, has been learned from these studies regarding the factors that lead apparently "normal" persons to commit acts of violence against other people."(Baron, Robert A., 1994)"

### PSYCHOLOGICAL WELL-BEING

There is a positive correlation between a greater degree of psychological well-being and enhanced mental and emotional health. If a person's mental health is good, the presence of a mental illness or the pressures of everyday life will not prevent them from being able to get satisfaction from life or from making valuable contributions to society. The degree to which an individual is able to thrive in spite of the challenges that they are faced with and emerge victorious in spite of the adversity that they face is referred to as their level of psychological well-being. The effects of having this frame of mind are experienced not just in the mind but also in the body as a whole. In daily language, the term "well-being" refers to a specific collection of good states of being. These include states in which a person feels safe, respected, and respected by others; is capable of meeting the challenges of everyday life; is joyous; and has the power to overcome these issues. In order to reach the highest possible level of health, individuals and communities alike should make it a top priority to look after their own health as well as that of their members. It is possible to explain well-being in two distinct ways: first, by defining the 'What' of wellness, and second, by describing the wellness criteria (Veenhoven, 2004). Both of these descriptions are valid. Literature regularly uses a range of phrases interchangeably, including "satisfaction," "happiness," "hope," "positive effect," "positive mental health," and "well-being" and "life quality." The phrase "well-being" refers to



the factors and conditions that contribute to an individual's optimistic attitude on his or her existence. It encompasses concepts such as "happiness," "morale fulfilment," and "good affect." According to (Crow and Crow, 1951), the idea of well-being refers to not just a person's physical health but also their mental health, social health, emotional health, and sex health as well. This definition of well-being incorporates all aspects of a person's health.

#### WORKING & NON-WORKING WOMEN

As women now are enjoying same rights as men, an increasing number of them are going at work or participating in other constructive activities. Previously, this was not the case. In today's world, women are held accountable for a plethora of different obligations. They have a lot on their plates, which causes them to become physically agitated, which in turn leads to further problems. It may be quite difficult at that time, when the woman is going through worst mental state through without adding inconsistencies. This may be because of the fluctuating hormone levels that occur which is more in women than to men. There are numerous situations when the phrase "life transition" is employed. It's conceivable that the mood of the women may change due to more work burden, social in-acceptance, dual responsibilities of work and home etc. It is possible to have an increase in negative feelings such as anxiety, a lack of self-control, despair, severe sadness, hopelessness, and so on. Because of these changes in temperament, it's also feasible to draw the conclusion that: it is possible that this will have a negative impact on women's mental health. Mental conflicts may be just as many and complicated as physical ones. As a consequence of this, problems such as restlessness, aggressive and furious personality, familial arguments, becoming irritated with family members regarding toilet problems, getting off to a disappointing start, crying over trivial matters, and experiencing various forms of illusions may occur. Because of this, it may be difficult for her to keep up strong ties with her friends, family, and workplace. The women's close relatives and co-workers are unable to grasp the women's mental state because they lack the capacity to do so. It's possible that the lady is completely ignorant to the change that's taking on inside of her. Women already have equal rights, but depending on the role she plays, she may have to adopt a variety of personas. The positions of mother, wife, and respected member of society are examples of such responsibilities. When these conditions exist, the value of the contribution that a woman makes in any setting where she offers help is significantly increased. It's possible to make the case that the woman goes through such internal conflicts while she's still playing her role. In such situation, a woman retains at least part of her personality, which puts her in the driver's seat to a certain extent. A woman whose personality is more focused on the outside may be more likely to experience the loss conflict than a woman whose personality is more focused on the inside. Keeping this in mind, the goal of this research is to evaluate whether or not the fact that a woman goes through a range of challenges and conflicts throughout the life transition of various roles has an effect on the psychological well-being of that woman. In light of this, the research was carried out with the intention of providing guidance to the woman's family, the community at large, the organisation or industry in which the woman is employed, women's service providers, gynaecologists, and the government with the findings and suggestions of the study.

#### FINDINGS

The key findings based on the secondary study on this subject are presented herewith:

- When compared to "working women," the "non-working women" had more of an introverted demeanour.
- Interaction between "locus of control of types of areas" and "age of women" among "working & non-working women" has major interface consequences.
- The "aggression & working & non-working women" dichotomy reveals a wide gender pay gap. The "aggression" levels of the "non-working women" are significantly higher than those of the "working women."
- "Depression of working & non-working women" demonstrates a wide gulf between the two groups. "Working women" have much higher rates of "depression" than "non-working women."





## SUGGESTIONS

Each and every piece of study carried out in the field of social science is subject to a certain set of constraints. Despite this, there are a number of restrictions to consider. At this time, preventative measures are being implemented, and future research projects are being prepared in order to pave the way for researchers who will come after we have completed our work. It is possible that more research on the same topic that is comparable to the current research can assist reveal solutions to the questions raised by the limitations of the existing research. Because of this, the advice that is provided in the following paragraphs may be given to those who will engage in academic pursuits in the future.

- This research was carried out based on the available secondary data, so there is a vast scope of study in this segment based on the primary data.
- The study was based on selected past researches, so further study with a big scale has a wide scope.
- The study with the selection of women from various cultural backgrounds may also provide a spot-light on the subject.
- A study including other psychological factors other to the psychological well-being can provide us more information.

## CONCLUSION

Now that women have equal rights as males, an increasing number of them are entering the work force or engaged in other economic pursuits. Women in the present period are responsible for a wide range of tasks. They have a lot on their plates, therefore they naturally face bodily charges and new problems. It can be difficult to explain a woman's mental state, especially if she is suffering from any of the various symptoms linked with the physical or mental change. It is also reasonable to deduce that as a result of these temperamental alterations, This may be terrible for women's mental health. Mental disputes may be just as many and complicated. As a consequence, difficulties such as restlessness, aggressive, furious personality, familial inequalities, getting irritated with family members about toilet matters, a dissatisfied start, tears over petty worries, and the experience of various illusions may occur. This might have a negative impact on her personal life, family and friends, and professional connections. Women are already one in a million, but in order to grow in society, they must play several roles. Mother, wife, and high-ranking member of society are examples of such positions. In these conditions, a woman's contribution is significantly enhanced anytime she provides aid anyplace. It might be suggested that the woman has internal pressures while performing her duty throughout her life span. A woman with an outer personality may be more susceptible to the loss conflict than a woman with an interior personality. Taking the aforementioned elements into consideration, the goal of my research is to assess whether or not a woman's psychological well-being worsens as a result of the difficulties she confronts throughout the life transition. This study was undertaken in this context, with the good intentions of guiding the woman's family members, the entire society, the entity or area where the woman works, the institutions operating for women, gynaecologists, and the government. The findings of this study confronts that there are various symptoms and factors affecting to both "working and non-working women". But the ultimate result is that the women as a whole are suffering. We can infer from the data collected and processed that the amount of time spent in one area and the type of employment they do have a substantial influence on their chances of suffering. This stage of both "working & non-working women" can be made better with care, support and guidance.

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## Gujarati Literature and Its Effect on the Society

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### ABSTRACT

The ideals, anti-colonial campaigns, and personality of Mahatma Gandhi had a significant impact on many facets of Indian society during the entirety of the 20th century. His influence may be seen in many areas of the arts, as well as the literary traditions of the many different Indian languages. His ideals had a considerable influence on the writing of Gujarati; in fact, historians of Gujarati literature refer to the three decades beginning in 1915 as the Gandhian era (Gandhi Yug). This is because his beliefs had such an impact on the writing of Gujarati. This occurred as a result of the significant effect that his ideals had on the writing of Gujarati. This article analyses how the principles of Gandhi and India's battle for independence produced a shift in the focus of Gujarati writing away from the wealthy and towards the oppressed. Specifically, the study looks at how this transition occurred. In addition to this, it calls attention to the one-of-a-kind aspects of Gandhi's personal writings in Gujarati as well as his contribution to the process of lexical standardisation in Gujarati. In other words, this aspect of the book is very important.

This study also seeks to classify modern Gujarati literature into the categories of "mainstream," "feminist," "Dalit," "diasporic," and "nativist" to better comprehend its wide range of styles and subjects. Some of the distinguishing characteristics of these groups and their central figures are also outlined. In addition to a massive increase in the number of literary works, this survey of recent developments in Gujarati literature demonstrates a qualitative shift towards more diverse forms of literary expression and a broadening of themes. Such writing lauds the society's tolerance and diversity. The study argues that because literatures are continually changing and evolving in response to shifting parameters of time and geography, Gujarati criticism must likewise adapt to account for and assess literatures in their new global context.

**Keywords:** Gujarati, Literature, Gandhian Era, Independence, Society.

### INTRODUCTION

The combination of inspiration and originality in one's writing is an essential ingredient in the formula for a successful writing career. In contrast to the author's internal process, which is where creativity is born, inspiration is something that comes from the outside world. A notable person who has impacted other people via their words, ideas, and actions is an example of the sort of influence that comes from the outside. Both during and after his lifetime in India and other parts of the world, the life and work of Mahatma Gandhi served as a key source of motivation for an entire generation of authors and literary characters. This was true both in India and in other parts of the world. The revolutionary social and spiritual ideology of Gandhi, as well as the mass Satyagrahs that Gandhi coordinated, were two of the key elements that contributed to India's final independence from British control in the 20th century. As a result of these circumstances, Gandhi was able to exert a tremendous influence not only on the political system of India but also on the society of that country.

Jawaharlal Nehru said something that would live in infamy forever: "And then Gandhi came." This phrase encapsulates the significance of Gandhi's arrival in India. He blew in like a blast of fresh air, compelling us to open our chests and take deep breaths; he shone like a light that cut through the fog and cleared the cobwebs from our sight; he blew like a whirlwind, disrupting the equilibrium of many things but, most importantly, the way in which people's brains functioned. He blew in like a light that cut through the fog and cleared the cobwebs



from our sight. He did not come down from on high; rather, he arose from among the countless millions of people who live in India, adopting the vernacular of the country, and relentlessly drawing attention to himself and his fellow countrymen. He did not descend from the lofty position. (The title of Indira Nehru's book from 2004, "Nehru") Gandhi's participation in a broad range of social activities had an effect on the development of India's civil society, which in turn exploited a broad range of forums to disseminate his own brand of nationalism. In addition to restoring Swaraj to India's social and economic structures, one of the goals of the Gandhian movement was to revitalise India's spiritual life. According to Mukherjee (1971), the Indian independence movement that took place throughout the 1920s and 1930s was "not merely a political struggle, but an all-pervasive emotional experience for all Indians." The Gandhian movement and the teachings that came out of it had a particularly profound impact on the cultural and literary landscapes of the world. The three decades of the twentieth century beginning in the middle of the 1920s and ending in the late 1940s have been referred to as the "Gandhian era" in Indian literature as a result of the major impact that Gandhi had during this time period. This is because Gandhi was active during these decades. The impact that Gandhi had on writing in the several Indian languages was, of course, not always of the same kind and might take on a great many different forms. This was due to the fact that the character of the literature itself varied greatly.

The representation of a dignified resistance against colonial tyranny is one area in which Gandhi's influence may be shown to be having an effect on literature, both overtly and subtly. This is one area in which Gandhi's influence can be detected. Gandhi's political and philosophical views captivated authors not just from India but also from other nations and languages who wrote in English and other languages. These authors were inspired by Gandhi's political and philosophical beliefs. In Indian English literature, authors such as "R. K. Narayan, Mulk Raj Anand, Raja Rao, and Sarojini Naidu" infused Gandhian characters and concepts into their works. Some of the numerous authors from all over the world who have written about Gandhi and the ideas he stood for include "George Orwell, Edmund Jones, Ellen Hurrup, Romain Rolland, Pearl S. Buck, Herrymon Maurer, and Dominique Lapierre". These are just a few of the many authors who have done so.

The political, social, and cultural shifts in Gujarat have had a significant influence on the growth and progress of the language's literary canon. These epochs of transition are referred to as 'Yugas' in Gujarati literature, and they span from the "Vedic through the Mediaeval to the Modern". "Pre-Narsinh Mehta" period is another term for this time frame in Gujarati literature. It is commonly accepted that Jain scholars and monks were the first to write in Gujarati. "Hemchandracharya", a Jain monk, authored the oldest Gujarati grammar (about 1088). While living in Patan, Gujarat, he laid the framework for the eventual growth of Gujarati poetry under the Solanki dynasty by writing a handbook of poetics in Gujarati. "Mediaeval literature" covers a vast range of time, from "Narsinh Mehta's 15th-century poetry through those of numerous 19th-century Bhakti movement" poets. The beginning of the modern period is typically placed somewhere around the year 1850. Scholarly attempts to classify the ebb and flow of literary creation in Gujarati history have been scrutinised on historio-graphical and methodological grounds, and this is something that has to be emphasised.

#### WRITINGS OF MAHATMA GANDHI

Gandhi was able to generate a considerable corpus of written work despite the fact that he lived a tremendously active public life and national movement. This author is responsible for the compilation of more than one hundred volumes, and the topics that are addressed in those works span widely, ranging from politics and religion to spirituality and health to social and economic challenges. Together, these works make up this author's body of work. His autobiography, "The Story of My Experiments with Truth" (1927), which is a best book all over the world, has been translated into dozens of Indian languages in addition to other languages. His other writings, including "Hind Swaraj" (1909), "Satyagraha in South Africa" (1925), "Mangal Prabhat" (1930), and "Anashaktiyog" (1930), amongst others, have been an important source of motivation for a large number of political and social activists in India and elsewhere in the world. While Gandhi was residing in South Africa, he launched a publication that would later become known as Indian Opinion. After coming to India, he began working as an editor for a number of different magazines, some of which included the Gujarati daily Navjivan and Harijan as well as the English periodical Young India. Gujarati was Gandhi's first language, and as a result, it was the



language in which he felt the most at ease expressing the most in-depth thoughts and viewpoints he had. Gandhi was a prominent political figure in India throughout the early 20th century. In addition to this, he was an excellent speaker and writer of the English language.

According to the standards that we make use of today, Gandhi did not compose any texts that can be categorised as creative writing. He never “wrote anything for the pleasure of writing or of self-expression, as pure literature,” yet the vast majority of Gandhiji's work displays characteristics of true literature. This is despite the fact that it always had a practical objective and purpose (he never “wrote anything for the pleasure of writing or of self-expression, as pure literature”). To put it another way, Gandhiji was not a writer in the conventional meaning of the word. 1981 as a calendar year (The Patel) Even though Gandhi was not a writer in his own right, he had a profound grasp of the creative works that were produced by others. His intellectual interpretation of the words of religious hymns stood out in particular as something that stood out. Gandhi is recognised for his contributions to a wide variety of literary genres, including autobiography, correspondence, essay, and translation. The singularity of Gandhi's work sets it apart from the works of other authors of Gujarati literature, and he is known for his contributions to these areas. He established a writing style and a vocabulary that were unmistakably his own and targeted to the ordinary, semi-educated people who had not yet been indoctrinated into more complex forms of literary expression. He wrote in a way that was accessible to the general public. The speech that Gandhi made did not contain any pretensions or embellishments of any kind. His works were difficult to comprehend, and they had very little to no filler at all. The distribution of information about his dedication to truth and nonviolence as well as the requirement to apply these ideals in order to oppose British oppression was their major objective; the growth of literature or the production of beauty was not their primary concern at the time. The literary style and vocabulary that Gandhi employed have been adopted by a sizeable number of modern authors working in Gujarati. (Modi, 2012)

#### MAHATMA GANDHI & GUJARATI LITERATURE

During the early modern period, the spread of printing presses and education in the English language were two aspects that were vital to the development of literary works written in Gujarati. These causes were both essential to the creation of literary works written in Gujarati. Authors such as “Narmad & Dalpatram” used the influence of their writings to bring unfavourable cultural norms to the notice of the wider reading public. Their writings were excellent examples of how the spirit of the reformist period in Gujarati literature, also known as the “Sudharak Yug”, was well portrayed. This era spans the years roughly from 1850 and 1885, give or take a few years here and there. “Nandshankar & Mahipatram” are two additional well-known authors who are thought to have been active during this time period. This time period is referred to as the Vedic period. During the subsequent time period, there was a development towards a writing style that was characterised by a greater emphasis on academic concerns. The writers of this era were highly educated professionals who created their works largely for the consumption of other highly educated professionals of this time period. The canonical works of English literature that they were required to read and that served as a source of inspiration for them when they were students at the educational institutions established by the “British colonial government” are frequently referenced in their writings. When the writers were students at the universities and colleges that were established by the British rulers, they read the works that are discussed in this section.

The years approximately between 1885 and 1915 make up what is referred to as the “scholarly age” (also termed the “Pandit Yug”), which is the era in which we presently find ourselves. Authors like as “Govardhanram Tripathi, Anandshankar Dhruv, and Narsinhrao Divetia” manage to capture the ethos of this historical era extraordinarily well in the works that they have produced. In the three decades that followed Gandhi's arrival in India in 1915 and the announcement that he planned to build an ashram in Ahmedabad, both the output of literary work and the concentration of authors in the state of Gujarat underwent a profound transition that brought about substantial changes. Gandhi's proposal to establish an ashram in Ahmedabad came forth as a direct result of this decision. Around the same time that Gandhi was leading a series of Satyagrahs and Ahmedabad was emerging as a key location in the struggle for independence, there was a shift that took place in the literary canon of the period. This change took place around the same time that Gandhi was leading the movement. As a result of this, the time



period from 1915 to 1945 was referred to as the Gandhian era (or “Gandhi Yug” in Gujarati literary circles). As a result of an increase in the quantity of written works in Gujarati as well as an increase in the degree of complexity found within those works, this historical period came to be recognised as one of the most significant in the present history of the genre as a whole. This recognition came about as a result of the fact that.

The intellectual elite of the nation served as the major influence for pre-Gandhian Gujarati literature, which was mostly produced during this time period. The general populace, rather than the elites, became the focus of this literature as a direct result of Gandhi's magnetic personality. The outcome was significantly affected by these adjustments. In addition, Gandhi had a significant role in launching the writing careers of a number of female Gujarati authors. The accomplishments of a number of prominent female authors of the period, such as “Lilavati Munshi, Vidyagauri Nilakanth, Hansa Mehta, and Sharadagauri Mehta”, are ascribed to Gandhi's patronage. If you look at the themes that authors who were active during the Gandhian era chose to explore in their prose and poetry, you may get an idea of the degree to which Gandhi's ideals have influenced contemporary Gujarati writing. This trend had an effect not only on the writing style that was well-liked by the general audience but also on that style of writing. It was not just the job of literature to stoke emotions of patriotism; its purpose was far broader than that. In addition to that, it talked on the importance of societal changes being made. The perils of unchecked industrialisation, the end of untouchability, the advancement of “Dalits”, the revival of village industries, the protection of Indian culture against Western ideals, and other issues of a similar kind should all find their way into works of literature. The celebrated poets “Umashankar Joshi & Tribhuvandas Luhars” work “Sundaram” is the book that most exemplifies the spirit of writing that prevailed during the time of Gandhi. There are many recurring themes throughout their poetry, such as the oppression of the vulnerable, revolt and resistance, economic inequality, public pride, and the yearning for personal and societal regeneration, amongst other things. Many people, including farmers, artists, and women living in rural regions, utilise their trade as a way to express their feelings and communicate those feelings to the rest of the world. Not just “Umashankar Joshi & Sundaram,” but a large number of authors were influenced by the lessons and example that Gandhi set. Only a select number of the writers on this list include “Kakasaheb Kalelkar, Swami Anand, Kishorlal Mashruwala, Mahadev Desai, Zaverchand Meghani, Jugatram Dave, Ishwar Petlikar, and Ramnarayan Pathak. Other names on the list include Ishwar Petlikar, Jugatram Dave, and Zaverchand Meghani”. To mention just a few, we have “Dwiref, Indulal Gandhi, Ravishankar Maharaj Jhinabhai Desai ‘Snehrashmi’, Pannalal Patel, Gaurishankar Joshi ‘Dhumketu’, Vijayraj Vaidya, Vishnuprasad Trivedi, Sundarji Betai, and Mansukhlal Jhaveri”, along with many others.

#### GUJARATI LITERATURE: CURRENT SCENARIO

There has been a massive increase in the quantity of published works in Gujarati during the past three decades, particularly since the start of cultural and social globalisation. The number of literary works written and published in Gujarati, including poetry, prose, drama, and criticism, is significantly higher now than it was in the years leading up to and immediately following independence. Of course, the qualitative merits of this burgeoning literary output can be evaluated in a variety of ways, some of which may be at odds with one another. Comparing creative works from different time periods reveals a wide range of topics and styles. Gujarat is a state-rich in cultural and linguistic diversity. The literature of a given location can be easily identified by its distinctive cultural setting. As a result, modern works written in Gujarati reflect present cultural identities. In addition to what may be termed the mainstream literature, there is also literature that reflects the culture of a certain location and provides clues about developing fields. This nuance permeates the literary works from the inside out, permeating both the experience and the expression.

When contrasted with Gujarati's several other literary subgenres, the mainstream literary canon is the one that can lay claim to having the longest history in the language. A writer who comes from a literary background strives to zero in on and express the most profound and universal experiences of life. These kinds of writing do not focus primarily on cultural identities or on the geographical or chronological conditions of their subjects' experiences. A postmodern epistemology and perspective serves as the basis for the creative and critical activity of mainstream modern Gujarati authors as well. A significant number of postmodern authors play with chronology, moving either ahead or backwards in time. As a consequence of this, the cultural and historical



allusions that they utilise could appear to be out of place. Those authors who write in the mainstream literary tradition, such as “Bhagavatikummar Sharma, Raghuveer Chaudhari, Sitanshu Yashaschandra, Ramesh Parekh, Suresh Dalal, and Vinesh Antani”, amongst others, are regarded as those who are responsible for maintaining the universal and broad human expression in literature. The most well-known post-modernist Gujarati writers now active in the industry include people like “Suman Shah, Harish Minashru”, and others like them. The voices of people who live in abject poverty and hopelessness are reflected in Dalit literature. The dissatisfaction and pain of the oppressed people, who have been battling for social, economic, and cultural justice for millennia, may be heard via the medium of literature, which is the medium through which literature is written. The Dalit communities have benefited from this sort of literature since it has assisted them in defining themselves as separate and independent groupings. During the violent anti-reservation demonstrations of the early 1980s, Dalit literature in Gujarati received a considerable boost in momentum and began to take shape. This literature, in comparison to others, has a tendency to utilise vocabulary that is less refined. They demonstrate to the audience how persons who are exploited feel when interacting with the dominant castes in all of its unfiltered, terrible realism. A dedication to human rights, human dignity, the eradication of social injustice, and the advancement of equality underpins the production of Dalit literature. There are presently a number of dedicated magazines and institutions in Gujarati that cater particularly to Dalit authors. Some of these publications are written in Gujarati. The most significant Dalit voices in modern Gujarati literature are those of “Mohan Parmar, Harish Mangalam, Nirav Patel, Yashwant Vaghela, Tikesh Makwana, Dalpat Chauhan, Joseph Mackwan, & Chandu Maheria”, amongst others.

## **CONCLUSION**

Changes were made to a wide range of India's institutions and practises as a direct result of the arrival of Mahatma Gandhi and the escalation of the country's fight for independence under his leadership. When India was still a colony, the ideas and personality of Gandhi had a profound impact on writing of all varieties, including creative writing and critical writing. This was during the time before India attained her independence. The bulk of writers in Gujarati literature mirrored the nationalist ethos of Gandhi's liberation fight for close to three decades throughout the early part of the twentieth century. This mentality persisted for close to three decades. This mentality lingered for close to forty years after it was first expressed. The concentrate of literature shifted in order to more properly depict and fulfil the requirements of the mass audience. An investigation into the several ways in which Gandhi has influenced the literature in Gujarati may supply academics and literary critics with a plethora of knowledge that is useful to their respective lines of inquiry.

Previous research has shown that there are several distinct types of contemporary Gujarati literature. It's a compendium of gripes about how globalisation threatens to make everyone the same. Despite what many may remember from its prime, it is no longer a unified entity. The literary universe is vast and varied, both in its composition and its history. Contemporary literary works written in Gujarati help to preserve the unique legacy of the region. There is a name for this kind of writing, too: “literature of identities.” Traditional Gujarati writing has been used to transmit such identities since at least the seventeenth century. Reading current literatures of identities reveals a fundamentally different approach to dealing with and expressing identity than was typical in the past. Identity politics in contemporary literature tends to be more nationalistic, confrontational, and elitist than its forebears. Understanding the factors that led to the current disarray and diversity in Gujarati literature is essential. Both broad and narrow explanations may be found in the several types of Gujarati literature that have contributed to this phenomenon. Gujarati authors' perspectives and imaginations have been profoundly impacted by globalisation and the literatures of various languages from around the world. Globalisation may seem more tempting if we see it through the prism of economic and technical development. As a result, people all across the world have easier access to things like migration, new technology, and international trade. Many people worry that the spread of information and communication technology and the international trade in Western cultural goods would lead to a homogenization of society and the eradication of traditional cultural diversity. The cultural homogenising impacts on modern society may be traced back to globalisation. Because of this uniformity, Gujarati writers feel compelled to defend the uniqueness of the Gujarati language and culture in their writings. One such explanation is the mainstream literary canon's acceptance of authors from marginalised groups like as scheduled

castes, scheduled tribes, nomadic communities, and so on. Increased opportunities for formal education and literacy training, as well as concerted efforts to encourage writing on the part of previously underrepresented groups, have all contributed to increased diversity. There has been a significant qualitative shift and expansion in the range of expression and aim within modern literary works in Gujarati, demonstrating not merely an increase in the amount of literary works. It's a festival of acceptance and tolerance in today's multicultural culture. Today's global environment encourages a wide range of literary expression and literatures of identity to be produced and consumed, and it is imperative that Gujarati criticism, like literary criticism elsewhere, adjust accordingly. Instead of relying on critical assessment theories developed for mainstream literature, an in-depth investigation of the normative and epistemological basis of the many identity-based literatures is required. Therefore, in order to meet these new requirements, Gujarati critique will need to have a more in-depth theoretical debate.

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## Liberalization - Women And Employment: An Evaluation Approach

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### Abstract:

This research paper critically examines the impact of liberalization on women's employment in India, employing an evaluative approach. It delves into the historical context of government responsibilities, particularly in the pre-liberalization era, where the primary focus was on safety, law, and order. The advent of democracy brought about a paradigm shift, necessitating the government's engagement in public welfare, including addressing issues of unemployment and poverty. Post-1947 India witnessed a government role centred on planning for public and women's welfare as a marginalized section. The 1980s marked a global structural adjustment program, commonly known as Reaganomics or Thatcherism, and now recognized as globalization. This initiative aimed to reduce government control over import duties, expand markets, and foster industrialization. Developed nations sought cheap labour and natural resources from underdeveloped countries, leading to the exploitation of the latter's population.

**Key Words:** Liberalizations, Women, Employment, Evaluation, Historical

### Introduction:

In the evolution of governance, the historical role of the state was primarily confined to ensuring safety, law, and order, with welfare activities considered beyond its purview due to the perceived natural creation of wealth and poverty. The advent of democracy, however, redefined the state's responsibilities, emphasizing public welfare, unemployment solutions, and poverty alleviation. Post-1947, India embraced this ideal, with the government focusing on planning for the welfare of the public and, notably, women as a vulnerable demographic.

The global scene witnessed a transformative phase in the 1980s with the introduction of a structural adjustment program under the leadership of U.S. President Ronald Reagan and British Prime Minister Margaret Thatcher, paving the way for globalization. This era saw a shift toward liberalization, privatization, and globalization, driven by developed nations seeking economic gains through the exploitation of underdeveloped countries.

### Evaluation of Governance:

In the old edge of the kingdom the work of state or Government was safety, law and order. Welfare of poor people was not work of state Government because the creation of poor or rich by nature. But when concept of democracy was came in state then we accepted the public welfare. As an ideal. So the state had responsibilities to safety, solutions of unemployment, poverty of public. if we talk about India since 1947 the government worked as this system. The work of government was not production or selling so there was not matter of profit or loss. But was for planning of welfare for public welfare and for women welfare as a weaker section.

In eighties a structural adjustment programme was held at global level under the leadership of U.S. president Ronald Regan and British Prime Minister Margaret Thacher in which policies were introduced to remove the control of government over import duties to expand the market and to encourage industrializations. This policy was earlier known as regonomics or Thacherism and now it is known as Globalization world wide.

The developed countries of Europe intend to take cheap labour as well as natural resources from poor and under developed countries. in such a way they used to exploit the under developed country people. It is said that there exists Liberalization, privatization and globalization of developed countries are we don't find so in this global world.

On account Liberalization, privatization and globalization are getting boost. Today our expectation about reducing poverty and increasing employment because of Liberalization, privatization and globalization in India. But since 1990-91 the process of Liberalization is start but we are failed reducing poverty.

According to census 2001 Report, today there are 36% population living under below poverty line and on other side governments are fail in creation of employment.

When we talk about liberalization are should understand it in the context of India. In India liberalization means opening of trade by reduction of import duties and removal of some restrictions.

Due to liberalization in India privatization has also been initiated. Country goods are exported to foreign and foreign goods are speedily imported to our country. To increase the profit margin, Multinational companies are also entering

Indian market. Indian government is also taking steps to initiate liberalization. The production of our country is exported to foreign countries and foreign goods are imported to our country. There was a time when the advertisement of government of India was exercised and after that tender notice on the advertised on which "export" or "perished" was written.

Thus authorities of developing countries came to know that it is beneficial to implement liberalization along with privatization, globalization. But the today two decades are completed of liberalization then too our expectations are less for development will be due to liberalization.

There are many changes in various policies because of more importance to the market and its bad effects on unorganized sectors, Maximum women employees are in unorganized sectors In India and increase their exploitation because of privatization. On one hand the various business industries are coming because of privatization, price rising, poverty, population more and more female workers enters in unorganized sector but the effects of development was beneficial to remove poverty, is only ideal but not in real.

Here I discuss all these topics about the condition of female entrepreneur because of not only liberalization but also liberalization, privatization and globalization.

➤ **Skilled –unskilled women and inequality:**

Those women who have education and skill, they get benefit because of liberalization but in India out of two, there is one woman is uneducated. There is inequality in employment, income and opportunities for unskilled women workers. Our technologies are change day by day , every day new technology is coming in the market, so working women feels always insecurity in her job because if some skill of today it will be useless tomorrow.

➤ **Gender discrimination in Wages:**

In the comparison of male labour, the female worker as in lower hierarchy in our society. There is not top position of female in unorganized sector.

U will not find women mason in construction work. Thus in contact with globalization we can not find equality among women and men in the construction field.

➤ **Contract – sub contract and exploitation:**

There are many fields in which employment has increased due to Liberalization but in various fields women are not given due recognition as compared to men, women are paid less wages. To increase the profit margin multinational companies carry on the production functions in our country because labour and resources are very cheap. According to the government labour laws to avoid paying are given taxes contract and sub contracts are given to different agencies in this way multinational companies use to increased profit by taking more labour work and paying less wages to women.

➤ **Women loss their traditional employment:**

In employment sector with the extensive use of tractors, chemical fertilizers, pesticides, picker machine, more men are indulged in agriculture field. Earlier manual work was done by women, but now machine work is carried out men. Liberalization creates such situations. Such situation also prevails in hosiery industry. To day in construction industry a large number of women are seeking employment. But until manual work is concern they will get employment and as soon as machine works starts they will be replaced by men.

➤ **Import and unemployment:**

In India export is carried out in different period in the same way path for import are also open. Majority women of India are associated with handicraft industries. But due to import of silk yarn of China and Korea, women worker used to unemployed.

Thus with minor issues liberalization, privatization, and globalization use to reduce women employment opportunities.

**Suggestions:**

1. In manual work more employment should be given and less importance should be given to machine work.
2. Analysis should be done regarding policy employment and their impact on nation's progress.
3. Standard should be set up for those agencies that take contract and sub contract for multinational companies and properly what should be given.
4. In the traditional industries like agriculture, fishing, handicraft etc. women should be given compulsory employment.
5. Majority of women are working in unorganized sectors thus benefit should be provided to them by special welfare scheme.
6. Various avenues have been open for employment but, women with skill and education are in less proportion. Thus they should be guided with various professional development skills.

  
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