RC 10 Abstracts

EDUCATION: THE ANSWER TO EMPOWER WOMEN

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ABSTRACT

Many do not agree that women need education. Indeed, yes they require a special education in special environment with special values, because women always have, and always will occupy a special place in the home, in society, in human relationships and in moulding the generations of the future. Thus some of the best doctors, lawyers, administrators, scientists, mathematicians' astronauts etc are **WOMEN**

Some qualities to be acquired by women to become truly empowered are awareness about risk prevailing at home, in work place, in travelling and staying outside home. They should have educational, political, legal, economic, and health awareness. They should have knowledge about support groups and positive attitudes towards life. They should get goals for future and strive to achieve them with courage. The best gift parents today can give to their daughters is education. If women choose to be ignorant then all the efforts taken by the Government and women activists will go in vain.

Education is a wake-up call for women to awake from their deep slumber and understand the true meaning of their empowerment else even in the coming centuries they will remain backward and will be paying a heavy price for their dependence. In the end I would like to conclude with the following words, "Women as the motherhood of the nation should be strong, aware and alert only by **EDUCATION**".

Key Words:- education, positive attitude, awareness, empowerment

SOCIAL EXCLUSION: DISCRIMINATION AND EXPLOITATION OF WOMEN IN UNORGANISED SECTOR

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Abstract

Social exclusion is multi-dimensional. It is used by different thinkers in different perspectives. In Social Science literature it has been defined as "the process through which individuals belonging to some groups are wholly or partially excluded from full participation in the society in which they live". The term gender exclusion can be defined as a process of exclusion of women from interaction and access to socio-economic resources through social arrangements, normative value systems, and customs and so on. In India approximately 90% of women are employed in unorganized sector, without fair wages, decent terms of work and standard of living. They are exposed to various exploitation and discriminations. The unorganized women workers involved in various field like agriculture related works, forest workers, aganwadi workers, casual or contract laborers, home-based workers and self-employed workers. Women who are involved in unorganized sector are mostly illiterate, poor, and sufferer of health related problems. This paper focus on the conditions of women in unorganized sector by addressing the fact that the productivity difference between women and men are not only responsible for the huge gender gap, but also discrimination in socio-cultural, economic, political, as well as health dimensions of women.

Key Words: *Social exclusion, Exploitation, Discrimination, Organized, Unorganized.*

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Gender Discrimination in the Labour Market of India: Issues & Strategies

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Abstract

Gender equality and social dialogue are both fundamental values and cross-cutting issues for the International Labour Organisation. In this backdrop, the present study provides valuable information on India's progress to improve its equal employment opportunities for women and men through its legislation, policies and social dialogue. Notwithstanding several achievements, the Indian society is still marred by inequality, in particular based on gender and social origin. National tripartite forums in India are not yet fully representative of the workforce, nor do they deal with gender equality issues in substance. Despite the challenge that the large informal sector represents for collective bargaining, the authors have presented some innovative practices of negotiation with cooperatives representing informal workers, in addition to a pioneering analysis of several branch collective agreements that contain provisions related to gender equality.

Key Words: Gender Discrimination, Indian Labour Market, Legal Practices.

Beauty Blogs in Consumer Culture: A Redefinition of Femininity.

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Introduction: In consumer culture of late modernity there is a growing obsession with appearance and beautification of the body. Beautification is gendered and contemporary young

women are choosing internet technology, over any other medium, as a source of information on beautification. Fashion blogs and most of online beauty resources are feminizedwith a focus on self-improvement of bodies.

Objectives: My main aim was to explore young women's perceptions of beauty and the blogs they consult for beautification. I have then observed the fashion blogs they regularly visit and hence attempted to understand the girls' use of the blogs and what the beauty blogs contain.

Methodology: I have interviewed 15 girls in Kolkata in the age group of 16 to 20 years. I have then observed the beauty culture associated with these fashion blogs through qualitative content analysis.

Findings:There is a redefinition of femininity by both these young girls and the beauty blogs. Young women have reworked the meanings of feminism by stating that investment in beautification and feminine appearance is power and pleasure generating rather than being oppressive.They confirm to Foucaldian notion of power where the self is constructed by the power regime in such a manner that women 'choose' to engage in beauty practices which they believe is done for themselves, for their own pleasure. The representation of women in the blogs is that of liberated woman who can now freely choose to "use beauty" and feel good about it.

Cultural Dimension of Health: A Study of Urban Women in Chennai

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Abstract

Illness is one of the main health issues in India. The high proportion of them are women as compared to men varies across States. This issue is explored by numerous studies, and highlighted as due to the influence of cultural factors, in which they born and live. In particular, the beliefs followed by health practices are the most significant cultural phenomenon responsible for differential health outcome. Thus, the studies repeatedly pointed out that still there is a substantial gap exist in transition of the health beliefs into practices. Also, they have not given much attention to the factors that deprive women in adopting health promotive behaviour and how does it make differences across income groups. To explore this issue, forty three women who live in below the line of poverty and as control group thirty two women above the line of poverty were interviewed with open ended questions in Chennai city. The responses were transcribed and comparisons done between the economic groups.

The study results indicate that the poor are more prone to illness than the middle class. They both attributed illnesses to natural forces and existing social condition, but the low perception of severity resulted delay in seeking treatment and that extended the length of sufferings. It

constitute higher among working class in poor families while housewives in middle class. Even if they had taken treatment, the main barrier was unable to take possible consistent action by the poor in order to cure or to prevent fall sick again with the same illness while better off able to control under medication. To conclude, the health promotive behaviour is highly restricted with the gender norms, where the poor not exempted from gender role while the responsibility reinforces improved health behaviour among middle class.

Key words: urban women, illness, beliefs, practices, poverty

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Job satisfaction of Anganwadi Workers: A study in Sivasagar District of Assam.

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Job Satisfaction is a general expression of workers' positive attitudes built up towards their jobs. Job satisfaction is on the top of the important targets for an establishment which is in the process of total quality. The provision of total quality is based on the sincere commitment to work of the workers and being satisfied with their jobs; namely, doing their jobs fondly. The success of the organization depends on employees' skills and willingness. Here, Workers maintain an attitude towards their jobs as a result of diverse features of their job, social status that they've gained about their jobs and experiences in their job environment.The anganwadi workers are the main workers in implementing the ICDS services, who focus their care to the child and the mothers, the most vulnerable population of the world. The anganwadi workers will be from different family situations. It is very much important to know that how much satisfaction they are having in rendering the care to the population. The aim of this paper is to focus on the job satisfaction of Anganwadi Workersin implementing the ICDS services in Sivasagar district of Assam. An exploratory study was conducted taking purposive sampling of 100 from the universe. Both primary and secondary data were collected for the study through field survey method. In depth interview and case study method were also used as a tool for data collection.

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QUALITY EDUCATION & EMPOWERMENT- POTENTIAL FACTORS FOR GENDER EQUALITY

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In the changing world, we have to find a potential factor which can effectively make women at par with their male counterpart. As we know, India is a vibrant democracy, political class & policy makers are trying to provide greater political space in order to empower women. But in intellectual discourse, role of quality education is widely considered the most crucial human endeavor to make women truly empowered. Education unchains & therefore it provides intellectual capacity to women to compete effectively. Education also provides better employment opportunities & thereby it gives economic independence to women.

This paper therefore tries to examine the inter-relationship between quality education & employment at micro level. It enquires the role of education & employment to create gender parity. Both primary & secondary data has been used in the present study. For primary data, semi structural schedule, interview of target groups, questionnaire techniques were used. The findings of the study indicate that there is need to examine the impact of modern system of education & employment on women in the context of gender parity.

Enrichment of girl's future through communal initiative

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Gender is one of the most dominant variables in Indian Society. It is a vital dimension of social stratification. With globalization and various advancements in the fields of technology and govt. policies many changes have taken place which has improved the condition of women but the deep rooted patriarchy incorporate the tradition old inheritance of gender roles, where the girl is taught to do domestic work and to remain under mighty men's powerful social, physical, economical, religious and psychological control. The male female ratio is scary enough to show where birth is celebrated with "Sohar" [a traditional song sung at Child's birth, generally a son in villages of North India]. Hindu scripts give very confusing sermons when somewhere they write that a father is incomplete if he does not get an opportunity to perform "Kanyadaan" and on the other hand, birth of a girl child is not a welcomed scene. This idea prevails more or less same in urban and rural areas, the difference is that in urban area girls get share in education, health care and other facilities but not at par with boys.

In rural area the situation is not very encouraging. Education as fundamental right and provision of Sarva Shiksha Abhiyan for Children between 6 to 14 years has not yielded the desired impact. Prejudices about girls put a big hurdle in their education. Spending money on girls education is not fruitful for the family, rather money saved can be utilized as dowry. Malnourishment and apathy toward hygine and sanitation makes the situation worse. Then a big question arises what can be done to improve the overall condition of girl child through education [formal and informal] ?

To understand the situation of girl children in rural area. I got the opportunity to interact with them on regular basis for two years now. I as a programme officer of National Service Scheme unit, had to adopt a village to work on various government recommended welfare programs in rural area.

The adopted village became the survey area, called Peer Mohammadpur, a flood affected with no approaching road. The villages has a primary school and middle school. The primary school was selected for study where children can learn the basic awareness, duties and responsibilities, which will broaden their outlook. Programs like "Beti Bacho, Beti Padhao" [Save girl child, educate girl child] and "Paryavaran Bachao" [Save environment].

The girls come to school but not on regular basis. They come in shabby uniform or clothes with uncombed dry hair, oblivious of their condition, as nobody (neither mother) gives any care. The condition was bad and we knew that a lot of work has to be done to bring them on track.

A unique plan was innovated. We started planting mango saplings in the premises of girl children. The sapling was planted by the girl child herself. She was given a task to protect and water it regularly. It became an instant success. The girls and villagers got attached to us. Then a task of motivation started on various fronts like coming to school regularly, to take bath daily, to oil and tie hair etc.

The process is going on and we visit the village and schools regularly. Volunteers tell them stories, teach them games and songs. The villagers have started taking interest in these programs. One cannot expect 100% success in one go but the change in attitude makes a great difference.

Observation, informal interview and schedule method are being applied to gather data.

WOMEN AND MOTORCYCLING: PARTICIPATION IN MACHO RECREATION

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PREAMBLE: The present paper deals with the social acceptance of the women into the arena of motorcycling. The construction of gender is seen through motorcycle which has been historically considered as a part and parcel of the 'Male world' and how women are either confirming or confronting the hegemonic masculinity by feminizing the universally male dominated activity.

OBJECTVES: In this paper I would explore how women are confirming or challenging hegemonic masculinity. I would also attempt to observe how women riders are feminizing this activity, which is socially labelled as masculine.

METHODOLOGY: It is an exploratory study on motorcycle rider residing in Kolkata. This research mainly is concerned with the 7 women members of the motorcyclist club in Kolkata who ride motorcycle. This includes purposive and face-to-face interviews.

FINDINGS: Women are constantly negotiating the meaning of gender in motorcycling activities. Most women riders "feminized" their appearance in prominent ways. Women do not or cannot take on a predetermined set of behaviour rules in motorcycling; rather they construct and reconstruct their notions of gender role.

Conclusion: Motorcycle as an entity has always been associated with the male folks and whenever a woman has tried to break this gender construct this has been regarded as a deviant behaviour on the part of the woman and has been judged by the society as an intrusion into the strict sphere of the patriarch.

GENDERED CREATION OF 'IDENTITIES'- A CASE OF ENGINEERING AS A PROFESSION

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Science and technology is socially constructed. In the contemporary Western worlds, nations which have pioneered industrialization have perceived technology firmly coded as a 'male domain'. This modernist association of technology with masculinity translates into everyday experiences of gender, historical narratives, employment practices, education, the design of new technologies, and the distribution of power across a global society in which science and technology is seen as the driving force of progress. One of the fundamental ways in which gender is expressed in any society is through technology. Since, technology and gender are both socially constructed and socially pervasive, one cannot be understood without the other. The patriarchal notion of technology is primarily because technical skills and domains of expertise are divided between sexes in terms of 'masculinities' and 'femininities'. There exists a basic assumption that men are viewed as having a 'natural' affinity with technology, whereas women supposedly 'fear' or 'dislike' it.

Engineering is an interesting site for investigating gender and technology because it is an important locus for understanding the techno/social dualism, or in other words the *social* (and thus gender) shaping of technology is understood because engineers represent a manifestation of the still durable cultural equation between "masculinity and technology". Engineering is gendered because it is dualized and conversely, dualized because it is gendered. These dualisms are reflected in the practice and 'training' of engineers. However, the durability of the association of masculinity and technology is insufficiently explored and problematic.

My objective is to study the gendered nature of engineering as a profession, its forms and consequences which it brings upon the women engineers. This will be analysed by studying some of the women engineers working in corporate sectors of Kolkata the women engineers working in some of the corporate sectors of Kolkata. The two main areas of study area: *firstly*, experience of women working in core areas of engineering (i.e civil, electrical, mechanical, chemical and instrumentation) in corporate sectors of Kolkata with regard to: job appraisal; their rate of retention and factors affecting their lack of it; factors affecting promotion; managing 'femininity' while working in male dominated work; behavior of other male colleagues on same work; work environment; handling marriage and family issues; maternity leave. This will help in understanding how women engineers are negotiating their position and 'femininity' in a male dominated sector, marked by masculine culture. *Secondly,* women working in 'soft' areas of engineering (like: software) and their look at their 'relationship with technology', whether the

work they are doing is 'real technical work' and thereby try to find out whether the electronic or software industry is associated with 'femininity'. This will help in doing a comparison of core as well as soft areas of engineering to understand the nature of differences in experiences of women in the two fields.

The study will be followed using mixed methodology. I shall collect and analyze data, integrate the findings and draw inferences using both qualitative and quantitative approaches. Hence, narratives of working women as well as quantified data will be used would be used to substantiate the findings. My sample size will be 20. The type of sampling used will be purposive sampling and snowball sampling. My respondents would be the in the age group of 24- 40, because women retention is low from mid-30s onwards. I would incorporate women from across different categories like: fresher, married (with and without children) and unmarried to understand their varied experiences across different phases. Some of the corporate sectors I will be studying are: L&T, Reliance, TCS, DCPL.

GAGING THE EXPERIENCE OF MOTHERING: AN EMPIRICAL INVESTIGATION ON HOW MOTHERS COMPREHEND AND COPE THEIR ROLE IN RAISING CHILDREN WITH SPECIAL NEEDS.

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PREAMBLE: Mothering has often been conceptualized in literature by the lens of 'intensive mothering' or sometimes by 'the gaze of others'. In all such perspectives, though critical, the discussion revolved around mothers being central to child-nurturance, care-provider and disciplining agent. The experience of mothering and the role of a mother becomes far more complicated raising children with special needs (Learning Disability(LD) specifically for the paper).

OBJECTIVES: The paper has intended investigate-
i. The contribution of mothers and hard care-work involved in raising children
ii. Whether the mothers undergo an experience of marginalization within and outside familial context.

iii.   Contribution and assistance from other family members and institutions.

METHODOLOGY: Mixed Method research design has been employed, collecting data from amongst 50 mothers engaged in paid-labor market having children with learning disability, by unstructured interviewing.

FINDINGS: The hard care-work involved in raising children with LD demands dissolution of their professional front and consistent role expectation in raising the children alienates them mothering.

CONCLUSION: To cope with the role of both being a mother and a professional, the mothers have switched to new alternative institutions like special schools or specially trained child-care provider in bringing up the children.

Self-image identity of middle aged Village of I

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The concept of self is probably one of the most admired ideas in psychological and educational literature among the various popular concepts which is considered as a key to success. It is important to mention that self-concept is a central theme around which a large number of the major aspects of personality are organized. Self-concept is individual's perception of their abilities, behavior and personality on the whole. It refers to an individual's beliefs and understanding about himself that are developed from the experiences that the person gains through the interaction with others in the society and are concerned with personality traits, abilities, physical features, values, goals and social roles. If people have a positive attitude towards own self and confidence in them then they may get success in every sphere of life. In

our society women are regarded as inferior to their male counterpart. They are less conscious about their social identity. In this study the researchers tried to explore the socio-economic condition of middle aged women, their perception towards their own identity, participation on gainful economic activities, decision making process of their family etc.

Key words: Self, Self-image, middle aged women.

Role Conflict and Adjustment among Female Teachers: Sociological Analysis Based on   Kanpur City

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The Indian social structure, its strength and stability is clearly and unequivocally vested in the family. Much of this stability is believed to come from the gendered division of labour in which the women, since the primitive time, have been given an unequally large share of domestic household responsibilities which primarily include nurturing, conditioning and caring for children, caring for husband and other family members. However, with the advent of the new economic and social changes in the Indian and global society, women started coming forward to claim their share and contribute in the recent developmental changes. They got educated and came out of the confines of the four walls. They entered various professions and proved their metal and continue to do so in increasing numbers. Working women are common sight in offices, banks, hospitals, schools, colleges and universities. A large part of this social change can be attributed to the change in women's attitudes due to growing levels and quality of education, industrialization, urbanization, and the spread of democratic values which have brought forth a significant transformation in the traditional Indian social structure.

However, this new status, along with resulting in their social and economic development, brought them face-to-face with straining problem of role conflict. Their dual roles- at home and at work brought forth a pressing mental dilemma for them. They are facing the challenge of successfully performing all their roles which are as vivid as that of a wife, a mother, a home-maker and an office employee. Today's women, however, have proved themselves to be the women of substance and are efficient enough for bringing good adjustment between their dual roles. In spite of that, sometimes, there arises a conflict between these roles.

The main aim of this analysis is to find the new emerging patterns of role conflict that the women in general and female teachers in particular, of the recent times are facing due to the dual roles that they are required to take up. An attempt has been made to analyse the extent to

which the professional and personal lives of female teachers affect each other and what impact does such an interaction produces. The main issues that concern us in this study are: To what extent female teachers face role-conflict? In what ways do they bring adjustment between their dual roles in home and at workplace? How far working women are successful in bringing this adjustment in their personal life along with fulfilling their professional obligations? How do the socio-economic conditions of female teachers affect this process of adjustment?

The findings of this paper seek to provide a clearer understanding of the changes that are taking place in the gendered structure of the division of household labour in particular and wider Indian social structure in general.

WOMEN EMPOWERMENT : RE VISITING THE THEORETICAL PARADIGM

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My paper is an attempt to trace the trajectory on the concept of 'women empowerment' within the wider perspective of 'Women and Development'. It will critically evaluate the feminist post-development theories' attempts to undo western thinking on gender development and empowerment and provide a gendered vision of alternative theories.Thevariousapproacheslike WID, WAD, GAD,WED and PAD havefocusedonissuesrelatedtowomenlikeinequality,povertyandgender.The viewpoints of someoftheprominentexponentsofempowermenttheorylikeJoRowland,NellyStromquist,AmartyaS en andMarthaNussbaum will be critically analyzed to understand the changing perspectives of the paradigm

My paper is based on an **empirical study** done in one Panchayat in the state of Kerala.Collective case study is the adopted methodology.The studyf o c u s e d onthestructureandfunctionofSHGsinthevillageofEzhumattoorandanalysedtheirimpactontheecono mic,politicalandsocialempowermentofwomen.For primary data, semi structured schedule and interview guide was used. Focussed Group discussions were also conducted to evaluate the participation and awareness of members.

Disrupting the Gender Binary: Queering Feminist Sociology

RC 10 (Gender Studies)

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The advent of feminist sociology in the 1970's in the West and later in India questioned the andro-centric bias in sociology and sought to mainstream gender concerns in the methodologies, epistemologies and pedagogical practices within Sociology. However today feminist sociology especially in India has been questioned for its hetero-normative bias and its inability to integrate the concerns of the marginalised genders.

Primarily a self reflexive journey this paper stems from my experiences of doing feminist sociology for the last 15 years at the under graduate level in Mumbai University and my involvement in curriculum design and development. It looks at the silences and absences within feminist sociological practices and the lack of a concerted presence of non heterosexual inclinations in the syllabus, pedagogies and research practices. The use of language in our classrooms as well as academic writing recognises only the gender binary. Why is it that queer vocabulary is still not part of feminist classroom practices? This does not augur well for a generation of students that is being swept by rapid social transformations and their increasing consciousness of rights of marginalised genders. It is time we rethink our sociological practices and break the gender binary in our quest for a more inclusive sociology.

Gendering Health: A Study among women in Nalbari District of Assam.

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Health is an important commodity not only at the individual level but also in terms of the micro- and macroeconomic scale of a country. Improvement of health status is therefore on the political and economic agenda of every government. In India health has been a major policy issue since independence. The trajectory of primary health care system in India is at crossroad with the

gradual withdrawal of state form health sector.Today private and public-private partnership players dominate the country's health sector, especially in urban India. The rural population still largely depends on the public health care system. But still there are health disparities, that have been seen at large section. Meanwhile the people who are living in geographically excluded area with lower socio- economic background are the mostly deprived section in terms of accessing health care facilities. In this matrix it is the women, who could not able to get better health care facilities and her right to health might be violated.Meanwhile her health become important when she gets pregnant or feeding breast to her children. Thus women's reproductive related health issues get more importance from the society and as well as from the government also. Meanwhile, majority of policies have been generated for the pregnant women only. Thus the idea 'health for all' which was the outcome of Alma Ata declaration become myth to some extent. Within the women health program, a certain class of women are being excluded. This study tends to look how patriarchy has an impact on women's health seeking behaviour. Most of the cases, women health seeking behavior is influenced by the socialization process that she has gone through since her early life. Of late, women who are belong to the marginalized section have different health seeking behaviour from the women of better economic background.In this study an attempt has been made to understand about the health scenario of marginalized women of society.To substantiate the argument, an empirical work have been done on Barximaliya and Bhaganmari villages of Nalbari District.

CONFLICT AND WIDOWHOOD

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Armed conflict continues to threaten civilian population all over the world. With the dawn of 21st century, nearly about 60 countries are in conflict or have recently come out of conflict. While millions of men, women and children get killed, displaced, and injured, the impact of conflict and the extent of harm it causes to humankind cannot be measured. They shatter every routine of life and inflict suffering upon everyone. Conflicts blow apart the routine of everyday life and inflict sufferings to everyone, while women, in particular, are visibly the most affected and victimized lot. Women become most vulnerable targets because of their subordinate status in society and because of their sex .And women suffer most when widowhood is inflicted upon them because of conflict circumstances. They bear the brunt of both the emotional and socio-economic impact of violence and generally become impoverished after the killing of their

husbands who were the sole breadwinners of the family.   Post-conflict, they are least likely to be adequately rehabilitated and returned to their homes and lands and mostly end up in neglect. The plight of widows is worsened in conflict and post-conflict scenarios where they often predominate among IDPS and as refugees. Widows without an adult male to protect and negotiate for them, or to access services on their behalf, are particularly vulnerable to sexual exploitation and to rape. Therefore, the present paper, will attempt to understand and portray the experiences, issues and concerns underpinning widowhood due to violent circumstances.

Keywords: Conflict, women, widowhood, human rights.

Women Empowerment through Attitudinal and Aspirational Changes: A Study College girls in Gorakhpur city, Uttar Pradesh

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Higher education has been considered as the most important variable of empowerment of young women by influencing their cognitive perception. This paper attempts to examine the   relationship between the women empowerment and perceived attitudinal and aspirational changes among college girls as a result of access to higher education.

The approach adopted in this study is subjective wherein experiences and expectations have been looked at from viewpoint of the respondents. The study is explorative and context specific, confined to college premises. The major research technique used for collecting data is semi structured interview scheduled on multiple variables pertaining to respondent's family   background, educational   and   career   orientations, interpersonal relationships, experiences of gendered discrimination, sexual harassment etc.

The conclusion drawn from this empirical study is that attainment of higher education has considerably changed girls' attitudes and aspirations which, in turn have positive impact on their expectations like aspiring to career, evasion of household chores, delaying marriage etc. The findingsalso find educated girls confident, assertive and gender sensitized. However, these changed expectations may or may not get translated into reality, especially at the time of seeking job or life partner. Some continuity of traditional expectations like marriage within own caste, consent of parents, acceptance of mother-in-law etc. are observed.

GENDERED PERFORMANCE IN PUBLIC SPACE: REFLECTION ON WOMEN'S RIGHT, ACCESSIBILITY AND FREEDOM TO PUBLIC SPACE

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Public space, a polymorphic term in social science has acquired much visibility in research practices where space gets conceptualized as a realm of participation and expression, an outer space casting patterned social behavior, space sharing cultural importance, space as a site producing and reproducing gendered identities, space as a resource of conflict etc. One of the important facets of the public space that the paper seeks to engage is the encounter of interaction and accessibility that allows the emergence of gender identity and collective beliefs of public life and how meanings embodied in the process of identification and differentiation then subsume the fabrication of symbolic boundaries reciprocating 'inequality' towards 'diversity'.One important aspect of such spaces is that the meaning crafted into them are socio-culturally constructed coalesced with the entity of variation across culture and time. Perseverance and reciprocation of such meaning is followed by everyday performance of 'self' in accordance to the specificity of the norms; characterizing a particular space. However, performativity here are not mutually exclusive of hierarchy, difference and inequality that gets contested in gender which reproduces the categorically different identity shared by the biological beings of a particular society

Interpreting Veil in the everyday lives of Assamese speaking Muslim women

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Muslims of Assam are not homogenous; their identity varies in terms of language, region, sects, historical roots, etc. It's a well-known fact that religion has an overarching influence on women and similar is the case with Muslim women. Fatima Mernisssi in her polemic work *Beyond the Veil: Male-Female Dynamics in Modern Muslim Society* introduced feminist interpretation everyday life of Muslim women from Morocco. She outlined a new narrative on the history of gendered subalternity (Rhouni, 2010:43) through a secular critique. She presented voices of underprivileged women in rural and urban areas of Morocco and exploring the ways in which they were subject to both class and gender discrimination. Further she repositioned on her

understanding of women from the secular feminism to Islamic Feminism in her later works such as *The Veil and the Male Elite: A Feminist Interpretation of Women's Rights in Islam*(1991). This paper tries to explore the everyday lives of Assamese speaking Muslim women, as how they conceive their body and self and explore how these women visualize the symbolic representation such as *Hijab* or veil as today's globally accepted Muslim identity in their everyday life.

BLEEDING BODIES AND TABOOED SPACES: THE SOCIAL EXPERIENCE OF MENSTRUATION IN ASSAM

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Menstrual taboos can be understood as 'those customs that are found in society that publicly restrict the behavior of a woman at the time of menstruation and apply throughout most of a woman's life.' (Shah 2012: 63) While most taboos are seen as direct acts of subjugation of things which cannot be controlled naturally, in this case the blood of a menstruating woman, it is important to look at the ones which are not direct, which appear to be socially just from a functional point of view, but are actually passive and more dangerous means of patriarchal control on the woman's body and sexuality. This makes one go back to the more fundamental question of what it means to live as a woman, or, more specifically, to live within a female body. One way of looking for answers could be to look into personal chronicles of women's experiences and perceptions. Another way, however, would be to look into the culture speaking about the feminine and the female body and its symbolic manifestations. (Niranjana, 2001)

This paper would attempt to look at the menarche celebration of Assam and locate the different patriarchies installed in the menstrual experience of the Assamese girl in her initiation into puberty. The menarche ritual, portrayed as a celebration of attaining femininity and womanhood, is a rite of passage the girl goes through on the onset of reaching puberty, by observing a series of rituals and rites which culminate on the seventh day of menarche. However, underlying the entire process of this celebration of the menarche ritual in Assam is what can be understood as an appropriation of heteronormative gender roles. What also becomes interesting here is how the patriarchal installation of the idea of heteronormativity is subtly exercised on the experiences of young girls from pre-puberty to ensure adherence to the normative patriarchal construct of femininity. The shaping and sealing of a feminine space through the menarche ritual is a physical social condition that happens to the girl on the onset of puberty, but early or pre-puberty

socialization of the young girls ensure that the idea of this feminine space is injected to their psyche.

The creation of a separate space for performing gender also creates opportunities for negotiations to happen around the given structure. As coping mechanism, women strategize within a set of concrete constraints. (Kandiyoti 1988) Different forms of patriarchy present women with different 'rules of the game' and call for different strategies to maximize security and optimize life option with varying potential for active or passive resistance in the face of oppression.(ibid) These negotiations, however, can seldom be done or performed in ways which challenge the heteronormative construction of gender, body and sexual identity.

This paper would thus attempt to look into these complexities that address the Assamese woman's perception of her own self, body and sexuality viz-a-viz the social experience of menstruation.

Why Muslim parents prefer Madrassa education for their girl child: Reflections from a Muslim concentrated region of Assam

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Education is believed to be the best means through which gender discrimination can be eradicated from the society.Historically Muslims in India have had a lower participation in school education because of social-structural reasons. In their limited choice, a key role is also played by Madrassa form of education which, in its various forms, includes both secular as well as religious components. The present paper is an attempt to understand the causes behind differential treatment of Muslim parents regarding their children's education. It tries to deal with the issue of why poor working class Muslim parents prefer Madrassa education for their girl child over the secular one.It tries to explore Muslim girl's experiences with education at household and school level. At household level why they prefer Madrassa kind of education rather than secular? How different families made gendered choices in terms of educating their child? It is observed that the selection of school depend not just on economy but cultural ideas

about good conduct of young men and women. It will also explore a particular madrassa and examine if similar cultural logic functions in Madrassa School.

Women Restriction and Customary Law ; An empirical study among the Lotha tribe of Nagaland

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The present study seeks to examine women restriction and the customary laws and inheritance system among the Lotha Naga tribe of Nagaland. The Lotha Naga, traditionally have their own customary laws that governs their socio-cultural life, the line of succession is patrilineal and follows theirdescent through the male members and their properties pass from the father to his son. All properties, both movable and immovable, are exclusively heritable according to the customary laws of the Lotha society a son can inherit the properties of a family be it ancestral or self-acquired property of his father.

Traditionally there were many restrictions imposed on women participation and activities whether inside the family circle or outside the family circle. This papers aims at understanding how women empowerment took place in Lotha Naga society, also to study the factors responsible for bringing change from tradition to modernity. Weused both primary and secondary data.

Keyword: Lotha Naga, women restriction, Inheritance, Status.

Feminist Foreign Policy: A Sociological Analysis

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Conventionally, Foreign Policy of a state is understood to be a manifestation of domestic determinants. Reus-Smit defines Foreign Policy construction as "the relationship between domestic social and legal norms and the identities and interests of states," and thus their national security strategies. However, when one looks at the process of construction of 'Foreign Policy" in a male dominated society, one finds 'those domestic norms'' are actually constitutive of and seeks 'masculine' interests. This means masculine foreign policies enable threats to peace and security within and between countries. As Wallstrom says, "Striving toward gender equality is therefore not only a goal in itself, but also a precondition for achieving our wider foreign, development and security policy objectives."

This paper, in this context, attempts to track the binaries of 'masculine' and 'feminine' social structures and values in the construction of international social and political realities. Further, it is argued that a 'Feminist Foreign Policy' can actually emerge as an answer to the Global Problems of arms race, nuclear proliferation, security dilemma, climate change, war etc. It is further argued that feminist principles can inspire to addresses power structure and nation-building, distribution of resources, human rights and benign state of affairs.

STRUCTURAL VIOLENCE AND REPRODUCTIVE RIGHTS: A CASE STUDY OF MUSLIM WOMEN IN PREETIPUR VILLAGE, KAMRUP DISTRICT, ASSAM

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Abstract: Structural violence is outwardly not visible. It often goes unnoticed when it comes to the gender relations. It is influenced by those in power in a relationship. The relationship shared by the woman with her spouse is inequal in India. The perception of reproductive rights is blurred in their relationship. The women are marginalized when it comes to attainment of their reproductive rights due to the patriarchal nature of Indian society. Non- attainment of reproductive rights are violations of basic Human Rights of the women. The Muslim community is the largest minority group in the state of Assam. This paper explores the reproductive rights of Assamese Muslim women in Preetipur village, Assam.The presence of structural violence is preventing these women from exercising their reproductive rights. The consequence of this violence is profound, both physically and mentally among the women in this group.

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Women Out-Migration and Their Social Life: A Case of Nepalese Women working abroad

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There are a few studies about impact of male migration on the women left behind. However, there is, so far, no attempt to study the impact of women migration on the changes in relationship within the left behind husbands and migrated wives, change in the household roles and responsibilities, and its impact on overall family life.

Since the gender consequences of international migration for households and communities are vital for any successful development policy in Nepal, this article looks at how female out-migration has transformed gender relations in the rural communities of Nepal. While doing so, the study uses primary data collected through in-depth interviews and online stories from Nepalese women working abroad as to analyze aspects of women's roles and responsibilities that are expected to change while they are away from home, and try to understand impact of such changed role on their social relationship with their left behind husbands and other family members. The expansion of migrant women's roles, their ownership and access to productive resources, and the part they play in household decision making are other concerns of the paper.

Role of Women's Organisations in Manipur: Addressing the Issues of Globalisation

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This paper attempts to explore the efforts by women organisations to address the issue of globalisation in the Churachandpur district of Manipur. It examines the impact of various problems of globalisation on women in Manipur. It focuses primarily on three areas, i) the loss of identity due to migration, ii) maintaining domestic role in the household and iii) commercialisation of traditional knowledge and occupations.Further, this study also elucidates the ways in which these organisations function to tackle these problems. This study is relevant as research on women's organisations in Manipur has mostly revolved around peacekeeping, making other functions inconspicuous. Thus, the study brings to light the gap in the sociological tradition that has been prevailing in the study of women organisations in Manipur.

Smelling Gender

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Indriyas(senses) are the gateway of Gyan(knowledge). Among other senses, smell is particularly significant because it is linked with breathing and therefore with life. It plays a crucial role in various aspects of our everyday life. Throughout the day, we experience different types of smell, react differently and construct an image on an olfactory basis. At bazaar, we sniff out the best lemon or mango, we opt for our preferred fragrance while going for a date. It is not only in case of "presentation of self," or consumer behavior, where it is crucial but smell also plays a key role in stratifying individuals or groups. Men and women may smell different but the point here is, they are socially expected to smell different. A young maiden is often portrayed as fragrant and compared to a scented flower where as her male counterpart is often described with non-olfactory adjectives like bravery or intelligence. It is a woman who is expected to wait with fragrant body and/or aromatic meal and it is men who would come and consume. Thus the olfactory construct and social construct goes hand in hand.

However in recent times, the olfactory constructas well as the social role of man and woman are going through a transformation. Increasing number of advertisements represent that male bodies (particularly urban middle class) are becoming perfumed bodies.

Thus using smell, this paper tries to represent Indian traditional gender roles and its contemporary social transformation. Analysis of literature, contemporary advertisement and in-depth interview are used as data collection techniques here.

Social construction of gender among Sindhi women in India: A sociological study based on Sindhi community living in Varanasi

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The idea that gender differences are socially constructed is present in many philosophical and sociological theories about gender. According to this view, society and culture create gender roles and these roles are prescribed as ideal or appropriate behavior for a person of that specific gender. Some argues that the difference in behavior between men and women are entirely social convention, whereas others believe that behavior is influenced by universal biological factors to some extent, with social conventions having a major effect on gendered behavior.

The present paper makes an attempt to understand that how does the Sindhi women construct their gender identity?

A number of propositions underpin the discussions in the paper. That is, gender is a social construct, gender as a construct is politically developed and lastly gender must be seen as living experience.

Key words- Sindhi, traits, ethnic group, community

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Women Leadership in Panchayats of Nalbari, Assam: Subversions and Contestations

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Preamble: Assam enacted its very first Panchayat Act way back in 1948 aiming to herald a new dawn for decentralization. Today Assam presents a dismal picture as far as the status of Panchayati Raj is concerned. It remains to be seen if the increased reservation for women alone can bring about desired changes& to what extent.

Objectives: Primary objective this exercise was to undertake a detailed study of the dynamics involved in women's participation in the village (Gaon) level Panchayats and the bearing it has on their lives.

Methods: The study covered all twenty four women Gaon Panchayat Presidents from Nalbari district of Assam. These cases were documented through interviews &observation.

Findings & Conclusions: Discrimination, subjugation along the lines of caste&gender though evident, were found to be layered. Oppression by elites in controlling resources allotted to Panchayats continues unabated; though gentle winds of changes were perceived. There is no tangible &sustained support system(s) to develop an enabling environment for these leaders to deliver on their roles fully. A number of non-government organizations are present in the area but owing to their donor-driven agenda(s), they stay away from addressing issues pertaining to participation of women in Panchayats.

Keywords: Nalbari, Gaon Panchayats, Non –Government Organizations

The Position of Women in Nepali Community: The Nexus between Patriarchy and Caste.

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Gender relations differ from one society to another where particular roles, rights and responsibilities are assigned to men and women along with their relative status. Such kind of an arrangement has traditionally been reflected in the patriarchal societies all over the world and continues to foster gender stereotypes in both extreme and subtle ways**.** And with the existence of factors like caste system, the norms limiting and dictating women become more concentrated. Similar to any other Hindu society, the social order of the Nepali community is exclusionary due to its classification into groups as distinct castes within the broad framework of the Hindu system of *varnas*. Apart from this division there are other sub castes within them when it comes to the

Nepali community, depending on the settings. This paper will try to study the exclusion as experienced by women of Nepali Community based on the caste group they belong to. How the norms, specially meant for women as dictated by caste as a whole is interpreted in different caste groups. And based on those norms how the concept of freedom and choice differ for women across caste groups within the Nepali community.

Key words: Caste, Gender, Intersectionality, patriarchy.

GENDER AND CASTE OPPRESSION: FROM A SUBALTERN PERSPECTIVE

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Subjugation of gender is a harsh reality which is omnipresent in the predominant patriarchal society like India beyond its caste, class, region or religion. While caste is an another major form of social discrimination which is based on the doctrine of inequality and those who belong to the last in ladder of caste hierarchy are always suppressed by the superior caste. Particularly the women belongs to the lower caste are very much oppressed by both lower caste identities as well as subjugated gender identities. Therefore, both the hierarchies and power plays the dominant role to understand the caste based gender violence in India. Though there are legal provisions are attainable still the atrocities are rampant due to entrenched patriarchal conditioning and stereotyped social role and so on. However, the theories on 'caste oppression and gender' are such as Dumont's theory, theory of stratification, feminist theory as well as anti-caste analysis still there is a need for perspective of their own which can analyse their own problems and prospects regarding oppression.

Henceforth, in the context of widespread caste based gender violence in India, this paper try to understand the nature of oppression though subaltern perspective; and it attempts to explore why caste oppressions are more curved towards a particular gender. Secondary sources of data and content analysis method are used for this study.

Key Word: Gender, Caste, Subaltern Perspective

Maternal Health Status And Care Of Baiga Tribe Women In Central India

*Poornima Shukla

Madhya Pradesh has the largest population of tribes,among all the states in India. There are 46 scheduled tribal groups in the state. Among these six tribes are identify as primitive tribe. The Baiga tribe is one among these primitive tribe group. Maternal health status is very poor among the Baigas. They consider that child birth is a natural phenomenon and there is no need to pay special care to a pregnant women. Maternal and childcare practices observed to be poor among them. Baigas are mostly located in hilly and dance forest areas so it is difficult for health worker to visit them.This paper outlines maternal health status, care and its socio-cultural correlates among the Baiga tribe, which is most primitive, aboriginal tribal group of central India. Research Methodology used in this paper is based on secondary sources of data and ethnographic method.

Violence Against women in India

*Anurag Singh

There is increasing intolerance against women in our society. Violence is an extreme form of intolerance. Violence against women is a burning issue in India.By violence anyone tries to control women'slife.N.C.R.B report shows that there is increase in crime rate in year 2014 by 9.2 percent compare to 2013.India is a patriarchal society,in patriarchy violence against women is a part of a social system.U.N.O.report shows that every third woman suffered byIntimate Partner Violence (I.P.V.) in the world.This paper tries to examine the violence and crimes against women in India in the present age of globalization. Research Methodology used in this paper is based on secondary source of data as reports, journals ,Newspapers and books.

Proven effectiveness of Convergence& Gram Varta on the status of Women in Bihar

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Gram Varta is the largest convergence model in the world planned to reach 10% of Bihar's population.Appreciable demand side interventions are generated by the programme in Gram Varta (Village Dialogue), which is a process wherein Self-Help Groups (SHGs) of women raise their understanding and awareness on issues of nutrition health WASH & women empowerment. It's a participatory learning and action based intervention, implemented by SWASTH Department for International Development (DFID). It is a unique and innovative approach with an inbuilt concept of convergence between health, nutrition, water and sanitation and all facets of Women's empowerment from concept to policy, delivery, awakened people to the mass behavioral change especially for vulnerable women making them more productive for gainful activity.

Undoubtedly endeavors done through Gram Varta have led to tangible outcomes, in terms of improved indicators in nutrition, health as well as access to health, Nutrition WASH Services & women empowerment amongst the rural women.. The empowering and transformative power of the intervention indicates that it has far reaching implications for social transformations. Thus, it can be concluded that the drastic changes visible in the indicators mentioned in NFHS-4 in comparison to that of NFHS- 3 may be due to the joint strategic endeavor on the part of government, and successful advocacy endeavour- Gram Varta.

"Pierce the veil": Sister Nivedita's thought on Indian women and their empowerment

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Sister Nivedita who was received by the Indian after independence as pioneer of women education/empowerment in Bengal and development of Indian nationalist ideology/imagination. She was not Indian by birth. She came to Bengal as a disciple of Vivekananda to dedicate herself as social reformer in India. Sister Nivedita , before coming to India ,in England started developing methods of developing the consciousness of women and children by writing and establishing school with distinctive syllabus. She was not only academic in her approach but was active in experimenting with her thought. Her interaction with Indian society on the context of social reform until the death of Vivekananda was based on revivalism of the Vedic texts and

scriptures. She tried to unlearn her knowledge about social reform following the instruction of Vivekananda, that she had taken from Enlightenment philosophy and the conflict for freedom of Ireland but she could not do it. Until her departure from the mortal plain, she devoted her life to understand Indian society with a vision that she had primed by her own perception of human being and civilization of the world. she wrote several times in various articles that Indian women needed to develop control over her "self-control". Further she explained that this "self – control" was the confluence of wisdom and love. While her "master" Vivekananda projected the "cult of masculinity" and concept of "chastity", Nivedita did not try to preach such ideas. She developed different method to generate the idea of empowerment among Indian women. Therefore, against this background my attempt would be to explain Sister Nivedita's method of women empowerment in India and its relevance in studying in Sociology.

GENDER AND CASTE

HEENA KHATUN

Caste and gender inequality are inextricably related to each other. People like Phule, Periyar, Ambedkar mentioned this intersection of caste and gender while writing on caste. It is only the strict regulation of female sexuality which ultimately leads to the reproduction of caste. They are of the opinion that Hindu marriage is the hinge between intimate and public-political life, it is the site where ideologies of caste purity and gender respectability come together as a form of caste power. **Endogamy**(marriage within one's own caste) is the most important characteristic of caste. Caste cannot be reproduced without endogamy. Restrictions on inter-caste marriage, pre-pubertal marriages for girls, tonsuring of widows, etc are all means by which the sexuality of 'upper caste' women are regulated. On the other hand Dalit women have long suffered sexual violence as caste exploitation and forced sexual labour.Dalit feminists argued that in order to understand violence against Dalit women, it is important to focus on the stigmatization of Dalit because Dalit women are thrice alienated and oppressed on the basis of their class, caste and gender. Gail Omvedt rightly pointed out that Dalit women are Dalit among Dalits, the downtrodden among the downtrodden.

Gender and Clothing in Islam: liberation or Oppression

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The hijab is seen as a tool of Gender oppression. Is it really a sign of women's enslavement? Or 'degrading prison'? Or is it a sign of women's modesty and liberation? Why doesn't anyone ask the women who choose to wear it"? Many people argue Islam oppresses and discriminates women by wearing veils or hijab, while few people view it as a sign of women's protection or liberation. Yet some people view indecent clothing – tight, transparent and half nude has a positive co-relation with gender violence, while few others maintain hijab creates a barrier in sexual attraction thus having negative co relation with gender violence. Thus it would be quite improper and unfair to say that Islam oppresses women" unless we study it, research it or understand it in the light of Islamic perspective. In this paper an effort has been made to throw light on hijab and its relevance with gender oppression or liberation in the light of Islamic perspective. Key words: Islam, women, hijab, liberation, oppression.

Women Empowerment and Gender Discrimination

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According to Karl Marx economic freedom of women shall give the total empowerment to them. Thinkers like Webal and J.S.Mill were also thinks that the upcoming mechanized period will give a wings to the women (freedom). In view of this, equality in thinking ,Modernization Industrialization, right to property and participation of state shall give a way to the development of women in new era ,but situation found different . Globalization, Privatization and Liberalization has made too much complicated to women in new dimension of patriarchy system Women have already been dominated by men after this system.

Now a days they overcome with the patriarchal system through, but they have been trapped by the materliastic society . Our patriarchal system is based on the structure of gender inequalities, who have because the obstacles for the development of women. Presently process of empowerment is growing in rapid speed .Data of census is also dipits that facts The meaning of empowerment states that as an individual and a collective way they enter and participate in decision making organizations. In 73[rd]amendment of constitution ensures that the participation of women, but the other side also states that the all laws, education, plans has made strong patriarchal system because of gender discrimination, due to this instead of declining inequalities, they came out in a new way .

Any process of empowerment shall starts with the self –interpretation and realization . It must be senseful , group togetherness and help of the society . Unfortunately, despite this gender discrimination, right to equality effective participation of women will not meant to be the win of half population. Totally end up the gender discrimination must be go to the root cause of patriarchal system .Through this research paper efforts are made to analysis obstacles like gender discrimination in empowerment of women on the basis of secondary data .

Challenges of doing Ethnography Today

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Ethnography today poses huge challenges in the field of the gender studies. The term ethnography mainly deals with the scientific study of the people, society and culture. Feminist Ethnography studies the society as a whole but with the feminist lens. Many feminist scholars have recognized ethnography as an ideal or apt methodology for carrying out the research in their and various other respective fields. It is best suited because of the fact that it provides a conceptual understanding and encompasses knowledge of experimental approach, which in turn deliberately abstain itself from the false pretext of the dualisms of the theory of positivism (the philosophy that states that the positive knowledge is based on the astute of nature along with their properties and relations.), also drawing upon the basic traditional female strength and the very egalitarian concept of the reciprocal relationship between the knower and the known[§](Stacey, 1988).   In the afore mentioned text I have talked about what is feminist ethnography, now lets look into the challenges that the field possess

1) The first challenge that the feminist ethnography today faces that it is reduced to the mere status of subjectivism and is a whispered reply of sexism.

2) According to Susan Griffin " Feminist ethnography is yet to be expressed, locating the self in the experience of oppressions, in order to liberate it"

3) The participants or the subjects of the research may fell exploited or betrayed, when the researcher who is freer may leave or depart from the arena.

4) Combining of experimental modes of the writing with feminism. And in turn the argument of inclusion and exclusion.

5) The challenges include responding productively to feminist critique of representing the 'others'

The above represents an abstract about the paper on feminist research methodology and the challenges faced by the researcher today while carrying out the ethnographical research.

RISING INCIDENCES OF MARITAL DISCORD AMONG WORKING WOMEN: A SOCIOLOGICAL PERSPECTIVE.

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Marriage is traditionally conceived to be a legally recognized relationship between an adult male and female that carries certain rights and obligations. Much recent sociological research, both in Britain and America, has been concerned with the growing fears that marriage as an institution is in decline. These fears stem from two roots, the first being concern for increasing marital breakdown and subsequent divorce, and the second the fact that marriage is going out of fashion, with more people cohabiting and even rearing children outside matrimony. Certainly, if divorce is on the increase then one in three marriages is likely to end in divorce. The future of marriage looks bleak, but marriage still remain remains the preferred way of life for the vast majority of the adult population. Concern with marital success and marital adjustment has played an increasingly prominently part in recent research. Marriages clearly face different problems at different times of the life-cycle and raising a family, especially for parents of younger children, is associated with high marital strain. Remarriages appear to be at greater risk of breaking up than first marriages, especially when step-children are involved. As "Anthony Giddens" has pointed out, terms like 'broken marriages' and 'broken homes' embody the traditional ideal and have unfortunate negative connotation, especially regarding children whose parents are separated or divorced. Increasingly, research is focusing on the interrelationship of employment and family life, including marriage. The primary focus has been on how women's employment has affected the marital relationship. Using longitudinal surveys, American researchers have found that women who contribute a higher share of household income are more likely to divorce than

women who contribute a lower share, or housewives. Another important question is whether the employment of women has led to greater egalitarianism within marriage. Dual-earning marriages are sowing the seeds of change. One of the key reason of marital discord is patriarchy-men want to rule the roost and women are unwilling to act subservient. Women are taking up high profile jobs; division of labour is no longer based on strength but on credentials. Economic independence has made women assert themselves in the home front. Structure of society depends on economic system. Globalization making inroads into the traditional family setup has given way to individualization where every relationship is terms of money. The system of Dowry is on the rise. Collective orientation and collective will have taken a backseat. Transculture has lead to degeneration of morals, values and explores to different culture shock. Alcoholism is on rise.

Keywords: Alcoholism, Domestic Violence, Dowry, Economic Independence, Patriarchy

Folklore a Way to Gender Role

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The paper throws light on the roots to construction of gender roles in accordance to the society. Gender roles refers to, the roles which a person performs after being identified as a gender specific. We all have grown up listening to certain folklores which might be in form of mythological or moral stories, Fairy tales or even folk songs and so on. Folklore may be real or fiction which refers to a set of folk ideals, ideas, stories, sayings which are traditionally embedded within our cultures and societies, in a way that it has occupied a much strengthened position in society, focus is on the fact that listening to these folk lore has not just been a part of entertainment even at a very young age, rather its main objective was internalization of the messages which it delivers, in to our sense of knowledge as what we listen, we understand and what is understood as good is internalized as a trait. By mythologies, folk stories and even folk songs and sayings we can see how these had played a crucial role in construction of gender roles for our society.

GLOBLISATION, ICT AND GENDER VOILENCE: INDIAN CONTEXT

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This paper examined the gender violence in Indian context with reference to information and communication technology as a part of globalization. Globalisation is opening up the Indian society suddenly at a very high speed. During the past decades, advances in information technology have facilitated a global communications network that transcends national boundaries and has an impact on public policy, private attitudes and behaviour. In one hand globalization and ICT is opening new horizons of social and cultural advancement, just in other hand it has posted a wide range of 'anti- social phenomena'. In Indian perspective where the traditional sketch of a woman limits them with "home work and child care" and treats as an object, but globalisation and ICT on cumulative advancement. Maximum of violence's taking place with help of ICT. They are facing psycho-socio harms in back to that. As in maximum cases they are victim but treated as a culprit. If we wish to quit this problem and eradicate from the society then first of all we should change our mentality and develop a compact surveillance and toughen our law and legislations in concern field.

LGBT- A Challenge to Gender Reciprocity

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Nature loves balance and symmetry. Man-Woman reciprocity is the only form of natural reciprocity in this world. It is not only the natural but also most accepted traditional form of reciprocity bearing the imprint of ethical and moral values. But in recent years, LGBT Community has refused to extend support in favour of long practiced heterosexual convention. They have their own arguments. On June 30, 2016, India chose to abstain from voting on LGBT issue at United Nations Human Rights Council on the ground of matter being sub judice in Hon'ble Supreme Court.

Objective of the Paper is to thoroughly analyse the arguments challenging traditional gender reciprocity. The paper is based on the secondary sources. This specially includes arguments posted by different individuals on different sites, Verdicts of higher judicial bodies, research papers and articles on the related issue.

Findings of the paper suggest that the arguments suggested by the LGBT community lack substance in so far as the question of reciprocal homosexuality is concerned. Evidence of LGBT relations in history is only aberration without societal approval. Given the unrestrained freedom, unnatural sexual practices will create many problems to the society. Homosexual marriages negate the very essence of marriage.

Key Words:LGBT, Gender, Reciprocity, Natural, sexuality

Implementation of CSR Fund for Women Empowerment; A Social Work Approach

Shweta Prasad
Kumari Garima

The term (CSR) Corporate Social Responsibility can be referred as corporate initiative to asses and take responsibility for the company's effects on the environment and impact on social welfare.In August 2013 Indian parliament passed the Indian companies Act 2013 ("The New Act") which has replaced the companies Act of1956. The term CSR generally applies to company's efforts that go beyond what may be required by regulators or environmental protection groups.

When we talk about social work it is known as a helping profession which fundamentally and radically aims to assist the individuals, groups and community to cope with their complex socioeconomic psychological problems through enabling themselves so that they can solve their

problems by helping themselves. Social work professionally deals with the people who are marginalized and vulnerable part of the society. Old age people, differently abled people, children, women etc. are vulnerable.

The need for social work in corporate and nonprofit administrative settings is just being recognized. Company's around the world/India starting to realize the value of social workers and the transferable skills they can bring to the workplace.

After implementation of companies Act 2013, 2% expenditure of annual earning of the company has made mandatory. The present paper is an attempt how CSR fund through a skilled social worker can be utilized in right manner for the welfare and empowerment of the women..

Rethinking the Female Laborforce Participation: A Sociological Analysis of Call Centre Industry

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In the proposed paper I will be discussing that how far the IT industry has empowered women as mentioned in the policy. Because the development of IT industry is the new globalizing process that has impacted social and economic lives of female labour drastically. This new emerging industry demands new working shift that is night shift. There is no doubt that the emergence of IT sector has unveiled a potential employment opportunities for women. Although this organized sector, in principle, offers least gender discriminatory job and job environment but in practice, there is seen gender based division of labour. In this paper I will be focusing on the challenges of female labour working in the IT industry in general and BPO sector in particular. In the past decade, the growing transnational call centre industry provides a quintessential example of a night shift labour force in global economy.In this paper, I will be examining how women employed in the call centre industry experience this rapidly expanding "second shift" in the global economy. (1) How does the demand for night shift workers re-codify women's physical and temporal mobility? (2) How does call centre employment translate into social and economic mobility? And (3) How do they juggle between household responsibilities and global night shift.

Social and economic security of Widows in India

[i]Ms. Manisha Sharma
Applied for

'Women' if we talk about women, we get 50% population of women and if we talk about widows so we get a large number of widows, 33 million in India. It is 8% total number of women. Now a days we can see the women issue of which big issue in society. As far as the condition of widows in our society is very poor. When a women lost her husband then she called widow. They are living a very simple life because they are widows and they have lot of restrictions by society and by the culture, also facing gender discrimination. There is no charm and happiness in their life because they are responsible for their husbands death. Govt has a lot of facilities, policies and legal laws for widows, but the big question is this that how many widow women are getting these facilities and policies and how many widows are aware with these things? After widowhood she left her home, drop her ornaments, having simple food and secrify all her activities of which related to enjoyment because she is widow. If we talk abut the security and protection for women widows in India, there is no more progress and improvement in their life. What is the reason of behind it? In this paper, I am going to present condition of widows in society and economic security in India.

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Domestic Violence against women: An Indian Overview

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Violence against women is a serious problem not only in India but also around the world as an epic proportion. Violence against women is an act of gender-based violence that result in, or is likely to result in physical, sexual and mental harm or suffering to women, including threat of such acts, arbitrary deprivation of liberty whether occurring in public or private life. According to the Nobel Laureate economist Amartya Sen more than 60 million women worldwide are considered "missing" as a result of sex- selective abortion and according to survey around the world, at least one out of three women has been beaten, forced into sex or abuse during her life time. As per report of World Health Organization (WHO) about 70% of female are brutally beaten or killed by their male partner. In India according to the report of National Crime Bureau (NCRB) 2012 approximately 6,000 women are killed every year because of dowry. Unofficial estimates are about 20,000 deaths a year mean about 50 women die every day because of dowry.

This paper is based on secondary data collecting from different agencies. However the main focus of this paper is to judge the frequency and the intensity of domestic violence against women as well as societal responses and effort of government in controlling the violence.

However worldwide government and organizations actively work to combat violence against women through a variety of programs. An UN resolution designated 25 November as "International Day for the Elimination of violence against women

Legal Pluralism, Patriarchal Familial Ideology and Hmar Women

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This paper attempts at an understandingof the functioning of legal systemsviz-a-viz women's lives among the Hmars of Manipur. Given the presence and operation of multiple legal systems among Hmars, this paper delineates the ways in which different legal systems collate and diverse with each other to deal with women's issues. As both laws as well as gender are social constructs functioning within social institutions, in my study I used sociological including feminist tools, theories, and methodology. Interviews, informal interactions, participant observations, case studiesare used as tools for data collection.

LOCATING GENDER IN RELIGIOUS ARENA

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Women have a defined and definite role to play in society,in general and family,in particular. Alonside the changes in the various aspects of society and culture,changes have also come about in the position of Hindu women. From equal status with men in ancient times through the low points of the medieval period,to the promotion of equal rights by many reformers,the storyline of position of women in India has its ups and downs.The place of women in religious field has two facets. The one,is the role,which religion plays in prescribing 'do's' and 'don'ts' for women. And the other one is,what role does women play in imbibing the religious values to the family

and to the society at large.They perform several rites and manipulate the mindset of the family members to do so,sometimes forcefully.On the other hand,the religious scriptures of a community depict and describe the norms and values for women to follow. Besides,the position of women differs within same religious community according to their social and economic status.The present paper will shed light upon the status and role of women in religious arena and will also deal with various factors,which are,somehow shaping the outlook of women in that particular field.

Women labour migration, children left behind and government policies

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Women labour migration has been dramatically increased during last two decades in Sri Lanka. Mostly unskilled, low educated or non-educated women got opportunities to enter into this labour market. On the other hand, it has been the second largest foreign exchange to the country. With the open economy of country, women in Sri Lanka were largely migrated to Middle East countries as domestic workers. Those women are including both married and unmarried. They became the bread winners of the family.

There are number of studies have been done on impact of migrant women on their family and children. As labour sending country Sri Lanka has introduced National Migration Policy to protect the migrant workers and their family. Especially government has introduced a law which restrict mothers who are having kids under the age of 5. Main objective of this policy is to protect children in the family as many incident s were recorded in Media and Police due to absence of mothers in the family with small kids. This study focuses on the action taken by the government to protect their family left behind and how far these policies ensure the protection of family. Though the government has implemented such policies to limit migrating married women with kids in order to protect the children still there are number of mothers who left their kids at home and migrated illegally. Keeping the kids with grandparents, father or some other relative make them vulnerability. Child abuse, no schooling, psychological disorders, social exclusion and malnutrition are the severe problems occurred due to the absence of mother in the family. Empirical data were gathered to address how women with small kids migrate as there is a policy to obstruct it, why they are trying to migrate illegally and how much far this policy is effecting to limit mother migration. For that 10 cases of women migrants and 40 government officials were selected from the relevant agency. Qualitative research methodology was applied to anaylse the data collected from the field. Findings of the research data shows due to malpractice of law, policy does not implement well and the policies itself cannot address the problem. Poverty is the main reason for migration and women couldn't find any suitable job in

the home country. As a result of malpractice of law and the poverty of these families, there are lot illegal avenues open up to send those women and government should focus more on that. Therefore, the children left behind in migrant mother's family need more focus by the government authorities. Only the policy may not protect the children left behind the family , social welfare and social protection to those families should be expanded.

Key words: women, labour migration, children, vulnerability, policy

Punjabi Brides: A Marriage of Convenience for NRI Grooms

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Indian women had remained marginalised in decision making by a variety of processes. This begins at a very early age within the family and then within the society. Women have very little say in decisions affecting their own lives even regarding their acquiring education and marriage. For most Indian women, marriage is not a matter of choice. Only a small minority, even among educated women from well-off families, has had any role in deciding when and to whom they will get married. They continue to be suppressed, subordinated and discriminated in numerous ways, and are relegated to second class citizens.

In many of the Indian states and regions marriage of a daughter abroad is taken to be a status symbol. Sometimes such marriages are taken as an easy way out to enter a foreign country for a comfortable life and lucrative future. But as it is said, all that glitters is not gold. Sometimes these foreign dreams come at a cost of innocent lives as in some cases they do not even have to travel abroad to get harassed as their dreams get shattered while they are still in India. In the eagerness of not to let go of such lucrative marriage offer, the families totally ignore even the common cautions that are observed in traditional matchmaking. The problem is not just due to opportunistic NRIs, but also because of the parents who trust someone whom they hardly know. Unfortunately, it is the rural and middle class people that often surrender to the temptation of acquiring foreign groom.

The present paper highlights different aspects of NRI marriages taking place in Punjab. The risk factors in such marriages as woman being isolated far away from home, facing communication

problems, language constraints and lack of support system of friends are also being discussed in detail.

The paper also explores the psychology of Punjabi parents going happily for such deceptive marriages looking forward to a bright future for the whole family.

Honor-related violence and domestic violence; similarities and differences

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The victim and the perpetrator of Honor Related Violence (HRV) are often from the same family. In this sense, honor-related violence can be categorized as a sort of domestic violence. There are many other features that combine to speak of the mentioned forms of violence's similarities.

But there are momentous differences between honor-related violence and domestic violence. An investigation of the differentiating factors is not only an academic issue, but it has also an important practical dimension. Especially from the perspective of preventative work, the understatement of the differences mentioned may lead to escalation of the conflict and thus aggravate the safety of the victim more dramatically.

In this article, I will attempt to present the factors which unite and differentiate between HRV and domestic violence. At the same time I will try to illustrate why and how the understatement of the HRV's specific features can be fatal for the performance of preventive work.

Key concepts: Domestic violence, Honor Related Violence, preventive work, victim, doer, community

Reproductive Behavior and the Scope of Agency and Structure Approach: A Case Study of Sex Selective Abortion from Aligarh City UP

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The act of choosing appropriate reproductive behavior by female is certainly human agency driven in the postmodern era. Indeed, choosing as whom to give birth, either daughter or son involves woman with her agency but not beyond cultural folds and patriarchy in Asia, and particularly in Indian states. Female genocide has been relentless since long and in present time modern technological means are facilitating abortions heading the situation to the worst. Although not everywhere but state and non-state interventions are discernible yet the acts of killing unborn females are covertly prevalent away from gaze of these formal agencies standing in the field. Nonetheless, situating the evidences to the actual extent has now become difficult if not impossible for the explorers and interveners as it has become highly personalized and secret an act. In this paper I endeavor to describe how abortion has become a mundane social act in want of son and seeing woman's agency through the lens of agency and structure approach.

Keywords Patriarchy, Agency, Social structure, Sex-selective abortion

Socio-Economic Conditions of Single Domestic Workers in Agartala City, Tripura, India

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The present study seeks to highlights social and economical condition of single domestic workers. Domestic workers belong to lower strata of society and are mostly female. Female are expert in cleaning, washing, clothes, utensils, cooking etc. Therefore people always prefer women as domestic worker. In this study single domestic worker includes widow, divorce, or unmarried workers residing near Agartala city. Domestic worker generally faces different socio-economic problem but these problems become more accurate in the case of single domestic worker who did not get or there is no scope of getting any support from their male counterpart. They feel insecure and helpless in different situation and circumstances which they faces regularly in their life. Domestic workers are mostly live in slam areas near Agartala city and engaged themselves in the families living within the city .In work place also they neither get sympathy nor support and good behaviours. They are overburdened with in and outside work along with this always they have to face their society because of their single status. Single domestic worker face criticism in social gathering and those who are widow society and family member always acquiesced her for the death of her husband.

Key words: Single women, Domestic workers, Socio-economical condition.

SON PREFERENCE AND DAUGHTER NEGLEGENCE IN DISTRICT VARANASI, U.P INDIA

Shani Kumar

Son preference in India is a well-documented phenomenon, and its implications for skewed sex ratios, female feticide and higher child mortality rates for girls have drawn research and policy attention.For more than 100 years, the Indian census has shown a marked gap between the number of boys and girls, men and women.In this study ICRW researcher analysed a rural sample of 100 ever - married women and their surviving children, younger than 5, The two key outcomes of interests were:

(1) Mother' gender preference for their family composition, measured by women's ideal combination of sons and daughters if they could start their families over; and

(2) Gender differentials in child health, measured by two variables:

(a) Survey stunting (using the World Health Organization, standard) as the height –for-age measurement that indicates sustained neglect in a sample of children age 6-47 months; and

(b) The level of immunizations among a sample of children ages 12-60 months.

One of the biggest concerns in India with regard to son preference is that decades of policy efforts have not achieved positive change. In fact, the worsening sex ratios indicate the situation

is deteriorating rather than improving . Our result suggest that the specific focus of the policy aimed at addressing this problem may matter a great deal in whether it is effective. Our results indicate that is also may be important to address the underlying parental motivation than just the means through which it is implemented.

Gendering the Impact of Armed Conflict upon Women: An Exploratory Study

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Abstract

Man and women experiences armed conflict differently. This is not a general statement but it is one that is supported by a large number of academic research based on various conflict zones around the world. Besides the experience, the impact of armed conflict upon women also differs from men as well. This difference is caused by the differences in the status and position of women in the society in respect to men which is most often hierarchical and unequal rendered by the unequal gender relations that persists in the society. The same stands true in the context of the armed conflict situation in Assam. The state of Assam, located in the north-eastern corner of India has been a victim of armed conflict in the form of terrorism, insurgency and ethnic violence for decades. In this context, this research paper attempts to understand the impact of armed conflict in the state upon women using case studies and explore the gendered nature of them.

Key Words:Armed Conflict, Gender, Gendering, Women

STATUS OF WORKING WOMEN: A SOCIOLOGICAL STUDY IN A TEA ESTATE OF ASSAM

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Women work only out of economic necessity to make an additional income to the household expenditure. So women are often treated as secondary earners in the family and they have a dual responsibility of home and workplace. The primary responsibility of women is considered to be the domestic sphere. The fewer opportunities for acquiring appropriate education and skills among women confine them mostly to low paid and unskilled jobs in which they are exploited most by the capitalists. Women workers are low paid with longer hours of work in inhuman working conditions with relatively fringe benefits and are used as a reserve army of labour. But in spite of the economic contribution that a woman makes to the income of the family, she enjoys no respect or status in the affairs of the family. She is not even allowed to spend the money earned independently. Thus patriarchy and capitalism are working simultaneously as sources of female subordination. Keeping all these in mind the scribe has tried to examine the status of women workers among the tea garden community. For this purpose 100 women workers were interviewed from a tea estate in Dibrugarh district. The scribe has tried to examine the social life, community life, health, education, working conditions, living conditions, household responsibilities etc to get an account of their position in the home and workplace both. The conclusions arrived suggests that it is far from the truth that economic independence has given the plantation women workers equal status with men. Though apparently they enjoy considerable freedom, still their overall position in society has remained low. The inequality between men and women extends almost to every sphere of life, in unequal job mobility, unequal occupational and social status. In the patriarchal plantation society there is no special identity for women.
Keywords: status, women, patriarchy, capitalism, plantation

Declining Fertility Rate and Changes in Women's Lives in India

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The demographic transition has become a global phenomenon. It is characterized by a sustained decline in mortality and subsequently fertility, such that high and approximately equal death and birth rates. Those nations are becoming more and more important in the globalization, especially the BRIC countries; they are on the path of demographic transition. However, in these countries there are large inter-regional and inter-country variations in both the timing of the onset of the transition, and the pace of change. In this paper by using secondary data published or unpublished quantitative and qualitative research we analyze the relationship between fertility decline, and changes in women's lives over the last few years in India and how these changes have influenced specific domains of women's lives i.e. health and survival, education, labor force participation or employment role, value of daughters etc . And whether these changes lead to notable shifts in societal norms and traditional practice? It was found that fertility decline has improved women's lives in the realms of higher education, marriage, spousal choice, and – to some extent – employment opportunities etc. But within regions, there are remarkable differences like "the large northern states constitute a less advanced demographic regime than the southern states" (Dyson 2002). The review of literature also point out that rapid improvements to women's lives in the public sphere than the private or domestic sphere and an important role played by fertility decline in the improvement of women's lives.