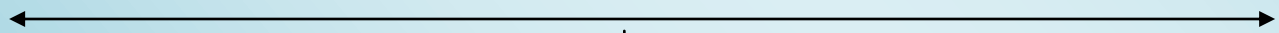


North Asian International Research Journal Consortium

*North Asian International Research Journal of
Social Science & Humanities*

Chief Editor

Dr Rama Singh



Publisher

Dr. Bilal Ahmad Malik

Associate Editor

Dr. Nagendra Mani Trapathi



Honorary

Dr. Ashak Hussain Malik

NAIRJC JOURNAL PUBLICATION

North Asian
International
Research Journal Consortium



Welcome to NAIRJC

ISSN NO: 2454 - 9827

North Asian International Research Journal Social Science and Humanities is a research journal, published monthly in English, Hindi, Urdu all research papers submitted to the journal will be double-blind peer reviewed referred by members of the editorial board. Readers will include investigator in Universities, Research Institutes Government and Industry with research interest in the general subjects

Editorial Board

J.Anil Kumar Head Geography University of Thirvanathpuram	Sanjuket Das Head Economics Samplpur University	Adgaonkar Ganesh Dept. of Commerce B.S.A.U, Aruganbad
Kiran Mishra Dept. of English,Ranchi University, Jharkhand	Somanath Reddy Dept. of Social Work, Gulbarga University.	Rajpal Choudhary Dept. Govt. Engg. College Bikaner Rajasthan
R.D. Sharma Head Commerce & Management Jammu University	R.P. Pandday Head Education Dr. C.V.Raman University	Moinuddin Khan Dept. of Botany SinghaniyaUniversity Rajasthan.
Manish Mishra Dept. of Engg, United College Ald.UPTU Lucknow	K.M Bhandarkar Praful Patel College of Education, Gondia	Ravi Kumar Pandey Director, H.I.M.T, Allahabad
Tihar Pandit Dept. of Environmental Science, University of Kashmir.	Simnani Dept. of Political Science, Govt. Degree College Pulwama, University of Kashmir.	Ashok D. Wagh Head PG. Dept. of Accountancy, B.N.N.College, Bhiwandi, Thane, Maharashtra.
Neelam Yaday Head Exam. Mat.K..M .Patel College Thakurli (E), Thane, Maharashtra	Nisar Hussain Dept. of Medicine A.I. Medical College (U.P) Kanpur University	M.C.P. Singh Head Information Technology Dr C.V. Rama University
Ashak Hussain Head Pol-Science G.B, PG College Ald. Kanpur University	Khagendra Nath Sethi Head Dept. of History Sambalpur University.	Rama Singh Dept. of Political Science A.K.D College, Ald.University of Allahabad

Address: - Dr. Ashak Hussain Malik House No. 221 Gangoo, Pulwama, Jammu and Kashmir, India - 192301, Cell: 09086405302, 09906662570, Ph. No: 01933-212815,

Email: nairjc5@gmail.com , nairjc@nairjc.com , info@nairjc.com Website: www.nairjc.com

WOMEN ISSUES AND EMPOWERMENT

JASMER SINGH

Assistant Professor, Govt. College, Bholath (Kapurthala), Punjab, India

ABSTRACT

Human society appears justifiable in its sphere of progress or development only when the divided space of exclusion to women remains excluded in participation and contribution. There cannot be the imposed diasporas for the women to be discussed in the literatures. However the contemporary discourses on women shows, where the most developed and developing countries with the democratic principles or the guidelines is under constant threat to women's dignity.

Women have been the most vulnerable to war crime, rape and objectified for sexual desire. Feminism emerged with women as concern, and reached the third world as a ray of hope for the helpless women under own governance. The emerged feminist movement tries to see the oppression of women in society the corollary of marginalization, exclusion in the claimed socially male constructed or say the male dominated social settings. It looks for change-in-policy framing to improve the conditions of women or to make they transform. In fact the focus to deliver effective policies for setting democratic societies by every successive government like in India is held to be in paradoxical. This is where the Indian society is equally maintaining the so called the widespread exploitation against women. Thus the question of women empowerment, opportunity, and gender equality comes up. In the context, the society at best can progress where there is the space for women to enjoy the basic human requirements or at the behest of their capabilities, innovative ideas. Equal share in opportunity, distribution and participation in every sphere of politics, economic and social may help their innovative ideas contribute to the growth of society and the country. The paper, therefore would attempt to focus on different issues pertaining to women in society and the need for empowerment in the contemporary world.

KEYWORDS: *Exclusion; Marginalization; Feminism;*

INTRODUCTION

Human society may have the earthly paradise only in the space where grounds for equality exist irrespective of sex. Women can never be discarded from their being the inevitable in contributing the progress of society. The progress of the society on the other side remains in the opportunity and the capabilities that can be accessed without any biasness or prejudices. Mahatma Gandhi said, "as long as the women of India do not take part in public life, there can be no salvation for the country." Thus his prophetic saying goes for women's significance indifferently with male counterpart. However in the contemporary world, where advancement in every sector be it in economic, political and cosmopolitan cultural areas women are no free from varied structured complexities of injustice. Beneath the practice of human right violation, acts of injustice in varied societal spheres goes contrary to women's status or degrading the values of women in society. By degradation we may not mean in permanency, however the entitlement capabilities remains temporarily eclipsed. The talk of discrimination on their part

therefore remained hotspot in the political discourse. They are not even safe in the claimed democratic functioning countries like India. In fact, the contemporary discourses on women round up, where the most developed and developing countries with the democratic principles or the guidelines is under constant threat to women's dignity. They have been the most vulnerable to war crime and rape. The annals if we recall of Bosnia, Rwanda like tragedy where women were inhumanly raped deserves speaking despicable in the presence of International humanitarian laws. The new movement emerged, new thoughts likeminded Feminism began to liberate new journey of hopes for the said community. Feminism emerged with women as concern, and reached the third world as a ray of hope for the helpless women under own governance. However, most of the literatures on women and the Feminist, try to see the oppression of women in society the result of marginalization, exclusion in the claimed socially male constructed or say the male dominated social settings. It looks for change-in-policy framing to improve the conditions of women or to make themselves transform. In fact the focus to deliver effective policies for setting democratic societies by every successive government like in India is held to be in paradoxical.

WOMEN IN HINDU MYTHOLOGY

The pages of Hindu mythology had a high place for women in society. The Vedic age, the Puranas, Mahabharata or the Ramayana elevated women with high spirit of holiness and talks of their inevitable, indistinguishable role with her counterpart male. The Rig Veda considers women and husband as the equal halves of one substance. Hence, the saying suggests that there cannot be any point to sideline women in having the equal parts in all societal works, religious and secular matter. Some try to project women's deteriorating position in modern Indian society being rooted in the alien rule. But the idea cannot be in whole to reject the fact where the alien rule had given the new rays of good lives to women. They abolished 'Sati' system the evil but inhuman blessings to widow, depriving them to have new life and generations. The Hindu mythological legacy of respect for women as Lakshmi is still being strictly in certain communities within the Hindu fold.

However, in general, the woman in contemporary society inevitably faces the multi-layer cemented defaults to their status. The saying right as universal goes paradox from the point where a woman in certain society needs to infringe themselves from the right enjoyment. The world strategic communities may perhaps, even, were in doubt whether the declaration can go clouding certain orthodox religious principles where enjoyment goes under the veil. The orthodox Taliban philosophical jurisdiction almost engulfed the rights of our brethren muslim women can go no free hand. However, making no intentional call as Muslim women I like saying some section of women are even not in a position to raise their head in today's civilized society. Nook and corners of the globe are struggling for to replace governance of military coup, Autocratic rule in the name of democracy. But, is there any so called democracy [?] meant for the equal and just treatment. The democracy that we are having today, the blood that we shade to establish democracy is nothing but in disguise to gain power of politics or the space to make interest at the cost of certain unaddressed sections of the society like the women. Therefore, Aristotle's philosophy rightly observes where the democracy should arise from men's thinking that if they are equal in any respect, they are equal absolutely. In fact, the talk and praise for democracy often comes from certain section of people claimed as demagogue, promised to do when elevated to the throne of power. People are convinced to

belief more in a democratic but the practice of principles could make no sense of its presence. Thus right to say women are no safe in any of the cross governmental process. Even the countries like super power US who boldly talks for democracy, the world democracy and environment for peace remained no safe for women. It is said that “every 90 seconds, somewhere in America, someone is sexually assaulted”. While the same source has reported where approximately, 1,270,000 women are raped each year”. Thus women being the half of the counterpart male they remained handicap in different societal aspects. There has been the open cry with voices of slogans like ‘we want justice’, ‘protect the rights of women’, ‘and stop rape’ etc. Surprisingly, we have not heard talking give us our right that we had. The crime, sexual abuse against women has become the world phenomenon for debate and discussion. The leaders of Indian independence tried to instill respect on women and in their status. But the clock running of the period and ages, because of social, political and economic changes, women started losing their status. Many evil customs and traditions stepped in which confined the women and tied them to the boundaries of the house [1].

WOMEN IN INDIAN TRIBAL SOCIETY

Women occupy the core place in tribal society. They have to shoulder every management and economy of the family. However, the traditionally oriented tribal women in India are no safe often are the victim of so called patriarchal or the socially constructed cultural subjugation. They are marginalized within and outer family. Tribal women, unlike women in other society are the most vulnerable because of their typical isolated nature. Intricately they remain neglected, discriminated and subjugated in every sphere of social lives. Their rights are infringed; they cannot take part or say without any prior knowledge. They needed to work as if they are born to serve the male throughout her last life. In the field of education their percentage in average goes deteriorating. Even women in matrilineal society are no free to exercise rights meant for them. Traditional legacy has legalized as norms for them to be within the four walls. Not only the age old legacy but the modern democratic governance makes no difference in instigating the hatred and violating their rights. [2] Madhu Kishwar says, “Laws claiming to protect women’s right have seldom evoked the same amount of hostility or opposition in India that they provoke in many other countries of the world.” For instance, governmental institutions like military forces who are meant for the safety and civil security aid are often found humiliating the very dignity of women, especially if you and analyze the security policy consequences in North east India. Not to be clandestine, there were/are numerous fact finding allegations against Indian forces involved in raping women. A tribal women, aggrieved on her sister’s rape by Indian security started heartbrokenly saying, “If they had to kill her, why didn’t do it at our house? If she had done something wrong, kill her, we will accept that-took her, raped and – Can’t you see her body was found lying like this (Showed spreading her two hands). She further says they raped her that’s why we are so heartbroken...let the Army come and have sex with me, I won’t say anything, I won’t feel ashamed, and my sister was dishonoured” (depicted in the original Manipur based documentary show under title REPEAL AFSPA). Like her sister there were/are many sisters, women who were/are left out with no justice, Like Nirvaya gang rape there are many tribal Nirvayas who lost lives without media-reach. Therefore, the real scenario of rural tribal women’s right in NE needs utmost space for intellectual debate affecting political civic oriented remedy to those aggrieved. They deserved special policy care since they are the one with low margin of economy, education and political status [3].

ISSUES PERTAINING TO WOMEN

The issues more intricately reveal the crime against women, which it varies depending upon time, space and circumstances. The most commonly circulated evil practice in India against women might be Dowry death, Sexual harassment, domestic related crime, rape, molestation, Eve teasing and trafficking and honour killing.

Dowry Death

This evil practice goes beyond particular religious group. In India not only the Hindus but also the Muslims observes. It seems to apply the logic ‘come with property that you had; carried the share from parents since you are here for permanency.’ Although it is community related practice it takes the effect to degrade the status of greater women community. Other than the matrilineal oriented society women seems to be the temporary guest even perhaps to their parents. Naturally they gets out stated from her own birth place and then to stay within the four walls of her husband. The failure to meet the demand and bargain of property or the money that needs to bring to bride groom may bring nothing worse than death. This practice even led women go divorce with pain throughout her lives. Even, she remains unprotected. In the eye of people and society she will be the one to get the blame, derogatory remarks. Nobody questions, how she is going to survive? the divorce life. People takes fun of talking, but why not question who made her alone. Therefore, what I feel her decision to accept the divorce justified rather than opting the death for failing to comply with family norms of dowry. The Indian Human Development Survey (2011-12) (IHDS) had the report of average Indian household gives over Rs 30,000 in Dowry.

Sexual harassment

Women are objectified for sexual pleasure. Even the saying for sexual harassment goes with the sign, gesture to gain the sexual favor. Many activists entertain to project “Western culture” as an impact-factor for such crime. It is perhaps not the western culture that mould the behavior of Indians involved in such acts. Rather it is the reflection of the socialization, societal foundation that they had or they come across. [4] Sheela Saravanan identifies within the fold of sexual harassment certain tenets like unwanted pressure for sexual favors, unwanted sexual looks or gestures.

Eve teasing and rape

The case eve teasing may often bring the cases of rape, making her purity in society vanish. More fashionably in India news air up like gang rape, rape in public offices, transport, teacher/professor to student, and often more egregiously rape to minor below 10 years. The eve teasing cause women or a girl as if to feel themselves as other, weak and go with fear-psycho. This in fact led infringement in the free movement or the enjoyment of their rights in open space. While the rape which is directly the physical harassment of women violates the very dignity of women to live in society as human and makes deprive of fundamental right to move freely, on mere being her sex difference [4].

Domestic violence

There can be the saying if women within the four walls, where the knot for life and death relationship are of no safe then how can their protection be expected while outside. This aspect of violation emerges out of many factors: dowry related case, women's no source for income, alcoholism, extra marital affairs, child bearing, sexual dissatisfaction etc. the reason might be women's no free in marital choice, and might this dissatisfaction in the long run brings chaos, misunderstanding in the family planning. However it might perhaps be the wrong only to look the issue of domestic violence from the points of male dominancy character. Surprisingly, the 2003 report, conducted by UNIFEM shows where the 2/3rd of women in Algeria and Morocco had justified domestic violence in certain cases, where women disobeyed her husband [5]. In fact, R.W.Connell, rightly puts domestic violence within all violence as large part where difficult arises in having reliable statistics [6].

Trafficking

Women in society are also the most vulnerable to trafficking. They are taken as the source of income where they are forcibly made to work, work as prostitute. They are easily duped, since the most victims goes with poverty, unemployment or sometimes distress to have economic engagement.

Honour killing

This fashionable killings called the 'honour killing', however is limited to certain pockets of India which however remains mostly in countries with Islamic Laws. The confined society observes it to uphold the norms and traditions of the society. Women those are found to be involved dishonoring the family brings such fate in their lives. For instance, there cannot be or the allegations of women engaged in pre-or the extra-marital sex, and in adultery. In fact, such practices show no values in women or a girl child's life. Such horror acts, in certain country against humanity get legalized; say in JORDAN, the Jordanian Law under specific articles permitted the honor killings (ibid 263).

Again, mostly the traditionally oriented tribal society, and the society that had the legacy of magical power performance, who are in the critical period of transition or in between tradition and modern started facing the crisis of scientific understanding that led evil practice like Witch hunting. It is the legacy of belief that some people with mysterious tricks or supernatural forces are considered as 'wrong doer' and 'good maker'. Mostly in the interior tribal dominated society especially when one gets ill the preliminary to cure will be through those forces, harder when goes gets doctor. The Doctor when fails in clarity of the cause of ill, the orthodox may feel the hand of some evil person with force power and the suspected gets the price of death in the form of beheading, or public punishment. My fresh mind still goes with the incident happened to my uncle's public punishment on mere suspicion of such acts which later caused to his death. It is now, not the other uncle but the women who gets the capital customary punishment of death. Therefore, it is the society or the public realm which should embolden the moral upliftment, escalate the domestic virtues and help nurture the natural attributes or the capabilities of women [6].

Other factors affecting women

Besides we may identify host of discrepancies in society leading women cry for their rights. The talk for women empowerment goes in the debate for resolution in the field of socio-political, economic and cultural field. Without economic and the political strength women may be in the paradise of dream. In social field, they can go no free hand. Many a time the family or the socially constructed norms prevent them to entitle with their capabilities. Not only the illiterate society but also the recognized society of education looks women so as to have the role not infringing her counterpart male. In the society they are always supposed to live as being of low voice or often no say in the affairs even making difference in her. When crimes are committed it is the women who have to shoulder the blame. The raped one will loss her former life and turned into an object for discussion. Even the choice they take, the dress they wear becomes the matter of entertain in society, public place and festive. While the best to ease the rapist will be to project women, influenced by western culture. The social restrictions, unfriendliness leads multi-level affects in women, say in education, politics and economic or self-dependency progress. Noted thinker, Jeffrey Sachs, rightly opines that cultural or the religious norms may block the role of women. The social norms often retard the hope for high education. For instance, in society and family the post graduate pursuing women, seems to be matured enough for marriage or else they may not have groom of choice. Once entered in family live, her future started resting on husband's family of choice. The binding of norms not only affects her mentally, physically but also her generations to come.

The women when deprived economically, the sayings like poverty, underdevelopment in the society will remain the same. In fact, they are discriminated in certain works when involve as wage earner. There wage goes half the pay for her male counterpart while the work-hours remain the one. Despite the working capabilities they are made handicapped. Such cause loss not only to her but also to the society and country as a whole. Therefore, some write-up tries to say when a section or the women being discriminated the productivity of the countries may go suffer. Self-dependency invites the work-involvement and the fact is that the self-dependent persons, with economic power can always have the good societal status and say. Thus question comes; is not that the impetus empowering deprived women? Can't there economic contribution, given the space go reforming the economic condition? of the society. However, unlike the past, the women in rural today are running with certain Self Help Groups [SHGs] under NRLM [National Rural Livelihood Mission] progress report. However, we cannot wind up the economic progress of women on mere basis of that. There has to be more and more economic provisions for women to participate.

In the political sphere or the politics of the country participation of women seems to be inevitable. More the participation in politics may help them more representatives on the floor of parliament. More they have the representatives, they can have a good say over the grievances they have in society. It will help them achieve goal oriented policy out of the decision making process. However in India only few women politicians could show their active participation in leading the politics of respective states and the country. They remained under represented at different levels of electoral politics. It is very necessary that they participate in the grass root politics where the democracy of equality, equal share begins. The saying to involve in the electoral politics not only implies their candidacy rather also to increase their participation in state institutions, mobilizing the people

and their fellow beings. However, sometimes the gender based politics discourages women and her political career. Lack of political reservation which failed to be represented by the constitution makers might be the one reason in their reluctance to politics. It is the women, who could better understand the problems pertaining to them and the prospects for them in society. Surprisingly, they in the matrilineal society like Meghalaya where women reserves the apex say in the economy and social settings the community remains unrepresented in the house except with two, three. Is that the patriarchal politics in matrilineal society is due women flock's reluctance? Or is that due lack of political encouragement or support by the male counterparts? Therefore the very question of social justice in the said land is in the veil of ignorance. This is where, women when enjoy freedom in social or economy they remain marginalized in economic field (Kishwar). It is perhaps the injustice and matters of egregious to discriminate women where they are supposed to have the apex role in every societal sphere where politics is a part. There cannot be the mere excuse of politics to be in the male. If this is the case, how can one expect in the open society beyond matrilineal. Indeed there is the widespread social opinion for women's active .

IDEA ON FEMINIST MOVEMENT

In the world, the experiences of women being subjugated led the emergence of new orientation for women thought and also the new theoretical insights of the problems pertaining to women. Feminism as a term of novel thought emerged in the end decades of 19th century France and Netherland. Since then has been academically portrayed in different ways. However, the main concern of focus has been the same i.e. women's issue. Feminism as a perspective or ways of thinking oblige to investigate, research the way women are oppressed, deprived of equality and status. In fact feminism has come to be defined from the perspective of its concern-women as the socialism on poor /working class. It can also be termed as movement for social change, to liberate women, advance their interest. It has also been termed as the theory expressing the necessity to raise women's position equally to male in the field of politics, economic and social. It is basically the talk, discourse focusing the theme of experience of marginalization, exclusion in the claimed socially male constructed or the male dominated social settings. It is therefore, seen as an attempt to break the silence of women. This is where Barbara Smith (1979) rightly says-'Feminism is the political theory and practice to free all women-women of color, working class women, poor women, physically challenged women, lesbians, old women...Anything less than this is not feminism, but merely female self-aggrandizement'. Hence it focuses on every overt kind of practical knowledge or life experience of women in day to day lives. Feminism can also be looked or defined from its old and new version of feminism. It is said that the old feminism hold the sense of equality between sexes both in the field of education, politics and employment. While the new feminism challenges those focused on policy framing to improve the conditions of women or to make they transform. However, their looking perspective has often been criticized in the sense it.

WOMEN EMPOWERMENT

Women empowerment is often poorly defined; hence remain challenging [9]. However, the women empowerment may be the choice capability to liberate them from the varied discriminations that the global is witnessing. Empowerment for women would mean the power to access in every sphere transcending the very concept of gender biasness. It would help them rise their status and greater improvement in the participation ranging from economic to politics. The feminist point of socially constructed gender biasness or inequality can be addressed only when they are empowered. The feminist philosophy or the advocacy needs to be highlighted in the politics of policy. Otherwise the saying in the gold plate will go useless. Marry Wollstonecraft, brilliantly advocates philosophy favoring social and political justice for the women. She even stuck to say the power which she meant for women is for women over themselves [10]. However, the need for women's right and recognition got exposed in the 18th century of French Declaration of the Rights of Man and the Citizens. The declaration when failed to recognize the right for women, active women liberators like Nicolas de Condoret, Etta Palm d'Aelders and Olympe de Gouges relentlessly fought for civil and political rights to women. In the genre, the current multifaceted forms of violation against women, holds the degree of infringement in their rights to live as being with dignity. Significantly, as per the principles set by the women rights revolutionary of the 18th century it is the women who needs to understand, became fully aware of the injustice or the deplorable state of condition, and the rights they have lost in society or else their revolution for reformation, retaining the rights will be matter of far dream. In the discourse of empowerment however, even if the patriarchal dominancy character can be liberated over women, the harder the dichotomy may lie in resolving the right crisis in the light of religion. Because the enjoyment of certain women's right in certain orthodox society cannot go transcending the norms affixed by the religious principles and which however the contrary may be case of affront in society. It is the religion which legitimized the subordination of women in society. It is the principles in religion, that guides what to do and not. Such advocates the condition of marginalization, the offshoots of religious or the cultural subordination. In the genre, doubt remains whether calling Human rights as universal deserves reliable. The status or the egalitarian prospects for women therefore deeply rest in the need for change in the established orthodoxy [11]. It is, therefore the religious orthodoxy which requires emboldening women by providing inclusive space to expose their natural capabilities in different spheres of lives. At the same time, the women intellectuals or the likeminded should not forget to go beyond feminist lenses for discourses. In fact over the years radical feminists have been under attack for that they wind up women oppression the sole result of male dominancy in society. Therefore, what the need is for real democratic space for political policy change and empowering women in society so as to have political bargain in their favour. Always tries to see the research subject only from patriarchal power, sexuality in oppressing the women. It is charged that they neglect the other affecting aspects like economic or the system of productions etc. Despite the criticism, feminism as a movement stood important for the social change or liberating women from deteriorating space and circumstances. It is not only the male who exploits their capabilities but there has to be the recognition that diversity and differences exist within the women folk [8]. Unlike the educated urban the rural women are much victimized by the barbaric and primitive and prejudiced practices.

CONCLUSION

The discussion on women makes it clear where they counter, untowardly the savage way of lives in human society. No country remained safe haven for them to lead a free and natural life with dignity. In fact the very continued occurrence of uncivilized acts to them has negated the very existence of democracy and promised good governance. The Constitutional and Legal Provisions and special initiatives for women go no purposeful in curbing the menace. This is where the legislation or the law enforcing agencies alone cannot stop the increasing rate of crimes against women. Therefore, the need is for social awakening and change or the correction in one and everybody's mindset, so that due respect and equal status is given to women. The values of women in society should be highlighted. It is the right time which the women need be given her due. Such kind of awakening can be through academic discourse, education, awareness campaign among the general masses. In this regard, Mass media can play an active and uncompromising role. However the government should try to find out the lacking in the laws or implementation. Some fast track mechanism should be introduced so as to deal the situation without delay. Women's active participation, their alertness should be encouraged.

REFERENCES

- ❖ Aruna G (2004) Violence and Protective Measures for Women Development and Empowerment. Deep and Deep Publications, New Delhi.
- ❖ Madhu K (1996) Women's Marginal Role in Politics.
- ❖ Mohammad A, Tosib A, Asif M (2009) Socio-Economic Empowerment of Tribal women: An Indian Perspective. International Journal of Rural Studies 1-11.
- ❖ Sheela S (2000) Violence Against Women in India: A Literature Review
- ❖ Cohen MF (2006) The Condition of Women in Developing and developed Countries. The Independent Review 261-27.
- ❖ Connell RW (1987) Gender and Power. Polity press, UK.
- ❖ Madhu K (1996) Women and Politics: Beyond Quatos. Economic and Political: 28-71.
- ❖ Afshar H (1996) Women and Politics in Third World. Routledge, New York, London.
- ❖ Gurumurthy A (1998) Women's Rights and Status: Questions of Analysis and Measurement. Gender in Development Monograph: 7.
- ❖ On L (1881) Women's Right: As preached by women past and present. Manchester selected Pamphlets.
- ❖ Uchem R (2003) Overcoming Women's Subordination in the Igbo African Culture and in the Catholic Church. Annual Journal of Women for Women International 21-31

Publish Research Article

Dear Sir/Mam,

We invite unpublished Research Paper, Summary of Research Project, Theses, Books and Book Review for publication.

**Address:- Dr. Ashak Hussain Malik House No-221, Gangoo Pulwama - 192301
Jammu & Kashmir, India**

Cell: 09086405302, 09906662570,

Ph No: 01933212815

Email: nairjc5@gmail.com, nairjc@nairjc.com, info@nairjc.com

Website: www.nairjc.com

