**Literature Review**

The study found that legal empowerment is most effective when used as a tool to improve people’s daily life. It helps strengthen socio economic development efforts.¹

Concept of Empowerment, Violence Against Women, women in Governance and Institutional Barriers are explained. The Policy and legislations are highlighted, the ways to improving the Governance are discussed. Strengthening the Implementation of the Laws was focused.²

It is stated that all the three organs of the state should perform their functions independently without encroaching upon the functions of the other organ. In the interest of the society and harmonizing the conflicting interests in the society Judges should be allowed to go for equitable rational, moral and ethical consideration.³

The Indian Supreme Court has emphatically states that Public Interest Litigation is different from adversary litigation traditional model. The Court observed that PIL a strategic arm of the legal aid movement and which is intended to bring justice within the reach of poor masses who constitute the low visibility area of humanity.⁴

Women’s Philanthropy meaning, the analyses of the role of religion, custom, caste and class factors fascinating women’s philanthropy. It is lack of economic independence and an enabling socio-legal structure that has inhibited social entrepreneurship among women, while socio political movements have encouraged it.⁵

This article is focused on how development policies and strategies affect women in developing countries. It analyzes the strategies of SEWA.⁶

A Uniform civil code implies retaining the customary diversity of all communities by providing a uniform base of Constitutional values. With this in mind this article discusses the politics around the Muslim Personal Law in India.⁷

This article summarizes finding for Indian women and Globalization obtained through ethnographic research conducted in three states in India between 2002 and 2004.⁸

This paper argues that pro-life v. prochoice paradigm for understanding reproductive rights is a model that marginalizes women of colour poor women, and other women. The pro-life versus pro-choice paradigm serves to both reify and mask the structures of white supremacy and capitalism that undergird the reproductive choices that women make.⁹

The lives of married women professional with dual-role responsibilities is complicated ‘Juggling act’ in which conflicting role demands often detract from overall quality of life. There is a need
to consider impact of working environment, job satisfaction, family support and well-being on quality of life in future research.\textsuperscript{10}

Universal Law Publishing Co. The Women Empowerment- The key to Achieve the Millennium Development Goals mentions with a view to convert the equality of women from dejure to defacto education the female would play an important role. Chief Justice Anand rightly points out that the fight of women for their rights is not a fight “against men”. It is a fight against unjustified traditions and the male created ‘LaxmanRekha’ which women are not supposed to cross.\textsuperscript{11}

Women’s participation in formal politics in India reveals that there has been a marked increase in their voting turnout and election campaigning. An analysis of the factors influencing participation reveals that these differ for women in elections as voters and their involvements as campaigners.\textsuperscript{12}

Five years after the Protection of women from Domestic Violence Act 2005 came into force there is no sign of any budgetary provision by the Central government to help the states implement it. based on the data collected from all the state under the Right to information this article suggests a few mechanisms to address the resource gaps.\textsuperscript{13}

Concept and Aims of Life Long Learning is explained.\textsuperscript{14} As and means of Social Reconstruction is shown.

This paper explores whether the welfare of women increased following extention of women’s rights between 1960 and 1990. Using individual level data on life satisfaction and focusing on changes in birth control rights in twelve European countries it shows that the extension of both abortion rights and the pill is strongly linked to an increase in life satisfaction of women of child bearing age. Birth control rights also increased women’s investment in education probability of working and income.\textsuperscript{15}

In Korea, when it comes to reflecting the historical advances in women’s rights, feminism is very common. Men blame women for taking the lion’s share of the benefits without accepting the accompanying responsibility. Through- out Korean society, feminism has incurred a conservative backlash intended to keep society from being “contaminated” by the feminist intrusion. They denigrate feminism by labeling it “divorce science” or “family-destroying science.” Conservatives, moreover, claim that they are reasserting the so-called traditional value of family life.\textsuperscript{16}

This article states that how battered women both draw from and rejects victim discourses in their processes of self-construction and self-representation. Data gathered from semi structured interviews with forty women who experienced violence from an intimate partner in a heterosexual relationship demonstrate that available “victim” discourses are both enabling and
con-straining. Four common representations of a victim emerged as most influential to women’s identity work.

Why is it that many successful, intelligent women who surmount the numerous institutionalized barriers to study and work in science and technology ultimately leave? The first clue lies in the “war metaphor” in this paper’s title. Although the overt discrimination that women in science and technology historically experienced has diminished, for some women today it still feels like a war zone. This paper chronicles one woman’s battles in and out of science and technology in relation to three fundamental themes: (1) the male-oriented science culture; (2) the historical legacy of barriers to education and employment; and (3) epistemological and pedagogical limits.

Sociology has paid insufficient attention to third world women's movements. In this review, for which the authors have drawn upon a variety of interdisciplinary sources, they have focused on three questions: the issue of women's interests; the conditions under which women mobilize particularly the effects of democratization, nationalist, religious, and socialist movements; and the issue of state and organizational autonomy. They argue that the concept of a political opportunity structure inadequately captures the role that states in the third world play in determining the possibilities of third world women's movements.

The 1985 Nairobi Conference to close the United Nations decade dedicated to women of the world spoke about Kenyan women. The majority of Kenyan women did not know, that there had been an entire decade dedicated to them, and committed to the achievement of Equality, Development, and Peace. On its part, the Kenya government by the end of the decade, had adopted a Women in Development (WID) policy position and created and/or promoted national machineries to develop and coordinate programs for women. On their part, the leaders of women's organizations had become coordinators and implementers of the WID programs.

Beginning in the late 1970s, women activists undertook to organize around issues of gender violence-rape, dowry deaths, wife-beating, sati (the immolation of widows on their husband's funeral pyre), female-neglect resulting in different perennial mortality rates, and, more recently, female feticide following amniocentesis. Raising such issues won the movement its share of critics but without the protest against gender violence, it is questionable whether the growing awareness of gender issues which now exists in India would have developed.

The challenges faced by black women researchers while doing qualitative research are discussed from Black feminist perspective. The effect of race class and gender in informant researcher relationship between Black women are elaborated.

A contextualized reading of debates on the notion of progress in the women’s journal “KADIN” published in 1908-09. A close reading of Kadin reveals the complexities of debates on women's issues that took place at the time, and as such challenges some of the common assumptions
regarding the subject in the field. It also shows how the word 'feminism' functioned as a central signifier in these debates, denoting extremism at different levels.²³

Communalism, the actual and possible effects of economic reforms on women’s position, and the rising violence in our society has become problematic issues for the women's movement. Many of these developments have roots in the past while some are new emanations. Feminist response to these issues has been more in the form of a generalized anxiety rather than clear analysis and understanding of the nature of our polity and changes therein; the nature of economic reforms and how they have been carried out; policy shifts in many areas and their impact on different sections of women; and importantly, where the movement’s energies should be spent. Past strategies have reached a dead end and recourse to legal remedies is not sufficient to bring about changes in the entrenched attitudes and values in society.²⁴

The other side of dowry deaths story is not so familiar. What is the relevance of the anti-dowry law which puts the burden of proof on the defence, rather than the prosecution, in regions and states where the practice of dowry is not believed to be rampant is need for radical socio-economic transformation rather than legalistic remedies to the problem of atrocities on married women. The fate of families embroiled in the conflict over alleged dowry deaths is examined from within the four walls of the women’s prison cell, without losing sight of the prevailing patriarchal-feudal values and attitudes.²⁵

While marriage remains the most decisive point of control for class reproduction, the post-conception/ prenatal moment is now emerging as the second decisive point for the control of class reproduction. The article discussed the interlocking relation of sex selection and dowry predicated on the peculiar popertarianism and the logic of domestic violence. Sex selection is a part rationalized through cost and benefit that takes the shape of common sense but is suffused with contradictions.²⁶

The paper highlights the role of key indicators of rural women’s empowerment in India in influencing their risk of experiencing forced sex within marriage. It also provides the continuing picture of regular influence of dowry on forced sex experiences with in marriage. It argues for programmers that enhance women’s autonomy within their marital homes and encourage education.²⁷

Women contribute to the economy with their unpaid labour as well as social reproduction work but maternity protection in India is sector specific and employer employee centric. It thus leaves out the large majority of women in the unorganized sector.²⁸

Political representation is a necessary condition for a liberal democracy. Political quotas are meant to address the absence of those who are excluded because of the inegallitarian social structures in which political processes are enacted. This is accepted as a legitimate justification for scheduled caste and tribe quotas in legislature and Parliament. Reserved quota for women is a
fair extension of that same principle. The Women’s Reservation Bill must empower women to address their situation politically.²⁹

In the absence of legislation to protect women from sexual harassment at the workplace the Supreme Court in 1997 laid down guidelines in the Vishaka V. State of Rajasthan Case. Thirteen years after, Parliament came up with the Protection of Women against Sexual Harassment at Workplace Bill 2010. The Bill sees sexual harassment at the workplace not as a criminal offence but as a mere civil wrong, the remedy for which is compensation.³⁰

Sex trafficking like other forms of globalization, violates human rights across borders. There are no barriers to ‘free’ movement of the objects for sexual service. The availability of knowledge relevant to social action remains inadequate. There is inherent passivity about the word ‘victim’ which denies to the violated all moral agencies, the potential for everyday resistance in face of massive ongoing and flagrant violation of the self.³¹

The Contemporary Indian feminists have not really produced a critique of the law without which it is not possible to evolve a new jurisprudence. In fact they seem to have accepted a premise of the liberal theory that rule of law can guarantee human rights. In a draft on law reforms some feminists state that “the law has to provide more rights and equality than the society itself. The law also has to be forward-looking and progressive.”³²

Gender sensitive judges can take a more proactive role in the proceedings rather than simply responding to the material presented by the lawyers. They can exercise their discretion to assist the processes wherever appropriate. They can recognize the need to obtain the best quality evidence from witnesses particularly women in criminal trials who have been subjected to violence and women litigants in civil cases. They can pay particular attention to the way in which this evidence is recorded. In their appreciation of the evidence they can be aware of the gender context and take care to avoid stereotyping.³³

The corresponding legal feminist views thus focus not on the suitable law reform as in the statutory law of rape or Domestic violence but on the wider processes of trial and the experiences of the women complainants. The reform process of law must go beyond the demand for a change of technical rules and demand transformation of the conventional understanding of law. Such an understanding of law once demonstrates the connections between the law and the other social institutions. At the very least the law’s claim of autonomy no longer seems plausible.³⁴

Women constitute nearly 50 percent of the population and only 54.16 percent of the women are literate. Thus, it is impossible to think for a developed nation until and unless women are empowered. The need of the present era is to make the women fully independent and empowered through education. Mass media can be a useful tool for the spread of Education which will lead to social development and awareness among the masses and eventually lead to women Empowerment.³⁵
Even though the evolution of modern law is mostly subject to social forces rather than religious considerations and the last century evidenced the emergence of many new hard won women’s rights, the male perspective still constitutes the benchmark against which others are measured. It is suggested that society, whilst cleverly concealing any bias beneath empowerment speech, continually seeks legitimacy for new forms of control over the bodies and behaviour of women. This paper examines the current axiomatically given gendered representations of women and demands transparency in the processes which too often fail to accord women the right to equal standing and equitable treatment.\textsuperscript{36}

The evidence suggests that gender inequalities in resources, time availability and power, influence the activities, priorities and framework of participatory projects just as much as ‘top-down’ development and market activities. Contrary to the view of a number of writers and activists on participatory development, increasing the numbers of women involved in participatory projects cannot, therefore, be seen as a soft alternative to specific attention to change in gender inequality. Meeting the demands of poor women in the South will require not only local participatory projects, but a linking with wider movements for change in the national and international development agenda.\textsuperscript{37}

The Doctrine of Natural Justice is termed as a synonym of fairness, in the concept of Justice and stands as the most accepted methodology of a governmental action.\textsuperscript{38}