



THE SCENARIO OF INDIAN WOMEN: PAST, PRESENT AND FUTURE

Volume – I

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Dr. R. S. Kallurmath

Dr. Narayan Arundhekar | Dr. Vidya H. N.

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Dr. R. S. Kallurmath Presently Working as Principal and Associate Professor in the Department of Botany, Government First Grade Women College, Vijayapur, Karnataka. He is obtained his Master of Philosophy in Botany from Gulbarga University, Kalaburagi, Karnataka in the year 1995 and Obtained Doctor of Philosophy (Ph.D) in Botany from Gulbarga University, Kalaburagi, Karnataka in the year 2002. He has Three decade of teaching experience. He has attended and presented research papers in many National, International Seminars/Conferences, and Published more than 15 research Articles in Edited Books, National and International Journals with Impact Factor. His Interested fields in Environmental Biology, Pathology and Social Sciences. He is actively involved in Academic and Research Oriented Activities. He involved Academic bodies in India and Abroad as a member and reviewer. He got Life Time Achievements Award in Science and Technology from Pondicherry Organization in 2021.



Dr. Narayan Arundhekar is Assistant Professor in the Department of Economics, Prakash C. N. Arts, Commerce and Science Degree College, Vijayapur, Karnataka. He is obtained Doctor of Philosophy in Economics from Karnatak University, Dharwad in the year 2008. He has One decade of Teaching and 5 years of Research Experience. He has attended and presented research papers in many National, International Seminars/Conferences, and Published above 50 Articles in Edited Books, National and International Journals with Impact Factor. More than Nine Edited Books to his Credit in International and National Publishers. He is actively involved in Academic and Research Oriented Activities.



Dr. Vidya H.N. is presently working as Associate Professor in the Department of History, Government Arts, Commerce and PG College (Autonomous), Hassan in Karnataka. She has put up 25 years of service. She has been Guiding M. Phil and Ph. D Students of various Universities. She has completed a Major Research Project funded through UGC. She has published and 70 research articles on a variety of Historical Journals and Books of issues National and international standing. She has been publishing articles on contemporary and relevant issues in local Newspapers as well. She has edited 40 International Peer Reviewed and Refereed Journals on special issues and published 42 research articles in various International Seminars and Conferences. She has been conducting exhibitions in Historical Artifacts manuscripts and rare coins annually. She has been delivering Lectures on different topics as a resource person in various educational institutions. She is utilizing ICT to form educational CDs on Harappan excavations, Asokan edicts, Nalanda University, Tajamahal, South Indian Inscriptions, etc. She is honored with editorial membership for three International journals. Besides she has served as editorial board member for several International conferences and National conferences. Presently she is serving as reviewer for three International Journals.

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Editorial Desk....

With great pleasure, we present this issue on “*The Scenario of Indian Women: Past, Present and Future*” having eclectic combinations of Research Articles, Papers contributed by many eminent researchers and academicians. We hope that the contents of this multidisciplinary social sciences issue will benefit readers.

This publication enable to researcher to fill the gap between present stage of knowledge and developments in all subjects area of women status today. We wish to provide a common platform to the academic scholars and professional thinkers to express their valuable thoughts and share their research and studies on women, and their role in the present society including education, industrialist, researchers, administers, social services, political contribution, socialism, psychological and empowerment.

The present Scenario on women’s contribution focusing on multifaceted areas, women in the past and present are not too different. They have been improving themselves in order to live better life. As time passed women learn their rights. Women in future would be take unique role in society and will create better life than present. Now is never enough and they have vision and mission, they are to be equal more now. In terms of leadership and administration position less than 32 percent in the world are taken up by women and in our country only 21 percent are in frontline and is not enough we are trying to bring up the status of the women in this edition, after reviewing the contents received by the editorial board/committee. At this point we would like to thank all our contributors and members of editorial team who helped in producing this innovative work.

We wish to express our sincere thanks to **Prof. S. S. Rajamanya**, Principal, Government First Grade College, Vijayapur and also thanks to **Prof. A. S. Hegade**, Principal, Government First Grade College, Devera Hipparagi, Vijayapur for their constant support and being made us strengthen at all the stage.

I extend my special thanks to Dr. Narayan D. Arundhekar for his Endeavour, contribution in bringing this book; I also thank all the authors and SHANLAX Publications for their publication. I extend my sincere thanks to all who encouraged for this edited book.

We would appreciate feedback from our readers with suggestions, comments and critics.

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POLICIES AND RECOMMENDATIONS OF WOMEN EDUCATION IN THE CONTEXT OF MODERN INDIAN HISTORY



Smt. Nagaratna B. Tamminal

*Assistant Professor, Department of History,
Government First Grade Women's College, Koppal,
Karnataka*

Abstract

Indian constitution guarantees equal rights to men and women. Articles 14, 15 and 16 of part III of our constitution guarantee right to equality, but this constitution and articles are only bookies not practical. We found women confined to the narrow four-walls of the home to ancient period to modern period. But time to time this picture slowly change, because different policies, recommendations like educational commission of 1881-82, Radhakrishnan commission 1948-49, Mudaliar commission 1952-53 Kothari commission 1964-66. The National Education Policies (1968, 1986) have strongly recommended the need for spreading education among girls. Indian Government take different developmental Schemes and Programmes for women - Kanya Vidya Dhan Yojna, Kasturba Gandhi Education Plan, Baalika Samridhi Yojna, Girls Empowerment Scheme, Women Reservation Bill, National Women's Commission etc. This policies and Schemes, Programmes helps us to find out different ways development and empowerment of women. 2013 state that 19% increase in girl's enrolment over 2002 total enrolment. This statistics is hope full for us, so here I can totally focus my topic is Policies and Recommendations of Women Education in the context of modern Indian History.

Keywords: *Women, Education, Empowerment, Scheme, Policy, Commission.*

Introduction

Our society is basically patriarchal in nature when men dominate over women and enjoy more rights and privileges than

women, equal rights and privileges including educational were denied to the fair sex through the ages. But it is true that in ancient India women enjoyed high honour and status in the society. A good number of them were highly educated such as Gargi, Maitreyee and Lilabati after Muslim period totally changed that picture. Women confined four walls or PARDA NASIN.

The British rules in India are important from the point of view of women's progress. New efforts by the Missionaries. Rev. May's school at Chinsurah (1818) was followed by Carey's school at Serampore. The first educational institution for women was established in the country in the year 1849 by Mr. D.W Bethune.

Indian workers were not late to take the field Rammohan, Vidyasagar, Debendranath, Radhakanta Dev etc.in Bengal and Agarkar, Ranade, Dadabhai Naoroji helped to break the ice of conservatism. In the year 1882 having realised the need of women's education, the Government of India started giving grants to women educational institutions on the basis of the recommendations of education commission.

Objectives of the study

- ✓ To discuss the importance of women education.
- ✓ To discuss different Recommendation about women education.
- ✓ To discuss present literacy condition in India of women education.
- ✓ To identify the problems of women education.
- ✓ Find out the solution of this problem.

Importance of women education:-Education is the most important component of human development, it is develops mental power and helps to understand the life situation in accurate manner. A literate woman can scientifically analyze the problem of the society and take appropriate decision to solve them. When women can accurately understand the realities of

life she can actively and constructively participate in the total productive process of the society.

After independence some progress has been made in the field of women's education, but we can't be satisfied with this progress as much has yet to be achieved. A present educational system has produced some Indian women who are far ahead when compared to women in many other highly advanced countries. It shows that what is needed for the progress of Indian women education. Various scientific and psychological experiments have proved that men and women can do equally good work in many spheres. In the year of 1947 women education in India received a new dimension. The constitution of India 1950 has established at least in paper complete equality to both sexes in respect of social and political rights.

Different Recommendation about Women Education

The Indian Education Commission (1882):- "It will have been seen that female education is still in an extremely backward condition". For the spread of women education the commission made some important recommendations – Government should give more liberal grants to private girl's school. Establishment of Normal School for training of women teachers. School fees should be nominal.

University Education Commission (1948-49):- "They shall not try to imitate men, but shall desire as good education as women as men get as men. Women's and men's education should have many elements in common, but should not in general be identical in all respects."

Secondary Education Commission (1952- 53):- This Commission states that our constitution has guaranteed equal rights for both the sexes in all works of life (section 16 A). So every type of education open to men should also be open to women. Women have made their mark almost in all the fields which generation ago would have been considered as unsuitable for them.

In 1959 the National Council for Women Education was set up under the chairmanship of Sm. Durgabai Desmukh. A special unit was opened in the central ministry of education to look after women education.

In 1961 the National Council for women education appointed a committee under the chairmanship of Sm. Hansa Meheta to solve the problems of a separate curriculum for girls.

In 1963 the National Council for rapid expansion of women education in rural areas, the chairmanship of M. Bhakat Batsalam.

The National Education Policy (1968):- The education of girls should receive emphasis, not only on grounds of social justice, but also because it accelerates social transformation.

The National Education Policy (1986):- "Education will be used as an agent of basic change in the status of women. The National Education system will play a positive; interventionist role in the empowerment of women."

Constitutional Provisions

Article 15 clauses (3) the state from making any special provision for women.

Article (15) No citizens shall be discriminated on the ground of sex.

Article (39) Men and women will give equal rights by the state in getting means of livelihood and equal pay for equal work formula.

Article 51(a) it is the duty of every citizen to respect women. National Policy for the Empowerment of Women (2001):- The goal of this policy is to bring about the advancement, development and empowerment of women. Equal access to participation and enjoyment of all human rights and fundamental freedom by women on equal basis with men in all spheres-political, economic and civil.

In 2005 the committee was under the chairmanship of Sri. Tarun Gogoi to examine existing schemes increasing the

participation and retention of girls, in all sectors of education, to make the provision in the NPE (National Policy on Education) and POA (Programme of Action).

Present Literacy Condition

Time to time we had seen different commission report -right to equality, right to freedom and right to education of all people. But the present literacy condition of women is different. This is shown in the following table

Census- 2011	
Total literacy rate	Female literacy rate
74%	65.5%

Enrolment in Education (Census- 2011)					
Primary Education		Secondary Education		Post-Secondary Education	
Total	Female	Total	Female	Total	Female
93%	68%	69%	46%	25%	11%

This literacy rate not enough for us, different 5 year plans are strongly recommended about women education and empowerment. The Eleventh and twelfth 5 year plan places the highest priority of women education. But we found the women education rate is low. WHY?

Problems of Women Education

- ✓ Women and girls were socially confined within the four walls of the family. They though if leaving them in the open either for schooling or for any other purpose when they less their character.
- ✓ They were not motivated to received education because of social factors.
- ✓ Schools were not to every village children had to wall miles to attend the schools.

- ✓ Difficulties may arise in co- education at the secondary stage, because many parents do not consider it proper that adolescent boys and girls should study together.
- ✓ Many parents are indifferent towards the education of their girls due to the illiteracy.
- ✓ The poor economic conditions of parents are cause of problem of women education.

Find out the solution

We know this is a big problem of our society. Indian government takes some schemes and programmes for solution of this problem. These are –

- ✓ National Women’s Commission (1992) - To protect the rights of women in general
- ✓ Kasturba Gandhi Educational plan (1997) – Educational institutions in those areaswhere, women’s literacy rate is very low.
- ✓ Balika Samruddhi Yojna (1997) - For girls child development
- ✓ Sarva Siksha Abhiyan (2000)-To impart quality education to girls and SC, ST also.
- ✓ Swayamsidha Yojna (2001-2002) - Self-reliance and empowerment of women.
- ✓ Kishori Shakti Yojna (2000-2001) - Adolescents strength and awareness (11-18) years of age.
- ✓ KanyaVidya Dhan Yojna (2004) - To promote higher education among girls
- ✓ Moulana Azad National Scholarship Scheme (2003) - For the promotion of girl’s education in the country.
- ✓ Gaurav NariNiti (2002) - Women’s pride, gender equality etc.
- ✓ Ladli (2005) - To raise the status of the girl child in the society providing them the right to birth and right to survival.

- ✓ Krishi TalimYojna (2010) - Field of agriculture is imparted to women farmers
- ✓ NariAdalat (2007) - For women justice in the society. 33% reservation in panchayet has already for women and reservation bill is pending to parliament separate reservation to women education and empowerment.

Conclusion

The role of education in facilitating social and economic progress and it is good news for us India has made progress in terms of increasing the primary education attendance rate and expanding literacy to approximately 3 quarters of the population in the 7-10 age group (2011 census). As per the annual status of education report 2012, 96.5% all rural children between the ages of 6-14 were enrolled in school.

2013 stated that 229 million students enrolled in school from class to xii it increase of 2.3 million students over 2002 total enrolment and 19% increase in girls enrolment. Education in its broadest sense of development of women is the most crucial input education with skill and knowledge and giving them access to productive in future. End of this topic i can stop of Swamijis view about women education. He says- "There is no hope of rise for that family or country where there is no education of women, where they live in sadness, for this reason, they have to be raised first."

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WOMEN'S POLITICAL PARTICIPATION IN INDIA: PRE AND POST INDEPENDENCE



Dr. Nasarulla M. Khan

*Assistant Professor, Department of Political Science,
Government First Grade College, Ankola, Uttara Kannada,
Karnataka*

Abstract

During 19th century political participation of women reform movements in India during India's parliamentary general elections was 65.63%, compared to 67.09% turnout for men. Before independence, the establishment of women's associations all over the country after independence process, helped women to participate in democratic for various legal, social and economic measures were taken by the government of India to raise the status of women in India. The main areas that have been taken into account in this research paper are political participation of women is pre and post-independence in India. The research paper uses the sources is secondary data. The finding of the study shows that women participation in politics is gradually increasing since after independence in India.

Keywords: *Women's, Political Participation, Pre and Post Independence in India*

Introduction

Political participation means exercising the right to vote, power sharing, membership of political parties, electoral campaigning, attending party meetings, holding party positions, contesting elections, co-decision making, co-policy making at all levels of governance of the state. Simply put, it is a process through which individuals plays a role in political life deciding the common goals of the society and determining the best way to achieve it.

The root of political participation of women can be traced back to 19th century reform movements. Social reformers like Rajaram Mohan Roy, Ishwar Chandra Vidyasagar, Mahadeva

Govinda Ranade, Behramji Malabari believed that social evils could be eradicated by raising consciousness and educating women.

Women turnout during India's parliamentary general elections was 65.63%, compared to 67.09% turnout for men. India ranks 20th from the bottom in terms of representation of women in Parliament. Women have held the posts of president and prime minister in India, as well as chief ministers of various states. Indian voters have elected women to numerous state legislative assemblies and national ministry for many decades.

Discussion

Pre Independent Political Participation of Women in India

The late 19th and early 20th centuries witnessed the establishment of women's associations all over the country. These organizations took up the issues concerning women like right to vote etc. Three main organisations were established during this period. They are:

- ✓ **The Women's Indian Association (WIA):** WIA concentrated its work over religion, education, politics and philanthropy. Annie Besant became the first president of WIA along with Margaret Cousins.
- ✓ **Indian National Congress (INC):** Women's involvement in political parties is tied to the increasing demand for equal rights. The INC held power until the 1990s. As the INC moved away from welfare politics, other parties arose to challenge the INC using poverty as the center of their agenda. The INC regained power in 2004 with the help of women's participation. The INC has increased women's participation by instituting a 33% quota for women in all levels of the party.
- ✓ **The National Council of women in India (NCWI):** It was established in 1925 as a national branch of the International Council of Women. Due to its elitist nature, the NCWI failed to become a vital national organization.

- ✓ **The All India Women's conference (AIWC):** AIWC materialized due to the dedicated work of Margaret Cousins and other women of WIA and it first met in Poona in January 1927. It worked for female education and opposed social customs that restricted female education such as child marriage and purdah.

Post Independence Women's Political Participation in India

The foundation formed during the national movement helped women to participate in democratic process after independence. Various legal, social and economic measures were taken by the government of India to raise the status of women in India after independence. Women also began to participate in national and state politics.

- ✓ The first assembly after independence saw the presence of very few women (about 2%). Women members included **Masuma Begum**, who later on became the Minister of Social Welfare, **Renuka Ray**, veteran social worker; **Durgabai**, a veteran Gandhian, **Radhabai Subbarayan**, who was appointed as a delegate to the first Round Table Conference. As per various accounts, men in the assembly listened carefully to the speeches made by women.
- ✓ In 1947, **Rajkumari Amrit Kaur** became first Union Health Minister in India. **Vijayalakshmi Pandit** was selected as a delegate to the UN and was appointed as ambassador to the erstwhile USSR and later as ambassador to the US.
- ✓ In 1953, **Vijayalakshmi Pandit** was also elected as president of the United Nations General Assembly.
- ✓ In 1959, **Sucheta Kriplani** became the general secretary of Congress, labour minister of Uttar Pradesh in 1962 and subsequently Chief Minister of United Province in from 1963 to 1967.

- ✓ In 1962, Rates of participation among women were 46.63% for Lok Sabha elections and rose to a high in 1984 of 58.60%. Male turnout during that same period was 63.31% in 1962 and 68.18% in 1984.
- ✓ In 1966 India, chose the first female prime minister and **Indira Gandhi** became the first female prime minister of India.
- ✓ In 1994 low participation of women electors, India established quotas (reservations) in constitutional amendments (73rd and 74th) to reserve 33% of seats in local governments for women. The Women's Reservation Bill (108th amendment) has been introduced in the national parliament to reserve 33% of Lok Sabha and Vidhan Sabha seats for women.
- ✓ In 2009, the INC nominated a **Meira Kumar** to become first speaker of Lok Sabha, and also supported the election of **Pratibha Patil**, India's first female president. The gap between men and women voters has narrowed over time with to 4.4% as compared of 16.7% in 1962.
- ✓ In 2012 increased turnout of women for the Vidhan Sabha elections (legislative/state assemblies) with states such as Uttar Pradesh reporting 58.82% to 60.29% turnout.
- ✓ In 2013, an assembly election, women's overall turnout was reported to be 47.4%, and male turnout was 52.5%. Indian states of Arunachal Pradesh, Goa, Kerala, Manipur, Meghalaya, Mizoram, Daman and Diu, and Pondicherry all reported higher turnouts among women than men. A broader measure of political participation includes number of women candidates who compete for elections and women in state assemblies. According to World Economic Forum's annual global gender gap index studies, which considers such a broader measure of political participation scale, India has ranked in top 20 countries worldwide for many years, with 9th best a

score reflecting more women's participation in India's political process than Denmark, Switzerland, Germany, France and United Kingdom. It has been reported of the members of parliament 11% were women in Lok Sabha and 10.6% in Rajya Sabha. There are many other women who served and serves India as a good politician like **J.Jaylalithaa, Sushma Swaraj, Mamta Banerjee, Mayabati** and many others.

- ✓ In 2014 Women turnout during India's parliamentary general elections was 65.63%, compared to 67.09% turnout for men. In 16 out of 28 states of India, more women voted than men. A total of 260.6 million women exercised their right to vote in April-May 2014 elections for India's parliament.

Conclusion

It can be concluded from the above discussion that women's political participation of women in Indian has radically changed since Independence. Government after realising the situations of women and their worse position in the political participation took huge initiatives to bring about a change and improve the legal, social and economic conditions of women. It cannot be said that the measures taken have been completely implemented in the political participation of women's given much more importance in a country like India, still, the women have experienced a gradual change over these years and they have become much more independent and aware in today's time.

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WOMEN PARTICIPATION AND CHALLENGES IN INDIAN POLITICS



Basavaraj K.

*Assistant Professor, Department of Political Science,
CNR Government First Grade College,
Sriramanagara, Gangavathi, Koppal, Karnataka*

Abstract

A true democracy does not accomplish the real goal without proper representation of women in political affairs of the nation. Women in India almost include the half of the population who are not represented well in the national and state legislatures as well as local bodies. Though certain measures are taken to represent them in local the bodies are not enough. In this regard many challenges are being faced by women to occupy the minimum percentage position in the assemblies and Parliament. So there is a great need to bring the reforms in this aspect. This article mainly focuses on the challenges faced by the women in politics and certain suggestions are made at the end to overcome the barriers which are in the way of women political empowerment.

Keywords: *Democracy, Women, Challenges, and Empowerment.*

Introduction

The democracy of any country depends on equal participation of all the citizens in its public affairs. Without proper representation of all the sections of society the purpose of democracy is not going to be fulfilled. Especially in the nation like India where the people of diverse culture, different race live, need to be represented in political process of the nation. The main area of concern in India is the gender equality in politics, since women participation in the political affairs is poor than men.

Historical Perspective of Women Participation in Indian Politics

Since ancient times women status in politics is not an impressive one in India. Their role in politics was very poor compared to men. Their role was almost limited to the kitchen and house maintains and even not had full fledged freedom to take part in the religious affairs. There were many restrictions imposed on women to take part in the public affairs of the state. In spite of many hurdles women took part in the Indian freedom fighting. After Independence their role was impressive for certain extent compared to previous periods. But this is not enough in the modern ages. The political status of women gained its strength and has been on a rise ever since post independence India. After independence Women in India have been participating in almost all types of economic activities, day-today household activities, voting for the better governance and also in active politics. For the first time India has elected a woman prime minister, Indira Gandhi, and a woman president, Pratibha Patil. In the present central government, women occupied powerful portfolios like Finance, Women, Child Development and Textiles, Tribal affairs, etc. At the grass root level, India has a significant proportion of women in local level politics which has been achieved by reserving seat for women.

Indian Freedom Movement and Women

Women actively participated in the freedom movement of India with high spirit and undaunted courage and faced various hardships to get us freedom. Many great Indian women like Sarojini Naidu, Rani Lakshmi Bai, Kasturba Gandhi, Vijayalakmi Pundit, Annie Besant who need no introduction for their dedication and undying devotion to the service of India. Women who joined the Indian national freedom movement were mainly from educated and liberal families. All changed with the entry of Gandhi who converted the freedom struggle into a mass movement involving all sections of society. Gandhi well

understood that real freedom cannot be attained if all the sections of the society are not truly represented. The most successful campaign against the imperial rule was fought on the issue of salt tax which brought Indian women to the forefront. From here onward women began to gain the importance in public affairs of the nation.

Role of Women in Local Self Bodies

Women representation increased to 50% at the panchayath level after passing the 73rd Constitutional Amendment Act, 1992. In this direction efforts were made by the Karnataka state in 1983 by offering reservation for women at Panchayath level. Similar efforts were also made in this direction by some states like Madhya Pradesh, Himachal Pradesh, Bihar, Jarkhand and women representatives at Panchayath level has done a remarkable work in improving the conditions of villages in the fields of education, sanitisation, health, infrastructure, etc. But at the same time she is also facing the discriminatory policy of male representatives and male authorities, negligible attitude towards women opinions, Participation as a Proxy Candidate. These irregularities needed to be wiped out.

Women Strength in Indian Parliament

In 2019 Lok Sabha election 8,000-plus candidates were contested, of which around 716 were women. Seventy eight of these were women who have been elected. The total women percentage of women in present Lok Sabha is 14% of total strength which is the highest since independence. This is a slight increase from the 2014 polls where 62 women parliamentarians were elected. At present Rajya Sabha has the twenty seven women representatives which mean 10.2% of the total strength. But this is not a fair representation of women because their population ration is almost equal to the men. There is a need to get equal representation in the Parliament.

Female Participation

Female voting turnout

In parliamentary general elections women turnout during 2014 in India's was 65.63%, compared to 67.09% turnout for men. In 16 states out of 28 in India are more women voted than men. In April–May 2014 elections for India's parliament a total of 260.6 million women exercised their right to vote. In 2019 general election also recorded a narrow gap of 0.4% between male and female voters. In a few states and union territories female voters overtook male voters. The gap between turnout of male and women voters has narrowed down significantly from 9% in 2009 to only 0.4% 2019 election. Men voter turnout is 67.11% where as women voter turnout is 67.07%. It is the highest turnout of women in India since first general election. But mere increase in women turnout in the election is not enough to empower the women. Women should have equal share in the government and administration of the nation.

Problems of Women's Participation

Women participation in politics is largely shaped by the socio-cultural aspects of any nation. In India the women participation is also determined by the similar aspects. India is mainly a male dominated society which not easily allowed women participation freely. In this way women in India are facing the following challenges.

Sexual Violence

The main barrier to women's participation in politics of India is the threat of sexual violence. Women are sexually abused. Early marriage, domestic violence and poor literacy level have lowered the Indian women's economic opportunities and contributed to sexual violence in India. Widespread of sexual violence is attributed to the fact that violence within marriage is not against the law, and sexual violence goes largely unpunished. In the male dominated society, violence and the

threat of violence affected many women's capability to participate actively in many forms of social and political activities, to speak in public, to be identified as dignified beings whose worth is equal to that of men.

Participation as a Proxy Candidate

The women reservation in the local bodies has provided for women reservation. But here to women mere a body of presence since she is just acting as a mouth piece of male family members. Women is not acting freely in full fledge in the decision making process which is further weakened the women's position. In spite of many trainings and measures she has not allowed free to act.

Discrimination

Despite the Constitution of India removed gender inequalities the discrimination continues to be a widespread barrier to women's political participation. Especially in the political office, in the form of illiteracy, work burdens within the household and discriminatory attitudes towards women as leaders. Discriminatory attitude reflects in the limitations presented to Indian women including low access to information and resources. Women depended on receiving information from family or village members, typically men. Women also lack leadership experience because they are burdened with household duties. The burden of household work is a significant reason why many Indian women do not participate. Unlike men, there are lesser opportunities for women to get involved in organizations to gain leadership skills. There is less scope for them as men have dominated the political arena for many decades in India.

Illiteracy

India has the biggest illiterate population. In January 2014, the United Nations reported that 287 million adults in India are

illiterate. The large proportion of female illiteracy is another reason for the low literacy rate in India. In the traditional societies like India men are given more attention than women in the field of education. Females are used to help out on agricultural lands. Lesser than 2% of girls engaged in agricultural work attended the school. Illiteracy narrows down the ability of women to understand the political events and issues. Women ability is limited by the illiteracy. Literacy is also connected to the ability of women to meet and collaborate with other women. It is found that illiterate women are persistently mocked and devalued in the panchayats if they are illiterate. Education can play a fundamental role in the independence of women in politics by giving them access to communications, such as memos and newspapers. Socio-economic conditions, such as poverty and illiteracy, restrict the entrance of women into running of public office, and even franchise. Inability to know the rules of Panchayat Raj undermines the self-confidence to participation in public office.

Lack of Party Support

Political parties in India do not provide enough opportunities for women though they play vital role in mobilising public support and campaigning. Parties provide rare support in occupying the decision making positions for women. This is mainly due to the male domination in the parties. Political parties in India are almost dominated by the men and there is less scope for women in the selection of the candidates and nomination processed. In this way it is very difficult for them to make up their mind to enter politics. Sometimes party may allow her candidature but again she has to convince their family members which would be a difficult task for her.

Barrier of Traditions

In India traditions still emphasizing and infrequently direct, women's primary role as mothers and housewives. A

conventional, patriarchal society favours sexually segregated roles and so-called “traditional cultural values” militate against the advancement, progress and participation of ladies in any political process. Systems everywhere the globe are dominated by an ideology about “a woman's place”. Our traditional society expects the role of working mother from women which is which is mostly low paid and non political in nature.

Lack of Confidence

Lack of confidence among them is one of the main reasons for women's poor representation in formal political institutions. With more confidence and strong determination she can reach the highest levels in the political process. So woman should believe in herself and should do away with the widespread perception that men have to be their leaders.

The wrong Perception of Politics as “Dirty”

There is a wrong notion of politics as a dirty game in women. Politics may be a difficult game but not dirty and it is fraught with dangers. Women perceived politics as a “dirty” game. This has lowered the women's confidence in their ability to confront political processes. Corruption, bribery and extortion create wrong perception about the politics and prevent women to enter into politics. In fact, such a perception is prevalent worldwide. The nations with a less or moderate degree of corruption seems to have a higher rate of women's representation in representative bodies.

Poor Financial position of Women

Elections have become too expensive in India which is very difficult for women to contest. Women do not get proper support from party and family to spend money in election. It is a major burden which hindered her political participation in India.

Male voters Attitude

The male voters' attitude is also one of the main reasons for poor representation of women in India. The interests and preferences of male voters are different from women so they usually do not vote for women contestants.

Unwillingness of Women

Women are not enthusiastic as men in public life and they have confined themselves to the family. Most of women do not show much interest in politics.

Lack of Political Network

The lack of fairness in decision making and non democratic internal process poses a big challenge for all new comers, but particularly for women as they tend to lack insider knowledge or political networks.

Suggestion to Improve Women Participation

Without proper women participation in politics the real purpose of democracy is not going to be served. So there is a great need to overcome the barriers in this regard. For this purpose following measures can be adopted.

Women's Reservation

Reservation should be provided for women in the parliament and the state Assemblies which will ensure their proper representation. In this regard 108th Constitutional Amendment Bill 2008 is introduced in the Parliament of India which ensures 33% of seats for women in the Lok Sabha and the state Assemblies. The Rajya Sabha gave its assent on 9th march 2010. But the Lok Sabha not votes on the bill is still in pending. The political parties should show their will to pass the Bill in Parliament to emancipate women politically and morally. The parties need to change their attitude in this regard.

Reservation in Political parties

Many countries across the world follow the idea of reservation in allotting the seats to women Participants. For example **Canada, UK, Norway** and **France** are the nations where their parties provided certain seats for women.

Raise Societal awareness of Women Leadership

Developing a particular curriculum for civic education which emphasizes women's leadership and dispels cultural norms against it'll make sure that future generations are more receptive to female political participation.

Special Training for Women

A special training for female members of political parties and parliaments and supporting the development of women's caucuses should be provided. A skill building and leadership training for women, civic society members, women's organizations, and female journalists are very important.

Financial Assistance to Women

Special financial assistance need to be provided for women, who are contesting in the election. This measure should be taken by the Election Commission of India.

Political Awareness Campaign among Rural Women

In Indian rural areas political awareness is very negligible among women. It shall be the responsibility of the state and local governments to educate the women about the political issues of the nation.

Role of Media

There is a big role of the print as well as electronic media in bringing the women to the main streams of politics. Today media is a main agent of political socialization for inculcating the values of gender equality and justice.

Role of the NGO's

Non Government Organisations also play very important role in encouraging women to participate in the public affairs of the state. They fight for the cause of women rights. To overcome the main issues of discrimination and violence, women's organizations have focused on the empowerment of Indian women.

Conclusion

There is a great need to create women friendly atmosphere to emancipate women politically. The discriminatory attitude of male continues to exist in India. A political party has to change their attitude towards women political empowerment. They should encourage women participation by allowing them to contest the election and hold the power. The recognised parties in India should follow the gender quota system which enables every party to reserve certain seats to women. And all the parties should agree upon the women reservation bill which is need of the hour. Above all these the educated citizens of the nation should understand that women who comprise half of the population need to be represented in the Parliament of the nation and assemblies of the states in India.

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ROLE OF THE WOMEN IN SCIENCE FIELD



Dr. Jyoti C. K.,

HOD & Assistant Professor of Physics,

*Government First Grade College for Women's, Raichur,
Karnataka*

Abstract

The ancient time to till today we can see the various changes in the position of the women. Today Indian women have excelled in every field. We can see women are working in different area like technology, medicine, engineering, research, higher education, sports, politician and laboratory work. Slowly women in India started to recognize by her true potential. It has happened slowly due to the increase in the level of women education. The paper has attempted to find out the working of the women in the different field of science.

Keywords: *Women Education, Status, Society.*

Introduction

Development of the family and society is possible only by education. Education is everybody human rights nobody can stop from that. In Vedic age, equality was given to the women. Both men and women receive the education from Gurukuls and ashrams. Post independence, women emerged from the veritable confines to the kitchen and the domestic chores and have broken free from the prison of social aspects. Women today are trailblazers in many fields and have an integral role in the working of the various important organizations worldwide.

During the nineteenth century Rammohun Roy were worked for improve the women status. Historians called him as the “father of modern India”, a “champion of women’s rights”, and feminist. But his personal relationships with women were far from ideal.

Some active steps were taken for the improvement of the women education by the government during 1902-1917. New plans were implemented and separate schools were started. The various five year plans separate funds were initiated for the development of the women education.

In 1970, the United Nations focused world attention on the status of the women. The India and other countries set up the commissions to study the status of the women, the UN declared 1975 international women's year and 1975-1985 known as women's decade.

The university education commission given an importance to the women education and their status and stated that "there cannot be an educated people without an educated women". In the general education is not limited only to men. The opportunity should be given to women for the development of the society. An educated girl after the marriage sends their children to the school there by increases the education level. This will be benefited both for themselves as well as to the society. Our beloved Prime Minister Jawaharlal Nehru said that "you can tell the condition of the nation by looking at the status of the women".

In 1970s study on Indian women in science were started to exist after the formation of the Indian women scientists in association in 1975.

Women's in the Fields of Science

There are many Indian women's who made proud to our country with their contribution in the various fields such as medicine, technology, engineering, research, higher education, and laboratory etc. Some of the lists in different areas of science are as follows.

Anandibai Gopalrao Joshi

The Anandi Gopal, she was India's first women Doctor. She married at the age of nine to Gopalrao Joshi. Gopalrao

encouraged Anandibai to study medicine. In 1886 Anandi Gopal graduated from the women's medical college at Philadelphia. She has appointed to take charge of the women's ward of the Albert Edward Hospital at Kolhapur. Now many of the women's were working in the field of Medical.

E K Janaki Ammal

E K Janaki Ammal was a renowned botanist and plant cytologist who made significant contributions to genetics, evolution, phytogeography and ethno botany. In 1926 at the University of Michigan in USA she completed her Master's degree. First woman to obtain a PhD in botany in the U.S in 1931 she became Professor of Botany at the Maharaja's College of Science, Trivandrum and taught there during 1932-34. From 1934-1939 she worked as Geneticist at the Sugarcane Breeding Institute at Coimbatore. During 1940-45 she worked as Assistant Cytologist at the John Innes Horticultural Institution in London, and as Cytologist at the Royal Horticultural Society at Wisely during 1945-51. In 1977, the government of India honoured by Padma Shri and in 2000, the ministry of environment and forestry of the government of India instituted the national award of taxonomy in her name.

Kamala Sohonie

Kamala Sohonie was a pioneering Indian Biochemist. In 1933 she completed her graduation. Then she applied for Indian Institute of science for research work but it was refused by Sir. C.V Raman cited on gender bias. After some persuasion, she was first woman to granted admission at the IISc. However, she was the first Indian woman to get a PhD in the sciences at a British university. At Lady Hardinge Medical College in New Delhi she was appointed as the Professor and Head of biochemistry department, she worked at the Nutrition Research Lab, Koonoor. In 1947, after marrying Mr. M.V Sohonie , she moved to Mumbai. Then she joined the Royal Institute of Science in Bombay as the

professor of biochemistry department. she worked on the nutritional aspect of legumes at the institution. She was presented with the Rashtrapati Award for her work on the drink 'Neera' which is an important food for malnourished children.

Asima Chatterjee

Asima Chatterjee in 1938 received her master degree and in 1944 PhD in organic chemistry from Rajabazar Science College campus of University of Calcutta. She was the first Indian women to award PhD in science field. Her doctoral research was focused on the chemistry of plant products and synthetic organic chemistry. Her area of interest was natural products with special reference to medicinal chemistry. She received many prestigious awards like Shanti Swarup Bhatnagar Award in Chemistry from the CSIR (India) for her valuable contributions in the field of Chemistry of Natural Products in 1961, Padma Bhushan, C.V Ramen and P.C Ray Award.

Rajeshwari Chatterjee

Rajeshwari Chatterjee was an Indian scientist and an academic. She was the first woman engineer from Karnataka. After her M.Sc she joined IISc Bangalore as a Research Student in the then Electrical Technology Department in the area of Communication in 1943. She was awarded by PhD in 1953. She married Sisir Kumar Chatterjee later; she and her husband built a microwave research laboratory and began research in the field of Microwave Engineering, the first such research in India.

Kalpana Chawla

Kalpana Chawla was an American astronaut and was first Indian women to travel to the space. Kalpana Chawla will always be remembered for incredible journey from karnal to NASA. She pursued degree in aeronautical engineering from Punjab engineering college and doctorate in Aerospace engineering from the University of Colorado. She became the first Indian born women and second Indian to fly in the space.

Dr. Indira Hinduja

Indira Hinduja is an Indian gynaecologist, obstetrician and infertility specialist based in Mumbai. She completed her PhD degree from Bombay University. She pioneered the Gamete intrafallopian transfer (GIFT) technique. In 1988 on 4th January from this technique resulting the birth of the India's first baby. Dr Indira Hinduja has successfully delivered more than 1244 test-tube babies in India.

She received many awards such as Young Indian Award in 1987, Outstanding Lady Citizen of Maharashtra State Jaycee Award in 1987, Bharat Nirman Award for Talented Ladies in 1994, International Women's Day Award by the mayor of Mumbai in 1995, Lifetime Achievement Award by Federation of Obstetrics and Gynaecological Society of India in 1999 and Dhanvantari Award by the governor of Maharashtra in 2000.

Dr. Aditi Pant

Aditi pant is an Indian oceanographer. She is the first Indian women to visit Antarctica. In the University of Hawaii she got scholarship to study marine sciences. She was awarded PhD from Westfield College in University of London. She took up a job in the National Institute of Oceanography and the National Chemical Laboratory. Government of India honoured with the Antarctica award for her contributions to the Antarctic program.

Now a day's women's are showing interest in the higher education and there is an increase in the women employment. In this paper only few of the women's whose made contribution to our country by their achievements still many women's are there in different areas where list goes endless.

Conclusion

The present paper tells about women's are working in the various area of science. The women's are not only housewives they are doing jobs in every field and giving contribution to our society. Education is the only weapon for the women to have

success in their life. There is no arena, which remains unconquered by Indian women. Indian women are coming up in all spheres of life. They are joining the universities and colleges in large numbers. The list of great personality given in this paper is limited but in reality its list is growing on. Not only the men but women are also building block of our society.

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A STUDY OF INFORMATION NEEDS ON RURAL WOMEN IN KARNATAKA



Dr. Shrikant Nityanath

Guest Lecturer,

*Institute of Dr. B. R. Ambedkar Studies and Research,
Gulbarga University, Kalaburagi, Karnataka*

Abstract

The present age has been rightly called as an Information Age. Information has become the most important element for progress in society. According to Kemp “information has been described as the fifth need of man ranking after air, water, food and shelter”. Everyone needs information about everything even in his day to day life.

Keywords: *Rural Women, Information Needs, Society.*

Introduction

The information needs; demands and wants have been used interchangeably, although they may not be identical. Information need involves a cognitive process which may operate on different levels of consciousness and, hence, may not be clear even to the inquirer him/her. People in different situations require information on a subject in different forms and with different emphasis and different depth of explanation. Even the same person seeks information in different ways and forms on various occasions depending on his/her knowledge of the subject and the reasons for wanting the information. So the information need is very difficult to define and categorize.

Women in Indian Society

The Indian society like a number of classical societies was patriarchal. Patriarchal values regulating sexuality, reproduction and social production prevailed and were expressed through specific cultural metaphors. Overt rules prohibiting women from

specific activities and denying certain rights did exist. But more subtle expression of patriarchy was through symbolism giving messages of inferiority of women through legends highlighting the self-sacrificing, self sacrificing pure image of women and through the ritual practices which day in and day out emphasized the dominant role of a women as a faithful wife and devout mother.

There are a number of images of Indian women, sometimes complementary and sometimes contradictory. She is revered as a Goddess; but at the same time, her birth is not much preferred. She is considered as an embodiment of Sakthi, but at the same time she is considered as one to be protected all through in her life-by father, husband and son respectively. She is worshipped as a Goddess but instances of treating her as slave are not unknown. She is honored as a mother and loved as a child. But as a wife and of one's own age group, for example, a friend or a colleague, the attitude is not always positive or friendly. At times, general comments on entire women-folk irrespective of age and accomplishments are not unknown. While the reverential feelings exist at ideological level, she is socially treated as inferior and is assigned discriminatory values.

Women's education and empowerment have been important social, economic, and political issues in the developing countries like Bangladesh and over the past three decades Bangladesh has made impressive gains in these areas. Women of Bangladesh are now participating in family decision making as well as in national and international socio-economic and political development. Women, irrespective of location, need information on family health, food and nutrition, family planning and child education, but rural women also need information regarding agriculture and animal husbandry for their involvement in socio-economic growth. However, the women who live in villages have lack of access to information resources and inability to have access to Information and Communication Technology Women, form about half of the population of the country, but their

situation has been grim. For centuries, they have been deliberately denied opportunities of growth in the name of religion and socio-cultural practices. Before independence, women were prey to many abhorrent customs, traditional rigidities and vices due to which their status in the society touched its nadir and their situation was all-round bleak. At the personal social plan, women were victims of widespread illiteracy.

They are the recipients of an iniquitously small share of development opportunities. Their access to education, nutrition, health care, skill formation, jobs and decision making is very limited. Many customs cause them harassment. Wage discrimination and gender bias are both visible and widespread. Generally they are employed in low paid, low producing sectors, despite a lot of laws enacted for conceptualizing the equal status of women. After Independence many steps have been taken to improve the lot of women. Many laws have also been passed. A National Commission on Women was setup to act as a watchdog on the matters concerning women in 1992. Many Programmes in the areas of education, health and employment have been initiated for development of women, rural as well as urban.

Review of Literature

Anwar and Supaat present an analysis based on the findings of a study of the information needs of the population of a cluster of 3 Malaysian villages with no library service. Out of 300 households 108 individuals were interviewed during Feb 1996. Results emphasize that the needs of the rural population must be investigated when planning rural library services.

Thanuskodi revealed in his study indicates the sex distribution of respondents. It could be noted that out of the total 260 respondents, majority of the respondents (66.92%) belong to the male group and the rest of them (33.08%) are females. It is concluded that male respondents constitute more in number than female respondents.

Young examines women's information needs and information seeking behaviour and to develop more effective delivery methods for government information. Women play a major information-seeker role. Women's information seeking experiences and preferences are diverse. Women from low socio-economic backgrounds and minority groups are disadvantaged in information seeking.

Mahajan highlights the importance of information support for the rural development with special reference to the state of Panjab by discussing the role of institutions located at Chandigarh that are playing an important role for the rural upliftment in north-west India. Cho and Eun describe Women's Development center established by a local government in Korea – Gyeonggi Women's Development Center to empower women's socio-economic activities. This study lists various lessons Koreans have learned through the center, which is dedicated to encouraging women's leadership roles in various informational fields, to contribute to the empowerment of all women in the world.

Ganapathy, Malathi and Anbumalar conducted a study on the role of SHGs in women empowerment in the Erode district of Tamilnadu. The study was in descriptive in nature. There are 2400 SHGs are functioning in Erode district. Out of these, 24 are selected by using systematic sampling technique. Interview schedule was used for data collection. The percentage analysis and chi-square tests have been adopted to get crystal clear findings from the study. The study found that higher education is playing a crucial role in bringing women to SHGs for different purposes. The study also found that SHGs have given a platform to women not only for sharing their views but also, more importantly, to save money to help ease critical situations.

Sivakami and Kulkarni examined whether women from economically, socially, and educationally weaker sections of the society receive adequate maternal health care. Though most women in Tamil Nadu receive antenatal care, many do not get

institutional and professional care at delivery. Logic regression analysis shows that in both rural and urban areas only the economic factor, and not the social and educational factors, has a significant net effect on the ability to secure institutional delivery care.

Objectives

The following objectives are evolved for the purpose of the present study:

1. To identify the information needs of rural women in Karnataka
2. To find out their information seeking behavior;
3. To identify their sources of information; and
4. To examine their satisfaction of using the available sources of information

Research Methodology

The study used a questionnaire, with 20 questions spread over the following areas General profile of the respondent, awareness of Family health, awareness of Children Education, Satisfaction in Using the Sources of Information. The researcher has employed a well structured questionnaire for collecting the data from the rural women in Karaikudi. The questionnaire has been prepared in such a way that the respondents could easily understand the items. A total number of 220 questionnaires were distributed among the rural women. They are personally requested to fill up the questionnaire at their earliest convenience in order to help the investigator to collect the same during his next visit. The investigator has to make second, third and fourth visits to the college for collecting the filled-in-questionnaires from the rural women. During these visits, the investigator could collect questionnaires from only 183 out of 220 rural women among whom the questionnaires were distributed. This constitutes 83.18% (183/220) of the total response. While selecting sample, random sampling method has been adopted.

Data Analysis and Interpretation

Table 1: Age wise Distribution of Respondents

Sl. No.	Age	Frequency	Percentage
1	Below	20	10.92
2	20-30	47	25.68
3	31-40	39	21.31
4	41-50	29	15.84
5	51-60	29	15.84
6	Above 60	19	10.38
Total		183	100

The table 1 shows that the respondents of this study were from different age groups. The highest percentage of respondents were from the age group of 20-30, the figure was about 47 only 10.38 percentage of the respondents were more than above 60 years old. It can be observed that most of the respondents 58% were less than 40 years.

Table 2: Family Background of the Respondents

Sl. No.	Family Background	Frequency	Percentage
1	Educated	91	49.72
2	Uneducated	41	22.4
3	Business	7	3.82
4	Agriculture	23	12.56
5	Govt. Job	1	0.54
6	Private job	7	3.82
7	Politics	6	3.27
8	NGO	7	3.82
Total		183	100

A study of data in table 2: indicates the family background of respondents. It could be noted that out of the total 183 respondents 49.27% of them are educated, 22.4% of them are

uneducated, and 12.56% of them are agriculture background then next followed by business, private job and NGOs are respectively 3.82%, 3.27% of them are politics and only 0.54% of them are government job family background.

Table 3: Profession of the Respondents

Sl. No.	Profession	Frequency	Percentage
1	Student	21	11.47
2	Teacher	18	9.83
3	Agriculture	26	14.20
4	Business	8	4.37
5	Housewife	91	49.72
6	Govt. job	6	3.27
7	Self employee	5	2.73
8	Private job	8	4.37
	Total	183	100

Table 3 indicates that in this study the maximum percentage of the respondents 50% was house wife, while about 14% of the respondents were agriculture, 11% of the respondents were students, 10% of the respondents who were involved in teaching profession, 4% of the respondents were engaged in business and private job, 6% of the respondents were worked in government jobs. It was observed the rural women are directly and indirectly involved in all phases of agricultural activities with major participation in post harvest activities, homestead gardening, food and nutrition affairs etc.

Mustafa et al. (2008) revealed that the women of Pakistan used three sources of information for family planning Mass media, Health personnel and Social circle. In this study 60% of the women were hospital as a main source of information, 16.39% of the women who used family as a main source of information, 15.85% of the women used mass media, followed by 3.28% of were radio and 3.83% were field workers as a source of information for family planning.

Findings and Suggestions

The main research findings drawn from the statistical analysis of the data have been summed up as follows:

The highest percentage of respondents was from the age group of 20-30. It could be noted that out of the total 183 respondents 49.27% of them are educated, 22.4% of them are uneducated, and 12.56% of them are agriculture background then next followed by business, private job and NGOs are respectively 3.82%, 3.27% of them are politics and only 0.54% of them are government job family background. The data collected revealed that 89% of the women were highly aware of family planning, and 8.9% of the respondents were moderately aware of it, 2% of the rural women were completely ignorant about family planning.

Conclusion

If we consider a family, or an industry, or an organization, or a country as a machine, and education as a training by which one can operate a machine successfully; then information is like a fuel that will run the machine. Information is needed everywhere and for everybody, but in a different way. Availability of information enables the individuals or groups to make rational decision and reduce their level of uncertainty. However, women at the rural parts in Karaikudi highly depend on their friends and neighbors for the information they need in their day to day activities. Government of Tamil Nadu should concentrate on establishing public libraries in the rural areas. Academic libraries can also be established along with schools and colleges which will provide the necessary information for the individual development of the rural women as well as their family. Training on use of Information and Communication Technology (ICT) can be arranged in schools and colleges as well as in public libraries, especially for the women of rural area so that they can get access to quick and accurate information regarding every aspect of their daily lives.

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GENDER INEQUALITY AND WORKPLACE SECURITY: A STUDY



Dr. Ruchi Rajesh Sinha

Head Librarian

*SSR College of Arts, Commerce and Science,
Sayli, Silvassa, Dadra & Nagar Haveli*

Abstract

This article contains the problem all people suffer in terms of gender like gender discrimination and all the other stuffs. The reader might also come to know that what kind of difficulties he or she might be facing in his or her coming future. This article also contains some suggestions regarding securities and privacy in workshop where different people perform their activities. This article takes you to a different imaginary world when you thoroughly read it. This article is just a small step to change this world's, this nation's thinking. Hope you read and like it.

Keywords: *Gender Inequality, Workplace, Korean Drama, Culture, Modern Era.*

Introduction

“Gender” this word itself means **gene difference**. Gender means the quality, the characteristic which is visible in you. It can be feminine, masculine or transgender. The word “feminine” is used for the people who fall in the group of females, girls. The word ‘masculine’ is use for the people who fall in the category of male, boys. The word” transgender” s used for the people who have both the characteristics of male and female. Now from the above information, we must accept the fact that transgender are the most superior people, but are they so? There are some limitations for male and even some limitations for females, but the people who have both the characteristics of them, are they happy? Because according to our research they might get more than another both genders, still they are not getting superior

benefits, if not superior, they must get at least same respect and prosperity as males and females. Why? Here the games begin.

We have seen many times that there is a lot of people, some people are sitting together and talking, only then a transgender comes in the middle of those people and sits in the middle of those people, what will we see at that time that all the people will be calm from the unconscious

And that at that time everyone would be looking at him as if he had come after killing someone or otherwise, everyone will laugh at him, as if all those people have been something amazing. I ask that after all, if we do this, even if there is no male or female, then no one is signed, then nobody's eyes turn.

But what happens? What is it that on the one hand we say that we are modern; we are going toward modernism and on the other side become a joke of transgender.

The people who have both the qualities must be less in numbers because they must be unique and even this is the scene right now. There are highest numbers of male, after than little less then male there are females and if we see then there are least number of transgender. And as there are less transgender, the people in higher number are pressuring them by separating them from some activities, and many other man practices.

TRANSGENDER when this word is spoken, many people are like, "ughh, don't talk about them, they are very cheap" Why? Why are they not given equal respect and acceptance that we are having? Why are they so neglected in this modern society? No one is ready to offer them jobs, no one helps them when they see them suffering and struggling, had humanity really died?

Humanity, if we talk on this topic then many controversies will take place, because it is no more there. Earlier people use to help each other, they were kind, caring, they use to think that yes they are a family, but now humanity has gone to an unknown world. People who we think are close to us, they are only stabbing knife in our back.

What do you think the world's first transgender person might have suffered through when he/she came to know about this quality, did he/she might have felt unwanted? NO. She was an actress and she always took that quality as uniqueness and faced the whole world, her name was CHRISTINE JORGENSEN from America. Because she was having fame, people accepted her but what about the people who are just normal as we are and have this kind of quality. They will surely call it as a defect. Do you know what is the problem of Indian people, they never accept things quickly and it is the fact? If we see, till date, in some places girls are not allowed to go out of the house, not even in daylight. I know they are protecting them, us in this modern world where many people have accepted the change, still there are people who are against that. It proves that to accept a change a lot and lot of time is required.

Because of this much cruelty and neglect, they are forced to beg people to fill their empty stomach. Is this world this much cruel? It's nothing new, transgender are from last 50 to 60 years, and still people don't accept them. Human are so cruel in this world now a days, they just uses another people. There is a culture in India that when a baby is born, this people are called to protect them from bad vibes and evils. Here they require them, but in the society they don't accept them. Isn't it selfishness?

Japan is the first country where they accepted one transgender as an employee in their company. Slowly and gradually people will come forward to help them but here will never come the time when the whole world will accept them. The greatest evil in today's world is people's mindset and you can't change someone's mindset to accept the fact that they have been protecting since birth.

There was a video too that was viral about transgender giving the importance about them. In that video, that was a normal train and people who go to their jobs by train were sitting, suddenly a transgender came and started asking people

for money. So there was one man who got frustrated by that person's saying and said him," that if you are capable of doing everything, why don't you work in any shop or factory, is begging the only thing that you people can do" that person replied were calmly that "Sir, I want to do work, even I applied in many shops too to get work, but they don't accept us, this society don't accept us. God made us this way, is that our fault? What would you do if you might be there at my place? Begging is the only job in which people don't see the gender. This humans are so selfish sir, they use us when they need us and when their wish is fulfilled they even don't recognize us. I am ready to do any job but I am not getting any opportunity, even I dint like begging in front of people but to fill my stomach I have to do something" the whole row got silent because what he said was 100 percent right.

Now a days if we see, people are more likely to like Korean dramas and the only reason behind this is that they support LGBT groups [lesbians, gay, bisexual and transgender}. In most of their dramas at least one of LGBT group members is present and that is why youngster of today generation prefers Korean dramas more than Indian drama. It is always said that what we feed the generation is the only thing which s going to be highlighted in them in the future. In Korea, people respect every gender and group but in India it's totally opposite. From childhood only a kid is taught that 'don't go near them they will kidnap you', this is the statement which each one of us must have listened at least once by our parents or elders.

But by some of another way the government is starting taking support of these people. Firstly there was a rule that transgender can't marry, but recently a bill is passed which states that they have full power to get married to their loved ones. It's not only the problem of transgender; there are many other categories too. Like gays and lesbians. A boy who feels attraction and affection to another boy is said to be gay. A girl who feels attraction and affection towards another girl is said to

be lesbian. Its natural, we don't have control on our hormones, they changes and we can't look into the system of our body. Even there is a best example too of this. There is a show called SPLITSVILLA. It is a show where couples from various cities and states and countries, who some of other ways have doubts on their partners, comes this show to increase their trust and to make their love bond stronger. In its 12th season there a couple came, Poojan and Dev, they were a gay couple, they reached till top 5. When they reached that level they were asked to call their parents and were challenged to tell about their love mates. In that Poojan was the gay man. So he called his mother and told her that he loves a boy. On national television itself his mother insulted him and said sorry this can't take place in our family. Can you just imagine, his own family was against him? This is the only reason why India lags so much behind. They don't easily accept the fact and move on; they are always like, "**yeh hamare sanskar nahi hai**". On the name of culture, Indian people do whatever they wish to do. They don't see the scientific reason behind the fact, they are always like this is the culture we and our ancestors have followed from years and this science and technology come into existence just few a decade ago, how can they prove our culture wrong.

I am not blaming Indian culture but they just overreact on small topics. We can thereby conclude that people should change their perspective of judging others. There is a great saying "Judge me when you are perfect" but I think mostly people only remember the first line and don't even look at the second one. If you are one of those people with the same typical mentality then it's my request to please change yourself because modern problem requires modern solution.

Workplace Security

It's always important to work at a place where you feel secured and safe. If you are working at a place where you don't feel secure, then you won't be able to concentrate on your work.

You must have come through some instances or might have watched some videos where a boss organizes a party and there he sees his employee's wife and ask him that if he want promotion then he will have to lend him his wife for one night. Many people in greed of promotion do this thing. A parent lends their daughter to a strange man by thinking that he will take care of her daughter throughout her whole life and what he does?

34% women of are sexually abused by their boss. In many companies, some male employees does not respect female employees and always try to do things which are not meant to be done. And when she complains about that, they talk about being this thing normal and ask to think as a modern citizens and starts comparing themselves with international and foreign countries. And these are the only people who afterwards say women should not forget their culture and ethics. Means what is the logic behind it man, like you want culture, values and culture AND you want modern thinking too, are you insane or what. I don't really understand Indian logic, no one wants a baby girl to be born but they want a girl on their bed, now how is that possible. Before marriage everyone wants to test their masculine skills but want a virgin lady to marry. What do you all think women are, are they a toy with whom you played and when you get bored of it, you simply throw it away.

There must be a counselor in every company with whom female staffs can discuss their problem and that counselor must not be a part or friend of any members of that firm or company. Through this, work place can be secure and safe for all.

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WOMEN IN INDIAN CINEMA AT A GLANCE



Shikha Prakash

*Assistant Professor, Department of Electronics & Telecommunication,
Lakshmi Chand Institute of Technology, Bodri, Bilaspur,
Chhattisgarh*

Abstract

Cinema reflects the ideology of the society. Cinema is a form of entertainment which carries people to a different world, they start imagining that the same will happen in their real life too but movies has a different side too. The paper compares the status of women with the past and the present time. This paper also lists women of the bollywood industry who has established their position in industry whether it could be a director or an actress. Some of the women centric movies are also mentioned in this paper which never required any male character by their side and yet it was a success .Media has also played a significant role in improving the condition of women in cinema. Now the modern women are independent as well as career oriented.

Keywords: *Bollywood, Media, Movies, Popular, and Women.*

Introduction and Literature Survey

Indian film industry is the largest movie producing country in the world. Nearly about 1000 movies are being made per year. Our cinema world ha near about 4 billion viewers across the world which in other words shows that we are movie lovers too and due to this it leaves a huge impact on people and this fact cannot be denied. In our society movies create a huge impact on all generations whether it could be a boy, girl, old age people or the newly born kids. The film industry influences the youth generation a lot amongst all. They exactly copy the behaviour, dressing attire, logics shown and many more. In other way it leaves a negative impact on the society as well as on them. There is a big difference between reel and real life which today's youth fails to understand.

From past history it is being observed that the movies made reflects our society. In 1913, the first full length movie was 'Raja Harishchandra' in which the role of female character was enacted by the male character directed by Dadasaheb Phalke and also he is the father of Indian Cinema [1]. Movies have become a most feasible mode of communication. In real life people connect their situation with the scenes shown in the movies and behave in the same manner which is sometimes correct but most of the time it is incorrect and due to the wrong decisions taken by them by comparing their problem with movies builds a dig for themselves[2]. According to a report of 2017, one among the 10 directors of Indian film Industry is female.

Decades have passed but the importance of women has not yet changed in society as well as cinema world. India is a patriarchal society and the same is being followed in the film industry [3].

But now the women are becoming strong and can fight their own battle without anyone's support. They excel in each and every field including movies characters. Also the women play the centre role in movies without any support of the male actors and those movies are being liked the most by the viewers and ultimately a blockbuster [4].

The paper describes the transformation of women in cinema in second part. The third part of this paper discusses on some known faces of Indian cinema. The fourth part of this paper mentions the women centric movies of the industry and the paper is concluded in the last part.

Transformation of Women in Cinema

In 1913-1980, the films made were based on the mythological stories and epics. The first film featured was also based on the mythological story. In mythological classics women played the role of goddess and daasis. During the independence era the film were based on the freedom fighters and this raised

the voice of independence from Britishers among the youth. After India got independence in 1947, the directors started making films based on the social issues.

From 1950-1970, the era was considered as the golden period for the bollywood industry. During this phase the films were based on family bonding, friendship, culture, heritage, poverty etc [1]. Women started to gain their position in the film industry during this period. In 1957 a film named 'Mother India' was released in which a female actress was introduced and she played the lead role and also this film was a super hit of its time. The other hit movies during this time were padosan, pakeezah, Kagaz ke phool [2].

Action movies were brought in concept in 1980 and with this the women lost their importance in the movies. They were used as a tool for rape, kidnapping in movies. Then in 1980's the directors started changing the plot by bringing the vamp characters into picture to gain popularity and this has not even changed in 21st century [3]. Movies made during 90's were based on the concept of 'Everyone lived happily ever after' and the viewers enjoyed a lot when they used to come out of the theatres. Also the producers started introducing the items songs to gain more attention from the viewers.

Then in 1990, more changes were brought in the Indian cinema. Women were mostly portrayed as the housewife who takes care of her family and also they cannot keep her beyond the tradition of their family. They had to kill their own desire in order to keep their family happy. Some of the movies based on this were Biwi No.1, Hum Apke Hain Kaun etc. Some of the bollywood comedy was also a hit during this period like Andaz Apna Apna, Hera Pheri, and Hero no. 1 etc.

In recent times the female body is the basic element for the success of any movie. They spend their most of the time in gym, workout and follows a healthy diet. Now the female portrays a strong role in film industry and do not need any support from the male characters and these movies creates history such as

Begum Jaan in 2017 in which Vidya Balan was in the lead, Mardaani and Hichki in which Rani Mukherjee was in lead. Some of the movies were based on social issues like Udta Punjab starring Shahid Kapoor and Alia Bhatt [4].

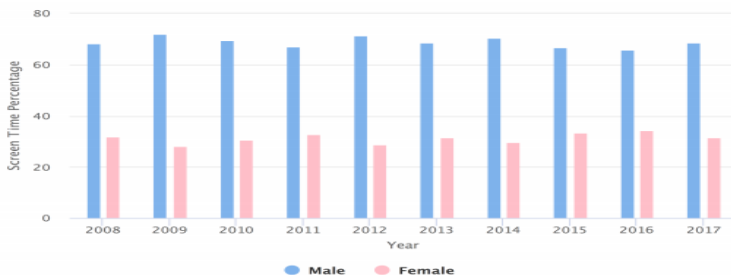


Figure 1: Percentage of screen-on time for males and females over the years. (Credits: Analyzing Gender Stereotyping in Bollywood Movies)

The on-screen time for male and female have been compared in fig.1. From this graph it can be concluded that the condition of women has not changed much since 2008-2017. In 2017, the on-screen timing for female was 31.5% and for male it was 68.5% [5]. From the data mentioned it is observed that there is a huge difference between the screen timing of males and females.

Form this we can conclude that the female conditions are improving in the present time.

Some Known Faces of Indian Cinema

Women from their rigorous hard work have made their position in the film industry. Some of the have been highlighted below:

- ✓ **Meghna Gulzar:** She is a director, writer as well as producer. She made her first debut filth year 2002 but the film was not a huge success. After directing the movie Raazi she became popular and earned many film fare awards for her work in Raazi. Then she directed a movie called Chhapaak which was also a hit for her.

- ✓ **Nargis:** She started her career at the age of 5. She was the first woman to win the national award in 1967 for her work in the film *Din or Raat*. She then married to Sunit Dutt. She died in 1981 due to pancreatic cancer. There is an award called as Nargis Dutt award which is given for the best feature film in the National Integration during the Annual Award Film ceremony.
- ✓ **Fearless Nadia:** She is the first stuntwoman of movies. She is remembered as her role in *Hunterwali* in 1935. Earlier she worked as a theatre artist in Zako circus and her cinematic journey inspired Kangana Ranaut for the movie *Rangoon*.
- ✓ **Saraswatibai Phalke:** She was the first female film editor and technician of the Indian Cinema. She gave most of her time editing her husband's movies. She took up the technologies and made the raw film sheets. Without her support the Dadasaheb Phalke could not make realistic movies.
- ✓ **Saroj Khan:** She was the first female choreographer of Indian Cinema. She converted herself to Islam when she was married. She choreographed her first song in the film *Geeta Mera Naam* in 1974 but she got herself known from late 1980's by working with heroines like Madhuri Dixit, Sridevi etc. She has choreographed more than 2000 movies till now.
- ✓ **Fatma Begum:** She is the first female director of Indian Cinema. She has established her own production house known as Fatma Films which was later renamed as Victoria Fatma films in 1928. She used the concept of trick photography instead of special effects in the movies. Along with the direction, she herself has played many roles in the movies.
- ✓ There are many other women also who have sacrificed a lot to gain their place in the cinema like Devika Rani, Rajkumari Dubey, Anjali Shukla, BR Vijayalakshmi etc.

Top 9 Women Centric Movies of Bollywood

- ✓ **Kahaani:** Vidya Balan played the centre role in this movie without any support from male. The story revolves around a pregnant woman who is in search of her missing husband in Kolkata during the Durga Puja. It is based on the theme of feminism and motherhood shown in this society. This film has won several awards due to the excellent work performed by her in the movie.
- ✓ **Angry Indian Goddesses:** It is the first female buddy movie which revolves around the lives of 7 girls. This film characterizes the sensitive role of women in India. The film shows the true friendship between all these women. The film was released in two versions i.e. Indian and International version.
- ✓ **English Vinglish:** Sridevi made a great comeback with this movie. She tries to convey the message that women are more beyond the wife and housewife in this movie. This also a women centric movie which was loved a lot by the audience. It has also won several film fare awards.
- ✓ **Queen:** It is a comedy drama film. This is also a female centric movie and the film revolved around the girl who is left alone before her wedding as her fiancé decides to call off their wedding. This is a story of an independent woman who tries to lead her life based on her own rules. This gives a very meaningful message to the audience and especially the women.
- ✓ **Arth:** This film is directed by Mahesh Bhatt and he tries to give very strong message to the audience that women should never give up whatever the situation maybe. Once a fighter will always be a fighter. The story is about a woman who is betrayed from her husband stand up again in life and finds her identity and happiness.
- ✓ **Pink:** It gives a very strong message to the society that no means no for a girl and it cannot be yes if the girl is says no. Nothing should be carried out against her wish if

she does not want that. This film till now has left a huge impact on the viewers since the storyline was completely based on the condition of women in society which could be rape, harassment etc.

- ✓ **No one killed Jessica:** The story is based upon the true life event. The female character has played a very strong role in this movie where she fights against an influential and wealthy man to get justice. This gives a message to the society that if women decide to do something then nothing can stop her from doing that.
- ✓ **Chandani Bar:** This film is based upon the harsh reality that women have to face in some parts of Mumbai. It is based upon the life of various women who are caught in the trap of prostitution, crime, dance bars etc.
- ✓ **Parched:** The story is about four women living in village of Rajasthan who has to face torture related to dowry, physical and mental health, marital rape etc. Film shows how the women fight against these problems and run away from the village in search of a better life which is free from these customs and traditions.
- ✓ **Neerja:** This film is based on real-life event of a flight attendant. The flights gets hijacked but being a girl she fights the battle on her own and died saving the passengers onboard.

Conclusion

The debate even exists today that if the women have made their position strong enough in bollywood or not by their work. Now the society is changing and with this change women are getting the same gratitude as the men. They are being treated equal in the society as well. Most of the movies are being made with keeping women in their mind. Now the society is changing and there is a ray of hope that in the future their condition will enhance more and more.

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BEFORE AND AFTER INDEPENDENCE STUDY ON EDUCATION OF WOMEN'S IN INDIA



Dr. Shabanayasmin M. Shaikh

*Assistant Professor, Department of Sociology,
Government First Grade College, Ankola, Uttara Kannada,
Karnataka*

Abstract

Women education in India has a major pre-occupation of both the government and civil society as. Education is milestone of women empowerment because it enables them to responds to the challenges, to confront their traditional role and change their life So that we can't neglect the importance of education in reference to women empowerment. The main purpose of this article is women education in India has been a need of the hour, as education is a foundation stone for the empowerment of woman, education also brings a reduction in inequalities, and education is improving their status within the family. This article completed with the help of secondary data. The finding of the study shows that educated women's participation in societies is gradually increasing since after independence in India.

Keywords: *Education, Women's, Before and After Independence*

Introduction

Women are not born, but made. Statement by Simone de Beauvoir with the whole world celebrating International Women's Day with great pomp and show, it would be only to analyze the position and space Indian women occupy today, and comparing it to the time 70 years ago when the country had just gained independence. Much of it includes women's positing in society, their education, health, political etc. India has seen an increased percentage of literacy among women, and women are now entering professional fields, the practices of female

infanticide, poor health conditions and lack of education still persisting still continue. Even the patriarchal ideology of the home being a woman's 'real domain' and marriage being her ultimate destiny hasn't changed much. The matrimonial advertisements, demanding girls of the same caste, with fair skin and slim figure, or the much criticized fair and lovely ads, are indicators of the slow changing social mores. If one looks at the status of women then and now, one has to look at two sides of the coin; one side which is promising, and one side which is bleak.

India got its independence, the participation of women nationalists was widely acknowledged. When the Indian Constitution was formulated, it granted equal rights to women, considering them legal citizens of the country and as an equal to men in terms of freedom and opportunity. The sex ratio of women at this time was slightly better than what it is today, standing at 945 females per 1000 males. Yet the condition of women screamed a different reality. The national female literacy rate was an alarmingly low 8.6%. The Gross Enrolment Ratio (GER) for girls was 24.8% at primary level and 4.6% at the upper primary level (in the 11-14 years age group). There existed insoluble social and cultural barriers to education of women and access to organized schooling.

In spite of the Sharda Act which was passed in the 1950s to raise the marital age limit for girls, child marriage particularly in North India was quite prevalent though the average age at marriage for females was increased to 18. Sprawling inequalities persisted in their access to education, health care, physical and financial resources and opportunities in political, social and cultural spheres. It was almost unthinkable for women to have a choice or a say in matters of marriage, career or life. Rather she had no voice at all.

The Dowry Prohibition Act was finally passed in 1961, to protect women and promising severe punishment, but the conviction rate of crime against women was, and still is very low

in India. Because of such inhuman practices which were normalised by our society, the birth of the girl child was considered inauspicious. Yet one can't deny that the situation has improved since the earlier times. Women, who now represent 48.2% of the population, are getting access to education, and then employment. From 5.4 million girls enrolled at the primary level in 1950-51 to 61.1 million girls in 2004-05. At the upper primary level, the enrolment increased from 0.5 million girls to 22.7 million girls. Dropout rates for girls have fallen by 16.5% between the year 2000 and 2005. Programs like 'Sarva Shiksha Abhiyan' and 'Saakshar Bharat Mission for Female Literacy' has helped increase the literacy rates from less than 10 percent to more than 50% today. The result of this is that India has world's largest number of professionally qualified women. In fact India has the largest population of working women in the world, and has more number of doctors, surgeons, scientists, professors than the United States.

Today names like Arundhati Roy, Anita Desai, Kiran Desai, Shobhaa De, Jhumpa Lahiri can put any other writer to shame. In the field of cinema, women like Rekha, Smita Patil, Shabana Aazmi and Vidya Balan and Konkona Sen are such names who don't play feminised roles, but have asserted themselves over this male-dominated realm. In the field of Politics, from Indira Gandhi to Shiela Dixit, Uma Bharti, Jayalalithaa, Vasundhara Raje and Mamata Banerjee today, women are making their presence felt. Today, the modern woman is so deft and self-sufficient that she can be easily called a superwoman, juggling many fronts single-handedly. Women are now fiercely ambitious and are proving their metal not only on the home front, but also in their respective professions. Women in Indian are coming up in all spheres of life. They are joining the universities and colleges in large numbers. They are entering into all kinds of professions like engineering, medicine, politics, teaching, etc.

Over the years, women have made great strides in many areas with notable progress in reducing some gender gaps. Yet

realities such as 11,332 women and girls getting trafficked every year, and increased practice of dowry, rape and sexual harassment hit hard against all the development that has taken place. Thus, if on one hand women are climbing the ladder of success, on the other hand she is mutely suffering the violence afflicted on her by her own family members. As compared to the past, women in modern times have achieved a lot but in reality they have to still travel a long way. Women may have left the secured domains of their home, but a harsh, cruel, exploitative world awaits them, where women have to prove their talent against the world who see women as merely vassals of producing children. The Indian woman has to make her way through all the socialised prejudices against her, and the men yet have to allow and accept the women to be equal participants in the country's way forward.

Before Independence on Education of Women's

During the British Raj, many reformers such as Ram Mohan Roy, Ishwar Chandra Vidyasagar and Jyotirao Phule fought for the betterment of women. Peary Charan Sarkar, a former student of Hindu College, Calcutta and a member of "Young Bengal", set up the first free school for girls in India in 1847 in Barasat, a suburb of Calcutta (later the school was named Kalikrishna Girls' High School).

Raja Rammohan Roy's efforts led to the abolition of Sati under Governor-General William Cavendish-Bentinck in 1829.

Ishwar Chandra Vidyasagar's crusade for improvement in the situation of widows led to the Widow Remarriage Act of 1856. Many women reformers such as Pandita Ramabai also helped the cause of women.

Kittur Chennamma, queen of the princely state Kittur in Karnataka, led an armed rebellion against the British in response to the Doctrine of lapse. Rani Lakshmi Bai, the Queen of Jhansi, led the Indian Rebellion of 1857 against the British.

Chandramukhi Basu, Kadambini Ganguly and Anandi Gopal Joshi were some of the earliest Indian women to obtain a degree.

In 1917, the first women's delegation met the Secretary of State to demand women's political rights, supported by the Indian National Congress.

The All India Women's Education Conference was held in Pune in 1927, it became a major organisation in the movement for social change. In 1929, the Child Marriage Restraint Act was passed, stipulating fourteen as the minimum age of marriage for a girl. Mahatma Gandhi, himself a victim of child marriage at the age of thirteen, he later urged people to boycott child marriages and called upon young men to marry child widows.

After Independence on Education of Women's

Women in India now participate fully in areas such as education, sports, politics, media, art and culture, service sectors, science and technology, etc. Indira Gandhi, who served as Prime Minister of India for an aggregate period of fifteen years, is the world's longest serving female Prime Minister.

Mary Roy won a lawsuit in 1986, against the inheritance legislation of her Keralite Syrian Christian community in the Supreme Court. The judgement ensured equal rights for Syrian Christian women with their male siblings in regard to their ancestral property. Until then, her Syrian Christian community followed the provisions of the Travancore Succession Act of 1916 and the Cochin Succession Act, 1921, while elsewhere in India the same community followed the Indian Succession Act of 1925.

In the 1990s, grants from foreign donor agencies enabled the formation of new women-oriented NGOs. Self-help groups and NGOs such as Self Employed Women's Association (SEWA) have played a major role in the advancement of women's rights in India. Many women have emerged as leaders of local movements; for example, Medha Patkar of the Narmada Bachao Andolan.

In 1991, the Kerala High Court restricted the entry of women above the age of 10 and below the age of 50 from Sabarimala Shrine, as they were of the menstruating age. However, on 28 September 2018, the Supreme Court of India lifted the ban on the entry of women. It said that discrimination against women on any grounds, even religious, is unconstitutional.

The Government of India declared 2001 as the Year of Women's Empowerment (Swashakti). The National Policy for the Empowerment of Women came was passed in 2001.

According to a 2011 poll conducted by the Thomson Reuters Foundation, India was the "fourth most dangerous country" in the world for women, India was also noted as the worst country for women among the G20 countries, and however, this report has faced criticism for promoting inaccurate perceptions. On 9 March 2010, one day after International Women's day, Rajya Sabha passed the Women's Reservation Bill requiring that 33% of seats in India's Parliament and state legislative bodies be reserved for women.

The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013 is a legislative act in India that seeks to protect women from sexual harassment at their place of work. The Act came into force from 9 December 2013 the Criminal Law (Amendment) Act, 2013 introduced changes to the Indian Penal Code, making sexual harassment an expressed offence under Section 354A, which is punishable up to three years of imprisonment and or with fine.

In 2014, an Indian family court in Mumbai ruled that a husband objecting to his wife wearing a kurta and jeans and forcing her to wear a sari amounts to cruelty inflicted by the husband and can be a ground to seek divorce. The wife was thus granted a divorce on the ground of cruelty as defined under section 27(1)(d) of Special Marriage Act, 1954.

On 22 August 2017, the Indian Supreme Court deemed instant triple talaq (talaq-e-biddat) unconstitutional. In October 2017 another poll published by Thomson Reuters Foundation

found that Delhi was the fourth most dangerous megacity (total 40 in the world) for women and it was also the worst megacity in the world for women when it came to sexual violence, risk of rape and harassment.

In 2018, a survey by Thomson Reuters Foundation termed India as the world's most dangerous country for women due to high risk of sexual violence. Although National Commission for Women rejected the report stating that the sample size was small in the number of people surveyed and could in no way reflect the state of affairs in a country of 1.3 billion people. National Commission for Women (NCW) also pointed out that there could be no doubt that India is far ahead of a number of countries in terms of women's rights. The survey was similarly rejected by the Centre for the Study of Developing Societies on the grounds that it lacked transparency with respect to sample size and possible selection bias. The report has also been rejected by the Indian government. Union minister Rajyavardhan Singh Rathore criticized the Indian National Congress for using this survey to damage the reputation of the Modi government and that the survey that was based on "perception" and "afar from any solid facts or numbers".

Conclusion

Women play an imperative role in making a nation progressive and guide it towards development. They are essential possessions of a lively humanity required for national improvement, so if we have to see a bright future of women in our country, giving education to them. The education of women is the most powerful tool to change the position of society. Education also brings a reduction in inequalities and functions of improving their status within the family to encourage the education of women at all levels and for dilution of gender bias in providing knowledge. The education develops the idea of participation in government, panchayats, public matters etc for elimination of gender discrimination.

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LITERACY AMONG WOMEN IN INDIA - ASPIRATION AND REALITY



Anuradha A. S.

*Assistant Professor, Department of Sociology,
Government First Grade College, Arkalgud, Hassan,
Karnataka*

Abstract

The paper examines the issues of women's access to education in India. Women education in India has a major preoccupation of both the government and civil society as educated women can play a very important role in the development of the country. Education of women is the most powerful tool to change the position in society. Women education in India has been a need of the hour, as education is a foundation stone for the empowerment of women. Education also brings a reduction in inequalities and functions as a means of improving their status within the family and develops the concept of participation.

Keywords: *Women Education, Literacy, Aspiration and Reality*

Introduction

As swami Vivekananda said " It is impossible to think about the welfare of the world unless the conditions of women is improved. It is impossible for a bird to fly on only one wing."

Literacy in India is a key for social economic progress. Literacy of girls is vital not only on grounds of social justice but also because it accelerates social transformation. Level of literacy and educational attainment are important indicators of development of any given society. Spread and diffusion of literacy is generally associated with essential trait of today's civilization such as modernization, communication and commerce. High level of literacy and educational achievements leads to greater development, awareness and empowerment of women and girls. Education leads to greater control over their lives and choices.

Until recently, improvement in the educational status of women was advocated principally on the grounds of human rights, social justice and equality. It is now evident that literacy for women can also produce significant social, economic and personal benefits such as better personal and family health, lower fertility, the readiness to participate in new economic activities, and female empowerment. Higher education for mothers is associated not only with healthier children, but with children's acquisition of knowledge, language and literacy skills as well. After the 2011 census, literacy rate in India was found to 74.04%. though this seems like a very great accomplishment but it is still a matter of concern that so many people in India cannot know read and write. The number of children who do not get education in rural areas is still high. If we consider female literacy rate in India than it is lower than the male literacy rate. Today the female literacy rate is 65.46% where the male literacy rate is over 80%. The differences in literacy rates among the states are also extreme. Kerala has the highest female literacy rate. On the other hand Bihar and Uttar Pradesh have low female literacy rate.

The Literacy Rate in India 1951-2011(Census of India)

Census	Total (%)	Male (%)	Female (%)
1951	18.33	27.16	8.86
1961	28.30	40.40	15.35
1971	34.45	45.96	21.97
1981	43.57	56.38	29.76
1991	52.21	64.13	39.29
2001	64.83	75.26	53.67
2011	74.04	82.14	65.46

This low level of literacy not only has a negative impact on women's lives but also on their families' lives and, on their countries, economic development.

- 1. Poverty; poverty happens to be the single biggest cause of illiteracy in India and a precursor to all other effects.** Women are found to be economically very

poor all over the India. In a poor family girl are the main victims they are malnourishment and denied the opportunity of better education and other facility. If poverty were not a concern, then the girl child will be able to follow her dreams without concerns of sexual exploitation, domestic abuse and any education or work.

2. **Priority to son's education compares to daughter's education: many parents** view educating sons as an investment because the sons will be responsible for caring for aging parents. On the other hand, parents may see the education of daughter a waste of money as daughter will eventually live with their husband's families and the parents will not benefit directly from their education.
3. **Poor school environment for girls; In** general, the school environment for girls in India is not really interesting and encouraging. There are still many schools with poor basic amenities such as drinking water, toilet facilities, improper building and inadequate number of teachers especially female teachers preferably for any parents for safety of their girl children from different types of exploitation and abuse.
4. **Dowry system; In India dowry refers to the durable** goods cash and real or moveable property that the bride's family give to the bridegroom his parents or relatives as a condition of the marriage. The dowry system is thought to put great financial burden on the bride's family. Dowry system and other social act as main causes of the neglect of the girl's child and discrimination against girl child including the deprivations of right to education. In some cases, the dowry system leads to the crime against women ranging from emotional abuse, injury to even deaths.
5. **Early marriage:** early or child marriage in India, according to Indian law, is a marriage where either the

woman is below age 18 or the man is below age 21. Most child marriage involves underage women, many of whom are in poor economic condition. Jharkhand is the state with highest child marriage rates in India. Rural rates of early marriages were three times higher than urban India rates.

Strategies Adopted By the Government for Increasing Female Literacy

- 1. Gender Equity:** there is wide gender disparity in the literacy rate in India. The constitution not only grants equality to women but also empowers the state to adopt measure of positive discrimination in favour of women. Literacy campaigns have actively promoted gender equity and have sought to empower them as to decision making about themselves, their families and their communities.
- 2. Increased Girls Enrolment in Primary, Secondary and Higher Education:** The literacy campaigns have also motivated and encouraged women learners to educate their children, particularly girls by enrolling them in formal schools. The need to provide equal opportunity to both girls and boys has also effect of generating greater demand for the quantity and quality of primary and secondary education can bring literacy to the women but real empowerment will come from higher education in different fields.
- 3. Health and Hygiene:** Literacy campaigns in most districts have taken up health and hygiene issues as an internal component of adult education programmes. Literacy campaigns have helped to spread knowledge about health care and nutrition, thereby enabling mothers to keep their family in better health and to care better for their children. Healthy and educated women

are more likely to have healthier and more educated children.

4. **Beti Bachao Beti Padhao** (BBBP): the government of India introduced a new scheme called Beti Bachao Beti padhao on 22 January 2015 in Panipat in Haryana, which will help in generating awareness and improving the efficiency of delivery of welfare services meant for women within initial corpus of Rs.100crores. The Beti Bachao Beti padhao scheme is for survival, protection and education of girl child. BBBP programme is one step towards empowering girls through education. The objectives of the scheme are
 - ✓ Prevent gender biased selective elimination
 - ✓ Ensure survival and protection of the girl child
 - ✓ Ensure education of the girl child

There is a long-term strategy of the government to accelerate the efforts.

Conclusion

Today modern women are so deft and self-sufficient that she can be easily called a superwoman. Women are now fiercely ambitious and are providing their metal not only on the home front but also their respective professions. Women in India are coming up in all spheres of life. They are joining the universities and colleges in large numbers. They are entering into all kind of professions like engineering, medicine politics teaching etc. A nation progress and prosperity can be judged by the way it treats its women folk. Educating women uplifts her life as well as the quality of her entire family. It is a fact that any educated women will definitely support the education of her children especially a girl child and provide a better guidance to her children.

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WOMEN AND WORK



Mitali Mandal

*M. Phil Scholar, (UGB), Department of Sociology,
University of Gour Banga, Malda, West Bengal*

Abstract

'Women' and 'work' and integral part of our current advanced society. Even, these two concepts of 'women and 'work' have become particularly in the life of the present society. Therefore through this writing, an attempt has been made to explain the two aspects of 'women' and 'work' together. When in many cases women are economically active, but there is no acknowledgement of their status as workers. Even, when women work in the outer economy their work is seen as an extension of house work and they are as supplementary earners. Under remuneration of women in population of workforce has been attributed mainly to the prejudices of the respondents and enumerators. This article also tries to highlight the concept of work and who is the focus of women workers and also the theoretical context of work and finally the various problems related to the work of women workers.

Keywords: *Women, Work, Men, Economy etc.*

Introduction

Women are the main artisan of the society. Throughout the world description of woman is over-worked and underpaid. Women's labour accounts for two-thirds of the world's work hours, yet they receive only 10% of the income and own less than 1% of the property. In the countryside, where the sub-assistance mode of production coexists with commercial capitalism, the household is the locus of money productive activities. In the cities, which are more completely integrated in to the capitalist system, socially valued production occurs at work place physically and symbolically separate from the household. Capitalist development entails a progressive division

between the private sphere of home and the public sphere of work, with a corresponding distinction between reproductive or domestic labour, seen as women's work, and productive labour, seen as men's work. A woman works hard from dawn to dusk. She earns small income out of it. But in 'man-power' planning statistics this is not considered as employment and she does not get a status as a worker. The income of the poor household is generally increased by women, but according to statistics, she is not working. Even though women work harder than men, society is not ready to accept the fact. (Patel, 1989)

Concept of Work

According to oxford dictionary: - The supply of Physical, mental and emotional effort to Produce goods and services for own consumption, or for consumption by others. Productive work falls into three main categories economic activity or employment, unpaid domestic and leisure activities, and volunteer community Service. Boundary lines between the three categories are fuzzy and determined by national conventions for surveys and official statistics.

Concept of Women's Work Paid and Unpaid Work

Work, is divided into paid and unpaid, main or primary and secondary. Unpaid workers and those who are engaged in secondary work are not considered as economically active or 'workers') Even 1971 census has followed these criteria. This grossly underestimates the number of women workers. The Census of India, 1981 did not include domestic work and unpaid economic work of women as work in its definition. Work is defined as (1) participation in any economically productive activity and (2) productive activity only for sale or wages. Here work done for domestic consumption is not 'work' (Patel, 1989). The census definition of worker excludes women's domestic work and unpaid family work.

According to Abbott, Sociologists tend to divide people's lives into work (paid employment), 'leisure' (the time when people choose what they want to do) and 'obligation time' (periods of sleep, eating and other necessary activities). Feminists have pointed out that this model reflects a male view of the world and does not necessarily fit the experiences of the majority of women. This is partly because unremunerated domestic labour is not recognized as work-it is 'hidden' labour-and partly because many women participate in few leisure activities outside of the home. Whilst men do more paid work than women, they also have more leisure time. It is not only the organization of work that is gendered but also the cultural values with which paid work and domestic labour are associated; paid work and the workplace are largely seen as men's domain, the household as women's. Rosemary Pringle sums up some of these issues when she points out that-

"Though home and private life may be romanticized, they are generally held to represent the 'feminine' world of the personal and the emotional, the concrete and the particular, of the domestic and the sexual. The public world of work sets itself up as the opposite of all these things: it is rational, abstract, ordered, concerned with general principles, and of course, masculine..... For men, home and work are both opposite and complementary...[For women] home is not a respite from work but another workplace. For some women work is actually a respite from home" (Pringle, 1989, pp. 214-215)

Valuation of Productive and Unproductive Work

The debate about the economic and social function of housework and its relation to women's oppression is an old one that has been a feature of both the first and second wave women's movements in the US, Britain and Europe. In both eras, the underlying issue is how to handle the public/private split of capitalist societies in which women's reproductive functions have either limited their work to the home or created a "second

shift" problem of unpaid housework and childcare as well as waged work.

Visible and Invisible Works

Women's household work is invisible as it is performed inside four walls of their house and their work is not recognized and remunerated. Invisibility of women's household work is the outcome of definition of work in Economics that defines 'work' as any type of physical and mental activity undertaken in anticipation of economic returns. Women's household work remains invisible as it is ignored in estimating national income.

Who or what is a Woman Worker?

The most basic of these is the question, what is it that makes a worker a woman worker? Standard economic theory treats women workers as just one segment of the total workforce, whose special characteristic is that they usually get stuck at the bottom end of the pile. This tendency has historically been attributed to women's biology which makes them the physically weaker sex and keeps them preoccupied with reproductive work (Engels [1884] 1975; De Beauvoir 1972; Becker 1988). Today's feminists (eg, Macintosh 1981; Walby 1990; Hartmann 1979; Geetha 2007; Chapter 3, this volume) would claim that women workers do form a distinctly separate category as workers, not because of their biology but because of the controls imposed on the character and use of their labour by patriarchal authorities.

Patriarchal controls thus give some special features to women as workers that set them apart from other workers; these can be summed up as follows:

- 1. Lack of control over labour:** For much of the work that she does, a woman has no choice whether to accept or reject it. These tasks tend to get identified with her position in the household and are considered, not as work but as an exhibition of her commitment to the family.

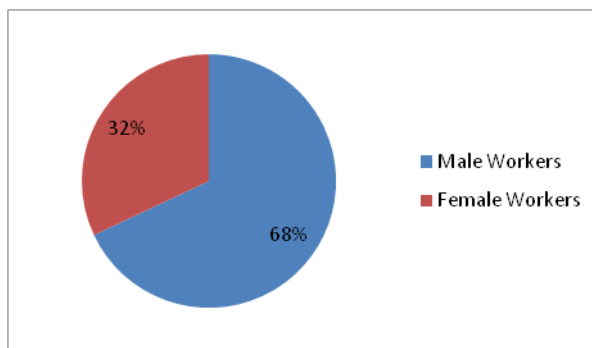
2. **Flexibility:** Because the tasks that she has to do often run concurrently in the course of her day, she has to be adept at multi-tasking and flexibility so that she can smoothly switch from one chore to another.
3. **Elasticity:** Since there is always a possibility that she gets assigned some extra task, her hours of work have to be elastic so that they can be extended to meet those demands whenever necessary.
4. **Unpaid work:** Her participation in productive tasks either for generating some extra resources for the family (e.g. collecting fuel wood) or to help in its economic activity such as cultivation, running a household industry, or help to run a family business, does not get her any monetary remuneration and may even go unrecognized and unrecorded.
5. **Self-regulation:** Much of the work that a woman does, however hard and onerous, seldom needs supervision. Rather, she is socialized to believe that her merit lies in giving utmost satisfaction to patriarchal authorities in such job allotted to her.

It is to be noted that these five aspects describe the general prototype of a woman worker under patriarchal controls.

According to Walby (1990), there has been a move in many Western societies away from the 'private patriarchy' of the nineteenth and early twentieth centuries (involving the non-admission of women to the public sphere), to a system of 'public patriarchy' whereby women are not excluded from the public sphere but are disadvantaged, marginalised and exploited within it. In terms of employment, this has meant a move away from strategies designed to exclude women from paid work (through 'protective' legislation, for example) to segregationist and subordinating strategies (manifest in occupational segmentation and in women's under-representation in trade unions and professional bodies, for instance). This means that many women

are exploited and dominated by men in the private sphere (as wives, mothers and daughters), and in the public sphere, as well as meeting the needs of capitalism for a cheap, flexible labour force. The relationship between capitalism and patriarchy is thought to be dynamic so that changes in one aspect of it will cause changes elsewhere, and it is thought to vary in its impact on different groups and in different societies.

Feminists have argued then, that patriarchy and capitalism have competing interests but reach mutual accommodations; thus men (as fathers, partners and husbands) benefit from the additional income generated by women who work- especially as research suggests that many women continue to retain the major responsibility for childcare and domestic labour (especially given their relatively lower wages than men). Employers are able to sell goods and services by exploiting the caring 'nature' attributed to women, their ascribed interpersonal skills, and their sexuality.



Source: India Census 2011

Women's Orientations to Work

Whereas most feminists argue that the major factors explaining women's position in the labour market and gendered patterns of work are structurally determined, Catherine Hakim (1995, 1996) has argued that insufficient attention has been given to women's orientation to paid employment, and to their

work commitment. In exploring gendered patterns of labour market participation, she argues that there are three groups of women.

1. Home-centred women (accounting for between 15 and 30 per cent of women) who prefer not to work and whose main priority is children and family.
2. Adaptive women (accounting for between 40 and 80 per cent) who are a diverse group including women who want to combine work and family, and those who want to have paid employment but are not committed to a career.
3. Work-centred women (accounting for between 10 and 30 per cent of women) who are mainly childless, and whose main priority is their career.

Theoretical Area of Work

Psychological Theories of Women and Work

The socialist-feminist idea that there are two interlocking systems that structure gender and the economy, and thus are jointly responsible for male domination, has been (developed in a psychological direction by the psychoanalytic school of feminist theorists. Particularly relevant to the question of women and work are the theories of Mitchell (1972, 1974), Kuhn and Wolpe (1978), Chodorow (1978, 1979, and 1982) and Ruddick (1989). Mothering, or, taking care of babies and small children, as a type of work done overwhelmingly by women, socializes women and men to have different identities, personalities and skills. In her first work (1972), Mitchell argues that women's different relations to productive work, reproduction, socialization of children and sexuality in patriarchy give her lesser economic and psychological power in relation to men. In a Freudian vein Mitchell later argues (1974) that women learn that they are not fully symbolic subjects because compulsory heterosexuality and the incest taboo bar them from meeting either the desire of their mother or any other

woman, Chodorow, also reading Freud from a feminist perspective, suggests that women's predominance in mothering work is the basis for the learned gender distinction between women and men. The sexual division of infant care gives boys, who must learn their masculine identity by separating from their mother and the feminine, a motive for deprecating, as well as dominating, women. Ruddick from a more Aristotelian perspective suggests that it is the skills and virtues required in the practice of mothering work which not only socially construct feminine gender differently from men's, but could ground an alternative vision for peace and resolving human conflicts, if a peace movement were led by women.

Ethical Theories of Women's Caring Work

Several authors have explored the ethical implications of the sexual division of labor in which it is primarily women who do caring labor. Nancy Fraser (1997) and Susan Moller Okin (1989) formulate ethical arguments to maintain that a just model of society would have to re-structure work relations so that the unpaid and underpaid caring labor now done primarily by women would be given a status equivalent to (other) wage labor by various means. In her council socialist vision, Ferguson (1989, 1991) argues that an ideal society would require both women and men to do the hitherto private unpaid work of caring or "sex/affective labor." For example, such work would be shared by men, either in the family and/or provided by the state where appropriate (as for elders and children's childcare) and compensated fairly by family allowances (for those, women or men, doing the major share of housework), and by higher pay for caring wage work (such as daycare workers, nurses, and teachers).

Problems of the Working Women

The spread of education made the woman get more knowledge; more thinking power. Only educated women are able to think rationally. Education has made them capable to do

different job thinking and provided them with decision making power. Among them are the employed women will be a more advantage at home due to their employment. Any change in their position will be rejected in their activities of family. It is an accepted fact that employed women have greatly changed their family lives. The most important effect has been the economic independence attained by the working women. Another effect is the redistribution of the work within the family. The salary of the working women is a substantial contribution to the family income; today more and more women are entering into remunerative jobs. A working woman has to perform two roles. Firstly, a mother and housewife, and secondly of an employment not only affects her entire personality but also her family relationship and is also liable to face crisis of adjustment which can result in depression. M. Sarada Devi (2008) studied the role stress of working and non-working women in recreational, social and work life. Most of the working women feel maladjusted due to non-cooperative attitude of the husband and family members. Adjustment is a process that helps a person to lead a happy and content life while maintaining a balance between his needs and his capacity to fulfill them. It enables him to change his way of life according to the demands of the situation and gives him the strength and ability to bring about the necessary changes in the conditions of his environment. Marital adjustment is the state in which there is an overall feeling in husband and wife of happiness in one or another way most couples marry filled up with expectations. Some of the expectations will be realistic while others unrealistic. This is due to the complex nature of marriage and each individual is as complex as a universe. Therefore, in marriage two universes close together.

It is the fact that women have to face problems just by of there being women and if there parking the problems are multiplied menu for working women are those who are in paid employment and the social attitude to the role of women legs

much behind the law so this attitude which considers women fit her attraction jobs and not for other jobs influence of those who are involved in the recruitment of female employees.

Conclusion

In the end it can be said that, our patriarchal society like India a particular boundary exists only for women, and if they try to cross that boundary then people start maligning them. The general perception is that is some women are doing things differently, beyond people's limited imagination, and out of sync with traditional thinking, like going out for jobs, wearing different type of fashionable clothes, talking freely with male members etc. immediately they are branded as loose women. India probably has still a long way to go to make our workplace free from any prejudices, abuses and Harassments. So if we can solve these problems related to women in the workplace then women will be stronger and able to deal with their various problems in the workplace. In addition, women will be able to move forward in the field of action.

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SOCIO-PSYCHOLOGICAL ISSUES OF WORKING WOMEN – WITH SPECIAL REFERENCE TO TEACHING PROFESSION



Smt. Vijayalakshmi N.

*Assistant Professor, Department of Sociology,
Government First Grade College, Madhugiri,
Tumkur, Karnataka*

Abstract

The aim of this study is to compare psychological well-being and job stress and teachers. Having a good job in addition to financing and improving the living standards also can have a positive effect on physical and mental health of people. Job regardless of financing can provide some of the basic needs of man such as mental and bodily movement, social contact, feelings self-valuable, confidence and abilities. Women face different workplace health challenges than men. Social, economic, and cultural factors also put women at risk for injury and illness. When family and work demands collide, the resulting stress can lead to physical health problems such as poor appetite, lack of sleep, increase in blood pressure, fatigue, and increased susceptibility to infection. It can also result in mental health problems such as burnout and depression. Balancing work and family tasks can put additional stress on women. Gender discrimination in the workplace can affect a woman's physical and mental health. Sexual harassment can lead to Anxiety, alienation, headaches, insomnia, and lower self-esteem depression. However, it can also be a major source of stress and be a satisfactory job may become a source of discontent over time

We can't debate on the fact that work life balance is very essential and important for a stress free and fulfilling life, especially for a woman. Juggling between the burden, obligations and responsibilities of work and multiple family roles, balancing becomes very difficult and uphill and an ongoing task for teaching professionals, as much as, if not more as any other working woman. Work-life balance is a very important factor which influences the quality of our life. Without such a balance a human

being will feel a slave of her work and duties and will soon lose the will for and interest for life.

They are not required to tolerate behavior which threatens their safety and well-being. Although increasing numbers of women have entered academia, their academic status has been slow to improve. The conflict between work and family obligations that many faculty members experience is more acute for women faculty than for men. Giving birth and raising children are distinctive events. Women remain disproportionately represented within instructor, lecturer, and unranked positions. Pregnancy, childbirth, and child rearing are also age- related, and most commonly occur during the same years that college faculty is seeking tenure in their jobs. Teachers have a right to protection from violence in their workplace. Harassment can be based on the grounds set out in the Human Rights Code, or it can be a form of psychological or personal harassment apart from the Human Rights Code. Often, bullying and harassment are manifestations of abuse of power.

Keywords: *Social Factors, Economic Factors, Workplace Health Challenges, Cultural Factors, Physical Health Problems, Gender Discrimination, Physical and Mental Health, Work and Multiple Family Roles, and Quality Life.*

Introduction

As educational institutions seek to support faculty members in integrating work responsibilities and family life Administrators and faculty members should be alert to the many forms that discrimination may take against those with a variety of family responsibilities throughout their careers. They should recognize that families are varied and that they change in structure and needs over time. Therefore, institutions should adopt policies that contemplate which encourage the institutions to offer significantly greater support for faculty members and other academic professionals with family responsibilities.

Women face different workplace health challenges than men. Social, economic, and cultural factors also put women at risk for injury and illness. When family and work demands collide, the resulting stress can lead to physical health problems such as poor appetite, lack of sleep, increase in blood pressure, fatigue,

and increased susceptibility to infection. It can also result in mental health problems such as burnout and depression.

Women are playing a vital role in the economic and social development of the nations all over the world. Working women have a whole set of problems involving both family and professional lives. Women have to play their role as a wife, a mother and an earner. They have to manage their career while maintaining traditional roles. That means for working women it is two sets of overlapping responsibilities. Therefore, in addition to their traditional roles, professional roles seem to be one of the major sources of stress that working women have to face. This review of literature gives information about working women stress, factors in the working environment that cause stressful situations among working women.

Objectives

1. To understand the psychological impact of stress on working women
2. To know the level of stress undergone by women in working conditions
3. To point out possible solutions to overcome the stress

Review of Literature

Makowska (1995) studied psychosocial determinants of stress and wellbeing among working women. The significance of the work related stressors was evidently greater than that of the stressors associated with the family function.

Sussanna (2012) identified high psychological demands job strain and low job control are associated with increased stroke risk in working women.

Abirami (2011) found balancing family and work effectively creates stress among women. According to him the factors that cause stress among working women are perception for stress under working conditions, low monetary benefits, and stress due to improper safety and security.

Balaji (2014) studied various factors which could lead to work family conflict and the stress undergone by women employees. He concluded that married women employees experience work family conflict due to the number of hours worked outside the home, flexible or in flexible working hours, size of the family and number of dependants of the family. These factors have a severe consequence for the psychological distress and well-being of married working women.

Bhuvaneshwari (2013) revealed that stress in married working women is caused due to various family and official commitments, harassments at work place, working for long hours and improper work life balance. These factors lead to stress in working women such as prolonged headaches, hypertension and obesity. She also concluded that stress can be relieved from balancing work and family, from institutional support, by spending time with the family and performing physical exercises.

According to Williams and Kurina (2002), women's increased work force participation, the rise in divorce and single parenthood and the aging of the population are the three factors that create stress among women.

Methodology

The data is drawn by adopting the Primary and secondary sources. It is collected through the simple random sampling method. In the universe of 50 sample size, observation techniques and also from various different sources like newspapers, journals, and websites and research papers and also through informal Interview method.

Gender Discriminations Hampering Work Concentration

The burden borne of those choices has not been shouldered equally by all. For women to achieve the gender equality that is their right, the prevailing attitude towards economic and social rights must change. States are first and foremost responsible to

ensure that all human rights are respected, protected, promoted, and fulfilled.

There are many such circumstances where in lady lectures face that many a times hidden harassments goes unnoticed. Whatever may be the work commitment and sincerity shown in their duties? The male ego that does not appreciate or encourage the women workers. Gender discrimination interns the possibilities of curbing and only identifying the mistakes in their work who works under them. This kind of negative attitudes will definitely hinders the positive spirit of women workers and make them lose their concentration slowly in their work. Not all the male faculty does it, but there are certain possibilities of them who are very egoistic in their approach. So it is necessary to identify them and make sure trouble shooters are counseled and women lecturers are free from such form of mental harassments. In such case it is difficult to give peaceful lectures in classrooms, neither possible to work in such environment, unless serious hidden kind of harassment is identified and permanently solved.

For instances male lecturers who are irritating frequently targeted lady staff often enter to their personal matters, tease them regarding their working styles, dressing sense, etc. Unnecessarily comparing them with other lady staff and insulting the targeted ones. This is a severely damaging situation in working environment. This need to be stopped immediately and serious action to be taken against the problem creators Otherwise what will be the moral disciplines imparted to students when some of the teachers themselves does not follow.

**Table 1: Gender Discriminations
Hampering Work Concentration**

Sl. No	Gender Discriminations	Respondents	Percentage
1	Male	30	60
2	Female	20	40
	Total	50	100

The table – 1 show that out 50 Respondents of 60 percentage male discriminations at working place profession, out of 20 Respondents 40 percentage female discriminations at working profession, The male ego that does not appreciate or encourage the women workers.

Sexual Harassment Affecting Family Relationships

In order to understand why women endure the vast majority of sexual harassment, it is important to look at some of the underlying causes of this phenomenon. Some men resented female employees and perceived them as a threat in traditionally male dominated work environments. In these cases the women were subject to overt discrimination, that is, they received lesser-valued job assignments, lack of promotions, lower pay, and sexual harassment to cause embarrassment and humiliation. Sexual harassment is, above all, a manifestation of power relations – women are much more likely to be victims of sexual harassment precisely because they more often than men lack power, are in more vulnerable and insecure positions, lack self confidence, or have been socialized to suffer in silence. A woman subjected to sexual harassment endures pressure, degradation or hostility that her male co-workers don't have to endure- making it just that much harder to compete for the job and for advancement. Not only gender discrimination do happens there are certain minor to severe level of abuse and sexual harassments might taking place in working environment.

Table 2: Sexual Harassment Affecting Family Relationships

Sl. No	Sexual harassment	Respondents	Percentage
1	Yes	38	76
2	No	12	24
	Total	50	100

The table – 2 show that out of 50 Respondents 76percentage male harassment affecting family relationships at working place

profession, out of 12 Respondents 24 percentage female harassment affecting family relationships working profession.

Thus such an issues need to be addressed tackled very carefully and the role of council meeting, grievance cell. Counseling committee becomes very influential to solve the received complaints. But saving some persons negative attitude, favoring the problems creators, will definitely double the troublesome times ends in suicide attempts too. So then how far it is tolerable? There are some traditionally bound families or any families for that matters will not tolerate it even if misunderstandings of rumors spread over the locality finally it may kill the family relationships and what about their Childers who are innocents who has to face such conditions.

The comments on the lady staffs, their physique conditions, showing weird actions, always directly or indirectly speaking about personal irritating mood diverting maters, etc. Leaves bad impact on the mental conditions of sincere women workers who might find it difficult to avoid. If there are women cell functioning transparently without partiality and without false justification, then there would not be so much of problems taking it to the home. But if incase authority itself repeatedly ignore the complaints or if it takes it in an easy manner then what next has to be done whom to approach for justice.

In most of the cases working women feel humiliated with the attitude and derogatory remarks passed by their male colleagues. This kind of unhealthy work atmosphere, lack of support from colleagues and higher authority leads to job dissatisfaction and less productivity for women. Higher management should take some steps to create a healthy and conducive work environment for ladies.

Academic Achievements and Stress Management Challenges

There are several kinds of short comings in this process faced by lady lecturers who finds it difficult to cope with the situations which will hamper or worsen the circumstances like

job stress, failure in balancing job and family life, more so ever the mental harassments will suppress their fresh innovative ideas in academic achievements. Teaching profession is the most honorable dignified profession of all times. The degree college lecturers play a vital role in this aspect. One possible question could be raised regarding the work place attitudes and job environment.

The role of colleagues and administrative authority is very crucial in such context. There are some colleagues who are of basically rigid, egoistic, orthodox, caste mentality, jealous oriented both professionally and personally who plays the tricks in not allowing committed workers to contribute for the work and welfare of the organization. By and large it seems to be disgusting and disturbing the mind set up of the worker. Unfortunately, in most of the govt. colleges and maybe also in some private institutions these conditions very badly prevail. The UGC puts forth various terms and conditions for the fulfillment of goals of higher education {API scores} etc and it expects the true effort from the lecturers. But what if only harassments occur all the time? Is it possible to achieve the goals demanded peacefully? How far is possible to adjust to the problem creators does it not affect the mental ability and in testing the patience of other lectures? Those who are sincere and honest {do their work properly and do not enter into others business} in their job will be targeted by the other women colleagues by labeling them, harassing them using local political power, damaging the family life and integrity of innocent lecturer and passing the comments by using students groups to pollute the name and talent of targeted lady lecturer so on. Only then this hidden kind of harassment is identified and culprits are either counseled or punished there will be a positive response to academic growth of the worker and fully indulged justice could be given to student's community.

Psychological Impact as a Main Drawback Affects on Learning Process

Since gender discrimination prevails past from many years in most of the fields, and then the working field is not the exceptional. Likewise, both for men or women working conditions are moreover similar nowadays.

Psychological aspect plays significant role for the balancing mental ability regarding our thought, beliefs, behavioral and decision making process. Overall in the working place the need to maintain balanced health physically and mentally is equally relevant to achieve progress in the working conditions.

But what happens when it as imbalanced is the damage to one's own career and the working environment in generally. This ill treatment or harassment undergone by the women in teaching profession may not be able to deliver good learning skills to the students. In fact it hampers the student's interest towards spirit of learning.

Role of Women cell in Recommendations and Solutions

The need for committee in solving the complaints and issues related to lady teacher's problems is very essential. The gender discrimination may be common scenario in most of the working environment of the world. But teaching field is very sensitive from student's future point of view and of course from the individuality personality point of view. To make working conditions much favorable to positive aspirations it is necessary to ensure that there will be good healthy conditions in the working place without any bias and prejudices. Basically women cell need to perform very actively considering only reality and worth of complaints received by the cell.

In some situations, reality will be suppressed and merged due to save the culprits. This is purely a severe kind of injustice against the victim. Even if administrative authority fails to solve or provide justice then how is it possible to overcome the crisis. There are many instances where by lady teachers have

committed suicide in the working place itself then what could be the implications on the students and environment persist.

Keeping in view of all such incidents and accidents it is good that women cell coordinate with police and contribute for the betterment of women welfare and students welfare. His usefulness of this kind of committee is very prevalent in sexual harassment cases. With this kind of investigation committee, women employees feel safer at workplaces. Besides, management should organize education campaigns for women employees about to help them know their rights.

Some cases may be misunderstood due to false statement and lack of supporting facts such nature of cases need to be clarified so as to avoid confusions. The scope should not be given to lodge false complaints just because of personal ego and jealousy by the person or group who is giving the complaint. There may be chances of misuse of women cell by the persons.

The mindset and the level of acceptance of people requires to be altered. To face these challenges tactfully and overcome them successfully, women need to be self-confident and aware of their rights. Allowing females to work out of home in different sectors doesn't only signify that our society gives equal treatment to men and women, but also it shows that the problems at workplace which are the result of gender discrimination to some extent can be easily managed and solved.

Suggestions

The positive effects of employment on the mental health of women also come from the privileges of job, status, power, position, and economic independence. Since a woman's status is heavily dependent on the employment, working women tend to look at their employment positively. Employment naturally raises her status, enhances her sense of self-worth, and provides her greater psychological well-being, irrespective of the role of strain and family problems. Employment also increases the possibilities of an egalitarian relationship in marriage. The sense of achievement, income, and recognition in the society enables

working women to consider their jobs as rewarding and psychologically satisfying.

Professions which deal with human services, including jobs that create a lot of stress such as teaching profession and teaching. With regard to the status of teachers in the education system, particularly their impact on students in various fields on the one hand, And on the other hand due to the high level of stress in teaching, especially in special circumstances, such as dealing with students with disabilities, job stress and psychological well-being.

Work-life balance is a very important factor which influences the quality of our life.

Without such a balance a human being will feel a slave of her work and duties and will soon lose the will for and interest for life. We can't debate on the fact that work life balance is very essential and important for a stress free and fulfilling life, especially for a woman. Juggling between the burden, obligations and responsibilities of work and multiple family roles, balancing becomes very difficult and uphill and an ongoing task for teaching professionals, as much as, if not more as any other working woman.

Conclusions

Stress is a growing problem in the workplaces and a particular magnitude for working women. The problems due to high levels of stress can be exhibited physically, psychologically and behaviorally by an individual. The most serious effects of stress relate to performance. Women employees report more non-fatal but long term and disabling health problems. The Review of literature described that working women generally involved simultaneously in many tasks, juggling between family and work responsibilities, which leads towards stress among them.

Despite these incredible advances, women still have to face a lot of issues and professional challenges at workplace. Check

some of the major problems or issues that women frequently face in their workplace. The importance of working in a supportive and healthy office atmosphere with a group of understanding colleagues can't be overstated. A personally fulfilling job and a handsome salary can't even make a woman employee satisfied if she has to spend her day at workplace with a group of unsupportive men colleagues. This isolated feeling can lead to boredom and stress, gradually losing her efficiency and confidence. Apart from this, lack of family support for household responsibilities is another major reason that leads to stress and conflicts for female workers who are trying to balance both job and family.

This gender discrimination can lead to job dissatisfaction and stress in working women. Due to this woman also lacks motivation and commitments towards her job. Be it home or workplace, women are given lesser opportunity everywhere than men.

The issues and problems that women face in their workplaces should be put to an end and then only it can be said that men and women have equal status. Although there are various laws that are made for protection of women even in workplace but due to lack of proper implementation and interpretation of law, it has not been quite effective in protecting women from the crimes and inequality in the workplace.

Organizations are going out of their way to ensure they provide safe work environment for their women employees, and are also putting up policies to ensure the women feel motivated to work and continue their career, even after child birth. There is stress in the lives of all people who have jobs and it can influence psychological pressure on them by different species. Career changes, including organizational changes, changes in wages, promotion, relationship with clients, overtime and social changes are issues that effect on people and bring him trouble, worry, anxiety and tension.

Psychological well-being is one of the factors can effect on people's job. Psychological well-being is the expression of positive emotions and general satisfaction with their lives and others, in different areas of family, education and jobs and has emotional and cognitive components. Emotional component is the expression of relative presence of positive emotions and the absence of negative emotion and cognitive component represents a person life satisfaction and evaluation of different aspects of life.

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INSPIRATIONAL FACTORS THAT PROMOTED WOMEN'S ROLE IN FREEDOM MOVEMENT



Mallikarjunaiah D. M.

*Assistant Professor, Department of History,
SSAS Government First Grade College, Hosapete, Ballary,
Karnataka*

Abstract

The women have played a very vital role in the freedom movement in India and Karnataka. The factors that have led to motivate the women in the freedom struggle are varied. The present study accounts the inspirational factors that led the women to participate in the freedom movement in the country at large and Karnataka state in particular.

Keywords: *Freedom Struggle, Women, Factors*

Introduction

The subtle question that is what factor influenced large women freedom fighters in Karnataka to take part in a nationwide movement of freedom struggle is important. Not only for the purpose of present study but contribute partly to understand the status of women during the days of freedom. For example for convenience one can group the factors into three main groups such as

1. Inspirational Factors,
2. Leadership Factors and
3. Miscellaneous Factors which have influenced the participation on their own.

Inspirational Factors

No doubt it is extremely difficult to rank the inspirational and leadership factors. In one sense 'self of an individual dominates both physically and emotionally more than any other

consideration for taking decisions. Besides Bentham points out that "every individual is the best judge of himself. As considered by us are

1. Family factors,
2. Personal Desire,
3. Self Respect and Dignity,
4. Desire for change in Traditions, Other's Influence,
5. Regional Pride,
6. The crude and rude prohibitory rules of the British government.

1. Family Factors

The term family has great vividity. Keeping other factors apart, it consists of husband, wife, brother, mother, children, grandchild, aunts, uncles etc. This broad connotation of the term is needed for the purpose of our study. It is interesting to note that husband influenced the wife to take part in the freedom movement. But we could also find in our study that wife influenced the husband in taking part in the freedom movement. The example of Yashodharamma Dasappa, who influenced her husband H.C. Dasappa, too left his law practice and joining hand with her in the freedom struggle.

Besides, we have examples of the family in which mother dragged the daughter into freedom struggle and in other instances the daughter (especially college girls) dragged the mothers into the freedom movements. On the top of all these by way of concluding one can say that the liberal, educated and elite families were revolutionaries and created the firebrand of women freedom fighters right from the childhood. Some women got involved in the freedom fight after being inspired by the examples of their husbands and children. Abandoning the shelter homes for the first time, they went straight to the life of hardship in the jail. In this connection, following leaders, T.R. Nesvi, Gudleppa Haklkuijeri, Jiveenrao Yalagi, Channabassappa Ambali, Govindrao Kanbur and Govindreddy. Nagarathnamma Hiremath and Tayamma Veerannagouda followed their husband into the thick of the freedom fight.

2. Personal Desire

These women therefore were ready to sacrifice their own person for the purpose of freedom. The personal interest was in most cases in the form of an oath taken to achieve freedom or else sacrifice the life till its attainment. In Bilagi Durgamma Yane Ramabai Prabhu & in Belgaum Laxmibai Sohni jumped into freedom movement because the environment around them was hooting up for freedom. The participation of these women was due to their own interest and others did not impose it at all. They serve as good examples of hooting up factor contributing for participation.

Similarly B. kamakshamma also influenced by self-interest participated in freedom movements. The participation of the women was due to their own interest and another woman named Gangavva Arer was one of the heroic freedom fighters. She enters in struggle by her own inspiration by hearing the Vachanas and the Puranas taught at Agrahara. She took part in the procession in front of the shop for restrict the Ragbe Cigar.

3. Self Respect and Dignity

In a traditional society of India, great importance was attached to self-respect and dignity, anything that offends the two could make Indians extremely unpleasant and fight for putting things in order to save their dignity and respect. This was an important factor, which forced women to take part in the freedom struggle. The police came to the house and throwing out the articles breaking the locks, beating men, all these made women a mentally different entity and jumped into the action. The term freedom fighter is extended to include protecting self-respect and dignity, the example of Sonubai Patil of Gunjoti comes to our mind. The law-keeping policeman had a bad eye on her and she was subjected to harassment for several times. But one day she told this to a group of youths & with the help of them she killed the policeman.

Basamma Kusugur of Sunkalbidari in Ranibennur taluk needed no such stimulus. All on their own she jumped into the struggle and became herself a source of inspiration for women around her. Through she had no education. She was an eloquent speaker.

4. Desire for Change in Traditions

It was the well-founded thesis that without being internal orthodox and traditional practices followed in the society would hinder the desire for freedom. Therefore some women participated and therefore contributed to the freedom movement by shaking up the traditional society and old and outdated cultural practices. The contribution of Mate Mahadevi in preventing child marriages is worth recapitulating.

Similarly marriage of widow was another socially desirable against the ill conceived thought of no remarriage for widow is a significant contribution made by Kamaladevi Chattopadhyay. Indeed this may be considered as very significant contribution in the background that when many men were killed many young in the freedom struggle, for contribution of freedom struggle on one hand and rehabilitating the widowed women on the other are very germane to the women participating in freedom struggle.

Similarly the other daunting, historically deep rooted evil hindering the freedom movement was the traditional practice of untouchability of harijans. But, Nagamma Patil opened Harijan Balikashran for harijan children, Umabai Kundapur worked for collecting women to run the "Kasturi trust and Gandhi trust" heaped to strengthen freedom movement with the inclusion of harijans in it. This is no small a contribution.

The participation of Kamaladevi Chattopadhyay of Mangalore, who took part in the freedom movement, drew the curtain of freedom before the eyes of large number of women to take part in national freedom.

5. Influence of others

Besides family members even known or family known or unknown men and women influenced women freedom fighters in Mysore and brought them into the fold of its activities. In other words related or not related persons influence also has acted as a factor contributing to freedom fighting by women. We have two outstanding examples with respect to these factors

- ✓ Bellary Siddamma was influenced by S. Nijlingappa, T. Siddalingayya and Veeranagouda Patil.
- ✓ T. Sunandamma was influenced by T. Siddalingayya and Tagodur Ramachandrarao, Sitaramashastri to take part in Mysore congress.
- ✓ Bhagirathamma Chabgalaradhya was influenced by Kamala Krishnappa, Bhadravati and Laxmidevi participated in the various freedom movements.

Thus it may be noted that Bellary Siddamma later turned out to be the most outstanding and vibrant women freedom fighters of Karnataka were influenced by others.

6. Regional Pride

More than the national, the original movement was important for mass of women they felt pride in taking part in the locally designed and organized activities in their local places (cities, town and villages). The taking part in the movement was considered as a pride. Accordingly the pride has emerged as a contributory factor for the role of women in freedom struggle of Myaoew. As a matter of pride for example large number of women took part in Shivapur Flag hoisting ceremony. This was confined to the Shivapur village but more interestingly the taking out of Prabhat Pheri and undertaking Vidhayak, activities and flag hoisting spread across and wide of Shivapur village.

Similarly many women took part in the Mysore Chalo movement demanding for freedom and responsible government. Thus taking part in this movement for women was a matter of great pride.

Lastly the Regional activity in connection with freedom fighting in which women took part with great pride, is the 'Vidhuraswatha' event. The women boldly and bravely took in the festival against the prohibition imposed by British Government. It may be sad to record that it turned out tragedy in which the police shot down many women. However to keep up the pride the fair was conducted and a large women attended it. The local event, of course ending as a tragedy acted as a factor in contributing women's contributing in the freedom movement.

7. The Crude and Rude Prohibitory Rules of the British Government

The prohibitory rule (crude and rude) of British authorities aroused great interest among women to take part in freedom movement in Karnataka. The women were physically, spiritually and sentimentally are and were attached to their household family, land relatives and friends. In this context it may be recalled that the taking out processions, flag hoisting, was their way of life. But the British rule started collecting taxes, confiscation of the property, consumption of British salt forced on them beating women, to arrest women and taking them ti jail, not pertaining them to organize fairs, celebrations and other organization touched the pride of woman. As a hatred and protest against the crude British rule woman had to take part in the freedom struggle in Mysore. The British rule themselves acted a factor for participation of women.

Women Participants in Mysore Chalo Movement

Sl. No.	Name	Place	Imprisonment
1	Saraswati Gandhi		
2	Tayamma Veerangouda		
3	J. C. Bhagirathamma	Tumkur	
4	Sushtiamma		
5	Yashodharamma Dasappa	Bangalore	

6	Bellary Siddamma	Haveri	
7	Bellary Gouramma B.	Challakere	6 months
8	Kuntala Seturao	Bangalore	
9	Vimala	-do-	
10	Maitreyi	-do-	
11	B.L.Subbamma	-do-	Imprisoned
12	Vaidehi	-do-	
13	Ramamani	-do-	
14	Shanta	-do-	
15	Smt. Annapurnamma Nanjappa	Bangalore	
16	Nagaratnamma Hiremath	Chitradhurga	2 years
17	Jayamma D.	Hosanagar	1 month
18	N. S. Gowrainma	Pandavapur	2 months
19	Bhanuvati Veerappa	Harihara taluk	3 months
20	Gowramma Sanchalaki	Gowribidnur	Rs. 25 fine
21	Subbamma Jois	Mysore dist	
22	T. Sunandamma	Tumkur	5 months
23	M.r. Laxmamma	Mysore	5 months
24	Annemma Suryanarayana	Bangalore	1 month
25	Bhagylaxmi W/o Jagannath. G		Police Custody
26	Shankuntala bai w/o V. Ramanjulu IMaidu		1 month
27	Kameshwaramma Kuppuswamy		
28	Mate Mahadevi	Bangalore	
29	Jayadevi Tayi Ligade	Solapur	
30	Mohana	Old Mysore	
31	Jaya	-do-	
32	Mangala	-do-	
33	Hansa Mane	-do-	

34	Shakuntala Mane	-do-	
35	Venkatalaxmi G.	-do-	
36	Ambu	-do-	
37	Rukmini	-do-	
38	Padama	-do-	
39	Komala R.	-do-	
40	Vasanti	-do-	
41	Kyatyiyini	-do-	
42	Ponnamma Vasanti	-do-	

Thus the Mysore Chalo Movement, otherwise known as demand for responsible government became culminated with the national freedom movement in general and parts of Quit India Movement in particular. It is hard for the historians to distinguish between the two movements. Whenever it is, the fact remains is that large number of women participated in this movement for its success at various points of time.

Conclusion

The role played by women in the freedom movement is so remarkable and glorious. In the national movement large number of women participated namely, anni Beasant, Sarojini Naidu, jhansi Lakshmi Bai, Sister Nivedita, Kasturaba Gandhi, Kalpana Dutt and others.

There are hundreds of women who have taken part in freedom struggle in princely Mysore. The women played very important inspiring role by their direct and indirect participation in freedom movement. The women freedom fighters were an eye opener in the msses. It has been found that there are 70 women participants in freedom struggle in princely Mysore.

Like this the policy of the British government changed in accordance with the changing in the political scenario. The creation of princely states was political necessity and this was done at the cost of freedom of expression and liberal political

ideas. The political benefits accruing from the creation of such buffer lands was accommodative for the British. They could expand the empire, enhance their resources and could boast of becoming a world power. The policy made during Nationalist activities was a death knell to the princedoms of Mysore and Mysore could never take part in the activities of the Congress. They suffered heavily due to the dual restriction imposed on them. They could not claim participation in the Nationalist struggles and hence they were made as Islands.

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WOMEN IN SCRIMMAGING SOLID WASTE MANAGEMENT IN BANGALORE URBAN DISTRICT: AN ECO-DEGRADATION SCENARIO



Prof. Zubeda Begum

*Principal & Associate Professor, Department of Commerce,
Abbas Khan Degree College for Women,
OTC Road Cross, Cubbonpet, Bengaluru, Karnataka*

Abstract

Now a days, population, industrialisation, uncontrolled, unplanned urbanisation and solid waste management are complex systems and their interrelationship is also non-static, dynamic and complex which presumably the main issue of Global concern is. Changing lifestyles have resulted in increased volumes and composition of solid waste which includes bio-degradable as well as non-biodegradable which leads to environmental pollution and this solid waste poses a serious problem More than 19000 strong sanitation workforces better known as POWRAKARMIKAS of Bangalore North toil from garbage to manual scavenging.

The author of this paper proposes to discuss the challenges and issues of women in the field of Solid-Waste Management (SWM) who struggle day-to-day to make a living by engaging in a variety of activities in particular with a conviction that the women of Bangalore urban contribute both to the households and national economy, thus become a part of Global economy.

Keywords: *Scrimmaging, Degradable, Scavenging.*

Introduction

Bangalore urban district considered as one of the fastest growing Metropolitan area, widely dubbed as the “Cyber Capital” of India, has attracted not only the intellectuals and giants from IT industry but also with it rapidly growing/developing real

estate, with all the facilities with an economic growth of 10.3% and 34% contribution to the state, Bangalore Urban district has experienced rapid, unmediated, disjointed growth having little room for development and advancement to be implemented. The western ideas of use of plastic and tetra- packs etc. have been embraced, which led to an over abundance of waste lying in the streets and sidewalks. Bangalore Urban districts development originally became infamous as a software Information Tech hub and more IT Companies began to expand and brought with them capital in the form of money and manpower as well as western ideas and notions.

Study Area

Bangalore urban district is located in the South Eastern part of Karnataka State with total population of more than 96.2 lakh and rank first in the State for highest density of 4378 persons per km sq. Enjoys moderate climate temperature between 16-18 degree Celsius. It has 9 municipal corporations, 88.11% of urban population, 243 municipal wards and considered of 5 Talukas.

Bangalore Urban district consist of 5 Talukas-

1. Bangalore North(officially known as Bengaluru)
2. Bangalore South(Kengeri)
3. Bangalore East(Krishnaraja pura)
4. Yelhanka
5. Anekal

With ever increasing population and change in life styles that comes with economic development, and greater use of disposable items which are convenient and time saving, it is becoming a 'tight-rope-walk' for the authorities to manage the large quantities of urban solid waste of more than 8000 tons which is being generated every day. Unscientific and haphazard disposal in the study area is leading to irrestible environmental degradation. Solid waste generation scenario is very bleak and higher consumption as a result of unplanned urbanisation, accompanied by exponential growth of population. The various

categories of solid waste generation in Bangalore urban district is given in the table.(BBMP/Municipal Solid Waste Management)

Major types of Solid Waste	Quantity generated (in %)
Household/organic waste	60
Recyclables	33
Biomedical waste	10
E-Waste	02
Debris	05

Objectives

- ✓ To know the various types of solid waste generated in the study area.
- ✓ To know the current sustainable intervention in solid waste management.
- ✓ To know the necessary steps taken by the BBMP/Municipal Corporation of Bangalore urban district.
- ✓ To know the Women's role and participation in the fastest growing urbanisation and the associated challenges and issues of women in the field of Solid Waste Management (SWM).

Methodology

The paper proceeding takes a comprehensive view of solid waste management in Bangalore Urban district of Karnataka which is one of the fastest growing area not only in India but in the world. The study deals with the women's participation in the field, impact issues, challenges and achievements / developments etc. are discussed by using secondary data, tertiary data, discussion with the concerned officials, administrators and also by keen observation.

The principal objective of the present exercise is to compile some significant learning in the area of cleaner environment. It has captured the essentials of cleaner and eco- friendly, women

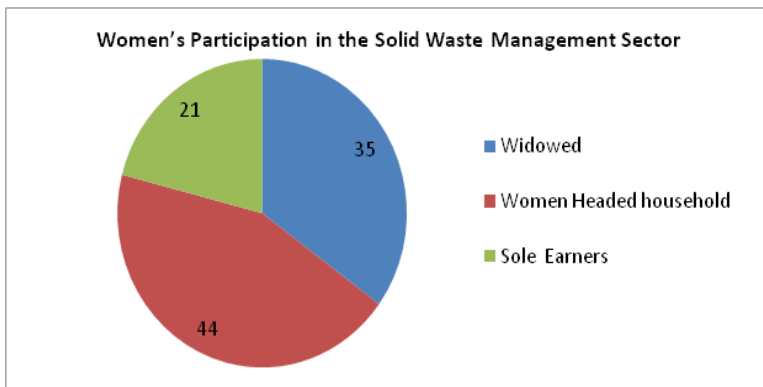
– friendly activities focusing on some aspects like how to manage solid waste to enhance the environment and women participation performances. Zones of treatment and disposable facilities are available in – Mavallipura, Terra Ferma, Bingipura, Lakshmipura, Dasarahalli, Bomannahalli, Mahadevapura, Rajarajeshwar Nagar, Seegihalli, Lingederehanahalli, Subramanayapalaya and Chickkanagamangla.

Bangalore urban district produces more than 8000 tons of Solid waste, 3000tons/ day goes to the landfills and 5000 tons into biogas and composting. The urban Development Department[UDD], the civic bodies, BBMP, NGO'S, Municipal Corporations are facing several hurdles as some of the landfills have become unstable and started sliding.

According to High court of Karnataka norms and regulations [2016] the landfill / Leach ate should be covered with sufficient mud and redeveloped into landscape parks.

Women's Participation in the Solid Waste Management Sector

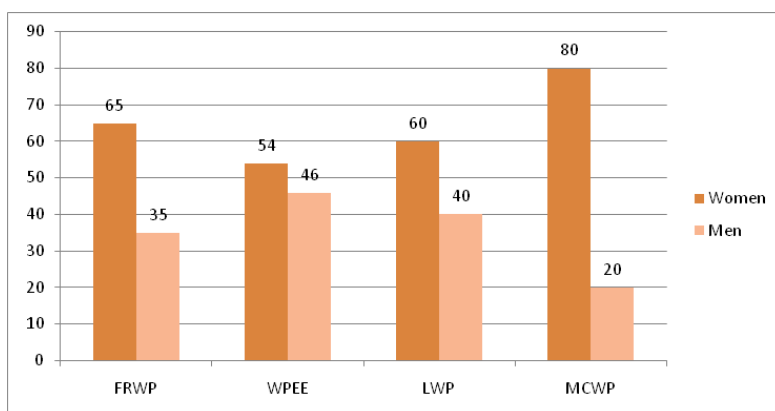
More than 50% of the work done by women about 90% of street recycling picker are women out of which 35% are widowed, 44% are from women- headed households and 21% are sole earners of bread.



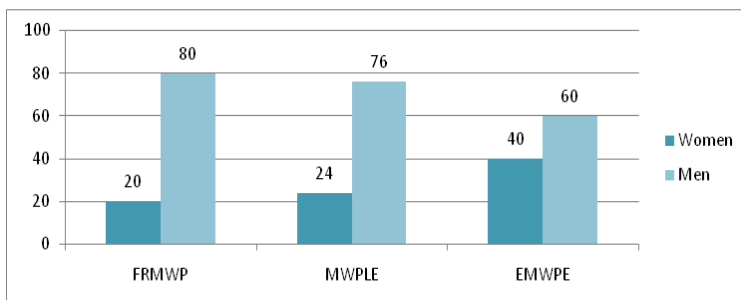
Bangalore urban solid waste Scenario reflects the instance of high engagement of women like any other cities of India. The statistical data indicate that in the local category the participation of women outnumbered the men whereas in the migrant category it is Vice – Versa.

I Local Waste Pickers [In Percentage]	Women	Men
a) Free Roaming waste pickers [FRWP]	65	35
b) Waste pickers Employed by an Entrepreneur [WPEE]	54	46
c) Land fill Waste Pickers [LWP]	60	40
d) Municipal Contract Waste Pickers [MCWP]	80	20
II Migrant Waste Pickers [In Percentage]	Women	Men
a) Free Roaming Migrant Waste pickers [FRMWP]	20	80
b) Migrant Waste pickers linked to an Entrepreneur [MWPLE]	24	76
c) Employed Migrant Waste Pickers with an Entrepreneur [EMWPE]	40	60

I. Local Waste Pickers



II. Migrant Waste Pickers



Six Women-led Organisations on Taking Garbage Crisis with Impactful Solutions

Bangalore urban garbage problem would have been worst, if dedicated army of women who have not taken cudgels to bring more accountability in the Solid Waste Management system. Rejecting landfills have been the result of relentless battle, who often took legal recourse to make BBMP / Municipal Solid Waste Management.

“See Reason” which started in 1990 by Almitra Patel the first Indian indomitable Women engineer to fight in the court against landfills. In 1996, the Supreme Court formulated a set of rules for MSWM [Municipal Solid Waste Management]. Ms. Almitra Patel was followed by Kalpana Kar, an entrepreneur and member of the Bangalore Agenda Task Force. In 2009 launched the first ever Swacha Bangalore Drive removed all the dustbins and introduced door -to door collection of Waste.

Nalini Shekhar - Co founder of Hasiru Dala Innovation [HDI] Bangalore is for benefit not for loss social enterprise, which focused on creating better livelihood for 7000 Waste Pickers into Waste processing Industries 430 women of HD1 formed Solid Waste Management Round Table (SWMRT) of whom many have been able to explore the entrepreneurship abilities. Vani Murthy co-founder of (SWMRT) known as ‘Composting Queen’ has 15 founding members of whom 13 are

women. She encouraged citizens and municipalities to manage and improve public health through campaigns such as 2 bins 1 bag, Swacha Graha and Trashonomics to sensitise the public.

Poonam Bir Kasturi founded Daily Dump (2006) in Bangalore (D.D) to turn organic food and waste into compost at home, by offering a range of segregation products – Earthen composters, Informational book etc to keep a large amount of garbage off the streets and landfills.

Orbin Anjana Iyer(2015) A passionate environmentalist, who does not hesitate to get her hands dirty, encouraged every household to tackle the waste issue knowing the value by hassle – free composting.

Wilma Rodrigue founded Shades Zero Waste (2001) in Bangalore. Is a Socio-Environmental Enterprise focus on SWM and to maximize resource recovery by implementing through impactful SWM Solutions.

Pronita Saxena founded Citizen Gauge in 2015(C.g) is an end-to-end and waste-to-resource start up letting every household to segregate their waste in real-time through an app to monitor the SWM process.

Citizen Gauge collects garbage from doorsteps and transport to respective recycling units and during these operations, each household gets marked as Red, Grey or Green spot according to their understanding and implementation of waste segregation, with a view to put social pressure on residents to become resourceful garbage segregators.

Other organizations like Tech-30 –‘One Man’s trash is another man’s treasure’, Swacha Graha, Kavita Reddy of Hasiru Mitra, Sandhy Narayanan of Neighbourhood warriors and many more in the list have motivated women in SWM and provided jobs only for women.

Findings and Suggestions

- ✓ Ministry of Housing and Urban Affairs Garbage Management, BBMP officials and National Green

Tribunal Committee are of the opinion that waste segregation was improving but due to Covid-19 it is decreased, as many of SWM staffers have been put on Covid-19 duty

- ✓ There was 80% drop in plastic use, but due to Covid-19 it is increasing.
- ✓ The efforts of BBMP, MSWM have been very good in the offices and in many places awareness campaigns have been done on waste segregation, further uses and reuses
- ✓ Pourakarmikas, the female work force is facing the caste and gender-based discrimination, harassments, disrespect from communities, the stigma associated with Dignity of Labour”. Approach should be formalized with regular and correct payments, insurance, health security and employment Security etc.
- ✓ Few cooperatives exclusively for women, who can create women- centred awareness programs independently for safe disposal, Green jobs, dignified lives in the informal sector, Socio – economic empowerment, which create positive change like HDI
- ✓ As the study area is expanding, Scientists Social activities, environmentalists, Civic bodies have to work for reducing the reclaim land for landfills, as it poses threat to the environment as well as human health
- ✓ Waste segregation vehicles should be covered on the top and fitted with RFID card, GPS, Public awareness system, for elimination and reduce hazardous substances.
- ✓ Street sweeping, cleaning, Shops and offices in the night leaves them vulnerable. Lack of access to toilets, rest place in breaks, even more difficult during menstruation or pregnancy when they are forced to carry heavy loads.
- ✓ MSWM workers should be provided uniforms, ID cards, protective heads gears, masks, education, vocational training, Sorting machines would help in safety and reduces physical harm

- ✓ Proper solid waste collection records should be maintain for efficient monitoring, Strict penalties should be imposed on Callous & undisciplined disposal.
- ✓ According to the higher authorities mandating circulars that the bulk generators of solid waste can manage their waste inside the premises. This can help keeping garbage out of landfills by using again and again.

“Mean while on individual level let us all embrace and internalize the 8R’s – Reduce, Refuse, Recover, Recycle, Repair, Re-gift, Rethinks, Zero waste and Eco-Friendly Environment”.

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INDIAN WOMEN - SOCIAL REFORMER



Yogesha K. A.

*Assistant Professor, Department of Education,
St. Joseph's College of Education,
Jayalakshmipuram, Mysore, Karnataka*

Introduction

Indian women have always been an epitome of beauty, strength, and intelligence. Today, the success of Indian women across various walks of life has proven that they have earned this reputation very deservedly. If you look deeper you will realize that one of the major contributors to the Indian society have been the active participation of some very focused and dedicated women. The women activists have played a significant role in changing many social evils and have been a shining beacon of hope. Some of them have displayed exemplary devotion in their respective fields.

Manasi Pradhan

Manasi Pradhan is an author and poet who received the Rani Lakshmbai Stree Shakti Puraskar in 2013 for her work in fighting for women rights. Born to a poor family in the state of Odisha, she travelled 15 km daily to the only school in the entire region. She was the first woman from her village to earn a law degree. She has won many accolades including the 'Outstanding Women Award' in 2011 from the United Nation's UN Women and National Commission for Women. She is the founder of Nirbhaya Vahini and OYSS Women and head the Honour for Women National Campaign, a nationwide movement to end violence against women in India. She is also serving on the panel of Central Board of Film Certification (Censor Board) for India. She is a member of the International Governing Council of World Women Organization (WWO) and Inquiry Committee of the National Commission for Women.

Kalpana Viswanath

Kalpana Viswanath is a social entrepreneur and the co-founder of Safetipin, an enterprise that leverages technology to collect data for safe travel of women in urban India. In 2013, she teamed up with her tech-savvy husband, Ashish Basu, to launch an app which allows users to verify the safety of a location based on a range of parameters including lighting, density of people, and transportation facilities. Kalpana has also been working relentlessly to create a positive impact on the lives of women. She actively works with Jagori, an organization that offers counselling and support to women who have survived various forms of violence. As its senior advisor, she was led the training of over 3,000 drivers in Delhi Transport Corporation on how to be more aware and conscientious of women's safety.

Kiran Bedi

Kiran Bedi was born and bred in the holy city of Amritsar, Punjab. She is a social activist and the first woman IPS officer in the country. She has not only served her department with full conviction, but has also made whole-hearted contribution to many social causes. A former tennis player, the multi-talented social activist from Amritsar is credited for bringing down the number of crimes against women in West Delhi during her service. She introduced several reforms at Tihar Jail, which gained worldwide acclaim and won her the Ramon Magsaysay Award in 1994. In 2003, Kiran became the first Indian woman to be appointed as a Police Advisor to the Secretary-General of the United Nations in the Department of Peace Keeping Operations. She resigned in 2007 to focus on social activism and writing. She has written several books, and runs the India Vision Foundation.

Arundhati Roy

Arundhati Roy is an author, actress, and political activist. She was best known for the award-winning novel *The God of Small Things* (1997) and for her involvement in environmental and

human rights causes. Arundhati's father was a Bengali tea planter, and her mother was a Christian of Syrian descent who challenged India's inheritance laws by successfully suing for the right of Christian women to receive an equal share of their fathers' estates. Though trained as an architect, Arundhati had little interest in design; she dreamed instead of a writing career. She has campaigned along with activist Medha Patkar against the Narmada dam project, stating that the dam will displace half a million people, with little or no compensation, and will not provide the projected irrigation, drinking water and other benefits. In recognition of her outspoken advocacy of human rights, Arundhati was awarded the Lannan Cultural Freedom Award in 2002, the Sydney Peace Prize in 2004, and the Sahitya Akademi Award from the Indian Academy of Letters in 2006.

Swarna Rajagopalan

Swarna Rajagopalan is a political scientist and an independent scholar and writer. She received her PhD in Political Science at the University of Illinois at Urbana-Champaign in 1998. Swarna is known for her bold writing on a slew of gender and human security-related topics. Her book, *Women, Security, South Asia: A Clearing in the Thicket* co-authored with Farah Faizal delves deep into the subject of women security by illustrating examples from history and correlating the same with present times. For instance, it throws light on Maldivian women trying to secure themselves in a community where marriage and divorce are both easy and Afghani women struggling to survive in Peshawar's refugee camps. Swarna also started a non-governmental organisation, The Prajnya Trust in 2008. The Chennai-based NGO focusses on educating citizens about gender-based violence and its prevention. It also advocates for women's participation in public affairs as well as corporate establishments. The trust also runs a peace education programme by collaborating with schools, teachers and students.

Medha Patkar

Medha Patkar is a social reformer turned politician. Born in Mumbai, Medha had a keen interest in public service at a very early age. Being a daughter of a trade union leader, she started understanding the problems faced by the underprivileged and felt the need to serve them. Her father took active part in the Indian Independence Movement, while her mother was member of Swadar, an organisation formed to assist and support women who are financially weak, and helped them in getting educated. Patkar is an MA in Social Work from Tata Institute of Social Science. She left her position from the faculty as well as her unfinished PhD when she became completely involved in the tribal and peasant communities in Maharashtra, Madhya Pradesh, and Gujarat. She is best recognised as the founding member of the famous Narmada Bachao Andolan – a movement to save the rivers and people of Gujarat. As a candidate of Aam Aadmi Party in 2014, she received 8.9 percent of votes. She resigned from Aam Aadmi Party's primary member on March 28, 2015. Sign up for our exclusive newsletters. Subscribe to check out our popular newsletters.

Aruna Roy

Aruna Roy is best known for her efforts to fight corruption and promote government transparency. Her parents have had a major impact on her life; her father instilled a strong social conscience, while her mother taught her to be independent minded. After studying in Aurobindo Ashram in Pondicherry and Indraprastha College in Delhi, Aruna started teaching. But, she realised that teaching wasn't her passion as she aimed to become a civil servant. She cleared the Indian Administrative Services (IAS) examination in 1967. Aruna is known as a prominent leader of the Mazdoor Kisan Shakti Sangathan (MKSS), a social and grassroots organisation for the empowerment of workers and peasants. In 2005, she played a crucial role in establishing the Right to Information Act (RTI).

Aruna has received various awards for her service to the society, such as the Ramon Magsaysay Award for Community Leadership in 2000, Lal Bahadur Shastri National Award for Excellence in Public Administration, Academia and Management in 2010. In 2011, Aruna was named as one of the '100 most influential people across the world' by Time Magazine.

Irom Sharmila

Irom Sharmila popularly known as the "Iron Lady of Manipur" is the most recognisable face of the conflict-ridden state in the North East. In spite of not clearing her class XII, she has become an "icon of public resistance" in her state. For Irom, her father has had a great influence in her life. On November 2, 2000, she began a hunger strike after the "Malom Massacre" where 10 people were killed, which had a major impact on her. Having refused food and water for more than 500 weeks, she has been recognised as "the world's longest hunger striker". On International Women's Day, 2014 she was voted as the top woman icon of India by MSN Poll. Though Irom has refused both water and food, the government continues to force feed her. Every year, she is arrested on charges of attempt to suicide. It has been 16 years since she started her movement, but her resolve hasn't broken yet. She states that she will only eat when the Indian government will repeal the Armed Forces (Special Powers) Act in the seven states of Eastern India.

Pramila Nesargi

Pramila Nesargi is an Indian lawyer and a well-known women's rights activist. Her parents have had a major impact on her. Her mother was a freedom fighter and her father was a self-made man. She obtained a law degree at an early age and started practicing law. She is known as a maverick lawyer who fights against sensitive issues such as child labor, house and control, sexual violence at work, domestic violence and prisoner's plight. She has also contributed in organising various unincorporated

sectors. She has been a member of the dictionary committee for English-Kannada translation. She is the first woman to be elected in the past 50 years to the Karnataka Bar Council as Chairman of Bar Association. Pramila has represented a sweep of cases from high profile to controversial cases for which she has often faced severe criticism.

Amala Akkineni

Amala Akkineni is a former film actress, Bharatanatyam dancer, animal welfare activist, and a mentor to budding film students. Amala was born to an Irish Mother and a Bengali father. Very early in life, she understood the importance of being self-governing and cultured. Her father, an ardent follower of Mahatma Gandhi, taught her to be self-sufficient and fiercely independent. The unconventional upbringing by both her parents has had a great impact on her life. She is also a strong promoter of vegetarianism and is the Co-founder of The Blue Cross of Hyderabad, an NGO in Hyderabad, which works towards the welfare of animals and preservation of animal rights in India. In 1992, she married Nagarjuna Akkineni, who is a Telugu superstar. She has long since walked away from the glitter of movie stardom and entered the hapless world of Hyderabad's sick, beaten and homeless stray animals hoping to make a difference in their lives.

Laxmi Agarwal

Laxmi Agarwal is an Indian campaigner with Stop Acid Attacks and a TV host. She is an acid attack survivor and speaks for the rights of acid attack victims. She was attacked in 2005, at age 15, by a 32-year-old man whose advances she had rejected. Her story, among others, was told in a series on acid attack victims by Hindustan Times. She has also advocated against acid attacks through gathering 27,000 signatures for a petition to curb acid sales, and taking that cause to the Indian Supreme Court. Her petition led the Supreme Court to order the central

and state governments to regulate the sale of acid, and the Parliament to make prosecutions of acid attacks easier to pursue. She is the director of Chhanv Foundation, a NGO dedicated to help the survivors of acid attacks in India. Laxmi received a 2014 International Women of Courage award by US First Lady Michelle Obama. She was also chosen as the NDTV Indian of the Year. She is also the face of Viva and Diva, promoting all girls to reflect on their inner beauty rather than exterior appearance.

Shaheen Mistri

Shaheen Mistri is the CEO of Teach for India, and the Founder of Akanksha Founder. She has earned global recognition for her dedication and commitment to the fight for educational equity. Born in Mumbai to a Parsi family, she had an international upbringing. However, she soon realised that children living in the Mumbai's city slums lacked access to quality education and were deprived of the skills necessary to compete in India's formal, competitive job market. She founded the first Akanksha Centre in 1989, a non-profit education project that provides after-school tutoring to children from low-income communities. As the recognition of Akanksha's work grew, Shaheen saw an opportunity to expand her reach even further and work for more transformative changes she launched Teach For India in 2008. Since then, the organisation has recruited, trained, and placed nearly 1,700 Fellows in schools across seven cities. Shaheen is an Ashoka Fellow (2001), a Global Leader for Tomorrow at the World Economic Forum (2002), and an Asia Society 21 Leader (2006). She also serves on the boards of Ummeed. Shaheen has a Master's Degree in Education from the University of Manchester, England. While we have mentioned only 10 activists, there are several others who have helped bring about a change to the Indian society. We salute the Indian women; however, the struggle is still on. As Alice Walker once said, "The most common way people give up their power is by

thinking they don't have any". Each and every citizen should consider it as their moral duty and obligation to help shape a better future for India.

Summing Up

Feminist consciousness and women's struggle against gender discrimination in any society seem to demand a certain level of socio-economic and political development. Much of women's sufferings in third world societies relates to a low development of material production and the persistence of pre-capitalist social and economic structures that restrict women's access to the society's resources. Therefore, economic and social developments are the main preconditions for women's emancipation. Yet this does not mean that economic and social change will automatically lead to a change in women's status. Deeply entrenched social norms and values inform patriarchal religious and cultural structures and practices that change more slowly and painfully. The political structure and the degree of women's political and institutional participation in any society are also crucial factors in women's emancipation. So are government policies and the commitment to empowering women not only through extended educational and employment opportunities and formal legal rights, but also through active support for women's challenge to secular and religious patriarchal ideologies and customs.

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STATUS OF WOMEN IN MEDIEVAL KARNATAKA – IN THE BACKDROP OF RENOWNED WOMEN OF THE HOYSALA PERIOD



Dr. N G Prakasha

*Assistant Professor, Department of History,
Government First Grade College, Nagamangala, Mandya,
Karnataka*

Abstract

The status of women in India has been subject to many great changes over the past few millenniums. It was vital in ancient India, it was deteriorated during the medieval period due to the practice of child marriage, abolition of education, widow remarriage, practice of Purdah system, Jauha, the Devadasis or the temple women were sexually exploited. In modern India, women have adorned high offices including President, Prime Minister, Speaker of the Lok Sabha and Leader of the Opposition etc. Women in India now participate in all the activities such as education, sports, politics, media, art and culture, service sectors, science and technology etc. The Constitution of India guarantees to all Indian women equality. In this backdrop an attempt has been made here to throw light on the status of women of the Hoysala period. Hoysalas ruled in medieval Karnataka, created many new and interesting issues. Though they failed to establish a big empire, they established good governance, maintained religious tolerance, and upheld the status of women. Though status of women deteriorated in the entire India, it was flourished in the Hoysala state.

Keywords: *Karnataka, Status of women, Medieval age, Hoysala state, Good Governance, Administration, religion, Art and Architecture, Society, Literature, Dance and Music.*

Introduction

Hoysalas ruled major regions of Karnataka, between 10th and 14th centuries. Taking advantage of the wars between western Chalukyas and Kalachuris of Kalyana, Hoysalas annexed the areas of southern and central Karnataka, fertile areas of the Cauvery delta of Tamil Nadu. By 13th century, they governed most of Karnataka, Tamil Nadu, parts of western Andhra Pradesh and Telangana. Hoysala era was an important period in the development of art, architecture, literature and religion in Karnataka and South India. Hoysalas are remembered today for their architectural contributions and the religious tolerance. In the history of medieval Karnataka, Hoysalas enjoyed special status. Many reasons are responsible for that. Though they did not achieve a lot in the political field, but achieved a lot in other aspects. An attempt has been made here to bring out the status of women of medieval Karnataka, by studying the achievements of renowned women of the Hoysala period.

Political History

According to Kannada folklore a young man, Sala, instructed by his Jain guru Sudattacharya to strike / hit a tiger at the Goddess Vasantikadevi temple of Sosevur, near Angadi village of Chikmagalur district. The word "strike" means "hoy or Hodi" in Kannada language. According to the first Hoysala record of 950 AD, Arekalla the chieftain of Sosevur, was the originator, later Maruga, Nripa Kama I, Nripa Kama II, Munda (1006-1026), Vishnuvardhana, Veera Ballala II, and later Veera Ballala III and others ruled over this dynasty.

Major political changes took place in the Deccan region when north India came under Muslim rule. Alla-ud-din Khilji, the Sultan of Delhi, tried to bring South India under his control. With this purpose he sent his commander, Malik Kafur, on a southern expedition. Mallikafur plundered the Yadava capital Devagiri, later Kakatiyas of warrangal.

Now, Hoysalas stood as the only remaining Hindu empire able to resist the invading armies. Veera Ballala III stationed himself at Tiruvannamalai, offering stiff resistance to invasions from the north and the Sultanate of Madurai from the south. After two decades of resistance, Veera Ballala III died at the battle of Madurai in 1343 and the sovereign territories of the Hoysala Empire merged with the areas administered by Harihara I. The new Hindu kingdom resisted the northern invasions, later prospering as the Vijayanagara Empire.

Special Aspects of the Hoysala Period

It is necessary to understand some special aspects of the Hoysala period to know about the status of the women.

1. Organised Pancha - Pradhana - Mandala in the administration.
2. Existed Garuda pade (Garuda System).
3. Status of women was very good.
4. Practiced Yugadharma.
5. Flourished Kannada language and literature.
6. Economic condition was good.
7. Existed religious harmony.
8. Hoysala rulers and their feudatories had a special title called Chatussamaya Samuddharana.
9. Vesara style reached its zenith.
10. Construction of temples with Black Basalt stone.

Society

Hoysala society reflected the emerging religious, political and cultural developments of those times. During that period, the society became increasingly sophisticated. The status of women varied. Some royal women involved in administrative matters as shown in contemporary records. The practice of Sati, though voluntary was prevalent and prostitution was socially acceptable. Temple dancers were common in temples and some were well educated and accomplished in arts. Women were

educated in different fields including household works. These qualifications gave them more freedom than other urban and rural women who were restricted to daily tasks. Caste system was conspicuously present. Many rich prostitutes of the Hoysala state took up public works like, construction of temples, tanks etc.

Renowned Women of Hoysala Period

1. **Shanthaladevi**, the famous queen of Vishnuvardhana, was the daughter of Marasinga, the commendar of Vishnu and Machikabbe. She is regarded as “Sree Dharmeshwara Devalabda Varapasada” in the Sharavanabelgola inscription. Even Hassan inscription also described her greatness.
2. **Ballamadevi**, queen of Vishnuvardhana
3. **Umadevi** Queen of Veera Ballala
4. **Cholamahadevi**, queen of Ballala II
5. **Baganabbe**, the wife of Baramaiah Mahasamantha
6. **Rebbaladevi**, the wife of Ravideva Dandanayaka
7. **Ganakuvvari Chandavve**, wife of Kunjanambi shetti

Achievements of Women in Different Fields

Administration:

A notable feature of the Hoysala state was the involvement of women, in administration. Hoysala queens and the wives of the provincial rulers were worked as the administrators of the state.

Example

1. **Ballamadevi**, the queen of Vishnuvardhana worked as the Governor of Asnadi 500 province. She successfully disbursed the civil and criminal issues of the region, collected the taxes and sent a part of it to the centre.
2. **Shanthaladevi**, the chief queen of Vishnuvardhana worked as the governor of Malige province. In the absence of the king, Shanthala disguised and came round

the state to collect information about the administration. According to the demand of the people reforms were introduced. She issued many grants for the well fare of the people.

3. **Queen Umadevi** governed Dwarasamudra in the absence of Veera Ballala II and is known to have fought wars against antagonistic feudatories.
4. **Cholamahadevi**, queen of Ballala II worked as the governor of Kambala province. She successfully disbursed the civil and criminal issues of the region, collected the taxes and sent a part of it to the centre. She issued many grants for the well fare of the people.
5. **Baganabbe**, the wife of Baramaiah Mahasamantha also participated in the administration.
6. **Rebbaladevi**, the wife of Ravideva Dandanayaka regarded as the Pratibha Saraswathi,
7. **Ganakuvvari Chandavve** was the administrator of the Kunjeshwara temple. It's an example for the holdings of temples by a lady.
8. Many of the prostitutes were working as court dancers and secret agents in the royal court.

Literature

Kanti, regarded as the first poetess belonged Hoysala period, she composed a beautiful work called Kanti – Hampana Samasyegalu, in Kannada language. Many of the Hoysala queens issued many inscriptions for the well fare of the citizens.

Music and Dance

Women were experts in dance and music. Many of the Hoysala queens and the wives of some feudatories had the common title called Nrutyavidyadhari and Natyasaraswathi is an example for this. During those days they were very familiar with the use of modern cosmetic like face powder, scented hair oil, different types of hair styles. They were not less than any

modern women in the use of modern dresses like, shorts, transparent dresses, pants etc.,

Example

1. **Queen Shantala Devi**, chief queen of Vishnuvardhana, was well versed in dance and music. She was popularly called as **Natyarani, Nrutyavidyadhari**. The Shilabaslika and Madanika idols of Belur temple are the different dance performances of the queen Shanthala. Vishnuvardhana and Shanthala erected these idols through the chief architect / sculpture called Jakkannachari and his son Dankanachari.
2. Other queens of Hoysalas like **Ketaladevi, Padmalaa, Chandala, Boppala and Chandraladevi** were also great dancers and singers of that period.
3. **Prostitutes** were also great dancers of the period; some of them were performed in the temples on special occasions. Some other prostitutes were the famous court dancers.

Art and Architecture

Wonderful contribution of the Hoysalas to the world is their temples. Kings, provincial rulers, queens, rich merchants, and rich prostitutes were responsible for this. According to the Hampi inscription a mother taught to her child by saying..... Kereyam Kattisu.... Baaviyam Todisu... Devalayam Nirmisu...etc, etc,. This shows the social concern. Women also built a number of temples in the Hoysala state.

1. **Bommaladevi**, one of the queens of Vishnuvardhana built the famous **Shankaranarayana temple** as a mark of the oneness of the Hari and Hara (Shaiva and Vaishnava).
2. **Shanthaladevi**, the chief queen of Vishnuvardhana built the famous **Kappechennigaraya temple** at Belur.

3. Being a devotee of Jainism Shanthaladevi built a **jinalaya** at Shravanabelgola and **donated the Shanthigrama** village of Hassan for its expenditure.
4. Shantaladevi built **Savathigandhavarane Basadi** at Shravanabelgola. It was a title given to her. Because, being a chief queen of the king Vishnuvardhana, Shanthaladevi accepted and permitted her husband, to marry many wives at the time of her marriage. According to her “if the king married the princesses of the surrounding states, it was very easy to maintain peace and prosperity in the state”. Even she treated all the wives of the king with equal thanks. So she was called as Savathigandhavarane

Epilogue

Women are considered as the soul of a society. They are self-trained and self-empowered, responsible for the overall development of their children. They are great inspiration to the family and a leading example to the society. Yet, they are discriminated and mistreated. But Hoysala period is an exception for this. Hoysala period is the transition period. Politically northern Muslim rulers moving towards south, an attempt has been going on to bring coordination between Shaiva, Vaishnava, Jain, Hindu and other religions. Under these turbulent conditions there was more respect for women in the Hoysalas society. Women participated in all the sectors and achieved a lot amidst of the darkness of the medieval society. List of examples are given in the article regarding the role played by the renowned women of the Hoysala period. So the Hoysala dynasty got more importance.

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NEED AWARENESS AMONG WOMEN ABOUT THEIR RIGHTS



B. Meera

*Assistant Professor, Department of Economics, (In Contract Basis),
Barathidasan Government College for Women,
Puducherry*

Abstract

Human rights will be rights characteristic to every individual, whatever our national spot of living arrangement, sex national or ethnic birthplace, shading, religion, language, or some other status.

Human Rights give a standard to how the legislature should treat its residents and they are there to ensure people. Especially, women have an important role to play in the society. They regarded as a backbone of a family as well as primary sources of family. Even though the women's contribution to the progress of country is equal to counterpart of male, they experience a number of limitations which restricts them from realizing their capable development. In the older days, Human rights had been conceptualized in a way that women's life does not take for consideration.

Women rights have been a global issue since ancient era. The position of women underwent some decline during the later Vedic age. In 17th & 18th century, many philosophers did not support equal rights for gender even during enlightenment movements.

First women rights conventions also called as "women suffrage movement" actually began in 1848 held in Seneca Falls, New York, which insisted that women had the duty to secure themselves their sacred right for franchise and demanded equal accessibility for all means.

Purpose of Study

The purpose of the article is to highlight the difficulties that create inequalities in women's life. The study highlights the rights for women in all fields of life. It explains the role of Human

rights for women in political issues, economic matter and may other difficult situations. It also emphasis the need for action to curb violence against women and also gives a glimpse of the future of women's right and its need.

Human Rights

Human rights are rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status. Human rights include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education and many more.

Need for Human Rights

- ✓ Human rights also guarantee people the means necessary to satisfy their basic needs, such as food, housing and education, so they can take full advantage of all opportunities.
- ✓ By guaranteeing life, liberty, equality and security.
- ✓ Human rights protect people against abuse by those who are more powerful.

Meaning of Women's Rights

Women's rights are the fundamental human rights that were enshrined by the United Nations for every human being on the planet nearly 70 years ago.

Need for Women Right

WOMEN NEED THE RIGHT TO LIVE FREE FROM VIOLENCE, SLAVERY AND DISCRIMINATION; TO BE educated; TO OWN property; TO VOTE; AND TO EARN A FAIR AND EQUAL WAGE.

The Status of Women in Society with Rights

Women are subject to different socioeconomic and cultural **conditions than man and face special obstacle to their enjoyment of the same** rights as men on an equal footing.

Consequently, special measures are necessary to neutralize the difficulties that create inequalities at women's expense in all walks of life. The VICHR recognizes the right of women and acknowledge the human rights of women and female children are an inalienable, integral, and indivisible part of universal human rights. Despite some progress for women, inequalities still exist in many fields, such as education, employments, and pornography. The articles emphasize the importance of gender equality in cotemporary democracies, the professional advancements of woman, equal status of men and women, the enforcement of women's international human rights, reproductive freedom and censorship, suggests reviewing of curriculum and education materials to include gender education and human rights.

Human Rights and Women Empowerment

Human rights is working towards the realization of women's empowerment and gender equality, protection of the rights and improving the lives of women and girls on the ground. We live in a world where goddesses are worshiped and women get tamed, harassed, abused, the government of India provided crucial rights to Indian women. Unfortunately, many of the women do not know their rights. Women holds various rights in India ;(1)women have the property rights and right to vote (2)women have the right to equal pay (3)women have the two dignity and decency.(4)women have the right against work place harassment. (5) Women have a right against domestic violence. (6)Female sexual assault victims have the right to keep their identity anonymous. (7) Women have the right to get free legal aid. (8) Women have right not to be arrested at night. (9)Women have the right to register virtual complaints. (10) Women have the right against indecent representation.(11)Women have a right to zero FIR. (12) Women have the right against being stalked.

The literature on the economic consequences of women's rights documents that more rights for women lead to more spending on health and children, which should benefit development. The political and economy literature on the evolution of women's rights finds that technological change increased the costs of patriarchy for men and thus contributed to the expansion of women's rights. Despite great strides made by the international women's rights movement over many women and girls around the world are still married as children or trafficked into forced labour and sex slavery. They are refused access to education and political participation, and some are trapped in conflicts where rape is perpetrated as a weapon of war.

Women and Political Rights

Even though that women participated equally in the freedom struggle and, under the constitution and law, have equal political rights as men for enable them to take part effectively in the administration of the country has had little effect as they are negligibly represented in politics. There were only seven women member in the constitution assembly and the number later decreased further. Their representation in the LOKSABHA is far below the expected numbers. This has led to the demand for reservation of 33%seats for women in the Lok Sabha and Vidhan sabhas. Political empowerment of women has been brought by the 73rd and 74th Amendments 4.2 which reserve seats for women in Gram Panchayats and Municipal bodies. Illiteracy, lack of political awareness, physical violence and economic dependence are a few reasons which restrain women from taking part in the political processes of the country.

Women and Economic Rights

At hand these have been series of legislation conferring equal rights for women and men. This legislation has been guided by the provisions of the fundamental rights and Directive

Principles of state policy. Here again there is a total lack of awareness regarding economic rights amongst women. Laws to improve their condition in matters relating to wages, maternity benefits, equal remuneration and property/succession have been enacted to provide the necessary protection in these areas

Women in Difficult Circumstances

In recognition of the diversity of women's situation and in acknowledgement of the needs of especially disadvantage groups, measures and programmes will be undertaken to provide them with special assistance. These groups include women in extreme poverty, destitute women, women in conflict situations, women affected by natural calamities, women in less developed regions, the disabled women, widows, elderly women, single women in difficult circumstances, women heading households, those displaced from employment, migrants, women who are victims of marital violence, deserted women and prostitutes, etc.

Violence against Women

All forms of violence against women, physical and mental, whether at domestic or societal levels, including those arising from customs, traditions or accepted practices shall be dealt with effectively with a view to eliminate its incidence. Institutions and mechanisms/schemes for assistance will be created and strengthened for prevention of such violence, including sexual harassment at work place and customs like dowry; for the rehabilitation of the victims of violence and for taking effective action against the perpetrators of such violence, A special emphasis will also be laid on programmes and to deal with trafficking in women and girls.

What Rights Do We Stand For?

We want every woman and girls to realize the rights that are enshrined in the universal declaration of human rights. We also stand for other rights that are vital for women's equality. We

stand for women's rights to decide if and when she has children, and to have high-quality health care. We know female genital mutilation is a violation of girls' rights, and must be eliminated. And we stand for the right of every woman to live equally and free from discrimination, no matter her sexuality or identity.

What Does The Future Of Women's Rights Look Like?

The future of global women's rights is at stake. The U.S administrations proposed cuts to foreign aid and stringent policies from abortion and refugee resettlement to climate change- pose a direct threat to the health, dignity, and well-being of women and girls everywhere. We must reflect: will women globally lose hard-won rights, or will the backlash instead catalyze new wins?

This moment calls for energizing new efforts and focus on strengthening women's movements to help lead the charge for social change on the most pressing issues of our time. Fund for women is committed to turning these challenges into opportunities for women to assert their leadership, action, and voice.

By 2020, Global Fund for women will ensure that movements for women's rights are powerful, influential and achieving lasting gains. Now is the time to stand with the global women's movement. Global Fund for women is working for a world where every woman and girl can realize and enjoy her human rights.

Conclusion

Women are the important member in the progress of the society. When we assume a women, a girl, a mother, a grandmother, overall woman is the key of family. World can never be complete without a woman. Law is the set of rules enforced to govern the behavior of people from the beginning of this world women is treated as weaker section of the society and they are victims of the crimes like rape, eve-teasing, female

infanticide, dowry, domestic violence, child marriage and acid throwing. Women are subject to different economic, social and cultural conditions than male and facing special huddles to their enjoyment of the same rights as men on an equal footing in all walks of life. Despite some progress for women, in equalities still exit in many fields such as education and employment, sports etc. The article needs to give awareness about women rights to women in contemporary democracies. The professional advancement of women, equal status of men and women, the enforcement of women's international human rights reproductive freedom and censorship.

Only when women and girls have full access to their rights from equal pay and land ownership rights, sexual rights, freedom from violence, access to education and maternal health rights it will true only when women have taken leader ship and peacemaking. And then only all women and girls have the self determination they are entitle to.

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ROLE OF WOMEN FREEDOM FIGHTERS OF KARNATAKA



Smt. Shubha

*Assistant Professor, Department of History,
Government First Grade College, Koppal, Karnataka*

Abstract

The history of freedom movement would be incomplete without mentioning the contributions of women. The sacrifice made by the women of Karnataka will occupy the foremost place. They fought with true spirit and undaunted courage and faced various tortures, exploitations and hardships to earn us freedom. When most of the men freedom fighters were in prison the women came forward and took charge of the struggle. The list of great women whose names have gone down in history for their dedication and undying devotion to the service of Karnataka is a long one.

Introduction

The role of women in the freedom movement is unique in Karnataka. Women participated very actively and sacrificed their lives for the cause of their motherland. In the pre-Gandhi a freedom struggle woman in their role as queens fought for independence of the territories they were BelawadiMallamma, Rani AbbakkaKeladi Rani Chennamma and Rani Veeramma, Rani Channamma of Kittur started an era of revolt against the British in India.

The word freedom movement brings vividly to our minds the saga of sacrifices made by millions some of whom laid down their lives in a blazing train of glory. The history of foreign domination in India is replete with acts of courage sacrifice and dedication to the cause of freedom free. India has been built on untold sacrifices made by numerous individuals. Freedom movement was started not merely to drive the Britishers out of

India, but the struggle continued to gain recognition for our nation among the other advanced nations of the world.

This may have called as freedom movement is related to human live, namely traditions, economic rich cultural background and goals Gandhiji dreamt of Swaraj freedom is related to our mind and knowledge, freedom and responsibility are two related terms.

Women freedom fighters of Karnataka and their role in the history of freedom struggle should be written in letters of gold. The dedicated their lives to the cause of freedom of their motherland and scarified there all to achieve their goal the leading women participants in the freedom movement in Karnataka.

This article attempts to view the evaluation of the women in Karnataka with in a framework of analysis based on the concept that upward or down ward changes of status occur in relation to changes in the primary economic and social structure of society. The role of women in the Indian freedom struggle and Karnataka freedom movement is of paramount importance with examples freedom fighters and their contributions are an important part of modern Indian history.

Objectives

1. Explain the significance of women in the freedom struggle.
2. To explore the role played by women freedom fighters in freedom movement in India/Karnataka.
3. To create awareness about different women freedom fighter.
4. To show the social-economic emancipation of Karnataka women.
5. To highlight their sufferings and sacrifices of Karnataka women.

History has witnessed many women with exceptional bravery and intelligence who walked shoulder to shoulder with

men of their times. Let us remember women of the freedom era who fought bravely for their country and contributed towards the achievements of independence of the India/ Karnataka. There is no doubt that women participated in the Karnataka freedom movement in large numbers if we were to recall the names of women leaders in our Karnataka movement. It is very difficult task to list out all women freedom fighters and equally difficult to segregate few amongst them.

In spite this kind of indifferent and uneven proposition. Kannada speaking people responded positively to the political awakening and participated actively in the freedom movement Karnataka state has contributed a lot in the freedom movement Kannadigas are well known for bravery and courage. They have believed and continue to believe the freedom is more valuable than their life. The sacrifice made by women is a feature of the culture of Karnataka.

1. Rani Channamma of Kittur

The first woman who revolted against the British rule of India in 1824 was from Karnataka and she was Rani Channamma of Kittur. She led an armed rebellion against the British East India company in 1824 in difference of the doctrine lapse in an attempt to maintain Indian control over the region, but was defeated and died imprisoned on of the first female rulers to rebel against British rule, she has become a folk hero in Karnataka and symbol of the Independence movement in India.

2. Umabai Kundapur

Umabai Kundapur was a pioneer among the women freedom fighters of the Gandhian era. She was married to Sanjiv Rao Kundapur unfortunately, as she became a widow at an early age; she made up her mind to spend her life in the service of the nation. The Bhagini Samaj and Tilak KanyaShala were engaged in creating national awakening among women and trained for national movement. Umabai service in creating national

awareness among women on the eve of Gandhiji's visit to Belgaum in 1924 was highly commendable. Umabai travelled throughout Karnataka and inspired women to join the struggle. For all these activities she was appointed as chief leader of the women's wing of the Seva Dal. Umabai once again toured karwar district for salt Satyagraha movement.

In 1932, for her great courage in mobilizing the crowd she was appointed the Director for the non-cooperation movement on 26th Jan 1933. Umabai collected some fund out of which she helped the prisoners. She was arrested for Satyagraha. After her release from jail her ill health prevented her from participating in Quit Indian Movement.

3. SubbammaJois

Subbamma was wife of M.N Jois who was a dedicated congress worker. In 1930, Subbammawent along with her husband to Sirsi and Shiddapur, the scene of hectic political activities like salt tax Satyagraha. Non-Tax movement and jungalesatyagraha. She took active part in the flag hoisting and pamphlet distributing programs in which quite a good number of women used to participate under the inspiring leaders.

4. Krishnabai Panjekar

Krishnabai Panjekar was a leading women freedom fighter. She was born on 8th August 1906 at Honnavar. Krishnabai Participated in Swadeshi Movement. She soon became well known for her courage and indomitable will and the Dharwad district congress committee requested her to go round to enlist participants for the Salt Satyagraha. She moved from village to village inspiring people by her speeches. In 1932 she was arrested for anti-government speeches. In 1940 she was the vice-president of Karnataka Pradesh congress committee.

5. NagammaV.Patil

Nagamma V. Patil popularly and widely known as Avva. She married Padmashree Sardar Veeranagouda Patil who was the

founder of Karnataka Liberal Education society and a Veteran leader of freedom movement. She was the social worker who worked for uplifting the conditions of the Harijan children in Karnataka. She started a hostel for Harijan girls called HarijanBalika Ashram in Hubli. The hostel was based on the Gandhian principles and it became the only place other than Mahatma Gandhi's Sabarmati ashram serving the Harijan children responding to the call of the freedom struggle by Mahatma Gandhi, both Nagamma and her husband joined the freedom movement in 1938. The same year, she was arrested and imprisoned in Hindalaga Jail in Belgaum for 3 months. She was also arrested and imprisoned for 13 months in the yalawada central in 1942. NagammaV.Patil was attracted by Bhoo Dan Movement and joined it. NagammaPatil followed her husband in all the activities of Harijanupliftment, bringing up the orphans, establishing the institutions, freedom movement and others fruitful activities.

6. T. Sunandamma

T. Sunandamma was married to N.Narasimayyengar, an advocate of Doddaballapur in 1932. She was from Doddaballapur was closely associated with leaders like T.Siddalingaih and T.Narasimhalyengar in starting the Niggers youth league in 1936. T.Sunandamma and her husband were closely associated with its functioning in the shivapur congress session. T.Sunandamma was a leader of volunteers. Each function in those days would open with her prayer and with her 'VandeMataram'. There she led a batch of women clad in white to defend the national flag. In the quit Indian movement her husband was arrested and she worked underground for sometimes. Later in the 'palace chalo movement' she participated along with M.R Lakshamma courted arrest and was in jail for 5 months. In recognition of her services, she was twice put as a candidate for the House of Representatives and both time elected unopposed.

7. Bellary Siddamma

Bellary Siddamma is another name to remember for her active participation in the freedom movement. This incident inspired many more youngsters participate in the freedom movement. It was at this time that Siddamma declared that the British should be driven out of India and independence should be gained at any cost. She who had not so long ventured out of the four walls of the house became an inspiring speaker and a good organizer. She was really a very brave woman. She was soon recognized as a prominent state level leader in the Mysore state.

Her association with Sardar Veerangouda Patil, Nagamma Patil, S.Nijalingappa, T.Siddalingaiah enabled her to enlarge her activities. Her first important public activity was her participation in the memorable Shivapur congress session held in April 1938. In that session, the leaders who hoisted the national flag were arrested and imprisoned on 12th April 1938. Siddamma sang in her beautiful tone the Song 'VandeMataram' due to which she came to prominence among all the persons gathered there. It was women like T.Sundandamma, Yashodhara Dasappa, Bellary Siddamma, Subbamma Jois who struck a serious nail in the conflicting conditions among the organizers in the Shivapur event. The Shivapur flag Satyagraha was an important milestone in the struggle for national freedom.

Bellary Siddamma unfurled the national flag and the very next moment she too was arrested she was the first lady arrested by the Mysore state. After her release she travelled widely all over Karnataka and Mysore state. She popularized Khadi. She tried to disuse the young and the old from the drinking habit, her second major political activity was her participation in the programme of cutting of toddy trees in Turuveuru and Chitradurga district under the leadership of S.Nijalingappa. The Quit India Movement of 1942 found her again political active. In recognition of her service to women and nation a Tamrapatra was awarded to her.

8. Kamaladevi Chattopadhyaya

She was an Indian social reformer and freedom activist. She was most remembered for her contribution to the Indian Independence Movement. Kamaladevi played a prominent role in political reforms and India's freedom struggle. She joined Indian national congress in 1927 and was elected to the All India Congress Committee within a year.

During the salt march to dandi, she convinced Gandhi to give women equal opportunity to be in the forefront of the march. Later she joined seva dal and trained women activists. British government banned seva dal and threw Kamaladevi into jail. After her release in 1931 Kamaladevi was put in charge of the seva dal. Next Kamaladevi participated in Quit India Movement on August 8 Mahatma Gandhi gave the ultimatum to the British to Quit India. Kamaladevi plunged into the struggle and went to jail. After Independence she devoted her entire life to social work. In recognition of her noble service she was honored with Ramon Magsaysay Award in 1966.

9. Yashodharamma Dasappa

Yashodhara Dasappa a unique place among the first generation of women freedom fighters and Gandhian era. Yashodharamma's first confrontation with the Government took place at shivapur congress session held on 10th April 1938. Yashodharamma along with other women participated guarded the flagpole for which she was arrested. She also played an important role in underground activities. There was a particular significance in hoisting the flag near the Town hall because the government had banned holding of any meeting there. She was most influenced by Mahatma Gandhi. Later she participated in 1942 Quit India Movement and underwent imprisonment. The Quit India Movement of 1942 was a significant and final freedom movement for the Independence. People of India followed the principles of great leaders and practiced them in their struggle

against the Britishers. She was in Sevagram in 1944. Gandhiji advised her to take to constructive work.

In history of India/ Karnataka occupies a very special place through its contributions in the fields like art, literature, music, science, education and also in its contribution during freedom movement Karnataka played a prestigious role in the freedom struggle.

The women played a significance role by involving themselves in the freedom movement against the British government in order to gain independence for the country. The women actively participated in more and more number in the important movements like non-cooperation movement, Quit India movement and civil Disobedience Movement. The women courageously took part in the Non-Violence movement and supported Mahatma Gandhi by righteously adopting his non-cooperation civil disobedience and Quit India Movement. The women of Karnataka also played a prominent rule in the freedom movement.

Conclusion

The role played by women in the freedom movement is so remarkable and glorious. In the national movement large number of women participated namely Umabai, Kamaladevi, Krishnabai, Bellary Siddamma, Yashodharamma, T.Sunandamma and others.

There are many women who have taken part in freedom struggle in princely Mysore. The women played very important inspiring role by the there district and indirect participation in freedom movement. The women freedom fighters were an eye opener in the masses. It has been found that there are 70 women participants in freedom struggle in princely Mysore.

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LIBRARY CAREERS FOR WOMEN - EMERGING TRENDS



Shoba P. K.

Librarian

Government First Grade College

Nanjangud, Mysore, Karnataka

Abstract

This paper focuses on roles and responsibilities of women librarians in motivating women towards a sustainable future. Librarians are in high demand these days as academic institutions and corporate, semi government and private sector organizations too run libraries. The advancement in technology in libraries has a major impact on the roles and responsibilities of a librarian. Today librarians are no longer engaged in traditional duty of managing book shelves but they also work as electronic information resource management officers. They keep track of newly advanced digital automation features, networking accessories, digital databases etc. Women librarians can help in empowerment of women and they can also perform Career guidance and Carer counsellor's roles and help other women to get information about jobs and support the deprived and marginalized sections in their search for good jobs. Woman librarians can also strengthen social services through promoting optimal use of library services and helping community participation. Librarians are in high demand these days as academic institutions and private sector organizations hence there are lots of opportunities for women.

Keywords: *Women, Library Careers, Emerging Trends*

Introduction

Today librarians are no longer engaged in managing book shelves only but they also look for electronic information resources. Today a librarian is called as information manager rather than as a librarian. New terms for librarian also include cyberains and information scientists. In History it is mentioned

that Ashurbanipal was the first individual who introduced librarianship as a profession. The Sumerians were the first trained book-keeping clerks as known to history.

Concept of Librarian

Academic librarians are responsible for

1. Acquiring library sources
2. Organizing library sources
3. Managing library sources
4. Distributing library sources.

They are also ensuring that library provision meets the needs of the users who visit the library.

Basic Qualities Required for a Librarian

The advancement in technology in libraries has a major impact on the roles and responsibilities of a librarian. They keep track of newly advanced features, databases, etc. The competition among present-day students to achieve success in administrative jobs is increasing; hence they search for books and study materials and wish to search in various sources and collect relevant information. So the library is their first stop place which allows them to explore new sources and reference materials as shown in this diagram.



1. Communication Skills – for dealing with variety of readers and users.
2. Organization Skills – for organizing the maximum resources
3. Electronic Device Managing Skills – for technologically updating library
4. Information Searching Skills – for making library upgraded and up dated
5. Book Collection Skills -for making library an abode of best readership
6. Digital operational skills – for equipping with technological advances.

Librarians are in high demand these days as academic institutions and private sector offices and organizations also manage libraries.

Certificate and Diploma Courses

1. Certificate Course In Library Science
2. Certificate Course In Library and Information Science
3. Diploma In Library and Information Science
4. Post Graduate Diploma In Library Automation and Networking

Bachelor courses

1. Bachelor In Library Science
2. Bachelor Of In Library And Information Science

Master courses

1. Masters in Library Science
2. Master in Library and Information Science

Librarian Careers for Women

A woman librarian can find jobs and careers in various places such as

1. Schools and colleges

2. Universities
3. Courts
4. Public law offices
5. Museums
6. Archaeological offices
7. Archival offices
8. District/ Local libraries
9. Village Panchayat libraries

Job titles of librarian -

1. Librarian
2. Library Assistant
3. Information Assistant
4. Library Attendant
5. Deputy Librarian
6. Senior Information Analyst
7. Library Data Analyst
8. Library Statistics Analyst
9. Library Management Analyst
10. Library computerization Analyst

Being passionate about books and information is a basic need of the librarians. Books are important even in this digital era and there are serious book readers as well. Women Librarians can make the best out of library resources and help the community to move towards women empowerment goals.

Women Librarians and Support to Women Empowerment

1. Women librarians can help in empowerment of women and act as Career guidance and Carer counsellors.
2. Women Librarians can help other women to acquire information about jobs and support them in their search for good jobs.
3. Women Librarians can help women students with special display of jobs for women in their work area.

4. Women Librarians can help disabled women with information and resources.
5. Women Librarians can disseminate for women to take up library studies
6. Women Librarians can motivate women to make best use of books as books are the best knowledge providers.
7. Women Librarians can motivate women to take up out sourcing their knowledge in book publishing, research article writing, proof reading, information sharing etc.
8. Women Librarians can motivate women to open libraries in their surrounding and encourage women to utilize books
9. Women Librarians can motivate women to open public libraries in their locality and work towards exhibiting collection of books.

Additional Roles and Responsibilities of Women Librarians

Women librarians also discharge additional roles and responsibilities including;

1. Selecting, developing, cataloguing and classifying library resources
2. Answering readers enquiries
3. Using library systems and specialist computer applications
4. Management of library staff
5. Supporting in recruitment training and supervision of the library
6. Liaising with departmental; academic staff external organizations and book suppliers
7. Ensuring that library services meet the needs of the library users for examples blind students disabled students post graduate students etc.
8. Developing IT facilities
9. Supporting independent research and learning
10. Managing library budget and resources

11. Assisting readers to use of digital accessories and digital library resources.
12. Promoting optimal use of library services and helping community participation.
13. Stimulating general public to make use of library resources

The above mentioned responsibilities are supportive to women inclusive participatory responsibilities which further support in women empowerment.

Primary skills	A librarian often needs to give attention to selection of good books catering to the needs of all types of library visitors in Selecting, developing, cataloguing and classifying library resources
Communication skills	A librarian needs to be humble to answer various types of queries from library readers and users.
Computer applications skills	A librarian needs to adjust his skills to become a specialist computer application manager as he confronts various technological tools.
Office Management skills	A librarian also delivers responsibilities of supporting in recruitment training and supervision of the library
Liaising skills	A librarian with departmental; academic staff external organizations and book suppliers
Knowledge dissemination skills	Ensuring that library services meet the needs of the library users for example blind students, disabled persons, post graduate students, ordinary visitors etc.
Developing IT facilities	Automation, digitalising, digital cataloguing etc.

Research skills	Supporting independent research and learning
Monetary planning skills	Managing library budget and resources
Motivation skills	Assisting readers to use of digital accessories
Inclusive skills	Promoting optimal use of library services and helping community participation.

Challenges

There are several challenges as well. Women librarians counter with issues relating to;

1. Detrimental work environment,
2. Lack of harmonization,
3. Poor family support,
4. Gender discrimination,
5. Prejudicial treatment,
6. Poor career openings

All such issues make them vulnerable and bothered. Even though they wish to help other women they may fall short of resource or fall short of support. But all careers hold risks and challenges and women need to gain acquaintance of operational skills.

Besides, Women librarian careers offer women with prospects to meeting innovative individuals, new graduates and young women who want to make great career but at the same time lack access to appropriate guidance and resources. The association through library gives women best communication and participatory opportunities. This helps them to create responsiveness among young women to straighten out for an accurate career at the correct point of time. Women need to think of other women who are facing gender discrimination and society disregard. Women need to get proper information and awareness towards ways to make their life more supportive and rewarding through proper channels.

Conclusion

Thus, Library careers for women are not only rewarding but also suits their creative zeal. If women can think of selecting library and information science courses, they can lead sustainable future with great career opportunities. Women can motivate women to become passionate about books reading as books are imperative even in this digital era.

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FEMALE SEXUALITY AND REBELLION IN THE POEMS OF KAMALA DAS



Mr. Vasantkumar S. Kadlimatti

*Assistant Professor, Department of English,
SVM College, Ilkal, Bagalkot, Karnataka*

Abstract

The major contribution of Indian feminism is to increase one's awareness on the part of words play in perpetuating particular type of social power relationships, for instance, bringing to mind and constructing stereotypes. Indian feminist literature seeks to understand socio-religious oppression and promote ideas about the related ways in which gender, race, caste, sexuality work together to influence Indian women's lives. Indian feminist writers have come to recognize the different forms of social oppression notably sexual exploitation, gender inequalities and caste.

Kamala Das is one of the pioneering post-Independence Indian English poets who have contributed immensely to the growth and development of modern Indian English Poetry. She excels as a poet of love. She is unusually frank in dealing with the theme of love and does not fight shy of eulogizing the extramarital relationship. Enjoyment of sex seems to be a predominant motif in her love poems. She is the only Indian English poet who can be compared to D. H. Lawrence in terms pure of human love (life -force) her poetry could be interpreted in various ways taking into consideration the views of the poet on love and her attitude towards life, as revealed in her prose works and autobiography, My Story.

Keywords: *Feminism, Sensibility, Sexuality, and Rebellion*

Introduction

Kamala Das is the leading champion of feminism in the field of Indian Poetry in English. In her poems like *The Grandmother's House*, *Old Playhouse*, *An Introduction* is immensely conscious of herself as a woman. She has been unflinchingly honest and

preaches free love and sex as an instrument of self-discovery. Prof. M. K. Naik remarks- "She seems to have shed almost all her inhibitions, both as woman and as an Indian woman". Love is the very life blood in her existence. She is an uncompromising social rebel. She loves to defy all the taboos and traditions which deny a dignified place to women in a male dominated society. She excels as a poet of love. She is unusually frank in dealing with the theme of love and does not fight shy of eulogizing the extramarital relationship. Enjoyment of sex seems to be a predominant motif in her love poems. She is the only Indian English poet who can be compared to D. H. Lawrence in terms of pure human love (life-force) her poetry could be interpreted in various ways taking into consideration the views of the poet on love and her attitude towards life, as revealed in her prose works and autobiography, *My Story*.

The term "feminine" in French contains as an ambiguity and can be translated as either female or feminine. It can refer to sex and to gender, to what may be biological and innate, and to what is learned or acquired. Does a writing that is "feminine" come from female body, or is it feminine only in its contensation of what is understood to be masculine or universal? The ambiguity of the term has led to the two major concepts "Sexuality and Femininity".

The French philosopher Luce Irigaray expressed that the starting point for such expression is woman's discovery of her repressed desires and more specifically, her repressed pleasure or jousance.

Luce Irigaray, in her book, called *This Sex which is not one* stated that female sex has no proper identity, nor proper form. Women's sexuality has no proper bodily part. "Woman has sex organs more or less everywhere". (Kari Weil – 165)

Essential feminine sensibility of Kamala Das has usually erred in pin pointing its source. Srinivas Iyengar writes, "Kamala Das is a fiercely feminine sensibility that dares without

inhibitions to articulate the hurts it has received in an intensive, largely, man-made world".(R. Tilak 114)

She is intensely conscious of herself as a woman, and her vision is vitally particularized by the woman's point of view. In her typical poems, the male desire is quickly apprehended and described.

... these men who call me
 Beautiful, not seeing
 Me with eyes but with hands
 And, even... even.... love

But in such poems the emphasis is largely on sexual love and female organs while feminine sensibility, in the real sense of the term, implies stress on emotional bond and an attitude which the women poets alone can achieve. Kamala Das's feminine sensibility is not to be found in her frank confessions of her sexual life or in a detailed description of female organs. It is expressly manifested in her attitude to love, in the ecstasy she experiences in receiving love and the agony which she feels when jilted in it.

She thought the male body is an agent of corruption, a destroyer of female chastity and individuality. She is conscious of the beauty and glory of the human anatomy and is attracted by it, but its raging lustfulness disgusts her.

In the following lines from *The Looking Glass* represents it-
 "Notice the perfection
 Of his limbs, his eyes reddening under
 Shower, the shy walk across the bathroom floor,
 Dropping towels, and jerky way he
 Urinates. All the fond details that make
 Him male and your only man. Gift him all,
 Gift him what makes you makes you woman, the scent of
 Long hair, the musk of sweat between the breasts,
 The warm shock of menstrual blood, and all your
 Endless female hungers." (Das B. K. 33)

Her choice of words in describing love and sex is very daring. Sex is no longer a taboo with some of our Indian English poets. The poem seems to present a feminist view of love in which the poet holds cudgel for women. The poem reads like a lesson in *Kamasutra*, with the instruction as how to consummate love. It almost reads like pornography!

Another French philosopher and historian Michael Foucault in his *History of Sexuality*(1976) rightly expressed the term “Sexuality” as a discursive object and has a sense of “Pleasure and Power” (Bristow- 170)

Kamala Das tried to focus on Gender because the difference in emphasis between male and female writers shows that there is mutual relation between fictional construction of gender and the way that gender is socially and culturally established. Indian women’s writing involves both feminized awareness of gender identity and the social context which historically and traditionally had enclosed the life of the female subject.

On the other hand, Michael Foucault expressed, “There is no single, all-encompassing strategy, valid for all of society and uniformity bearing on the all the manifestations of sex. For example, the idea that there have been repeated attempts, by various means, to reduce all of sex to its reproductive functions, its heterosexual and adult for, and its matrimonial legitimacy fails to take into account the manifold objectives aimed for, the manifold means employed in the different sexual politics concerned with the two sexes, the different age groups and social classes.” (Bristow-171)

Kamala Das was educated mainly at home and denied the advantage of regular school and college education. She was married at the early age of fifteen, her marriage has not been a happy one; in it she has failed to find that fulfillment which a woman craves. The result has been frustration and disillusionment and this bitter personal experience colors her poetry. The poignant story of her life, of the psychological traumas she suffered, is narrated in her autobiography, *My Story*.

The conflict between passivity and rebellion against the male oriented universe emerges as a major theme in her poetry the sexual mud that that has ever clung to the image of Kamala Das has led her critics, pitifully enough, to associate lust with her personality and her poetry.

Davendra Kohli says, "Here is the unending lust, the ocean's tireless waiting: first, the woman's sexual lust, and the poet's lust for experience, for sights as well as insights." (R. Tilak – 110)

Though Davendra Kohli praises Kamala Das's execution of the conflict between love and lust, he cannot himself resolve that locating the element of lust in her is not relevant. HE himself admits that, "It is difficult to say whether Kamala Das succeeds in resolving the tension between physical and spiritual aspects of love" (R. Tilak – 110)

Her personas no doubt is given to carnal hungers and suffer like tragic protagonists the catastrophe inflicted upon them by their own doings. Kamala's own disgust and failures led her to a frantic search for the mythic Krishna, the ideal lover, in whom she could establish eternal bond. This search made her aware of the need to study all men. Since the quest has, by and large, failed in her case, sex is no more than a "mindless surrender" or a heartless participation not a "humming fiesta." without emotional involvement; sex is barren and sterile for her. But she never tries to escape from harsh reality. Courage and honesty are also the strength of her poetry and character. She is concerned with herself as victim. Sexual humiliation becomes a central experience in her autobiography, *My Story* in which she says: "In the orbit of illicit sex, there seemed to be only crudeness and violence."

E. V. Ramakrishnan says, "Kamala Das has always dealt with private humiliations and sufferings. The free verse of Kamala Das, by carefully avoiding all clichés of expression, has perfected a way of treating the most intimate experience without ever being sentimental or having any trace of pathos. Indian critics have found in her poems the voice of the new liberated Indian

woman without realizing that she never speaks on behalf of anybody but herself, let alone any class section of Indian society.” (R. Tialk- 112)

Kamala Das has made sarcastic comments against the male complacency. She defies the age old conventions boldly and confesses openly extra marital relations. She hates men who want to have only lustful sexual relations. She says:

... You were pleased

With my body's response, its weather, its usual shallow convulsions,

You dribbled spittle into my mouth, you embalmed

My poor lust with your bitter –sweet juices... (The Old Playhouse)

Kamala Das questions the age old notions of ‘angel in the hose’, and further asserts the identity of womanhood. Virginia Woolf defines the notion of angel in the house in her essay *Professions for Women* as: “She was intensely sympathetic. She was immensely charming. She was utterly unselfish. She excelled in the difficult art of family life. She sacrificed herself daily... in short she was so constituted that she never had a mind or a wish of her own, but preferred to sympathies always with the minds and wishes of others” (Sharma N. K.)

In Love, a poem of conflicting emotions, she expresses protests against skin communicated love:

“... While I walk

the veranda, sleepless,

a million question awake in me

and all about him and this

skin – communicated thing

that I dare not yet in his

presence call our love”

In the *Stone Age* she expressed the loss of her identity through marriage, -

“Fond husband ancient settler in the mind

Old fat spider, weaving webs of bewilderment

Be kind you turn me in to a bird of
 stone a granite
 Dove, you build round me a shabby
 drawing room”

In Kamala Das’s poetry two aspects of love have been described. They are, true or genuine Love and Lust. For Kamala Das true or ideal love is fulfillment on the levels of body and mind; it is an experience beyond sex through sex. And her concept of body has three perspectives, celebration of body, condemnation of body and decay or degeneration of body.

The poem *The Freaks* highlights the limitations of the life of the Lust;

“Can’t this man with
 Nimble finger – trips unleashed
 nothing more alive than the
 Skin’s lazy hunger?”

In the poem *My Grandmother’s House* poet expresses her desire for extra marital relationship like,

I who have lost
 My way and beg now at strangers’ doors to
 Receive love, at least in small change”

The female persona (Kamala Das) finally loses her sanity when she is forced on to the bed against her wishes;

“They let her slide from pegs of sanity into
 A bed made soft with tears and she lay there weeping,
 For sleep had lost its use...” (Sharma N. K.)

In the poem *The Invitation*, poet presents a very bold scene of sexual act in this passage. It shows the materialization of love in which the minds are purged of all types of the thoughts;

“Please end this whiplash
 Of memories, cries
 The sea. For long I’ve waited for the right one
 To come, bright one, the right one to live
 And I need that man still young
 And I need that man for construction and

Destruction. Leave me...
The sea shall bear some praying and certain
Violations, but I tell you, the sea
Shall take no more, the sea shall take
No more....

Conclusion

Feminism propagates the concept of equality between a man and a woman in it. It is vehemently opposed to the traditional concept of women's ruthless subjugation and exploitation as a feminist, she also dead against the primitive concept of dehumanization of females in the society. Most of Kamala Das' poems articulate her strong desire to be liberated from the clutches of the male dominated society. She does not feel shy of dramatizing sexual acts in any way. She frankly depicts her marital and extra marital relationships in her autobiographical poems. Kamala Das does not approve of arranged marriages in which girl's consent is sadly overlooked. Love loses all its fascination in the absence of emotional and spiritual regeneration of self. She is opposed to any kind of torture, physical or mental, of the meek and helpless women in it. Extra-marital relationship is an act of revenge that a woman commits to satisfy her emotional-cum-spiritual needs for self-growth and self-discovery.

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MARGINALIZATION OF WOMEN IN ARUNDATHI ROY'S THE GOD OF SMALL THINGS



Shashikala C.

*Assistant Professor, Department of English
MMK & SDM Mahila Mahavidyalaya
University of Mysore, Mysuru, Karnataka*

Abstract

Feminism meant for equal political, social, religious, economical, and educational rights for women in the biased world. The false representation of women in the history resulted with the new theory of feminism. Through this theory, women writers started establishing their identities and carved their true history through their literary texts. The false representation of women in the works instigated women writers to produce their own works in an effective manner. Maithreyi Krishnaraj, Former Director, Research Centre for Women's Studies has brought out in her well known work, Women's studies in India: some perspectives that the theory of feminism should extend its branches to the practical implementation of equal rights of women in India to get rid of exploitation and injustice. During this pandemic, women's atrocities have been drastically increased and women are voiceless even in 21st century so there is a need to stress on the rights of women and their equal status in the society.

I have taken Arundhati Roy's The God of Small Things to express my perspectives on feministic approach of the text and how women can be come out from the patriarchal norms through their courageous act by claiming their rights. In this paper I have concentrated on the issues like discrimination, injustice, problems of marital relationship, structural hierarchy; physical and psychological harassment and patriarchal system through the spokesperson of this novel. As the title of the text denotes it's the combat of big and small things in the society.

Keywords: *Marginalization, Doubly Marginalized, Second Sex, Subaltern.*

Feminism in India

Western Feminism evolved in the year 1848 with Seneca Falls Convention as the first wave of feminism in America. It is known as the first women's rights convention with strong waves of approach for the political equality for women whereas in India it started in the mid 19th century with completely different standpoint of women studies. Though feminism considerably stresses the equality of women in all arena but we can see the marked contrast between eastern and western approach to the feminism due to the various cultural and socialistic factors. Writers like Virginia Woolf, Kate Millet, Simone de Beauvoir and many others focused on the issues like financial independence, reproductive slavery, motherhood, gender discrimination, sense of otherness, and representation of women in literary text.

In India women writers focused on equal distribution of wages, education, dislocation, identity crisis, marital relationship, job opportunities, and psychological trauma of women characters. India is multicultural in its nature and the approach of feministic study is completely different from the western perspectives. The wave of feminism flourished in India with multiple views and it based on its milieu and reactionary methods.

The God of Small Things is the debut novel and magnum opus of Arundhati Roy which got assorted reaction. The success of this novel based on its representation of serious gender issues in India. Arundhati Roy, a distinguished Indian writer, Man Booker recipient has effectively penned her inner feelings and turmoil of women characters in her work with utmost intelligence. Roy is known for her psychological expression which resembles the contemporary pathetic condition of women. Roy's literary texts are unique in the portrayal of plots, characters, setting, and themes which effectively brought down the serious issues of India. Roy has represented various women characters to express wretched condition of women such as

identity crisis, sense of alienation, dislocation, discrimination, degradation, and depression.

The purpose of this paper is to illustrate the miserable condition of women as the 'second sex', the term used by Simone Beauvoir, French scholar and feminist. Women struggle to get rid of patriarchal values to establish their own identity and the sense of freedom for which they are yearning from time immemorial discussed in this paper with analysis of the entire textual reference. The protagonist character of this novel Ammu and other women characters strive through many hazardous circumstances and it's the clear indication of women's status. Mr. Hollick and Mr. Chacko both of them represent male chauvinism and they treated their women workers as object of pleasures. Pappachi and Baba ill treated their wives in a disgusted way. Roy has created these characters to exemplify the male dominated society.

Roy has brilliantly sketched the characters in three phases reflecting their nature with their milieu. The first phase effectively brought down the gender issues and injustice done to the women through the character Mammachi whose factual name is Soshamma. She was ill treated by her husband Pappachi, who strongly represented the male chauvinism. She was treated as 'subaltern' as stated in one of the classical literary texts by Gayatri Chakravorty Spivak, Feministic critic and the greatest Indian scholar. Mammachi's conservative husband abused her physically and mentally without reasons too. He never tolerated her prudence of playing violin and the way she administered the factory with utmost diligence. We can notice the paradoxical nature of Mammachi who is domestically abused but clever in managing the factory whereas Pappachi and Chacko were unproductive in their execution of this business. "Every night he beat her with a brass flower vase. The beatings weren't new. What was new was only the frequency with which they took place. One night Pappachi broke the bow of Mammachi's violin and threw it in the river." (47). these lines evidently mark the

resentful nature of Pappachi who enraged every time when his wife get appreciated by others either for her factory work or playing violin.

The second phase of study can be made through the protagonist character Ammu, whose journey starts from the shore of physical and psychological atrocities by her father. She faced an unexpected difficulties start from the childhood days and this inescapable and bitter experience makes her helpless. The dominance of the patriarchal setup is clearly seen when Chacko's illegal affairs were openly supported by the family and that's not the same with Ammu. According to her father, education corrupts woman and make them to speak against social and cultural norms. This is the constructed opinion on women education in India. She was denied education unlike Chacko who goes to Britain for his higher studies. "Pappachi insisted that a college education was an unnecessary expense for a girl, so Ammu had no choice but to leave Delhi and move with them. There was very little for a young girl to do in Ayemenem other than to wait for marriage proposals while she helped her mother with the housework." (38). When Ammu finished her schooling and her father refused further education for her. Her father didn't worry to raise a dowry for his daughter's marriage. She grew desperate and she dreamed of escaping from Ayemenem and the clutches of her ill-tempered father. In order to escape from this domestic violence, she goes for her aunt's house on vacation in Calcutta and unfortunately marries Baba, an Assistant Manager of a tea estate. He was a wretched drunkard and forced her to have an illegal affair with his English Manager Mr. Hollick. She had cold knowledge about the way she lived and once she started introspecting herself by saying that she had a chance and made a mistake by marrying the wrong person. Her husband was drunkard and lethargic and cultivated the habit of leisurely. He compelled his wife to have relationship with his manager to appease for his personal need. He contemplated over the manager's proposal and how it benefitted

in the long run including his children's education. Ammu with a strong sense of perception divorced her husband and returned to Ayemenem to face onerous life. She was deceived by Chacko who proclaimed as the sole heir of the property. The marked rejoinder to Ammu and Chacko is evidently affirmed by the novelist.

"Though Ammu, Estha and Rahel were allowed to attend the funeral, they were made to stand separately, not with the rest of the family. Nobody would look at them." (05). Ammu and her children were abandoned by her family members because she was a divorcee and broke the social and cultural norms whereas his brother's illegal affairs were supported with utmost vigilance. "Mammachi had a separate entrance built for Chacko's room, which was at the eastern end of the house, so that the objects of his Needs' wouldn't have to go traipsing through the house". (169). Chacko has illegitimate relations with the women working in his pickle factory. Where Chacko is concerned, his 'Men's needs' are well recognized by his generous mother. A separate door is made in the rear so that Chacko's fancy of the moment can come and go unremarkably. No such 'understanding' was extended to Ammu. There is no concept of a 'woman's needs'. In fact, Mammachi thinks of Ammu as "Like a dog with a bitch on heat."

While sailing in the ship of traumatic relationship, Ammu was fascinated towards Velutha which lead her life to the tremendous psychological agony. Ammu visited the police station to disclose the truth of Sophie Mol's death when Velutha was arrested without his mistake. She was badly affronted by the inspector Thomas Mathew, who shouts "It's a little too late for all this, don't you think?" he said. He spoke the coarse Kottayam dialect of Malayalam. He stared at Ammu's breasts as he spoke. He said the police knew all they needed to know and that the Kottayam Police didn't take statements from veshyas or their illegitimate children." (08). the red and blue board of the station denoted Politeness, Obedience, Loyalty, Intelligence,

Courtesy and Efficiency which is ironically mocked by Roy. Helpless Ammu returns home with distressed and disheartened, this clearly marks how male dominated treats the small things of the society those who are voiceless and suppressed due to the superiority of male. With all these atrocities from her father, brother, husband, aunt, and police inspector, she was physically and mentally assaulted, in depressed condition and died at the very young age. "Gentle half-moons have gathered under their eyes and they are as old as Ammu was when she died Thirty-one. Not old. Not young but a viable die-able age" (03). Her death reflects the atrocity and subjugation of women in patriarchy which brutally killed the woman in the name of tradition, patriarchy, and male chauvinism. Ammu's character much suits for the phrase 'doubly marginalized' as it states oppressed in various forms.

Rahel is the distinguished character represented in the third phase to epitomize the condition of women. Rahel, daughter of Ammu met Larry McCaslin, who was in Delhi collecting material for his doctoral thesis on 'Energy Efficiency in Vernacular Architecture.' "Rahel drifted into marriage like a passenger drifts towards an unoccupied chair in an airport lounge with a sitting down sense". Due to the disharmonious relationship they were divorced and Rahel started working almost all lucrative jobs. She was the one more character portrayed by Roy to understand the agony of women and failure of marriage system.

Baby Kochamma is one more woman character represented by the novelist to stand for the inner feelings and we can correlate with other women characters. She fascinated towards Father Mulligan and tried to seduce him by organizing weekly exhibitions of staged charity. The same age old Kochamma envied Ammu's love for Velutha. Very significant thing is women characters are not only tortured by the different gender but also from the same gender many times. This can be observed through the character Ammu who faced many difficulties because of Baby Kochamma. Mammachi's treatment of Ammu and Chacko is

indifferent. She joyfully welcomed him back into her life; she fed him and kept fresh flowers in his room. In other hand as a married daughter Ammu had no position in her parent's home. According to Baby Kochamma, she had no position anywhere it all, as for a divorced daughter from an intercommunity love marriage.

Conclusion

With reference to this literary text of Roy, I would like to conclude my paper with optimistic note that women should strive for financial independence consequently their life will be much better than economically deprived one. If we take the discernment approach of this work it's very clear that all the notable women characters strive for the emancipation. Mammachi does this through her entrepreneurship by running the factory 'Paradise Pickles & Preserves'. Ammu took down Reader's Digest World Atlas, the heaviest book to hit her husband as hard as possible. This rebelling nature of Ammu shows her state of mind where she wanted to escape from the brutal nature of Baba. Ammu gets away from her ill tempered father and physically abused husband. Rahel after getting the divorce started doing lucrative jobs. Even though the novel depicts the death of the protagonist character and temporal escape from the agony, still the attempt to escape from the patriarchal clutches raises a hope. Feminism doesn't mean only as theoretical approach but as extended as practical protest against injustice done to women. The notable thing is to get the financial and emotional stability so women can lead their life in an optimistic note than oppressed one. I have brought all important characters to present my approach to this text in an effected way to understand the inhuman treatment of the women in the society.

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