

# One Day National Level Seminar

On

సమకాలీన భారతీయ సాహిత్యంలో మహిళా సాధికారికత చిత్రీకరణ

समकालीन भारतीय साहित्य और मीडिया में नारीवाद और लिंग सशक्तिकरण पर प्रवचन

The Discourses on Feminism and Gender Empowerment in Contemporary Indian Literature and Media

(Under Assistance of UGC Autonomous Grant)



ज्ञान-विज्ञान विमुक्तये

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**Akkineni Nageswara Rao College**

Autonomous & Affiliated to Krishna University

Gudivada-521301, Krishna District, Andhra Pradesh

ISBN No-978-93-89488-18-0

ISBN No-978-93-89488-18-0

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## మాటే గాయమైతే అదే స్త్రీవాదకవిత్వం



సమకాలీన భారతీయ సాహిత్యం మహిళా సాధికారికత అనే అంశం మీద ఏర్పాటు చేసిన రెండు రోజుల జాతీయ సదస్సుకు ముఖ్యఅతిథిగా విచ్చేసిన కొండేపూడి నిర్మల గారు మాట్లాడుతూ “ఆధునిక సమాజంలో మహిళకు దక్కాల్సిన గౌరవం గాని, సమానత్వం గాని, ఆర్థిక స్వాతంత్ర్యం గాని ఇంకా సముచిత స్థానంలో దొరకడం లేదు. భారతీయ సాహిత్యంలో తెలుగు సాహిత్యానికి ఒక గొప్ప స్థానం ఉంది. ఆధునిక తెలుగు సాహిత్యంలో వచ్చిన సంస్కరణవాద ఉద్యమాలలో, వాదాలలో స్త్రీవాద కవిత్వం ఉద్యమం ప్రముఖమైందని చెప్పుకోవచ్చు. స్త్రీకి స్వేచ్ఛ కావాలని చలం పరితపించి సాహిత్యాన్ని వెలువరించారు. అంతకుముందే మహాకవి గురజాడ అప్పారావు గారు దిద్దుబాటు అనే కథలో చదువుకున్న స్త్రీ కమలినీ గురించి చెప్పారు. ఆధునిక కాలంలో అయితే స్త్రీవాద కవయిత్రులు బలంగా స్త్రీవాద గొంతుకను వినిపిస్తున్నారు. సమాజంలో జరుగుతున్న అఘాయిత్యాలను హత్యలను అత్యాచారాలను సమర్థవంతంగా ఎదుర్కోవాలని వాటిపై పోరాటం జరపాలని తెలిపారు. నేను స్త్రీవాద రచయిత్రిగా మారటానికి గల ప్రధాన కారణం మా మేనమామ అని చెప్పవచ్చు. ఎందుకంటే నా చిన్నతనంలో నా మీద ఎన్నో ఆంక్షలు ఉండేవి. నేను ఎదిగే క్రమంలో కూడా ఆంక్షలు ఇంకా అధికమయ్యాయే గాని తక్కువకాలేదు. వాటన్నిటి నుండి బయట పడాలనే ఒక రోషంతో ఎదిరించాలనే బలమైన సంకల్పంతో నేను రచనా వ్యాసంగానికి పూనుకున్నాను. ఫలితంగా స్త్రీవాద కవిత్వాన్ని బలంగా వినిపించే గొంతుక నయ్యాను. నా కవితల్లో లేబర్ రూమ్ చాలా ప్రాముఖ్యమైనది. చివరిగా విద్యార్థులందరినీ నేను కోరుకునేది ఏమిటంటే స్త్రీలను గౌరవించడం కుటుంబం నుండే నేర్చుకోవాలి. మనల్ని మనం చదువు ద్వారా సంస్కరించుకోవాలి. నలుగురికి మాట్లాడే, హాయిగా బ్రతికే స్వేచ్ఛను ఇవ్వాలి. ఎవరు ఎవరి స్వేచ్ఛకు భంగం కలిగించకూడదు. స్త్రీవాదం కోరుకునేది ఇదే. స్త్రీకి కావాల్సింది స్వేచ్ఛ సమానత్వం ఆర్థిక స్వాతంత్ర్యం. ఇవి మూడు కోరుకున్నట్లుగా స్త్రీకి దొరికిన నాడు స్త్రీ ఒక బలమైన సాధనంగా ఈ సమాజంలో ఎదుగుతుంది. “గురజాడవారన్నట్టు” ‘ఆధునిక మహిళ చరిత్ర తిరగ రాస్తుంది’ అనేది అక్షర సత్యం అవుతుంది. విద్యార్థినులు అందరూ బాగా చదువుకొని, మీ కాళ్ళ మీద నిలబడి, సమాజాన్ని చైతన్యవంతంగా ముందుకు నడపాలని కోరుకుంటూ, ఈ సదస్సు అలాంటి కొత్త ఆలోచనలకు వేదికవ్వాలని ఆశిస్తున్నాను.

కొండేపూడి నిర్మల



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I am glad to participate in this One Day National Level Seminar on “The Discourses on Feminism and Gender Empowerment in Contemporary Indian Literature and Media” organized by IQAC, Akkineni Nageswara Rao College, Gudivada. I think this is the right time to discuss a topic like



this. Women empowerment is the most crucial point to be noted for the overall development of a country. It is the process that creates power in women to live a happy and respectable life in a society. Women play an important role in the development of a family and society. For a long time women in India remained within the four walls of their household. Women writers like Toru Dutt, Kamala Das, Sarojini Naidu and other writers came up and started appearing in cult anthologies along with a generation of Indian English poets. Their writings support women that they must be given equal opportunities in every field, irrespective of gender. Women can be empowered through education, awareness, literacy and training.

**Prof. N. Usha**  
**Krishna University**  
**Machilipatnam**



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అందరికీ నమస్కారం. ఈ శీర్షిక యొక్క యెప్పటికప్పుడు కొత్తదే. అంత పాతది కూడానూ. అందుకే యిన్ని చర్చలు. అసలు అవసరం ఎక్కడ వుంది? ముఖ్యంగా సమాజం. అంటే మనమందరం. సమాన దృక్పథం ఇంటి నుంచే మొదలు కావాలి. మగపిల్లలకి ఆడపిల్లల పట్ల గౌరవభావం పెరిగేలా, ఆడపిల్లలకి ఆత్మస్థైర్యం కలిగేలా పెంచుతూ, ఆడపిల్లలకి సహజసిద్ధమైన అసౌకర్యాల గురించి తెలియచేస్తూ, వాటిని ఎలా అధిగమించాలో నేర్పుతూ పెంచడం నిజంగా ఒక సవాల్. విద్యాసంస్థలలో కూడా స్ఫూర్తిప్రదాతలైన వ్యక్తుల గురించి చెబుతూవుండడం వలన విద్యార్థులు ప్రభావితం కావడానికి అవకాశాలు ఎక్కువ.



మనుషులను రకరకాలుగా, అంటే రచనల ద్వారా, సినిమాల ద్వారా, వివిధ మాధ్యమాల ద్వారా, ప్రభావితం చెయ్యొచ్చు. ఎక్కువమంది బలహీనతల వలన చెడు వైపు త్వరగా ఆకర్షితులయ్యే ప్రమాదం వుంది కాబట్టి మాధ్యమాల ప్రసారంలో మరింత శ్రద్ధ వహించవలసిన అవసరం ఎంతైనా వుంది. వ్యక్తి స్వేచ్ఛ, సమానత్వం అనే పదాలకి అర్థం, వాటి విలువ తెలిస్తే, స్త్రీవాదం అనే దానికి తావేవుండదని నా అభిప్రాయం.

-ఆచార్య కాజా పద్మిని

ప్రిన్సిపాల్

SVU కళాశాల, తిరుపతి



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Sri. Parvataneni Nageswara Rao

President

## MESSAGE



6 జనవరి 2020 న మా అక్కినేని నాగేశ్వరరావు కాలేజ్ గుడివాడలో జరిగే జాతీయ సదస్సులో "సమకాలీన భారతీయ సాహిత్యం, ప్రసార మాధ్యమాలలో మహిళా సాధికారికత చిత్రీకరణ" అనే అంశం మీద చైతన్య వంతులు, పండితులు, పరిశోధకులు, స్త్రీ స్వేచ్ఛ కోసం, స్త్రీ ఉనికి కోసం ఆధునిక సాహిత్యంలో, సమాజంలో ఎలాంటి పరిస్థితులున్నాయనే సామాజిక అంశంపై చర్చించుటకు ఒక జాతీయ సదస్సును ఏర్పాటు చేయడం చాలా సంతోషకరమైన విషయం.

ఇలాటి సదస్సులలో సామాజిక చైతన్యాన్ని వ్యక్తీకరించటమే కాక గుర్తించిన సమస్యల పరిష్కారానికి సూచనలను కూడా చేస్తారని నేను విశ్వసిస్తున్నాను. మా కళాశాలలో ఈ విధమైన సదస్సులు జరగటం పరిపాటి.

ఇందులో తమ సందేశాన్ని ఇవ్వటానికి వచ్చిన ప్రముఖులకు, పాల్గొంటున్న వారందరికీ మాయాజమాన్యం తరపున స్వాగతం పలుకుతూ, ఈ సదస్సు విజయవంతమవ్వాలని కోరుకుంటున్నాను.

*Sri. Parvataneni Nageswara Rao*

President

A.N.R. College Committee



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## MESSAGE



Today, women are educated like never before. Most of them are earning more than they did in the past. Several have started their own businesses and people like Melinda Gates and Sudha Murthy have established themselves as philanthropists with a strong desire to bring about change in society. Even in a country like India, which is known for its traditions, women are stepping into all the roles which were once earmarked only for men. It may be space science, literature, administration, law, media or politics.

Anita Desai, Kiran Desai, Arundhati Roy, Jhumpa Lahiri, Shashi Deshpande and the like have established a name for themselves and are lauded nationally and internationally. Most of the women writers question societal norms and patriarchal standards through their writing. Their writings are not just about the domestic space but also deal with broader issues like physical abuse, domination in the name of tradition. To them Feminism is not a badge but a way of life. A feminist wishes to live in a society that supports a sensibility based on reason and fairness irrespective of gender. It is believed that *“an empowered woman lives with dignity. Further she can contribute as a valued partner in sustainable development of the self, families and the nation.”*

I congratulate the organisers of the One Day National Level Seminar for choosing an important topic like *“The Discourses on Feminism and Gender Empowerment in Contemporary Indian Literature and Media”*. I am sure that the resource persons and the paper presenters in this seminar will touch upon the material realities of daily conditions of existence, gender issues, as portrayed in Contemporary Indian Literature and Media.

Sri. K. S. APPA RAO  
SECRETARY & CORRESPONDENT



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## MESSAGE

It is heartening to learn that Akkineni Nageswara Rao College is organising a National Level Seminar on “The Discourses on Feminism and Gender Empowerment in Contemporary Indian Literature and Media”. The intention of the organisers is to bring together resource persons, Academics and Scholars together to share their points of view on feminist discourses. It is hoped that the participants in this Seminar will share their views on the several issues related to gender from an interdisciplinary perspective.



This seminar, may raise key questions related to gender studies, both historical and contemporary. We look forward to see how the participants explore gender issues for a critical understanding of structures of power in family, society and culture. The participants may present their own understanding of “Feminist opposition to women’s subordination in the hierarchical order of society and how the forms of resistance are given expression in literature and media.” *A Room of One’s Own and A Life of One’s Own* is the right of Women and the Seminar Presentations may highlight that idea. I wish the organisers a grand success in their undertaking.

*Dr. S. Sankar*

Advisor





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అక్కినేని నాగేశ్వర రావు కళాశాల IQAC ఆధ్వర్యంలో ఇంగ్లీషు హిందీ తెలుగు శాఖలు, ఉమెస్ డెవలప్మెంట్ సెల్ ఆధ్వర్యంలో “సమకాలీన భారతీయ సాహిత్యం మహిళా సాధికారికత” అనే అంశంపై జాతీయ సదస్సు ఏర్పాటు చేయడం చాలా సంతోషించాల్సిన విషయం. ఇది వరకే ఈ విద్యా సంవత్సరంలో ఓ బి ఈ మీద ఒక వర్క్ షాప్ నిర్వహించడం జరిగింది. ఇలాంటి జాతీయ సదస్సులు జరగటం వల్ల విద్యార్థులలో ఒక కొత్త ఆలోచనలు, చైతన్యం కలిగించే అవకాశముంది. కొత్త పుస్తకాలు చదవాలనే ఆలోచన కూడా విద్యార్థుల్లో రేకెత్తించే అవకాశం ఉంది.



ఈనాడు స్త్రీ సమాజంలో ఎంతో కీలకమైన పాత్రను పోషిస్తోంది. అన్ని రంగాలలో అబ్బాయిల కంటే అమ్మాయిలే ముందున్నారు. కాబట్టి మహిళా సాధికారికత అనేది కొంత సాధించామని అనుకోవచ్చు. ఈ సదస్సులో ఆయా విశ్వ విద్యాలయాల నుండి, కళాశాలల నుండి వచ్చిన అధ్యాపకులు పరిశోధకులు విద్యార్థులు మంచి పరిశోధన పత్రాలను సమర్పించాలని మంచి చర్చను జరిపే విధంగా తమ పత్రాలు సమర్పించాలని కోరుకుంటూ ఈ సదస్సు విజయవంతం కావాలని ఆశిస్తున్నాను.

Sri U. Surya Kumar  
Principal



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## Back ground Note for the National Seminar

**Smt. B. Subhashini**  
**Smt. G. Tara Kumari**

The UN Sustainable Development Goals speak about Promoting Equality & Empowerment of Women. Gender Equality, Empowerment of Women and addressing diverse needs of women requires enabling communities, enabling policies and enabling programmes of the government. The UN also reminds that Women's rights are in fact, human rights. Not only in India but all over the world there has been a close link between feminism and the women's movement, each inspiring and enriching the other.

Feminism is not a badge but a way of life. Being a woman does not make one a feminist nor is it a precondition to being one. A feminist lives his or her life in a way that supports and encourages a shift from the selective and masculine sensibility to a sensibility based on reason and fairness.

Various *Women's Studies Centers* have been set up by the UGC, as a lot needs to be done to help advance feminist studies. ([https://www.ugc.ac.in/pdfnews/3849681\\_Guidelines-for-Womens-Studies-Centres-for-Universities-and-Colleges-05-03-2019.pdf](https://www.ugc.ac.in/pdfnews/3849681_Guidelines-for-Womens-Studies-Centres-for-Universities-and-Colleges-05-03-2019.pdf)) It is believed that "an empowered women lives with dignity and can contribute as a valued partner in sustainable development of the self, families and the nation."

The paper presenters in this seminar may touch upon the material realities of daily conditions of existence, ideological sensitivity to gender issues, the linguistic and political competencies, and historical events as *portrayed in Contemporary Indian Literature and Media*.

We hope that the paper presenters will also speak about the role of Media as being social gate-keeper. They may present the aspects of Feminism that deal with social, cultural and political movements, theories and moral philosophies concerned with gender inequalities and equal rights for women. It is hoped that the discourses and the discussions in this seminar will be able to bring women's issues center stage and make them more visible.



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ఆకాశంలో, అవకాశాల్లో, ఆభివృద్ధిలో సగం – స్త్రీ

Dr. G. V. Ramana

Dr. K. Janaki Devi

ఆధునిక తెలుగు సాహిత్య చరిత్రలో వచ్చిన అస్తిత్వవాద ఉద్యమాలలో స్త్రీవాద సాహిత్య ఉద్యమం చాలా బలమైంది అని చెప్పవచ్చు. ఈ సృష్టిలో మిగుల విలువైన రత్నం ఏదని గురజాడ అప్పారావు గారిని అడిగితే 'విద్య నేర్చిన స్త్రీ రత్నమే' అంటాడు. చలం స్త్రీ అభ్యున్నతి కోసం, ఔన్నత్యం కోసం స్వేచ్ఛ స్వాతంత్ర్యాల కోసం తన రచనలు చేసినట్లు చెప్పారు. అలాగే “స్త్రీ ఒక మాట వల్ల, చూపు వల్ల పురుషునికి సందిచ్చింది. ఇక అతని అధికారానికి, కోరికలకి, విన్నపాలకి అంతం ఉండదు. అసలు పర్యవసానం అక్కర్లేని స్త్రీ మొదటినించి విముఖంగానే ఉండాలి. నిప్పు వలె ఉండాలి” – చలం . చలం స్త్రీని నిప్పులాగా ఉండమంటున్నాడు.

స్త్రీవాద సాహిత్యంలో తమ పదునైన భావాల్ని తమ కవిత్వం ద్వారా అందించిన స్త్రీ వాదులున్నారు. స్వేచ్ఛ అనే నవలను అందించిన ఓల్గా, ప్రముఖ స్త్రీవాద కవయిత్రులు రాసిన కవితలన్నిటినీ కలిపి 'నీలిమేఘాలు' అనే పేరుతో ఒక కవితా సంపుటిని వెలువరించారు. కథలు కవితలు, నవలలు స్త్రీవాద సాహిత్యకారులు వెలువరించారు. ఆధునిక సమాజంలో స్త్రీ తాననుకున్నంత స్వేచ్ఛా స్వాతంత్ర్యాలను, ఆర్థిక స్వాతంత్ర్యాన్ని సాధించలేదనే చెప్పాలి. స్త్రీ ఇంకా సమాజంలో అనేక ఘర్షణలకు, అవమానాలకు, దాడులకు బలైపోతోందనే చెప్పాలి. నేటి ఆధునిక కాలంలో స్త్రీ అన్ని విషయాల్లో సాధికారికతను సాధించాల్సిన అవసరం ఉంది. అప్పుడే సమాజంలో సమానత్వం, స్వేచ్ఛ, స్వాతంత్ర్యం, ఆర్థిక స్వాతంత్ర్యం అనేవి స్త్రీలు అనుభవించగలరు.

“సమకాలీన భారతీయ సాహిత్యం, ప్రసార మాధ్యమాలలో మహిళా సాధికారికత” అనే అంశంపై రెండు రోజుల జాతీయ సదస్సు ఏర్పాటు చేయటం జరిగింది. మా కళాశాల యాజమాన్యం ఇలాంటి జాతీయ సదస్సులు నిర్వహించడంలో ఎప్పుడూ ముందుంటారు. ఈ సదస్సు ద్వారా ఒక మంచి చైతన్యం, ఒక మంచి చర్చ, మంచి స్ఫూర్తిని విద్యార్థులు, పరిశోధకులు, పొందాలని మనస్ఫూర్తిగా కోరుకుంటూ, ఈ సదస్సు విజయవంతంగా కొనసాగాలని కోరుకుంటున్నాను.

ఆధునిక హిందీ సాహిత్యంలో స్త్రీని సాక్షాత్తు శక్తి స్వరూపిణిగా హిందీ సాహిత్యకారులు అభివర్ణించడం జరిగింది. సృష్టి క్రమంలో స్త్రీ సౌందర్యానికి, మమతకి, కరుణకి, వాత్సల్యానికి, త్యాగానికి మరియు సమర్పణ భావానికి సాక్షాత్తు ఒక దేవతా మూర్తిగా మనం చూస్తున్నాము. అలాంటి స్త్రీ మూర్తి ఈనాటి సమాజంలో ఎన్నో రకాలైన ఇబ్బందులు ఎదుర్కొంటూ ఉంది. ఇబ్బందులకు బలైపోయే వారిని కూడా మనం చూస్తూ ఉన్నాం. సమాజంలో ఈనాడు స్త్రీ ఎన్నో విషయాల్లో స్వేచ్ఛా స్వాతంత్ర్యాలు కోరుకుంటుంది. కానీ ఈ విషయాన్ని ఈనాడు ఎంతో మంది సాహితీకారులు సమానత్వం కోరుతున్నది అని అంటున్నారు దీన్నే హిందీలో స్త్రీవాదసాహిత్యం అని సాహిత్యకారులు, కవులు, రచయితలు వారివారి రచనలలో స్త్రీ ఏ ఏ విషయాలలో ఇబ్బందులు ఎదుర్కొంటున్నారో ఈనాటి సమాజానికి తెలియజేస్తూ స్త్రీని జాగరూకతతో ఉండమని హెచ్చరిస్తూనే తన హక్కుల కోసం పోరాడతామని సమానత్వం కోసం కూడా పాటుపడని మన సాహిత్యకారులు రచనలలో స్త్రీకి తోడ్పాటును ఇస్తూ రచనలు చేయడం జరిగింది.

ఈనాటి కంప్యూటర్ యుగం లో కంప్యూటర్ కంటే త్వరితంగా లెక్కలు చేయగల స్త్రీ శకుంతలని మనం మరువకూడదు అలాగే అంతరిక్షంలో వెళ్లిరాగలిగిన స్త్రీ ఈ రోజున అన్నిరంగాలలో పురుషుడి కంటే ఏమాత్రం ముందంజలో ఉండే స్త్రీ సమానత్వం కోరడంలో తప్పేమీ లేదని నా అభిప్రాయం. ఈసెమినార్ ఉద్దేశ్యం కూడా ఇదే.

## CONTENTS

### Papers Received

S. No.	Paper Title	Author	Page Number
1	Basic Concepts of Feminism	A. Sukheela	1-4
2	“Cry The Peacock” Symbolic of Woman	Dr. B. V. V. Padmavathi Mrs. J. Pushpalatha	5-8
3	The Portrayal of Woman in Literature	B.R. Nagavalli A. V. Raghu ram	9-12
4	Representation of Women Voices in Contemporary Indian Literature	B. Subhashini	13-16
5	Feminism and Poetic Approaches in The Poetry of Sujatha Bhatt	Ch. Aruna	17-23
6	Cultural conflicts in Chitra Banarjee’s novels The mistress of spices and arranged Marriages	Ch. Nagarjuna	24-26
7	Role of Education in Women Empowerment	Dr J Naga Madhuri	27-31
8	The Role of Women Education in Nation's Development	Dr. B. Neelambaram	32-38
9	Women Consciousness in The Works of Toni Morrison A Feminist Consciousness	Dr. Namburi Thyagaraju, Dr. Ande Balasowri	39-41
10	“The White aesthetic standards ruin the lives of black people in the novel, The bluest eye by Toni Morrison”: A Black awareness and Identity.	Dr. T. Ravi Kumar, Dr. Ch. Naveen Kumar	42-45
11	Women: better managers than men – A theoretical study	Ms. P. Venkata Ramana Dr. Anitha Pulagara	46-49
12	A Critical study on migrated Indian family relations abroad with reference to The Short Story of Jhumpa Lahiri’s “Unaccustomed Earth”	P. Nagarjuna	50-52
13	Images of Women in Fiction by Indian Women Writers in English	Smt. K. B. Sujatha	53-56
14	Psychological Tumult in Anitha Desai’s “Cry The Peacock”	V. Beulah Rani	57-60
15	Not a Story, It’s a fact struggle for survival of Ill -fated Woman in the Society	V. Rama Krishna Prof. M. Suresh Kumar	61-63
16	Role of Education and Employment in the Women Empowerment	Saloman Raju Yarlagadda	64-68

**CONTENTS**  
**Papers Received**

<b>S. No.</b>	<b>Paper Title</b>	<b>Author</b>	<b>P. No.</b>
1.	Role Of Education in Women Empowerment	Akella N. V. S. S. R. Syamala Rao	1-4
2.	Role of Education in Women Empowerment	Beastu Vijaya Durga	5-6
3.	Role Of Education in Women Empowerment	Chiranjeevi Uddanti	7-11
4.	The Global Role of Women Caretakers, Conscience, Farmers, Education and Entrepreneurs	K.Ramadevi	12-15
5.	Education as a tool for Women Empowerment	Dr. Sravani Maddala Ms. P. Gnaneswari.	16-19
6.	Women's Empowerment	Ch. Mallika P. Raga Siri	20-21
7.	The Impact of Skill Development Programme Empowerment of Women	Dr.M.R. Jyothi Frederick	22-28
8.	Women Empowerment	Dr. K. Janakeedevi	29-30
9.	The Discoveries on Feminism and Gender Empowerment in Contemporary Indian literature and Media	Lakshmi chaya B. Jahnavi.	31-38
10.	Women Empowerment - Recent Trends & Challenges in India	Naziya Sultana, A. N.V. Padmaja, B. P. Rajya Lakshmi	39-42
11.	Women Empowerment	P. Santhi	43-45
12.	Women Empowerment in India	P. Sreedevi	46-48
13.	Women Empowerment in Rural Areas	Tarakumari Gowrisetti	49-51
14.	The Portrayal of Women in Indian Reality Shows”	Mr. G.Karthik, Dr. T. Vijayalakshmi	52-56
15.	Portrayal of Women in Media	Karanam Sravya Latha	57-60
16.	Representation of Women in Crowd Media	U.Suryakumar, Dr.A. Satyanarayana	61-63
17.	Samakalina Bharatiya Sahityam, Prasara Madhyamalalo mahila Sadhikarikatha Chitrikarana.	P. Lakshmi tulasi prabha	64-66
18.	Sensitising the Gender Discrimination	B. Subhashini	67-69
19.	Prospects of Women Entrepreneurs in India	Dr. M. B. Suvarchala	70-73
20.	Impact of Socio-Economic Factors on Bearing a Girl Child: A Study in Chatrai Mandal of Krishna District in Andhra Pradesh	Dr. Kongala.Rama Rao	74
21.	Women through the ages in Indian Life and Literature	M. Manjeera Kishore	75-76
22.	Anandibai Gopalrao Joshi	Akula Suneetha	77-80
23.	Sthri vadha kavitham – Navalalu.	D. Rama Rao	81
24.	Feedback form		82-83
25.	Empirical analysis		84-85

## Basic Concepts of Feminism

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Feminism is a range of social movements, political movements, and ideologies that aim to define, establish and achieve the political, economic, personal, and social equality of the sexes. Feminism incorporates the position that societies prioritize the male point of view, and that women are treated unfairly within those societies. Efforts to change that include fighting gender stereotypes and seeking to establish educational and professional opportunities for women that are equal to those for men. Feminism can be defined as a conscious attempt towards revaluing women's experience, rethinking the canons of text, revising the recognition of socio cultural, discourse and language, economic and political conditions in the society representing biological differences and their implications.

Recent gyro texts express female creativity encompassing various styles, themes, genres and structures. In India, feminism is evolved as an imitation of western feminist movement foregrounding women's education and independence. The intense awareness of the identify as a woman and the concerns regarding feminine problems have caused psychological disorders in society. The movements raising fundamental queries about social practices, male are instrumental in marginalizing women. Sudha Murthy as a feminist opposes the customs, norms and traditions of a society which tends to place a woman in a position inferior to that of a man, socially, politically, physically and economically. She has taken up themes of rebellion against the existing social set up meek and submissive creatures, instead they realize that they have roles to play to play in a family and in a society like their male counterparts. The women in her novels have preferences, prejudices and raise their voices to be heard. They emphasize the challenges and lead a meaningful and dignified life, irrespective of the insensible social criticism. The word 'Feminism' seems to refer to an intense awareness of identity as a woman and interest in feminine problems. The subjugation of woman is a central fact of history and it is the main cause of all psychological disorders in society. According to Janet Richards,

*"The essence of Feminism has a strong fundamental case intended to mean only that there are excellent reasons for thinking that woman suffer from systematic social injustice because of their sex, the proposition is to be regarded as constituting feminism."* Woman did not write in the beginning as it now, the obvious reason as Virginia Woolf puts it, *"A woman must have money and room of her own if she is to write fiction."*

Money symbolizes power and freedom and a room of her own is to have contemplative thinking Very often women had enjoyed these things in the past so to develop their imaginative capabilities and personal freedom. Women are not allowed to think freely, the path was not smooth for them to travel. They had to undergo

many hardships to enter into the world of art. Women were not allowed to read as in case of the narrator in, 'A Room of One's Own,' when she is inspired to view the manuscript in the library, she is told, "*Ladies are only admitted to the library if accompanied by a fellow of the college or furnished with a letter of introduction.*"

- Liberal Feminism: Men and women are equally rational. They are both therefore qualified to fulfill social and practical roles at any level. The following are the prominent writers: Mary Wollstonecraft, Maria Stewart, The Grimke Sisters Betty Friedan, Gloria Steinem Molly Yard.
- Socialist-Marxist Feminism: They represent demarcation between private and public spheres of activity maintained by capitalists for their own interests. The writers are: Marx, Kollontai, Engels, Eisenstein, and Gilman.
- Radical Feminism: Here man is the source of all oppression all culture is male dominated: Patriarchal Separate women's culture with separate set of values, which are different from that of man. Writers of the period are: Mary Daly, Kate Millet, Andrea Dworkin, Juliet Mitchell.
- Psycho Analytical Feminism: Women should use different language for themselves based on there on their sensations of their bodies. It should be different from languages of men. Women's developmental process is a different that of man.
- Existential Feminism: Women have to assert her autonomy in defining herself against any men. She has to define her own identify, dealing herself a past and creating for her solidarity for other women. Simon De Beauvoir.
- Individual Feminism: It speaks about frustrations of middle class women. It emphasis on liberating sexuality of women Germaine Greer.
- Cultural Feminism: There is dichotomy between mind and body, which is substantiated by mental capacities of women, stands point Epistemology.
- Post-modern Feminism: Body is a 'site' at which important identity forming yet contradictory experiences occur by Alice Jar dine (Genesis configurations of women and Modernity.)
- Relative or rational feminism: Women's rights in terms of child bearing or nurturing capacities when compared to men.

First-wave feminism refers to a period of Feminist activity during the 19<sup>th</sup> and early twentieth century in the United Kingdom, Canada, the Netherlands and the United States. It focused on de jure inequalities, primarily on gaining women's suffrage.

*"Simon de Beauvoir wrote that the first woman to "take up her pen in defense of her sex"* It was Christian de pizan in the 15<sup>th</sup> century. Heinrich Cornelius Agrippa and Modesto di Pozzo di forzi worked in the 16<sup>th</sup> century. Marie Le Jars de gurney, Anne Bradstreet and Francois Poullain de la Baree wrote in the 17<sup>th</sup> century.

- Removal of sexual, division of labor and equal cooperation of men in bringing up of children.
- Freedom of reproduction for women and proposed birth control methods such as use of contraceptives.
- More emphasis on class rather than on sex and demanded freedom to define sexuality by them.
- Demand of the right of lesbians to raise children.
- Eventual elimination of categories of 'men' and 'women', and the opening up of all social ways to all people.

Second wave of feminism saw a more radical edge in feminist movement than was present in theories of earlier period. Radical feminists not only demanded equal right but also asserted superiority of women over men. They want women to be an intuitive, nutrient, supportive and sisterly whereas men are rational, competitive, aggressive and patronizing. They prioritized the battle against sexism to the battle against capitalism or that against legal and political reform that is liberal feminism. Instead of a redistribution of rights and resources, they proposed a 'revolutionary political shake up of society.' They considered sexist subordination of women as the fundamental form of oppression. The concept of Family was as central means of oppression through 'sexual slavery and forced motherhood.' Their main objective was to have women's control on their own bodies specially the right to abortion.

- To protect against domestic violence.
- "To pose an essential femaleness which women must seek to reclaim beyond the structure of the patriarchal family".

Third wave Feminism is a term identified with several diverse strains of feminist activity and study. The movement arose as a response to the perceived failures and backlash against initiatives and movement created by second wave of feminism during the 1960s to 1980s, and realization that woman are of, many colors, ethnicities, nationalities, religions and cultural background. The third wave embraces sees diversity and change. In this wave, in previous ones, there is no all-encompassing single feminist idea. To understand and sympathizes the sensibility of feminism it is important to observe that Indian feminist present altogether different picture sequence. The long and painful suffering of women, the bitter struggle for the exception of the idea of equal pay for equal work, the continuing battles on behalf of woman's right to abortion and to practice of birth control are some of the visible marks of the gender inequality that has persisted and that woman had to fight for inspire of the commitments they were made under circumstances. Feminist situation in India possess a dissimilar dispensation. Indian society has always been highly hierarchical. The several hierarchies within the family concerning age, sex and ordinal position, congenial and fine relationship or within the community referring to the caste lineage, learning, occupation and relationship with ruling power have been maintained very strictly. Shashi Deshpande writings on Indian's women. Indian writing in English is now gaining ground rapidly. In the realm of fiction, it has heralded a new era has earned many laurels both at home and abroad. Indian



woman writers have started questioning the prominent old patriarchal domination. Today, the works of Kamla Markandaya, Narayan Sahgal, Anita Desai, Geetha Hariharan, Shashi Deshpande, Kiran Desai and Manju Kapur and many more have left an indelible imprint on the readers of Indian fiction in English. A major development in modern Indian fiction is the growth of a feminist or women centered approach, that seeks to project and interpret experience, from the point of a feminine consciousness and sensibility.

As Patricia Meyer Specks remarks: *"There seems to be something that we call a women's point of view on outlook sufficiently distinct to be recognizable through the countries."* Feminism in its literary sense is the physical and psychic emancipation of women from the cruel traditional clutches of man. Since time immemorial in the world, particularly in Asian countries and in India the social custom and creeds have overall control of man. Women were not recognized as individuals or autonomous beings. Women had to face many obstacles in the academic circuit, which symbolize the effects of an educational culture that radically restricts the scope of women's intellectual exposure. Woolf identifies the certain information of being denied access to buildings or ideas as another type of infringement on the freedom of the female mind. In conclusion, shows feminism is a struggle for equality of women, an effort to make women become like men. The agonistic definition of feminism sees it as the struggle against all forms of patriarchal and sexist aggression. This reveals the growth of Indian Feminism and its development. Indian women writers have placed the problems of Indian women in general and they have proved their place in the international literature.

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## **“Cry the Peacock” Symbolic of woman**

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The object of this paper is to discuss the role of Anita Desai's heroine Maya in her first novel "Cry the Peacock." Maya gives the picture of an Indian woman who has expected care, affection and life from her husband Gautama. As she had failed to get them she turned into a neurotic and ends her life in a pathetic way. To lead a comfortable life as she dreamt itself as a right, freedom and empowerment to an Indian woman.

India, as a nation, has the unique distinction of accepting foreign influences and not just incorporating it into our daily lives but also nativising it and making it ours. The best example to prove this phenomenon is the acceptance of English, a foreign language, as our own. Indian English Literature has been growing in leaps and bounds till this day. The Indian English Writers have written about a variety of issues which can cater to the infinite areas of interest of the reading public. The Indian English novels have proved their mark in the global literary scenario by the manner in which the writers have captured the interest and imagination of the reader through poignant portrayals of various themes such as

East - West conflict, multi - culturalism, social realism, gender issues, comic aspect of human nature, ecological concerns, magic realism, diasporic writings etc., Some of the main themes which have captured the imagination of the readers and have managed to create an everlasting niche for themselves are Historical, Political and Nationalist themes, Social realism, Indian Diaspora and Immigration, Individual Experiences, Feminism and Women's Empowerment and Modern themes. Anita Desai, an eminent Indian English woman novelist, is a modern Indo-English writer, widely acclaimed not only in India but also in the world of fiction writing. She emerged on the literary horizon after independence, deliberating on the highly debatable contemporary issues. As such she has added a new dimension and marvelous flavour to the contemporary Indian English fiction. She has secured a unique and significant place due to her innovative thematic concerns and deals in her fiction with feminine sensibility. Her preoccupation is with the revealing and examining of the deep psyche of her characters, especially women characters.

She herself contributes psychic novels, which she narrates as "purely subjective." She rightly analyses her psychological feelings in the following: "It has been my personal luck that my temperament and circumstances have combined to give me the shelter, privacy and solitude required for the writing of such novels, thereby avoiding problems a more objective writer has to deal with since he depends upon observation rather than a private vision."<sup>1</sup> A concerned social visionary Anita Desai is a keen observer of the society and the position of the women in the contemporary society draws her special attention. The novels of Anita Desai are noted for the profound probing into the inner life and feelings of the women, bounded by the shackles of the middle class.

They are the explorations of the family problems, which perhaps is the chief cause behind the estrangement of the women from their family. She explores the Indians' (especially women's) use of make-shifts to escape attachment and their attempt to find love and life in disillusion that are the end product of their alienation, obsession, transgression and diffusion of self in double consciousness, i.e., of a woman and then an Indian. The uniqueness of Anita Desai's fiction, however, lies in her treatment of feminine sensibility. In India where women have redesigned roles, which do not allow any room for individualism, identity and assertion, Anita Desai advocates for women who question the age-old traditions and want to seek individual growth. They try to reassess the known in a new context and find a meaning in life. Desai suggests that a balance between the conventional pre-set role of women and the contemporary issues has to be struck. Her female protagonists try to discover and rediscover meaningfulness in life through the known and the established. These characters are not the usual, average, normal women, but different from others. They do not find a proper channel of communication and thus become alienated and start worrying about their lives. All their wanderings and reflections finally bring them into new vistas of understanding, which they had formerly ignored or rejected. D.H. Lawrence points out, "The great relationship for humanity will always be the relationship between man and woman. The relation between man and man, woman and woman, parent and child will always be subsidiary."

Meena Belliappa commented that the novel, *Cry, the Peacock* (1963) is "a remarkable attempt to fuse fantasy with perceptual experience." It is the faithful description of psychosomatic growth of a female character, who cannot cope up with the practical world of the husband and feels dejected, forlorn and demoralized. It is mainly concerned with the theme of disharmony in the relationship between husband and wife. Desai looks into the reasons for marital discord and illustrates how such discord affects the family. Sometimes, the inability of an individual to be responsive to the behavior patterns of her partner leads to strain and tension in the relationship, while sometimes it is on account of varied levels of sensitivity, that relationships become strained. In this novel, Maya and Gautama have been projected to live in sharp contrast.

Maya, the central figure, is alive through all she senses and lives intensely for each moment.

Her husband Gautama is remote, detached, intellectual and somewhat bewildered by his wife's hyper-sensitiveness. Both of them are, as a matter of fact, poles apart in their nature. Maya is dreamy, sensitive and emotional, while Gautama is realistic, insensitive and rational. Maya is poetic and high-strung while Gautama is detached, philosophical and remote. Maya has tenderness, softness and warmth while Gautama is hard and cold. In this way they are plagued with the virus of strained relationship because of their incompatible temperaments and temperatures. Maya is a prisoner of the past, lives almost perpetually in the shadow world of memories, she remembers "As a child, I enjoyed, princess-like, a sumptuous fare of the fantasies of the Arabian Nights, the glories and bravado of Indian mythology, long and astounding tales of princes and regal queens, jackals and tigers ... "(p.43) which engulf her; Gautama lives in the present and accepts reality and facts even though they are not very beautiful. On the contrary, Maya never tries to accept the facts, but she wants to live in her imaginary fairy world. She keeps on remembering her childhood days or the treatment her father meted out to her. She is a father-obsessed child; she feels that no one else loves her as her father did. Am I going insane? father! Brother! Husband! Who is my savior? I am in need of one. I am in love with loving. . . . There is no rest anymore - only death and waiting. (p. 84).

She seeks another father in her husband. But he does not respond to her accordingly. Sensitive Maya is terribly upset at the death of her dog that she loses her mental calm and Gautama neglects the emotional yearnings of Maya and says that he would bring another dog for her. This mechanical behavior makes Maya brood over Gautama's insensitivity: "how little he knows of my misery, or how to comfort me. But then, he knew nothing that concerned me. Giving me an opal ring to wear on my finger, he did not notice the translucent skin beneath, the blue flashing veins that ran under and out of the bridge gold... telling me to go to sleep while he worked at his papers, he did not give another thought to me...it is his hardness – no, no, not hardness, but the distance he coldly keeps from me" (p: 9).

Modern women identify with the heroines because they find themselves in a similar situation, facing the same problem of identity, loss of values and meaninglessness in life. Anita Desai seriously examines, with the consciousness of woman, the effect of the accepted social norms in the life and position of a woman, who is considered merely a drawing-room decoration piece or domesticated animal.

The search for understanding and sympathy with the woman, whose life without the support of man means losing safety, happiness, comfort and dignity. And that is the central point in Anita Desai's fictional world. Maya's relationship with reality passes through three phases: the first is that of her childhood where she is sheltered within a limited world; the second is of her life with Gautama when she makes abortive attempts

to recede into her past and equally abortive attempts to reach out to others; the third and final phase is her total surrender to the world of her fears and insanity. Meenakshi Mukherjee comments on this point:

“Maya's slow advance towards insanity is the theme of the novel, and the main pattern is the contrast between woman's response to the world through her senses, and her husband's response through his intellect.” To conclude that as she has brought up under the care and concern of her father. After marriage also she has anticipated the same concern, but she won't get it. As her mind was pre occupied with Albino astrologer's prophecy she has failed to realize the facts. Maya had craved for freedom (affection) from her husband that itself is a right and empowerment to her. Through Maya Desai has pictured Indian woman's agony for what they have deprived.

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## The Portrayal of Woman in Literature

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Literature is the reflection of the society. Society is full of perceptions and attitudes of the people.. It portrays human life through characters, by their words and deeds convey message for the purpose of instruction, information and delight. It is not wrong to say that literature is witness to evolution of women through ages. The changing role of women in literature from the past to present indicates the evolution of women and women empowerment. In India, literature has a rich heritage of ancient oral narratives like myths, folktales, fables and legends. And these books had continued to influence the present day books in the form of retellings and adaptations Gender representation is significant in different ways as gender is a big part of our society. Women were described by men from their point of view for a long time in literature. Despite the increased range of career opportunities and lifestyles available to both genders today, gender role stereotypes are still present and still produce negative

Connotations and consequences, especially for women. "One would assume that in the 21<sup>st</sup> century, females are no longer limited by their gender or steered into traditional roles due to a lack of options."Gender exists in the ancient books in the form of explanation, diction and the content. It is also proven from a study in 1995 that reveals that male names are repeated twice than female names. Ironically, story of the books with neutral gender names revolve around male character.

Woman is usually represented as sweet, naive, conforming and dependant while boys are typically described as strong, adventurous, independent and capable. Mostly woman characterization in Literature almost in submissive way. She is to listen every command with apt attention and does not have any right to speak because it will be impolite on her part and a kind of disobedience. Speaking for self does not suit her otherwise perfect sacrificial stature. She has to prove her love for the family and should carry the burden of community honor on her shoulders. She is constructed very vigilantly according to the male codes of the society These books emphasizes on messages about future mothers, submissive wives and pleasing mistress.

The gender roles present for females include cooking, sewing, caring for infants, grocery shopping, being a teacher, and being a nurse. For males they include racing, wrestling, rescuing, being a doctor, and driving heavy equipment. To study literature is used to propagate tradition. The last two decades in India has seen a considerable

change in the representation of women. We can see rise in new women writers emerging across the country. Women writing about women in short stories and novels portray a new picture that we have never heard of and read about. The best example is Sita's Ramayana by Samhita Arni published in 2011. This book shifts the point of view of Ramayana totally. It is narrated by Sita from her perspective. In The epics Ramayana and Mahabharata women characters have traits that had their unfair moments of subjugation due to their gender. Women were considered less worthy than men and are still objects used for the pleasure of men. The fact is that that these characters were curated and edited to suit the needs of a patriarchal society. While Sita has been hailed for her sacrificing nature, Draupadi has been known for her sharp oratory and comments and has been branded as being the centrifugal force that caused the Mahabharata. Shakespeare's famous Lady Macbeth is ambitious and driven, convincing her husband to kill the king even after he had convinced himself not to. That she cannot bring herself to do the deed herself is indicative of the weakness that comes with her being a woman-she can instigate the action, Speaking of depiction of women in Indian poetry, Mahadevi Varma, a freedom-fighter, educationist and activist became the mirror of Hindi poetry on women issues. She also wrote on issues of women's emancipation. She drew inspiration for her subjects from traditional Hindu literature, which partition in the region of Punjab and the women oppressed in due.

During the Victorian era, there was an unending debate over the roles of women. While the era was dominated by writers who treated women as angelic figures - innocent, physically weaker and nothing less than household commodities; Edwardian poetry spoke of women's rights gathering much attention, feminism and females getting out of their homes during the war times.

The medieval literature show women adhere to the narrow roles of wives, mothers. It is apparent from medieval literature restrictions placed on women underwent significant changes. As the period went on, women gradually began to express more of her opinions and had equal role in society.

More recently, in contemporary popular fiction Indian writers like Chetan Bhagat and Anita Nair have showcased the new woman in their books. While Chetan portrays his women characters as harbingers of social change and equality, an aspect which is evident in his book 'One Night @ the Call Centre', where men and women are treated equally and work in night shifts. Nair's characters have their own pain and sorrow but they overcome their entire struggle, a fact you'll notice especially in her bestseller.

Shoba De's women range from traditional, subjugated and marginalized to the extremely modern and liberated women. De's novels take a leaf the urban life and represent realistically an intimate side of urban woman's life, also revealing her plight in the present day society. Also, interesting is the way she highlights a woman's role in the

oppression and suffering of fellow women, an aspect showcased in De's novel 'Starry Nights'. The women in De's novels revive their lost fortunes, look glamorous, act different, break the norms, and are sexually liberated and free thinkers.

Her writings show the most anticipated and wanted shift in the field of literature, i.e. women representing women in their works rather than men portraying women from their perspective. Thus, we get to know about the gender from the lenses of women. Portraying women as dull, subservient and unimaginative has changed with the rise in women writers.

They portray women as creative, challenging and productive. If this attitude and effort continues, we can expect the balance in representation of male and female characters in children's books in near future. The impact of women writers writing about female characters for children, which has created a positive change and we can see that women are represented as brave, independent and creative rather than naive, dumb, dependant and venomous ultimately, making us clear that there is a positive shift in the stereotyping of women. The authors of present and past tend to favor an active rather than passive treatment, with dialogue and incidents rather than description and introspection. The story develops within a clear-cut moral schematization which much adult fiction ignores. The aim of this paper is to identify how the gender is present in literature and to see whether the unequal representation of women in literature has changed in the last two decades. Literature plays an important role on passing on culture to the generation. It has its wonderful story telling tradition like many other ancient cultures.

A woman is a dawn of light where all the darkness disappears. She is the sun that enlightens everyone and beholds the ability to vanish all the fear that grows in darkness of mind. Women are essentially the origin of life. No one can cast a doubt on the substantiality of women that they are the ultimate creators of this very existence.

The woman strengthens the foundation of family as a mother, daughter, sister, and wife embracing everyone with the unconditional love. If allowed to grow their potential they not only enhance a women's world as writers, entrepreneurs, mystics, painters, counselors, scientists but can also provide a better vision to the men's world. The following paper highlights the transformation of women from the Vedic ages to the Contemporary Era. It as men represents the triumph of mind over morals."

In a patriarchal society, women are expected to be very calm in general. They establish certain patterns of life for her much before she steps into the world by formulating definite specifications. In addition to this, the affiliation of pessimism with the elements such as puerility, sentimentalism, passivity, and insanity. Women founded presses that dedicated themselves to publishing their rejected novels. In recent years, a



greater emphasis on convergence has encouraged exploration into the relationship between race, gender, religion, and class to further improve the importance of the acknowledgment of marginalized groups in literature. The times are changing and women are becoming the source of inspiration to many writers now. Therefore, it would be interesting to see the more feminist writings that display the truest essence of womanhood. Soldiers and war heroes are honored and commemorated, explorers are granted immortal fame, martyrs are revered, but how many people look upon women too as soldiers. Women, who struggle and suffer pain to ensure the continuation of the human race, make much tougher and more courageous soldiers than all those big-mouthed freedom-fighting heroes put together. In ancient Greek life role of women was considered to be insignificant compared to that of Greek men. Most of the popular plays in Greek have female characters complex, taking upon the role of not only heroine, but also the role of villain and role of victim.

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# Representation of Women Voices in Contemporary Indian Literature

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Indian women novelists have explored female subjectivity in order to establish an identity that is not imposed by a patriarchal society. The contemporary Indian English women writers have moved away from traditional portrayals of enduring, self-sacrificing women toward conflicted female characters searching for identity, no longer characterized and defined simply in terms of their victim status. They are able to sensitively portray a world that has women rich in substance. The women portrayed in their novels are real flesh-and-blood protagonists who make the readers look at them with awe with their relationships to their surroundings, their society, their men, their children, their families; their mental make-ups and themselves. Their work is marked by an impressive feel for the language, and an authentic presentation of contemporary India, with all its regional variations. The work of these women writers is set in different locales but there is a recognizable similarity in their portrayal of women and their lives.

In some Indian novels female characters have been portrayed as having fractured experiences. In such novels, sexual exploitation and victimization arising from social division based on race, class, and creed seem to form the core of Indian female experience and women characters are not allowed any integrative experiences. Instead, they are exploited for their outward charm, beauty, and graces, in romantic encounters with other racial elements in the multicultural society. Ultimately, they suffer painful separation, rejection, and, in some instances, death. Ameena Gafoor in her article “The Depiction of Indian Female Experience in the Contemporary Novel” says that the *feminist movement* has eroded some old assumptions about women. In this system, women are on the periphery with little opportunity to challenge the two polarized stereotypical roles ascribed to them: victim or devoted wife and mother. From this stage, the Indian women characters, in later novels, have developed a capacity for growth as independent, self-realized Indian adolescent women with a strong quest for knowledge.

Women writers have moved away from traditional portrayals of enduring, self-sacrificing women towards conflicted female characters searching for identity, no longer characterized and defined simply in terms of their victim status. In contrast to earlier novels, female characters from the 1980s onwards assert themselves and defy marriage and motherhood. Recent writers, meanwhile, depict both the diversity of women and the diversity within each woman, rather than limiting the lives of women to one ideal.

Anita Desai is one of the most linguistically gifted of the Indian English novelists. She focuses on personal struggles and problems of contemporary life that her Indian characters must cope with. She maintains that her primary goal is to discover "the truth that is nine-tenths of the iceberg that lies submerged beneath the one-tenth visible portion we call reality". She portrays the cultural and social changes that India has undergone as she focuses on the incredible power of family and society and the relationships between family members, paying close attention to the trials of women suppressed by Indian society.

Anita Desai's characters often adopt escapist ways to cope with the monotony of regular life or world outside comfortable living. Maya, the heroine in her first novel *Cry, the Peacock*, is a woman who seeks to be accepted by the society as a separate gender, but in the end finds it is hardly possible to accomplish this goal in the Indian institutional and cultural context. Taken as an ornament without thoughts and feelings, she lives in the social margin without independent personality and identity. She is exiled spiritually, her thoughts and feelings drifting along with border of the reality. She is not able to enter the real world, for it is the power of men; being silent and having little communication with her husband when living together, she has to retreat to her inner world. "Silence" in Indian culture is a merit considered typical of women; therefore Maya is confined to her traditional part, hard to escape.

Maya is a young girl obsessed by a childhood prophecy of disaster. The story unfolds that Maya's father without thinking much, married her off to his own lawyer friend Gautama who was a middle aged man. The marriage was never fruitful and slowly turned with that of extremely practical outlook of her husband. It takes place out of her desire to please her father. She is forced to live in Gautama's house and bear the tortures of her husband and in-laws. She compares her mental condition with the birds and creepers, leaves and clouds of dust. She shows her anguish like a peacock. Communication gap between husband and wife is felt throughout the novel. Maya and Gautama disagree with each other even over trifles. They lead a mechanical life though they failed in their married life. She is unable to establish a rapport with her husband and remains as an utterly lonely creature in this helpless and indifferent world.

Amulya Malladi's novels are built on the familiar notions about womanhood, fidelity, and family but she draws us into her novels with such characters who are refreshingly free of stereotype. Susan Kurosawa said that Malladi writes with a restraint reminiscent of Anita Desai. She writes dispassionately and yet movingly of love and destiny in modern India; she takes the humdrum details of family heartbreak and raises them to the level of clear-eyed, well-crafted art.

Malladi's *A Breath of Fresh Air* begins on December 3, 1984 as Anjali waits for her husband Prakash to pick her up at the train station in Bhopal, India. He is running late. Suddenly there is a gas explosion at the Union Carbide factory only a few miles away from the train station, which spews out gas fumes for miles, killing or physically harming anyone that comes in contact with it. Hundreds die or are taken

ill. Anjali immediately feels a horrible pain in her lungs as she tries to breathe. She cannot fathom what is happening to herself and to those around her. She loses consciousness, and wakes up to find herself in a hospital bed.

Anjali miraculously lives to tell the tale, but her relationship with Prakash has been gravely wounded like her lungs. Anjali feels that if he had come to pick her up on time, she might have avoided the fumes that nearly killed her. She lives, but because of the fumes, one of the results is a horrible debilitating asthma that stays with her for the rest of her life. Their relationship flounders and they end up divorcing much to the consternation of her parents.

Years later, Anjali is married happily to Sandeep, her second husband, who is a professor, who she loves after 15 years of marriage. They have a son, Amar, who is their pride and joy. But there is one problem -- because of the effects the gas explosion had on Anjali, Amar was born with many birth defects and doctors did not think he would live. He's had numerous surgeries to fix his ailing heart and lungs, but these surgeries are only temporary relief for this poor boy, who is destined to live a short life. Despite his ill health and his inability to live the life of a normal healthy child, Amar seems happy enough, enjoying each day as it comes. While she has a happy marriage and a son that she loves, Prakash is always at the back of Anjali's mind. She blames him for the ill health of Amar.

One day, Prakash and Anjali accidentally find their way back into each other's lives. When Anjali's first husband suddenly reappears in her life, she is thrown back to the troubling days of their marriage with a force that impacts everyone around her. Her first husband's return brings back all the uncertainty. Anjali thought time and conviction had healed--about her decision to divorce, and about her place in a society. In a landscape as fascinating as it is unfamiliar, Anjali's struggles to reconcile the roles of wife and ex-wife, working woman and mother, illuminate both the fascinating duality of the modern Indian woman and the difficult choices all women must make.

As observed, in Indian English novels, women writings presented typical Indian feminine sensibility and of certain emotional aesthetic tendencies and preferences which are shared by all Indian women writers writing in English till our own day. Their novels offer some of the best insights of Indian female experience through their novels. Feminism has grown from Kamala Markandaya, Anita Desai, R.P.Jhabvala and Nayantara Sahgal to pave way for Shobha De, Shashi Deshpande, Nina Sibal, Anees Jung, Raji Narsimhan, Bharati Mukherjee and others. These newer female voices have highlighted the interior landscape of the emancipated woman's sensibility and her psychological pragmatism. The condition women remain unchanged even during the modern times with only little changes. In India, women were never given any right of liberty and equality. Their condition becomes even worse when they gave birth to girls. Men treated them in a humiliated manner. They were not only permitted not to step outside their house but also abstained from being educated.

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## **Feminism and Poetic Approaches in the Poetry of Sujatha Bhatt**

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Poetry being an indispensable part of Indian literature has always been dynamic and vibrant. It has evolved in terms of themes language, form, content and even readership. The contribution of women writers in the evolution of poetic tradition has been no less. Despite being so assertive it took years to establish Indian English women's poetry as a specific and distinct field to be focused upon.

When I am most deeply absorbed in writing a poem I feel that I am translating images and sounds, rhythms and emotional „tone“ into words. – Sujatha Bhatt.

For Bhatt, language is synonymous with tongue, the physical act of speaking. She has described Gujarati and the Indian childhood it connects her to as “the deepest layer of my identity. However English has become the language she speaks everyday and which she, largely, chooses to write in.

In fact, Literature has always been an effective instrument in the hands of mankind since times immemorial and contributed for the all-round development of the human beings and for bringing harmony among different cultures and societies. There are several forms of Literature but Drama, Poetry, Short story and Novel occupy the major parts of literature. What so ever be the form, all literary works can be placed in a particular time amidst many social changes. So, when we study a literary text it would help us to know more about these contexts or when and where it was written and what was happening in the society then. Myths and histories are written about them and a strong sense of national and cultural identity is constructed through writing.

The very emergence of women writing in English was of great significance, for their works, scanty in output as they were who wrote before and after them. This claim should be accepted as perfectly justified at least in respect of a few writers like Torun Dutt, Mrs Ghosal, sarojini Cornelia and Krupa bai Sathianathan and so on.

The battle for emancipation was taken over by a few educated women themselves who, in their effort to communicate to the world their own bitter experiences as women as well as their ideas of social reform, turned writers. Women writers struggled to give form and shape to their autobiographical accounts, which attracted publishers both in India and abroad.

Themes of almost all the novels of the early women writers was the Indian woman, the new woman as the writers saw her emerge in the fast changing social milieu.

A careful glance of the novels of the earliest women writers of Indian fiction in English as well as of the Post – Independence, helps us see a distinct continuity of trends and tendencies. There is in the novels of all the women writers, old or new a naked pre-occupation with nostalgia, dream and introspection, frequent turning away from the Zeitgeist and not an infrequent flower and music. The major motivation of the poetry from its birth had always been a projection of the social situation and social consciousness. The novel has always been a social comment or social criticism. Women writers particularly shared the experiences of Indian women in general and transmuted them into fictional form. While reading them it becomes necessary to understand the situation which provides the material and motivation for their fictional writings. The early fiction by Indian women in all Indian languages was an effort to give expression to their agonies and suffering of which they never had any death. The ability to write in English opened new vistas for young Indian women in the latter half of the 19<sup>th</sup> century. The precocious and sensitive Bengali girl, Toru Dutt, wrote, Binaca, or the young Spanish Maiden, pub, posthumously in 1878. Binaca moves from innocent girlhood to romantic love. Like Emily Bronte, Toru Dutt attempts an imaginative and powerful projection of young love in their novel. The women novelists seem to be increasingly concerned mainly with women allowing in the mire of lust with the rich, the powerful and the corrupt. The novels tend to reflect the contingent reality in an artistic way. Fiction being the most characteristic and powerful form of literacy expression today, has acquired a prestigious position in the Indo – English Literature. As a distinct literacy form, the novel is undoubtedly a recent birth. It is in fact, the latest of literacy forms to be evolved and the most dominant and commonly agreed that the novel is the readiest and most acceptable way of embodying experiences and ideas in the context of our times.

Poet by women writers constitutes a major segment of the contemporary Indian writing in English. It provides insights a wealth of understanding a reservoir of meanings and a basis of discussion. Through women writers eyes we can seek realize the potent of human achievement. In many appraisal of the Indian English literature an appreciation of the writing of its women is essential. Many of the Indian women poets focus on women issues; they have a women's perspective on the worlds. It involves the writing of the materials and literature that deal, in a direct or implied fashion, women's improvements and their general enlightenment. One of the reasons that women have, in such large number, taken up their pen is because it has allowed them to create their own world. It has allowed them to set the conditions of existence, free from the direct interference of men, similarly, so many women have taken to reading women's writings because it allows them to a „Safe place“ from which they can explore a wide range of experience of the world, from which their can identify of existence. Women's writing has occupied a significant and central place in women's lives. In male – dominated Indian

society, women is still a “Second person”. By and large, woman does not enjoy an equal status with men.

Indian have been writing in English for more than a century now. Contrary to the western notion of retiring, veiled, tradition encrusted, dumb race, some Indian women have proved to be quite vocal. Seen in its totality, literature has several thought provoking facets and the most visual of them is of course „feminism”.

It is necessary to arrive at a meaningful definition of the term feminism before how the women writers respond to the movement of feminism which has so far been variously defined. Feminism as many people view, does not mean feminism or femaleness – the qualities not, anti-sitaism in Indian context as some are fond of saying because Sita is often portrayed as symbol of submission.

Sita, indeed, must have been very courageous to have been able to resist and fight Ravana for full one year,. As to the question of individuality and self-respect, by no means is she lacking them. After uniting here sons with Rama, it is to her mother, the earth Goddess that she goes. Feminism at the same time is not living outside the marriage. Many woman fail to understand the real spirit of feminism. The moment of feminism as many facts. It doesn't mean getting of equal rights which men or women for the recognition of their creative talents infect, it is more than that. No doubt, women raising their voice against the injustice, after having gone through the agony for centuries, it led to feminism. According to the French models of feminism, as has been expressed in behaviors, “The Second Sex” and other work, feminism implies grater sexual expression. If we take into account the British models, all feminists slowly become respectable, or reclaimed into the male world order. The American models are more outspoken in which we find an assertion of self-expression.

Knowing the reality, Feminism is not definitely some kind of chauvinistic or aggressive way of living, dressed up like man. A definition like feminism is therefore, a mode of existence in which the woman is free of the dependence syndrome.”

A woman in the past never gave a full throated expression to her creative talents. Through, we see a lot of improvement in the social and conditions of life, and the freedom woman enjoys in writing and in exploring the hither to prohibited regions of experience, women is still suffering from physical and emotional harassment. The pain of woman is that of deep wounded feelings. Sujatha Bhatt is also no exception to it.

Men are expected to express themselves through physical and other acts of heroism and adventure, through their forays into the outer world, because they are seen as natural heirs to authority, just as women are viewed as naturally passive and susceptible to being objects. Clarity, beauty which we recognize the quintessential feminine and masculine.



Romance in the Indian context is necessarily shrouded in secrecy and guilt. It includes desire, lust and longing, but ultimately refuses to grant these emotions any validity, unless they are expressed in the context of future conjugality. Thus the experience of marriage becomes central to female sexual discovery, and often this proves to be traumatic.

Women's writing has relevance and validity for reasons more than one. Not only does it project the observations, situations, responses and struggles of half of humanity, it also reflects a consciousness constructed by gender, the being which is defined traditionally by frame works of kinship, marriage and procreation. At another level it questions values and structures hitherto considered axiomatic. Women's writing throws up all kinds of queries related to oppression and colonization. It has helped both to build and express the idea of a female "self: and dismantle the concept of the all-inclusive male 'I'.

Working through radical movements and silent changes, through legal and political battles and psychological barriers, women are learning to know and discover themselves. "True all women writing is not feminist; equally true that even when gender identification cross cultures.

The volume of Indian literature written in English is smaller than that written in the various regional languages and spans a smaller range of time, having only commenced with the spread of English language and education. But in the last two decades there has been an astonishing flowering of Indian women writing in English, the literature of this period being published both in India and elsewhere. The authors are mostly western educated, middle class women who express in their writing their discontent with the plight of upper caste and class traditional Hindu women trapped in repressive institutions such as child-marriage, dowry, and prohibition on women education, arranged marriages, suttee and enforced widowhood.

The Hindu moral code known as The Laws of Manu denies woman an existence apart from that of her husband or her family, and since the publication of Bakim Chandra Chatterjee's 'Rajmohan's Wife' in 1864, a significant number of authors have portrayed Indian women as long suffering-wives and mothers silenced by patriarchy. The ideal of the traditional oppressed women persisted in a culture permeated by religious images of virtuous goddesses Sita and Savitri serving as powerful cultural ideals for chaste, patient, self-denying wife. Silence is a symbol of oppression, a characteristic of subaltern condition, while speech signifies self-expression and liberation. The image of women in fiction has undergone a change during the last four decades. Women writers have moved away from traditional portrayal of enduring, self-sacrificing women toward conflicted female characters searching, self –sacrificing women toward conflicted female characters searching for identity, no longer characterized and defined in terms of their victim status. In contrast to earlier novels,

female characters from 1980 onwards assert themselves and defy marriage and motherhood.

Traditionally the work of women writers has been undervalued due to patriarchal assumptions about the superior worth of male experience. One factor contributing to this prejudice is the fact that most of these women write about the enclosed domestic space and women's perceptions of their experience within it. Consequently it is assumed that their work will automatically rank below the works of male writers who deal with „weightier“ themes. Additionally, Indian women writers in English are victims of a second prejudice that is their regional counterparts. Since proficiency in English is available only to the writers of the intellectual, affluent, educated classes, a frequent judgment is made that the writers and their works belong to a high social strata, and are cut off from the reality of Indian life. The majority of these novels depict the psychological suffering of the frustrated house wife, this subject matter often being considered superficial compared to the depiction of them depressed and the oppressed lives of women of lower classes that we find in regional authors writing in Hindi, Bengali, Malayalam, Urdu, Tamil, Telugu and other native languages.

The efforts of several generations of Indian authors writing in English have resulted in international success, particularly since the publication of *Midnight's Children* (1981) by Salman Rushdie, and the Indian novel in English has finally been accepted as an important literary Endeavour. Indian women writers have begun to gain recognition, largely thanks to Arundhati Roy winning the Booker Prize for „*The God of small Things*“ in 1997. Behind this success lie a social history, and a body of other work to which little critical attention has yet been paid. Recent writers depict both the diversity of women and the diversity within each woman, rather than limiting the lives of women to one ideal. The novels emerging in the twenty first century furnish examples of a whole range of attitudes towards the imposition of tradition, some offering an analysis of the family structure and the caste system as the key elements of patriarchal social organization. They also re-interpret mythology by using new symbols and subverting the canonic versions. The work of Indian women writings is significant in making society aware of women's demands, and in providing a medium for self-expression and, thus, re - writing the history of India. Perhaps religion is as old as man himself. Man is religious by nature. The religiousness may find its expression in his beliefs, customs, rituals, faith legends, ceremonies, myths, arts etc., Sometimes it may find its expression in some practices and beliefs which may be termed as superstitions. However we cannot imagine any period or people without some kind of religion. It has been an integral part of our life and living. Religion has played a major role in the birth and development of human civilization and culture. It has left an indelible impact on humanity. It tries to explain the relationship between man, gods and nature. It also tries to explore the cause, nature and purpose of existence. It brings divinity and humanity into a sharp focus.

Religion adds a new dimension to life. It gives a new meaning and purpose to human existence. It makes man believe the reality which is absolute, ultimate and universal. That reality is something that cannot be experienced through the physical sense. It is a spiritual world in which the abiding relationship between the soul and the Universal Soul (God) is established and experienced. Like religion mythology has ever been there in the form of legends, stories, narratives and tales. They are ancient and interesting narratives embodying our religious and cultural heritage. They are regional in flavours but are universal in their message and content. In origin they are local but in their appeal and significance, are global and transcendental. They illustrate and explain human values, historical events, truth and wisdom in a way that is simple, captivating and imaginative. They invariably deal with the nature and purpose of life. Myths are a very rich source of knowing our past way of living, beliefs, rituals, traditions, customs and common heritage. They may not be historical or factual, but were created with a historical background and handed down from one generation to another as capsules of our collective wisdom, glorify virtues and strengthen our faith in God. Myths are traditional and old stories and recollection of events narrated in a very popular way. The whole gamut of human passions, emotions and experiences can be seen in the. They are very fascinating because their relevance is never lost. These have always been a very rich source of information for our arts and culture. Their wisdom and essence lend beauty, colour and zest to present day life and then become a part of our living culture.

Myths are old and traditional familiar characters which represent the cultural heritage of a race and nation. They touch our inner most feelings as nothing else would because they deal with our joys and sufferings, ecstasies and agonies, wars and peace, crimes and punishment, morality and license, fate, destiny and free will, concords and conflicts, love and hatred and such other feelings and emotions. Man is a myths making animal. Therefore mythology is so important that it cannot be ignored and neglected. Each and every religion has its own culture and treasure and tradition of myths, legends and ancient tales. Thus mythology can be a good touchstone and measure of the wealth and richness of any culture or civilization. The more varied, interesting and rich are these traditional tales, the more sublime that culture would be. The Indian Puranas contains thousands of Hindu legendary tales stories and narratives.

There are 18 principal puranas which contain the whole body of Hindu mythology. Similarly Greek and Roman mythological literature is very fascinating, rich and colorful.

Religions serve many purposes in society. It binds its followers into a coherent community of people with a common code of conduct ceremonies, rituals and beliefs. It makes people humble, serviceable, charitable, more social, united and tolerant. It tries to explain mysteries of life, creation and existence. Religions make living more colorful, interesting and meaningful.

There are religious celebrations and celebrations related to birth, naming, arriving at adulthood, marriage death and other activities of life. These are also the occasions of charity, retrospection, self-searching and thinking about the purpose and meaning of existence.

### Conclusion

Many Indian poets have explored female subjectivity in order to establish an identity that is not imposed by a patriarchal society. Thus the theme of growing up from childhood to womanhood, that is, the Bildungsroman, is a recurrent strategy.

Santha Rama Rau's *Remember the House* (1956), Ruth Pravar Jhabvala's first novel *To Whom She Will* (1955), and her later *Heat and Dust* (1975), which was awarded the Booker Prize and Kamala Markandeya's *Two Virgins* (1975) are good examples. Sex is implied in these novels, but depicted more explicitly in *Socialite Evenings* (1989) by Shoba De, in which, she describes the exotic sex lives of the high society in Mumbai. As in poetry, the image of the New Woman and her struggle for an identity of her own also emerges in the Indian English Novel.

Such a struggle needs support structures outside the family to enable women to survive. Nayanatara Sahgal uses this theme as the nucleus of *'Rich like Us'* (1986). Other novel's such as Rama Mehta's *"Inside the Haveli"* (1977), look more towards issues of traditional Indian culture, particularly the debate of female education.

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## **Cultural Conflicts in Chitra Banarjee's Novels "The Mistress of Spices" and "Arranged Marriages"**

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Feminism in Indian English novels is not at all a new-fangled concept and over the years many new writers who have broken into the literary circuit and have successfully created a reader base. Indian women writers, composing their thoughts in English range from an array of people like Toru Dutt to Kamala Das and from Sarojini Naidu to Suniti Namjoshi, Arundhati Roy to Shahsi Deshpande Diasporic writers like Chitra Banarajee Jumpa Lahari. These female Indian writers tell the astonishing variety of theme, in a style, that poetry and novels are capable of offering. After absorbing a variety of influences in the last fifty years, after dealing with an array of themes and thoughts, a diverse strates of poetic and literary expressions had been created. Each writer, in their own way, has tried to convey their thoughts in a distinct personal voice, yet they have been successful in forming a part of the chorus, a collective tone emphasizing the sovereignty of women. It must be kept in mind that literary creation by women need not be conceived only as feminist creation. Women writers have often raised their voice against social and cultural principles that constrained their liberty and perpetrated institutional seclusion of women.

In the modern world cultural and traditional clashes take place a main role in people's life. In India, everybody have a right to live and to settle anywhere from Kashmir to Kanyakumari. Whereas in abroad it was different, if they go and live in foreign countries they have to fulfill their immigration process. That was also easy one, of course somewhat difficult. Finally, they completed all the particulars and went abroad for living. On that time their native culture and tradition diminished from the effect of foreign cultural and tradition. They are not only loses the language but also cultural and traditional values. They are in a dilemma when people moving around them in the foreign countries.

In the formation of any land will organize some of the cultural aspects. Their primary principle is language. It established the other things like habits, works, religion, beliefs and so many things, which are habituated by them. Before the language was invented, they are using signals, symbols. In the second stage of old age, it will change and invented the letters and words. It makes them language beautifully. Whenever these are came too real, they have valued all these things from different respective.

Automatically it follows the people's life. Chitra Banarjee shows the differences between the people of America and India. She shows that more elegant clashes occurred between these countries. For example herself she concerns born in mythological land and lived in technological land. The entire living condition changed, because of the native atmosphere. In her novel, the characters like Raven (the lonely American) was passionate towards the beauty of Tilo (protagonist of the mistress of spices). He changed her mind set to make her towards him. She too developed a kind of feeling about him. Whenever the first mother came to realize her but she was unable to come back. Because of the cultural differences she was doing anything towards him, she was unable to accept and stop herself into the illumination of Raven. Finally, she agreed her desire fulfillment and punished herself into burn her body.

### CULTURAL CONFLICTS

Geetha (the character of *The Mistress of Spices*) is born in India, doing job in America, and trying to marry another country men. Here it has multicultural differences were occurred in Geetha's story. That's why her grandfather is unable to accept his granddaughter marriage. Geetha struggled a lot and taking the help of Tilo. Tilo was trying to console the parents and grandfather of Geetha. The most they hated Geetha coming to house late nights. And some one was dropped. In India, they can't imagine that was going to happen in olden days. Today it was very common in India also but not all over the country. The another minor characters like Jaggit, bournvillagirls, raven's mother, Ahuja's wife, Lalitha, old mother (first mother) are very crucial to explain to their personal differences from their mother land to working land. Even though they are getting some benefits but they are not happy. The only thing they are unable to accept the likes and dislikes of adopted countries. Chitra Banarjee manages to walk all these things to in her novel. She fined the line between tourist egotism and untranslatable authentic. They believe karma's but whereas foreign people may be or may not be. In this aspect, Chitra Banarjee was giving a clear picture of clashes between these two countries. At the same time, *The Maid Servant (Arranged Marriage)* is a story that requires some particular consideration. In this short story, Chitra Banarjee Divakaruni deals with human relationship at various phases of life. They are shown the relationship between Manish and Bijoy, Deepamashii and Manish, Manish and her mother, relation between Manish's mother and father. However, it is Sarala's story – Sarala the maidservant. In this story, the writer introduces us to women from different generations and economical groups in our society. Manish belongs to a traditional Bengali family. However, after her immigration to America, she undergoes a transformation. In her ideas about relationship, she is entirely westernized. She wants a liberated relationship with no strings attached. She is more close to Deepamashii when compared to her own mother. As a child, she had always yearned for parental love, which she never got. She never got the praise she carved - that squeezed – breathless, delirious with joy hug that other mothers gave their daughters. She is emotionally starved and accordingly in all

her relationship she does not feel the complete contentment that a perfect relationship should give. Her relation with Bijoy also does not make her happy. She persistently feels the feeling of guilt that tradition many times impose of us. She also, indirectly blames her mother for her current juxtaposition.

The story Doors, the plights between wife and husband, Deepak and Preethi when Raj came to live with them. It seemed that they had been right, but the struggle starts with cultural and family traditions. They were mighty happy before Raj entered their lives. Preethi's family was somewhat sophisticated but Deepak's different. She was quite and studious and serious about her family and her interests. She doesn't like the attachment between Deepak and Raj. She thought that her reservedness disturbed by Raj. She called her friend Kathy and complained about her husband behavior. She advises her friend tell him to what you don't like. When she prepared to do that but things are different when she was entered her home. So she wants to move away from him. Deepak asked her problem and he came to know, he sends his relative to hostel. But the clashes observed between wife and husband when the door finally clicked shut. Preethi did not know whether it is in the guestroom or deep inside her own being. Finally the conditions of Indian people in America and other countries is a peculiar one. Indian English literature especially diasporic writers the different clashes were occurred in Indian immigrants and foreign people. One thing is cultural clashes, sometime time religious clashes, employability clashes and behavioral clashes.

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## **Role of Education in Women Empowerment**

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Empowerment can be viewed as a means of creating a social environment in which one can make decisions and make choices either individually or collectively for social transformation. The empowerment strengthens the innate ability by way of acquiring knowledge, power and experience (Hashemi Schuler and Riley, 1996). Empowerment is the process of enabling or authorizing individual to think, take action and control work in an autonomous way. It is the process by which one can gain control over one's destiny and the circumstances of one's lives. There are always a number of elements in society which are deprived of their basic rights (in every society) state and nation, but these elements lack in the awareness of their rights. If we enlist such elements from the society, then women would top this list. In fact, women are the most important factor of every society. Even though everybody is aware of this fact, but nobody is ready to accept this fact. As a result, the importance which used to be given to women is declining in today's society. As a consequence of this growing tendency of underestimating women such as to make them occupy a secondary position in society and to deprive them of their basic rights, the need for empowering women was felt. Empowering women has become the focus of considerable discussion and attention all over the world. Today we enjoy the benefits of being citizens of a free nation, but we really need to think whether each of the citizens of our country is really free or enjoying freedom, in the true sense of the term. The inequalities between men and women and discrimination against women are an age-old issue all over the world. Thus women quest for equality with man is a universal phenomenon. Women should equal with men in matters of education, employment, inheritance, marriage, and politics etc. Their quest for equality has given birth to the formation of many women's associations and launching of movements. The Constitution of our nation doesn't discriminate between men and women, but our society has deprived women of certain basic rights, which were bestowed upon them by our Constitution. Empowerment allows individuals to reach their full potential, to improve their political and social participation, and to believe in their own capabilities.

### **1. Importance of Women Education**

“If you educate a man you educate an individual, however, if you educate a woman you educate a whole family. Women empowered means mother India empowered”. PT. Jawaharlal Nehru. Women education in India plays a very important role in the overall development of the country. It not only helps in the development of



half of the human resources, but in improving the quality of life at home and outside. If it is said that education is the key to all problems, then it won't be improper. Thinkers have given a number of definitions of education but out of these definitions, the most important definition is that which was put forth by M. Phule. According to M. Phule, "Education is that which demonstrates the difference between what is good and what is evil". If we consider the above definition, we come to know that whatever revolutions that have taken place in our history, education is at the base of them. Education means modification of behavior in every aspect, such as mentality, outlook, attitude etc. Educated women not only tend to promote education of their girl children, but also can provide better guidance to all their children. Moreover educated women can also help in the reduction of infant mortality rate and growth of the population. Obstacles: Gender discrimination still persists in India and lot more needs to be done in the field of women's education in India. The gap in the male-female literacy rate is just a simple indicator. While the male literary rate is more than 82.14% and the female literacy rate is just 65.46%. (b). the women were consider only house wife and better to be live in the house. Women empowerment through education Women empowerment is the pivotal part in any society, state or country. It is a woman who plays a dominant role in the basic life of a child. Women are an important section of our society. Education as means of empowerment of women can bring about a positive attitudinal change. It is therefore, crucial for the socioeconomic and political progress of India. The Constitution of India empowers the state to adopt affirmative measures for prompting ways and means to empower women. Education significantly makes difference in the lives of women.

## 2. Women Empowerment

Women Empowerment is a global issue and discussion on women political right are at the fore front of many formal and informal campaigns worldwide. The concept of women empowerment was introduced at the international women conference at NAROIBI in 1985. 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 we can't neglect the importance of education in reference to women empowerment. To see the development in women education India is supposed to upcoming super power of the world in recent years. The increasing change in women education, the empowerment of women has been recognised as the central issue in determining the status of women.

for becoming super power we have mostly to concentrate upon the women's education. By which it will force on women's empowerment.

- As per united national development fund for women (UNIFEM) the term women's empowerment means:

- Acquiring knowledge and understanding of gender relations and the ways in which these relations may be changed.
- Developing a sense of self-worth, a belief in one's ability to secure desired changes and the right to control one's life.
- Gaining the ability to generate choices exercise bargaining power.

### 3. Developing the ability to organize and influence

the direction of social change, to create a more just social and economic order, nationally and internationally. Thus, empowerment means a psychological sense of personal control or influence and a concern with actual social influence, political power and legal rights. It is a multi level construct referring to individuals, organizations and community. It is an international, ongoing process centered in the local community, involving mutual respect, critical reflection, caring and group participation, through which people lacking an equal share of valued resources gain greater access to the control over this resources.

### 4. Importance of Women participation

Women's participation may be used both for support by an agency and as a control device by the law-makers. Participation may be direct or indirect, formal or informal; it may be political, social or administrative in nature.

### 5. Women's participation in Panchayat Raj institutions may take many forms.

It refers to all those activities which show the women's involvement in the processes and administration, that is, participation in policy formulation and programme planning, implementation and evaluation of policies and programmes meant for development target groups.

### 6. Indian women have been associated with politics since the pre-independence period.

They were part of the freedom movement both as volunteers and leaders. On independence, Article 15 of the Indian Constitution guaranteed equality to women under the law. Though the Indian Constitution guarantees equal rights to all citizens, women are still marginally represented in the Indian political arena. The fact is that in the hands of women are having lack of power at the centre and state level. It is sad state of affairs that about half of India's population has only 10 per cent representation in the Lok Sabha. In the current Rajya Sabha, there are 21 women out of a total of 233 MPs, which amounts to only nine per cent which is even lower than that in the Lok Sabha. At the societal level male dominance in Parliament, bureaucracy, judiciary, Army, police all point towards gender inequality, notwithstanding the fact that it is often argued that women's political leadership would bring about a more cooperative and less conflict-prone world. Lack of political and economic powers add to the subservient and unequal

position of women.<sup>8</sup> After Independence, in spite of having our own constitution, India was not able to achieve morals like fairness, equality and social justice.

The condition of women didn't improve even having a woman prime minister for few numbers of years. Women's representation in politics all over the world began to assume importance from mid 1970s when United Nations (UN) declared 1975 as the 'International Women's Year'. This was followed by the UN's decade for Women from 1976-1985 and the theme was "Equality, Development and Peace".

Women's participation in politics remained quite inconsequential in India even today but some sort of improvement took place by the 73rd and 74th constitutional amendment acts which gave boost to the status of women at the political level by giving opportunity to women in the process of decision-making.<sup>9</sup> The 73rd and 74th Amendments (1993) to the constitution of India have provided for reservation of seats in the local bodies of panchayats and Municipalities for women, laying a strong foundation for their participation in decision making at the local level.

Educational equality another area in which women's equality has shown a major improvement as a result of adult literacy programs is the area of enrolment of boys and girls in schools. As a result of higher participation of women in literacy campaigns, the gender gap in literacy levels is gradually getting reduced. Even more significant is the fact that disparity in enrolment of boys and girls in neo-literate households is much lowered compared to the non-literate householders. The world has achieved equality in primary education between girls and boys. But few countries have achieved that target at all levels of education. The political participation of women keeps increasing. In January 2014, in 46 countries more than 30% of members of parliament in at least one chamber were women. In many countries, gender inequality persists and women continue to face discrimination in access to education, work and economic assets, and participation in government.

Women and girls face barriers and disadvantages in every sector in which we work. Around the world 62 million girls are not in school. Globally, 1 in 3 women will experience gender-based violence in her lifetime. In the developing world, 1 in 7 girls is married before her 15th birthday, with some child brides as young as 8 or 9. Each year more than 287,000 women, 99 percent of them in developing countries, die from pregnancy and childbirth-related complications. While women make up more than 40 percent of the agriculture labor force only 3 to 20 percent are landholders. In Africa, women owned enterprises make up as little as 10 percent of all businesses. In South Asia, that number is only 3 percent. And despite representing half the global population, women comprise less than 20 percent of the world's legislators. Putting women and girls on equal footing with men and boys have the power to transform every sector in which we work.

The gender equality and women's empowerment isn't a part of development but at the core of development. To get rid of this we have to make some educational awareness programmes on gender equality and women empowerment for cementing our commitment to supporting women and girls.

### 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 must be a pre-occupation Empowerment means moving from a weak position to execute a power. The education of women is the most powerful tool to change the position of society. Education also brings a reduction in inequalities and functions as a means 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 and education, established schools, colleges and universities even exclusively for women in the state. The education develops the idea of participation in government, panchayats, public matters etc for elimination of gender discrimination.

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# **The Role of Women Education in Nation's Development**

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This paper aims in presenting how Education has been considered of a basic nature for not only women but for all individuals who extend their contribution towards nations development; the nations development function is executed through services rendered by the individuals by means of their employment and professions. A segment of the individuals get the field of social work and even render favoured responsibility for the improvement of the nation. In this assessment paper, focus has been laid upon the imagined by the preparation of women in nations developing; this is concerning the entire world and not simply India. The standard locales that have been included fuse significance of guidance and prosperity, the substance of a woman, responsibility of women in the political and the fiscal hover, occupation of an educator in capable progression and profound established preparing of women, and limits oversaw by women in getting preparing. These zones exhibit that women are furthermore to be considered at standard with men and should be seen as average; if a woman is practiced, she can totally take an enthusiasm towards the incredible improvement of the nation.

## **Prologue**

Education is of key significance to people all things considered and holds a variety of advantages for them and the general public. It advances their total inclusion and cultural investment, empowers them to be progressively educated and dynamic residents, adds to their own prosperity and satisfaction, underpins their inventiveness and development and builds their productivity and polished skill as labourers or volunteers. Education is central and people get connected with into learning all through their entire lives (long lasting learning, 2007). The idea of deep rooted Education has achieved a lot of centrality in India as well as in different nations of the world too; this origination instils inside the people information and mindfulness pretty much every one of the zones that are basic, for example, scholastics, family unit, governmental issues, economy, condition, etc.

People in general and private advantages of education incorporate improved employability, decreased use in joblessness benefits, welfare instalments and early retirement annuities, higher duty income, expanded social returns, as far as city cooperation and network association, and better wellbeing with a resulting decrease in medicinal services costs. The idea of education worries upon the way that an individual needs to gain learning for the duration of their lives for each situation that they

experience and it is important to work or employment as well as to every one of the exercises that the individual experiences in his/her life. This learning doesn't need to be related to the accomplishment of instructive capabilities (long lasting learning, 2007).

The Education of the women has a significant task to carry out in the countries building; accordingly, there is a truism that teaching women resembles instructing a family. With the quick changing world and quickly evolving occasions, women have gained a particular situation for themselves in the general public. There has been an expansion in the quantity of women, who are instructed, proficient, prepared and mindful. Women in India have created impressive mind fullness among themselves to act naturally utilized and confident. Inside the general public, presently women have ventured out from the constraints of their homes and have engraved a situation for themselves in different fields. Business enterprise has demonstrated to be an incredible choice for women, the primary explanation being that women couldn't land themselves drew in into positions because of family and social duties; the alternative of accomplishing something all alone is extremely profitable as the entirety of their necessities of adaptable functions, decency and procuring potential gets satisfied.

#### Significance of Education and Health

Education and health are reciprocally supporting signs of women's well-being in the country. Without health, women and girls cannot provide their effective contribution in school or work to support their families; and without education, women and girls do not have the mandatory knowledge, capabilities and skills to take part effectively in society or to contribute to the well-being of their families and communities. Thus, it is somewhat non-natural to regard the concepts of health and education separately. Research has indicated that this focus is supported by several latest improvements in data collection, which favour creating indexes that target women's health and education jointly (Rand, 2008). Education is a vital concept for women, and certainly women contribute towards nations building mainly on the basis of their knowledge, ability, aptitude and wisdom that they obtain by means of education. The concept of education enables a person to communicate effectively with people, it enables individuals to imbibe gracefulness and decorousness in their ways of communication; when an individual possesses effective communication skills he can accomplish numerous things in life. Women are chiefly liable for the childhood of a family, they are basically vested with numerous sorts of duties, for example, sustaining of youngsters, dealing with the family unit exercises, planning of suppers, and when ladies are working they need to keep up a harmony among housework and office work. Hence, in any event, for the housekeeping capacity, it is fundamental that ladies be taught; a few ladies who dwell in country territories are not ready to obtain incredibly high instruction, yet they ought to have the essential education abilities, for example, perusing, composing and arithmetic, which may empower them to do fundamental computations. There is an immediate relationship among's training and wellbeing, on the off chance that a lady is sound just,

at that point she will have the option to oversee everything genuinely well, along these lines, so as to stay solid, it is likewise fundamental to devour a solid eating routine, remaining dynamic and if time licenses getting occupied with some physical action also. These are the elements that feature the noteworthiness of training and wellbeing.

### The Essence of a Woman

Due to mid propensities in woman's rights, the mind fullness that lady are of very little use and is intended to take care of just the family tasks, still stays in the public eye, particularly in the rustic regions. The early women's activists needed to place in incredible exertion against unfair laws and socio-social mentalities that were built up on the supposition that ladies were unacceptable to men. In an offer to counter this, ladies battled for the privilege to do every one of that men could do as a methods for demonstrating correspondence; there was rise of incredible measure of pressure and bother in the general public when ladies were oppressed or viewed as defective when contrasted with men, ladies thus attempted to demonstrate their uniformity, they proceeded to gain instruction, they landed themselves drew in into positions, they went to be business visionaries and worked in various fields, for example, training, organization, enterprises, banks, educating, law, therapeutic, etc. Based on such a view, it has been inferred that ladies in the 21st century have made critical undertakings in the interest for balance (Ngunjiri and Gachenga, n.d.). To help this, substantiation is looked to show that most ladies in the present world appreciate in any event in supposition equivalent privileges of interest in social and political life. In getting entrance into the higher instructive foundations for aces or doctoral projects, people are dealt with similarly for affirmation based on their evaluations and aptitudes, in business settings, in organizations, they are enrolled based on their capabilities and abilities, the two people are at times doing likewise sort of work, for instance, school educators can be men just as ladies, therapeutic specialists are men just as ladies. These models show that people are viewed as equivalent and there are no contrasts between them; thus when ladies are occupied with such assorted fields based on their instruction they absolutely contribute towards countries building. The new elements of ladies are viewed as a piece of what her identity is and what she is able to do. Comprehended in this sense, lady's temperament is seen as a fact that is changing as her jobs change with time (Ngunjiri and Gachenga, n.d.). The pith of a lady connotes that she has the ability, astuteness, information and inclination to deal with the family unit tasks, parenthood, companion, every one of the jobs that she needs to perform inside the family, work, business, social jobs, successful relations with neighbors, companions and the network individuals; these are every one of the qualities that streams from her embodiment.

### Contribution of Women in the Political and Economic Sphere

Ladies ought to get included into social, monetary, managerial and political capacities through three distinct territories including instruction, information and

illumination, approach system and social change. Edification implies being purposely self-guided that would eventually prompt opportunity, get boldness and have any kind of effect among precision and incorrectness. Ladies can truly assume a productive job in approach improvement as to financial, political, social and other national issues if fundamental strategy and political measures are moved to sexual orientation uniformity. The nations with sexual orientation correspondence have consistently stayed more grounded countries and created in all the important regions, for example, political, financial, social, social, and managerial; the expressed instances of created nations are Germany, Norway, Denmark, Finland and Sweden. The territory of legislative issues also ought to be sexual orientation agreeable in light of the fact that it is an open subject for judgment and will arrangement. Or maybe legislative issues ought to be made dependable in which both the male and female people need to have a similarly basic influence in the codetermination of basic leadership. It has been broke down that Nepalese law glances appealing in a narrative structure yet the dismal part is complicatedness in execution of those laws as they don't appear to be founded on open explanation. Additionally, from common point of view, there is by all accounts absence of mind fullness with respect to the network. The ladies' sweeping support is significant particularly in national security division, formal economy, international strategy, assembly and social assistance. This is basic to fortify state, society soundness and leave post conflict condition. Along these lines, it very well may be expressed that ladies do some of the time go about as significantly progressively develop and more astute when contrasted with men in the goals of contentions, encircling of arrangements, methodology, rules, and standards in the usage of the political, and financial capacities (Seminar Report, n.d.).

#### Role of an Educator in Professional Development and Lifelong Education of Women

The accompanying focuses have illuminated the job of a teacher in the zones of expert improvement and deep rooted instruction of ladies. Teachers inside instructive and preparing organizations do render their satisfactory commitment and plan a basic job in the arrangement of training for ladies so they can contribute successfully towards countries building (Ranjan and Rahman, n.d.).

- Administration – Administration alludes to the arranging, controlling, bearing and the board of HR for instructive development and improvement. The teachers need to sufficiently direct their understudies/students to guarantee that they have created both expertly and by means of methods for training.
- Personal administration – This alludes to the advancement, affirmation, execution assessment frameworks, complaint redresser instruments and expert improvement issues of the students inside the instructive establishment just as work setting.
- Supervision, observing and support – Monitoring and help of educating learning forms, other school improvement exercises, for improving their quality through



appropriate apparatuses, techniques and components. The fundamental center is upon the instructive organization since that is where understudies come to learn. Endeavours made to improve the greatness of techniques utilized would in the long run think about the foundation.

- Information administration and correspondence – Management of data is additionally viewed as a significant institutional asset. It incorporates assortment, handling, spread and use of data in a fitting way. Then again, correspondence alludes to the procedure when a trade of data and input happens (Ranjan and Rahman, n.d.). Obstructions Dealt with by Women in Acquiring Education There have been significant obstructions and impediments went up against by ladies in gaining instruction; regularly it occurs, when the significance of training is spread among the ladies everywhere throughout the world, they build up an intrigue and an eagerness in gaining instruction and education aptitudes. Getting fundamental proficiency aptitudes empowers an individual not exclusively to play out his/her activity capacities genuinely well yet in addition to adequately do everyday exercises, for example, acquiring of food supplies, completing financial exchanges and in any event, childhood of their youngsters; if the kids are respectful, considerate and pleasant with the outside world, the credit goes principally to the mother that she has brought her kid up in a productive way. All these fundamental things in ones living accompanies training and education aptitudes. There have been sure obstacles which are experienced by people in the accomplishment of training: (Stronger Women, 2009).
- Financial issues - Lack of accounts, dejected and destitution conditions have empowered ladies to avoid school. Guardians propel their little girls to do the housework or get occupied with work to profit as opposed to going to class.
- Quality of Education – The nature of instruction inside the foundations have been low, there have been absence of instructors and not many schools accessible.
- Unsafe to Attend School – Women and young ladies discovered going to class helpless and feel anxious because of certain reasons, for example, finishing of schoolwork, school assignments, severity with respect to the educators, etc.
- Lack of Proper Infrastructure – There has been ill-advised infrastructural offices in schools, for example, absence of tables, seats, warming and cooling offices as per the climate conditions, etc. At the end of the day, the physical ecological conditions have been in a weakened condition.
- Inappropriate Curriculum and Instructional Methods – The educational program and the instructional techniques have not been proper inside the school, for example, the ideas are too hard to even think about understanding or unmanageable. Consequently, people cease their training since they believe they can't adapt ready.

## Conclusion

Education is expressed to be the implies that gives mindfulness among the people as well as makes him proficient, cognizant, alert, wakeful, mindful and a capable individual. Regardless of whether an individual lives in provincial regions or urban, whether they are occupied with hands on, minority employments or clerical, work area occupations; on the off chance that they are taught, very much aware at exactly that point they can play out their activity obligations in a productive way, generally people are probably going to confront critical outcomes, for example, getting suspended. Funds are viewed as a vital perspective for everyone; training makes an individual useful in regards to how to oversee funds successfully, generally examine has shown instances of people who end up in misfortunes, who don't know about how to oversee funds productively. In giving training, significant job has been played by the instructor in organization, individual administration, supervision, checking and backing and data the board and correspondence. An individual adapts every one of these territories by methods for an instructive program, independent of the branch of knowledge that he/she has picked. Another zone that has been featured is people do experience issues and troubles over the span of training, for example, money related issues, low nature of instruction, hazardous school conditions, absence of legitimate framework, wrong educational plan and instructional strategies. There have been answers for these issues and there are consistently methods for prompting improvement; making the school ecological conditions better, appropriate educational program and instructional techniques, safe conditions and enrolling all around experienced and pleasant instructors. At long last, it tends to be expressed that training is gained by generally all people in country and urban regions, by methods for instruction they can carry on with their life proficiently and contribute towards countries working by getting occupied with successful business, callings and different capacities. Instructed ladies can adequately take an interest in all circles, social, monetary, political, managerial, familial and money related and render their wholehearted commitment towards countries building.

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## **Women Consciousness in the Works of Toni Morrison**

### **A Feminist Consciousness**

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Toni Morrison being an African-American has projected Afro-American feminist consciousness in her writings. A feminist is one who is awakened and conscious about a woman's life and problems. A feminist consciousness is the experience in a certain way of certain specific contradictions in the social order. Feminist consciousness like Afro-American is an awakening that one is oppressed not because one is ignorant, not because one is lazy, not because one is stupid, but just because one is African - American and female. In one word to say African - American Feminist consciousness is the consciousness of victimization. It is an apprehension that one is a Victim because one is Afro – American, female and poor.

Toni Morrison, in her novels the *Bluest Eye* (1970) *Sula* (1974) projects black feminist consciousness. In her first novel the *Bluest Eye*, she projects a black girl's quest for white values. Pecola the central character, a black girl wants to have blue eyes, the symbol of white beauty. Pecola believes that such eyes would make her beautiful, acceptable and admirable. In reality, her eyes cannot be changed in to blue eyes. Namely, her quest for blue eyes culminates in madness. The protagonist Pecola believes that it is blue eyes alone that will transform her in restoring her self-respect. Pecola is a person always in trouble. Morrison introduces two black families the MacTeers and Breed loves. Morrison portrays that MacTeers family is having the inner strength to withstand the poverty, and discrimination of a racist society. Pecola's family, on the other hand, is without that resources.

The novel "The Bluest Eye" opens with three versions of the Dick - and Jane. That indicates the prevailing conditions in the public schools at the time (1940) of the novel. Pecola is discriminated by all her parents, teachers and schoolmates. She assigns her rejection by society to the lack of blue eyes. She is obsessed with blue eyes so much so that she consoles herself by buying and eating her favorite candy, the Mary Jane with Mary Jane's picture on the wrapper that has a white face, blonde hair and blue eyes. She is desirous to eat candy because she believes that "to eat the candy is somehow to eat the eyes, eat Mary Jane". In *The Bluest Eye*, The black mother hates her own child as a remainder of her hopeless situation and adores the young child of the white family she works for Morrison early condemns a racist culture for its worship of white standards of beauty and reacts" against the damaging internalization of assumptions of immutable inferiority originating in the outside gaze" projected on to popular images.

Pecola's lack of self-esteem is generated by her alleged ugliness and also by the neglect, abuse, and contempt heaped upon her. She is abused by her own

mother and father, denied or made invisible by other adults, but is also the target of ridicule from other children who constantly pick on her. Ironically, the only semblance of love she experiences comes from the three prostitutes.

As a result, she believes that all this would change if she acquired blue eyes. At the end, Pecola has been raped by her father, lost the baby she was carrying, been driven in to madness, but continues her quest for “The Bluest Eyes”, conversing with her imaginary friend, her double. Pecola, by no means can succeed in getting blue eyes and becoming white. On the contrary, she becomes a victim of her wrong values which do not belong to her community.

However, unlike Pecola, Claudia’s self-consciousness protects her from the deadly destruction the image of blue-eyed and blonde-haired girls that dominated her world, Claudia destroys them all and the values they represent. By dismantling the doll, she responds with her anger, turning topsy-turvy the negative socializing values the doll represents.

The egocentricity of childhood causes Claudia to reject that which is alien and threatening to her the awareness of her rejection develops on acute anger towards those who reject her. She does so because her parents have instilled in her positive self-consciousness.

Toni Morrison by providing two similar black female characters, portrays how white Eurocentric standards of life and self-damage the lives of Pecola and others. Morrison shows a light how a conscious black woman can escape the clutches of racism and sexism. If she (Claudia) trusts herself. Woman consciousness brings awareness in Claudia. Lack of women consciousness on the part of Pecola, puts her in to madness. In one of her novels, Toni Morrison portrays the quest of a female protagonist. Sula, a protagonist creates here own world and her own self and coming to terms with her identity as a black woman. Morrison creates an unusual world in the novel ‘Sula’. Sula, her mother Hannah, and grandmother Eva peace live in a place called Bottom in Medallion city.

The part, to which these black people are attached is ironically called Bottom though it is up in the hills. The family in which Sula is born, reign supreme. Eva, the grandmother of Sula, is the archetypal “great mother”. Because of woman consciousness, she nourishes and protects her family.

Sula is in her quest of her selfhood. She deliberately omits the rules, codes, mores and customs which bring hurdles on her life and character. Sula’s rebelliousness manifests in many ways. Unlike women in Medallion, including Eva and Hannah, Sula denies to marry and raise a family. The Medallion women feel somewhat insult when Sula attends their Church functions. Finally, Sula tries out their husbands for sexual acts.

At the end of the novel, Sula becomes conscious of being black and female. She also brings consciousness in the mind of Nel. Sula, a conscious girl, who rejects

patriarchal social order. She understands that there is no love left for the black woman.

Accordingly, she loves herself and then she acquires self-love. She behaves according to her wish and will. She is discarded by society as a pariah. She comes to terms with herself and defines the male and white dominated societal norms. She creates her own world, in which she lives. Sula's world is based on Afro-American feminist consciousness.

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**“The White Aesthetic Standards Ruin the Lives of Black People in  
the Novel, The Bluest Eye by Toni Morrison”:  
A Black Awareness and Identity.**

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This paper considers the recuperation of “Beauty” as a productive critical strategy in discussions of Black American Identity and thought in the novel, “The Bluest Eye”, by Toni Morrison. The novel provides the devastating effects of white American aesthetic standards of beauty on Black People. Toni Morrison wants the Afro-Americans to reclaim the physical identity of beauty regarding their (blacks) physical appearance because this kind of affirmation is essential to their identity and self-esteem.

By observing American history, one can understand that many people have struggled with accepting physical features common to blacks as beautiful. For example, having brown eyes, brown skin and coarse hair are not the traditional benchmarks of attractiveness in American society. This paper traces Toni Morrison’s novel, The Bluest Eye, which depicts the long term implication and damaging effects of self-hatred that some blacks encounter in the American Society.

The novel setting is the fall of 1941, in Lorain, Ohio. The novel portrays how the effects of self-hatred continue today in the black community. The central character in the novel is a young girl called Pecola Breedlove. The self-hatred is portrayed through the character of Pecola Breedlove. Pecola’s character that shapes all of the other characters in the novel “The Bluest Eye”. This paper probes why many black people today feel alienated, oppressed, and depressed in American Society and how the notion of beauty is tied to this alienation.

It is observed that the three-hundred-year-old history of blacks brought to the United States during the era of slavery has produced psychological oppression within the black culture. Through this kind of subjugation and oppression, black people experience because of their physical appearance promotes on adoration of everything associated with white, Eurocentric standards while encouraging disgust toward everything connected with black identity and thought. This paper highlights an awareness of how television, movies, and lack of communal support can effect the lives of black people.

Morrison’s plea towards her black people is to recoup beauty in their identity and psyche. Morrison in her novel The Bluest Eye, builds a narrative around the concept of self-loathing and how it effects the young mind of Pecola, who lives in Lorain, Ohio, in 1941. The novel deals with the individual psychology of the protagonist, Pecola Breedlove. Pecola’s hatred of self and feelings of inferiority are

so intense that Pecola feels solace by acquiring an imaginary blue eye. Because of her shallow mindedness, this young girl believes that a miracle of getting these blue eyes will make her beautiful and accepted by the people around her. If she gets Blue Eyes means that she is equal to all white people. The tragedy in the novel is aimed at one main problem; whiteness as a standard of beauty. The white hegemony sets the standards for beauty is a major factor to the racial self-hatred that occurs up to the end of the novel for Pecola and many of the other characters. Racism plays a major role in this novel, and a prevailing foundation behind, *The Bluest Eye*.

The novel *The Bluest Eye*, is about the life of the Breedlove family who live in Lorain, Ohio, in early 1940's. The family consists of the father Cholly, the mother Pauline, the Son Sammy, and the daughter Pecola. Pecola Breedlove, every day she encounters racism, not just from white people, but mostly from her own race. Other characters think Pecola is too much dark. Her darkness suggests that she is inferior, and according to everyone else, her skin makes her even uglier. Pecola comes to one understanding that she can conquer the battle of self-hatred by obtaining blue eyes. She wants blue eyes that anyone has ever seen because she believes the eyes make her beautiful.

According to Morrison, a Social situation is distorted by the myth of whiteness that it produces in Pecola an unorthodox obsession of the blue-eyed beauty named Shirley Temple. Pecola is abused by almost everyone in the novel and eventually suffers two traumatic rapes. Except for Claudia and Frieda, Pecola has no friends. She is abused and ridiculed by most of the other children and is insulted and tormented by black school boys because of her dark skin and coarse features. She is raped by her drunken father and self-deceived in to believing that God has miraculously given her the blue eyes that she prayed for. She is impregnated by her father and loses her baby. She finally loses her sanity.

There are so many incidents in the novel that highlight that whiteness is superior and seen everywhere in the novel and that effects on the susceptible black community.

Pauline, the mother of Pecola, learns to hate the blackness of their own bodies (her daughter Pecola). She hates her own daughter, because Pecola is ugly.

Toni Morrison, in her attempt to demonstrate the need for blacks to recuperate beauty in *The Bluest Eye*. She shows the negative effects of blacks not accepting and believing in their own physical attractiveness. Morrison gets success by getting the attention of black people, by focusing the story of Pecola. Pecola is sensitive and delicate, and passively suffers the abuse of her mother, father, and classmates. At the end of the novel, she mistakenly believes that her wish has been granted, but only at the cost of her sanity.

Morrison recognizes that blacks will suffer from an identity crisis if they will not accept self as beautiful.



Pecola is a symbol of the black communities, self-hatred and belief in its own ugliness. There are so many characters in the novel, including her mother, father, and Geraldine, act out their own self-hatred by expressing hatred toward her. At the end of the novel, one can find that Pecola has been a scapegoat for the entire community. Pecola's ugliness has made them feel beautiful, her suffering like the suffering of Jesus, has made the black people feel comparatively lucky, and her silence has given them an opportunity for speaking.

Pecola becomes a reminder of human cruelty and an emblem of human suffering because people in the black community - the ones that were supposed to embrace her and validate her beauty when she did not, did not believe in their own self-worth of beauty; hence another reason why recuperating beauty is so vital. The novel's focus is on victimization in America.

When Pecola is finally granted her wish for blue eyes, she receives it is a vicious and mysterious ironic form. She is able to obtain blue eyes only by losing her mind. Rather than granting Pecola insight into the world around her and proving a redeeming connection with other people, these eyes are a form of blindness. Pecola can no longer truly recognize the outside world, and she has become even more invisible to others. Pecola's suffering makes the community feel relatively happy and her inability to speak for herself permits them to feel lucid. It brings awareness in the minds of black people.

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## **Women: Better Managers than Men – A Theoretical Study**

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The main concept of this paper is to present a theoretical description on the significance of women for making a better society and how women depicted as better managers than men in various fields. This research paper also brings out role of women in different aspects such as in political administration, education, domestic affairs, at work place, as a successful entrepreneurs' etc. Since decades women are facing many hurdles in establishing their identity to achieve greater heights. But now the world is becoming a global village with vast increasing technology and competition paves the way among the people women stood in the first place with plenty of opportunities around them. Of course, managerial skills are one of the prominent skills that women possessed to win over the circumstances. Thus women have that much competitive zeal, tend to work harder, and are more efficient in managing the circumstances to setbacks. Hence this paper is an experiment on abilities and efficiencies that women had in various contexts and explains the importance of women empowerment which is the need of an hour.

### **Women: Better Managers than Men – A Theoretical Study**

Art of management is a gift to women by nature. Women are born to take responsibilities and perform them flawlessly in order to make them the better managers than men. Since decades women are facing complications in each and every step of their lives, but present day women are certainly different when compared to the olden days. Conditions made them strong enough to face any complication and women are finally became a multi taskers. Thus this paper brings out the role of women in various fields and portrays clearly how they struggled to succeed in their lives.

#### **1. Women in education**

The right to education for women has been an international goal for decades, but since the 1990's, women's education and empowerment have come into light. From then onwards Several National and Inter-National conferences were conducted worldwide in order to create awareness among women about the importance of education for a successful life. Research has shown that increasing girl's education boosts women's wages and leads to rapid economic development of nation. Moreover,

when women earn more money, they are more likely to invest it in their children and households, enhancing family wealth and well being. At this juncture let us take the example of successful women in academic field who struggled a lot to achieve greater heights and how they put their efforts in awakening several women in our society to establish their identity. Sudha murthy is an Indian engineering teacher and writer in Kannada and English. She began her professional career as a computer scientist and became chairperson of the Infosys foundation and a member of public health care initiatives of the Gates foundation. As a philanthropist she always likes to mingle with people of various walks of life and mostly spend his time in holding herself in meetings and social service activities etc., she strongly believes that she has found her purpose in life in serving people. As a founder of Infosys foundation she has led various initiatives by the Infosys foundation to build hospitals, schools, orphanages, rehabilitation centers, as well as constructed more than 14000 toilets and over 60000 libraries for the backward sections of the society. Undoubtedly we can call her complete women because as a daughter she fulfilled her parents wish in studies and marrying a person, as a wife she supported her husband's wish in becoming founder of Infosys, as a mother she enlightened her children to settle well in the society, as an entrepreneur she motivated huge number of employees with her innovations in technological advancements, as a philanthropist she contributed her services to the backward classes and as a writer she awakened people particularly women about the importance of education.

## 2. Women in political administration

Let us take an inspiring journey of the first woman in the Indian police service who stands an example of leadership and governance is none other than Dr. Kiran bedi. She is a retired Indian police service officer, social activist, former tennis player and politician and currently she is working as a lieutenant governor of puducherry. And she is the first woman to join the Indian police service and remained in service for 35 years before taking voluntary retirement in 2007 as Director General of Police Bureau of police Research and Development. Lt. Kiran bedi joined police service in the year 1972 and also appointed as anti terrorist specialist. If we imagined the condition of women in 70's it was horrible, role of women in society was nothing. There was no women empowerment. With so many obligations she joined the police service but established her own identity as the best administrator. From 1993-95, she worked as the head of Tihar Jail. It was Asia's largest jail at the time and housing around 9000 men, women and children. When she came it was a place of corruption with frequent gang wars, drug trading, bribing etc. And she within a span of two years transformed this jail into something else all together. She brought in yoga, 1000s of prisoners would do yoga every morning together! She broke up gangs. She dismantled the corrupt admin of the jail. By this example we can strongly say that it was possible for women only. Because her determination and dedication helps her a lot in bringing change in the attitude of

people over there even they are culprits. Hence that much skills that a woman shows and proves that the statement “women: better managers than men” even she made vast changes in the environment by planting trees, bushes, flowers. She made prison a place where people can actually transform from criminals to better human beings. There is even a book on this by the name "Always Possible". But things like these always possible by women only. She is also well known for her speeches as a social activist in order to motivate women and started many implementations for the upliftment of women. And it was really a wonderful and inspirational speech given by kiran bedi in the women parliament conducted by our AP Government on the necessity of women empowerment which paves a way for the development of nation.

### 3. Women: as incredible accomplisners

Undoubtedly women are the incredible achievers in winning the hearts of different facets of people around us. But at this juncture we can take an example of the life of Arunima Sinha, world's first woman amputee to climb the highest peak of Antarctica. Arunima was born in a middle class family, lost his father at the age of seven and took the responsibility of her family. One day when she was travelling on train she was attacked by the hooligans and was thrown off the moving train for resisting a chain-snatching attempt by them in the year 2011. Arunima who was trying to protect her and the co-passengers, was pushed off the train and fell on a parallel railway track. Unfortunately there was another train passing on the parallel track and it ran over one of Arunima's legs. As a result the leg had to be amputated. Hence one leg has fractured and another leg was amputated. Since her childhood she had strong will power to achieve something great. Even after this accident she doesn't left that ambition to achieve something great and decided to become a mountaineer and scale the highest peaks in the world. So Arunima who is former volleyball player turned mountaineer. Even though her legs are not able to support her in climbing Mount Everest her determination and strong will power made her to achieve greater heights of success. Every girl has to take this inspirational story of Arunima and empower themselves for building up a developed nation.

### 4. Women in space

Kalpana Chawla was the first Indian born woman in space. Chawla was the youngest of four children born in karnal, India. The name Kalpana elevates the meaning 'idea' or 'imagination'. She completely fulfilled her name by the successful accomplishments in her academic and professional career. Her first opportunity to fly in space came in November 1997, Columbia on STS-87. At the very young age she became the crew representative for the Astronaut office/EVA. From then onwards she started doing number of experiments on space research and extracted wide area of knowledge regarding space. In the year 2000 she was selected for second voyage on space. But this launching was delayed several times and finally in the year 2013 it was

taken off and met with an accident, unfortunately we lost the eminent Indian woman scientist in that accident. But every woman has to keep in touch with the accomplishments done by Kalpana Chawla and her heroic deeds forever and ever.

### Conclusion

Since the world is becoming a global village with the ever growing advancements of technology there will be a need for the empowerment of women as we believe that women are better managers than men. Thus Women are working as powerful weapons in keeping their focus and have continued to work to make the commitments of the reality. Hence for the development of nation women empowerment is the need of an hour.

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# **A Critical Study on Migrated Indian Family Relations Living Abroad with reference to the short story of Jhumpa Lahiri's “Unaccustomed Earth”**

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This Paper is intended to study the relation between parents and children who migrated and settled in foreign countries with special reference to the short story “Unaccustomed Earth” of Jhumpa Lahiri. The writer of the short story Nilanjana Sudeshna later named as Jhumpa Lahiri, English born American novelist and short story writer was born in London to Bengali Indian emigrants. Most of her works describe the immigrant experience, as her parents committed to their East Indian culture and strongly decided to bring up their children with experience of pride in their cultural heritage. This short story “Unaccustomed Earth” talks about the family relationships of three generations and finds gender role at home. This study tries to analyze the relation between a widowed father and a married daughter and their roles towards each other as per the Indian tradition and custom. They find difficult and conflict in playing their roles due to difference between Indian culture and American culture. This paper is even concentrated on plight of the first generation of the emigrants in abroad.

Jhumpa Lahiri was born in London. Her parents were from Bengal. She was brought up and raised in America. Jhumpa Lahiri's real name was Nilanjana Sudeshna. Her teacher in school called her Jhumpa as it was easy to pronounce later it became her name. Lahiri is the second generation immigrant staying in United States who is prominent writer and one of the representative writers of the Indian diaspora.

She depicted the lives of Bengali American characters who migrated to America and they faced the mixed cultural environment. She revealed the diasporic experiences in her works. This study identified Indian family relations are similar what Jhumpa Lahiri depicted in her short story “Unaccustomed Earth”.

The story concentrates on a woman who is worried that after the death of her mother she would have to take care of her father and ask him to stay with her family at Seattle. She is possessed with such thoughts. When her father comes to stay with her for a couple of days however there is no hint from her father that he needs to be taken care of. Instead, he gets busy with setting up her garden. At the end she realizes he has his plans and never intended to stay with her.

“Until Unaccustomed Earth, she focused mostly on first generation Indian American immigrants and their struggle to raise a family in a country very from theirs.”<sup>1</sup>

This story is also about the family relationships among three generations: the father, his daughter Ruma and her son Akash. When Ruma has left her successful legal career to raise her children in Seattle, her father visited her and persuaded her to continue her legal career. It shows the thinking pattern of Indian parents has changed according to time and place.

Generally Indian Parent's psychology is based on traditional approach. They don't like their girl child to go and work. Here Ruma's father advised her to go and continue her legal career. The same situation prevails at present. The psychology of the parents has been changed.

Many of the girls are working effectively as their parents supporting. The role of women in the society changed drastically due to the support of parents and husbands. In the story father reminded Ruma that Self-reliance is important in women's life.

Lahiri's married female characters often deal with cooking, working outside the home and bearing children. Men are responsible for working and providing their families with a monetary income. Generally husband and wife are equal partners. They are complementary to each other but when they have no respect for each other this relation can't work. In this story Ruma and her husband understood each other work for the welfare of the family.

*"I decided to call the story Unaccustomed Earth once the gardening subplot started to evolve, because in the beginning, it wasn't there. In the beginning, the father was visiting and he wasn't doing anything, which was one of the problems with the story.*

*Once I gave him this project, to tend to her garden a little bit, I thought about the phrase from Hawthorne – which I had come across prior to that – and I started to try it out as a title. I like the phrase a lot. I like the two words together."*<sup>2</sup>

The father and the daughter have limited communication. Ruma's father revealed succinct, impersonal accounts of the things he had seen and done. He did not like to share everything with his daughter.

Both are afraid to acknowledge they moved away from their Bengali Culture and embraced the American culture. The next generation representative Akash, the grandson totally is immersed in American Culture. Here the first generation and second generation people are unable to adjust to the new culture. Whereas third generation people can easily adjust to the new culture as they were not exposed to their original culture. It shows that assimilation of Bengali Characters into American Society. Generally old generation who hails from India respects tradition and culture and unable to adjust new tradition and culture but the younger generations try to explore personal choices and easily adjust to the environment and tradition and culture.

Moving from one place to another place for a better life is called migration. People move to another place for employment opportunities. Push and Pull factors are responsible for migration. Push factors are negative things such as



unemployment, crop failure, droughts and war. Pull factors are positive things such as job opportunities, better standard of living, better education, healthcare.

The Migration may lead to the amalgamation of two cultures. The first generation of Americans of Indian origin and their alienation, sacrifices and struggles are the main themes. The food habits of immigrants also depict their longing for homeland. Negotiation between two cultures can keep positivity in the lives of immigrants.

*“Women characters like Ruma in the title story of Unaccustomed Earth as an educated professional who has chosen to stay home with her son Akash while she awaits the birth of the next one, being to this new generation of people whose gendered identity is hardly a cause célèbre. Married to an American man, she is deeply aware of the meaning of life and death through giving birth which had “caused Ruma to acknowledge the supernatural in everyday life.”<sup>3</sup>*

Nuclear families dominate in the migration. Old parents are left in their families and start nuclear family. It leads to several effects on the emotional and mental aspects of a child. Migrations change roles within the family where older children to support younger ones.

Conclusion:

Diasporic writings address the new cultures, generation gap and traditional gender roles in the society. The title itself conveys a dual meaning that it is a world of the first generation immigrants not accustomed to the world of their children and the children of immigrants’ associative life they share with their parents – no longer connect emotionally and psychologically with them.

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## **Images of Women in Fiction by Indian Women Writers in English**

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Fiction by women writers focuses on women's issues and women from all strata of society find place in this fiction. Since times immemorial, woman has been given an inferior position in society. She is conditioned by traditions, conventions and willingly accepts her responsibility of being the custodian of family honor and prestige. So we find women. Who are traditional and also modern in the fiction of Indian Women Novelists like Kamala Markandaya, Nayantara Sahgal, Ruthpravar Jhabvala, Shashi Deshpande, Rama Mehta etc. Women occupy centre stage in many of their novels and characterized by feminine sensibility. They have an undaunted strength to face the challenges of life and are adept at the wisdom of compromise and adjustments.

Fiction by women writers constitutes a major segment of the contemporary Indian writing in English. It provides insights, a wealth of understanding, and a reservoir of meanings and forms a basis for discussion. Fiction writing, especially novel enabled women writers as well as women readers to create a world of their own. The women novelists focus on women's issues, the authentic portrayal of the conflicts and traumas in all their nuances, ambiguities and contradictions could be achieved only by women writers. They have produced abundant literary output, their focus of writing being in gender and the role of women in society. It is gender, not sex, which has traditionally considered women inferior to men. It is generally believed that men are the heads of households, bread - winners, women on the other hand are expected to bear and raise children. Most of the women writers expressed their feelings in the form of fiction only.

The writings of women writers in the first phase are dominated by romanticism, sentimentalism and didacticism. This phase is characterized by woman's urge for self-expression. But lack of education and strong holds of conventions made it impossible for women to have any life out of the house. Girls were married early and a married woman's life is nothing but drudgery. Widows were belittled as unholy, inauspicious and were strictly prohibited from attending sacred, religious ceremonies. As women acquired education, they began to protest the injustice inflicted upon them. Reformers like Raja Ram Mohan Roy, Karve, M.K.Gandhi appeared on social and political scene. Karve strated an educational institute in Pune only for women, himself married a widow and broke a major social taboo. Jyothi Bai Phule and his wife Savitribai Phule also worked for women's education.

Torudutt, the precursor of women's writing in English wrote *Bianca* with the central theme of Bianca's journey from innocent childhood to romantic love. Expression of the sufferings of women caused by social religious taboos is the objective of works like Raja laxmi Devi's *The Hindu Wife*, Krupabai's *Kamala - A story of Hindu life*. Cornelia Sorabji expressed the agony of life behind the purdah in her books like *Love and Life*, *Behind the Purdah* and *Between the Twilights*. The panics of severe social taboos inflicted on women are silently endured by women by virtues of patience, compassion. Venu Chitale shows in 'Transit' a Brahmin family in pune passing through difficult times engendered by the freedom struggle, social reforms and economic necessity. As the title shows the novel portrays a society in which old values are breaking down while new ones have not yet emerged. Santha Rama Rau's *Remember the House* not only upholds tradition, but also shows how it is important to become a part of an alien culture.

Kamala Markandaya is one of the foremost Indian women novelists. She tries to achieve a texture of sociological realism and in it we can trace the pattern of women's roles in the changing matrix of society. She shot to fame with her first novel *Nectar in a sieve* (1954) and she has ten novels to her credit. As an Indian writer settled in London, She is familiar with the interaction of the two cultures-Eastern and Western. In novel after novel she explores life in India in the context of the impact of modernity on the basically traditional Indian society and the cultural upheaval. She protests against oppression and domination. She claims "to be on the side of the human and life against machinery, against exploitation of the weak, against war and violence"<sup>1</sup>. The quintessence of Markandaya's fiction consists in artistic exploration of the human psyche in the context of complex cultural values. She may be classified as a documentary novelist of India, who uses for her plot the lives of the people, especially of the poorer classes, A fine feminine sensibility pervades her fictional world.

We find the emergence of women of substance in Ruth Praver Jhabvala's novels. She wrote eight novels and published a collection of short stories. Her works show that India is her preoccupation. She concentrates on the familial themes with middle and upper middle class Indian society in Delhi. She is often compared to Jane Austen. She is especially aware of the position of women in Indian family. In her novel *Esmond in India* Gulab defies all her relatives and marries Esmond. Yet, This seemingly weak woman shows her strength when she leaves him. Her novels portray the change that is brought in her attitude in the changing cultural context.

Nayantara Sahgal has established reputation both as a journalist and as a novelist. She has so far six novels and two autobiographies to her credit and her novels present a realistic picture of India after Independence. She is described as "One of our best socio-political novelists of today"<sup>2</sup>. She is a champion of individual freedom which is manifest in varied forms in her novels. Her concept of morality is different from the

one prevailing in the society. Chastity for her is a concept of spirit, not of flesh. She believes that today's woman suffers because she has been caught between tradition and modernity. Her Sita, Savithri image makes her suffer silently and not to rebel against anything, on the other hand her Western education exhorts her to assert her individuality. Her women characters seek fulfillment and self-expression within marriage, but, if it is not possible, they step out of the bond to live as free individuals. She shows the need for a new morality in which a woman is treated as man's equal and the relationship is to be cemented with mutual trust and understanding. Commenting on her novel Meena Sirwadkar says "The central Pre-occupation of Nayantara Sahgal's novels is the suffering caused to women in the prison house of loveless marriage and her suffering when she makes a break away" 3.

*Inside the Haveli* by Rama Mehta is another novel which focuses on gender and woman's question. Rama Mehta studied deeply the lives of the western educated Hindu women and the Hindu divorced women. *Inside the Haveli* published in 1977 won the Sahitya Academy award and it is truly a woman's novel where the central and minor characters are all women and which is told from the woman's point of view. The novel shows genuine understanding of Indian traditions. Geeta, the protagonist, is a Bombay-based Western –educated Hindu girl who after her marriage comes to live in a haveli in Udaipur and is expected to conform to its traditions. Gradually she grows away from the westernized attraction acquired from her education and learns to appreciate the dignity, solemnity, meaning and worth of indigenous traditions.

Anita Desai breaks a new ground in the world of Indian English Fiction by shifting emphasis from the external to the internal world. Her creative world is filled up with extraordinary sensitive beings. Her novels delineate the inner lives of hyper-sensitive women who are in eternal quest for meaningful life. She states that all her writing is "an effort to discover, to underline and convey the true significance of life"4. Her protagonists suffer intensely because of their vain attempt to find emotional contact, response and understanding. She has a tragic vision of woman's married life. Her novels delve deep into the unconscious as well as the conscious mind. Her women being sensitive cannot bear the crude realities of life. They try to escape from these realities by reveting to childhood and remain on the brink of suicide or murder.

Shashi Deshpande is another significant writer whose novels are concerned with the woman's quest; an exploration into the female psyche and an understanding of the mysteries of life and the protagonists' place in it. Her women are educated and exposed to western ideas. She deals with their emotional upheavals who are caught between tradition and modernity. The theme of woman's quest for life has continued in all her works like *Roots and Shadows*, *The Dark Holds No Terror*, *That long silence etc.* Her woman tries to assert herself not only as a woman, wife or mother, but also as an individual. Her women choose and reject both ways-staunch rebellion and meek

acceptance. They follow the middle way. Yet another novelist who has received some eminence is Jai Nimbkar. Her fiction belongs to socio-realistic school represented by Shashi and Nayantara. Among women writers, the best seller in nineties is the Bombay-based journalist Shobha De. She has published many novels and her crisp journalistic style of writing like Khushwant Singh's, her treatment of new themes, especially about high class Indian society and neo-rich women shot her to fame.

Women writers have distinguished themselves for their boldness in presenting the status of women in Indian society and for depicting man –woman relationship in fictional form. It is through these writers that we are able to get a deeper insight into the female psyche. No longer is woman portrayed as a mere fool in the hands of her male partner. She is no more a wooden creature, subject to suppression and male domination. We have in their writings women in flesh and blood, with a distinct mind of their own.

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## **Psychological Tumult In Anitha Desai's "Cry the Peacock"**

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Anita Desai's first novel, "Cry the Peacock (1963) Portrays the Psychic tumult of a young and sensitive married girl Maya who is haunted by a childhood prophecy of a fatal disaster. Her narration goes in poetic language and sensibility. The richness of her language her description of the beautiful and the fascinating ugly things of the world create not a statement, but a whole character. The chief protagonist Maya is a spoiled and pampered daughter of a wealthy Brahmin. Her husband fails to understand her sensitive nature. She suffers from father- obsession. In her child hood an astrologer predicted that four years after her marriage, one of them would die. If makes her obsessed by the fear of death. Anita Desai refuses to accept idealistic representations; rather she explores the disturbed psyche of the modern Indian women and tries to balance between instinctual needs and intellectual aspirations. She presents impression of marital incoherence and encountered conjugal life.

### Psychological Tumult in Anitha Desai's "Cry the Peacock"

"We cannot write like the English, we should not", writes Raja Rao in his forward to Kanthapura, "we can write only as Indians". The Indian writers wrote on Indian themes and voiced the joys, sorrows and problems of Indians. Anitha Desai's Cry the Peacock is yet another novel depicting the emotional crisis and frustrations of Maya the Heroine. Anitha Desai is one of the most famous Indian English Novelists. In her first novel, Cry the Peacock (1963) Anita Desai Portrays the psychic tumult of a young and sensitive married girl Maya who is haunted by a child hood Prophecy of a fatal disaster. Anita Desai has acquired a prestigious position as a novelist of Indian English fiction. She has added to it a lyrical splendor as well as technical richness. She tries to make "Cry the Peacock" a work of out. She while telling the story brings beautiful come to our eyes. The glimpse of a lady "dark young woman in a crimson sarie holding a white dog on the leash, walk into a sheltered house followed by a dark young man in white". The heroine Maya has many striking things about her "Her language is the language of the flowers and fruits of. Sun rises and sunsets, of the dance of the Peacock and the flutter of the butterfly. Thus goes the narration in poetic language and sensibility. The richness of her language, her descriptions of the beautiful and the fascinating ugly things of the world create not a statement, but a whole character.

"Peacocks are wise. The hundred eyes upon their tails have seen the truth of life and death and know them to be one living they are aware of death, Dying they are in

love with life. Anitha Desai's first novel "Cry the Peacock" deals with the psychical rather than the physical aspects of its characters. The chief protagonist Maya is a spoiled and pampered daughter of a wealthy Brahmin. She is married to Gautham, a rather insensitive, pragmatic and rational advocate. Gautham fails to understand her sensitive nature. She suffers from father-obsession. In her childhood an astrologer had predicted that four years after her marriage, one of them would die. This prediction makes her obsessed by the fear of death. Guided by this fear her psyche loses grip of her own central position. Ms. Desai refuses to accept idealistic representations; rather she explores the disturbed psyche of the modern Indian woman and tries to balance between instinctual needs and intellectual aspirations. She also explores the intricate facts of human experience and the psychic tensions of her characters. Her chief concern is human relationship. She projects incompatible couples- very sensitive wives and ill-matched husbands here Maya and Gautham. She gives it a perfect poetic treatment.

"Cry the Peacock" is Maya's story, the story of her married life with Gautham and almost the entire story is "Remembrance of things past" by Maya herself. The old narrative is Maya's effort to tell her story to herself, to discover some meaning in her life and even to justify herself to herself. The novel begins with the death of Maya's pet dog-Toto. "It is not my pet's death alone that I mourn today but another sorrow, and remembered, perhaps as yet not even experienced and filled me with this despair ". Her husband Gautham is a busy, prosperous, middle-aged lawyer, cultured, rational, practical and a kind man. Gautham is more concerned about his young wife. Once he actually changes her with a father-fixation. Is it because that she agrees to marry an elderly man? The prophecy acts upon Maya with the same force of the witness acts upon Macbeth says Dr. Iyengar . "I Knew the time had come. It was now to be either Gautham or I" Gautham dismisses the possibility of stars influencing human lives. But she is afraid of "The final, decisive year." that has her in its grip. Gautham can help her to come out of that fear, he is too much self-centered and an introvert that he is not anxious about her, nor try to locate her trouble and rescue her from it in time. Thus "Cry the peacock" not only a study of psychological Obsessions but also ill effects of nameless barriers that prevent effective Communication what is real to her is shadowy to him, what are facts and hard realities to him have no interest for her, she feels that he would not understand her,

"Who I to force him to follow me, he would follow unseeing..." so she gives it up. "Cry, the peacock" scores because Maya -her intensity sometimes sane or insane or and hysterical, fills the whole book. Here another novel "Voices in the city" is a reversal of the cry the peacock with them. The Maya -Gautham's tragedy is reenacted in the Monisha -Jiban marriage. If Maya has a father - fixation, Monisha's brother Nirode has a mother - fixation. She dives deep into the inconsistencies of modern life, and psychological tensions.

Maya is sensitive and suffers from neurosis fears and marital disharmony. Her neurosis and its crisis are painted in all the three parts of the novel. She has developed a father -fixation and after her marriage finds Gautham a poor substitute. He is not a lovely husband but a father substitute. He proves a medium to reach her father in her, unconscious mind. To free herself from this obsession she has to remove Gautham from her inner consciousness, so she strikes at the reflection of Gautham in the mirror. This shows a gradual transformation of her character into a criminal. She shouts herself in silence; she continues to suffer from the beating of suffocation and disassociation of her internal self.

Maya is also obsessed with prophecy of disaster . The death of Toto is a bad omen. She starts sobbing and pillow beating . The company of Gautam does not heal up her wound. She suffers from loneliness, love and marital bliss appear to be shot lived. She identifies her cry in frustration with in herself with the cry of the peacock, similar to the monsoon peacock dancing madly and crying for its lover and finally killing itself in a frenzy of love. She admits, "When I heard on cry in the stillness of night, its hoarse ,heart -torn voice, pierced my white flesh and plunged into its knife to hilt in my palpitating heart "and again-

"Lover I die. Now that i understood their call I wept for them and wept for myself , Knowing their words to be mine." Maya tries to control herself. But the dance within her becomes more and more feverish. She is no longer same. she is torn by doubts and the fear of death, Thus the reason for Maya's neurosis is the persistent obsession of the prediction by the Albino astrologer about death, To add to this the call of the peacock in the wild-It is blood -chilling,

"Are they not blood -chilling? Their shrieks of pain? Pia, Pia they cry, lover, lover, Mio, Mio-I die, I die." She feels that she never sleep in peace . Therefore she turns historical, over the creeping fear of death. Thus the repeated cries of the peacock and the cries of the neurotic Maya are the symbols to denote the Maya's life in death and death in life. Maya is a sensitive young woman tottering in the brink of insanity. It is obvious when we see her behavior when Toto dies. She cannot beat the sight of a corpse. She rushes to the tap to wash the vision from her eyes. Her husband is unsentimental. He is twice of her age. She has no children .All these accentuates her loneliness. The emotional alienation between Maya and Gowtham is well evident, when Maya stands near Gowtham in the moonlight but finds herself far away from him. "He was not on my side at all, but across a river, across a mountain and would always remain so". This emotional alienation creates in Maya acute mental tension and loneliness. This young lady has a great flare for life. She is very responsive to the poetic beauty of life. But because of the mounting tensions this poetic young lady transforms into an insane individual.



The dance with in her becomes more and more feverish. The Albino. The Kathakali dancer, the peacock, the bronze Shiva and the other images come to her mind one by one. Until she is finally insane. In the rainy season the peacocks spread their colorful feathers dance and mate. How even this dance of the peacock merges with the colorful Albino astrologer. The dancer of death . Thus the peacock of dance acquires a personal significance. The poetry of life, its passion, its love and its hatred- life and death are identified with the peacock and its dance.

The Characters in this novel are limited, Maya Goutham , Arjuna and a few relatives. All of them do not see her saner side. Her own name is symbolic. She is a form of illusion (Maya) at the end Maya appears waiting for an asylum. She describes her husband's death. She breaks down. The dust storm that follows is also significant, she pants for a cloud burst and relief. The dust storm fury that hits shows her emotional imbalances.

Cry the peacock is not just a novel, but a work of art and a sensitive story, "Peacocks are wise. The hundred eyes upon their tails have seen the truth of life and death.... living they are aware of death, dying they are in love with life". Maya is symbolic of sorrow. In this novel Desai exposes the quest for life and love. She presents an impression of the marital incoherence and encountered conjugal life. No other writer is so much concerned with the life of young men and women in Indian cities as Anitha Desai.

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## **Not a Story, It's a Fact**

### **Struggle for survival of ill-fated woman in the society**

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*“Katha Kaani Katha”* Is a thought provoking Telugu short story written by P. Chandra Sekhar Azad. This story depicts the plight of a woman of Telangana Region named ‘Ramulamma’. The writer portrays how a woman encounters troubles when a man deserts her to her fate and how it has led a miserable life in the male dominating society. It is not that easy to survive any woman with no hindrance, every day is bad as a day of death, every time is a tough time and every second is a dire situation. Ramulamma was abandoned by her husband for a trivial reason but she has survived for the sake of her son. In the process of time the conditions turtled and made her to involve in sexual intercourse for one or two times. The act of obscene was not committed by her with confession as it was done with the compulsion of circumstances which led her to accept profanity.

The story ‘Katha Kaani Katha’ unfurls as Rama, the editor and writer asks the narrator to write a story of fun for her journal. He has replied her that he cannot write such stories because he failed one or two times earlier. After some time the narrator introduces a known doctor to Rama, who wrote essays frequently and made sensitive criticism on the writings of other writers. He said recently that the doctor has developed a passion for writing stories. At this juncture doctor produced a story of “Ramulamma” who has been a regular patient to him.

Accordingly he constructed a story basing on the real life of Ramulamma. Later it was sent to Rama to go through it. After two days, she revealed about the story that it was lacking the maturity in writing and exemplifying the sentence, ‘Ramulamma slips her leg for one or two times’. The narrator felt nervous and started to narrate the real story as:

Ramulamma was an argumentative woman, bore a male child. After giving birth to a son her husband left to her fate for a little dispute and got married to another woman. This is because that he didn’t like the quality of solving the problems of the villagers by his wife. With this she was mentally disturbed and fell ill. She approached doctor to get cure for bodily pains, small ailments and got help for her son to treat him for sickness when he was almost near to death. The situation of penury might have forced her to enter into adultery. The doctor has saved the life of her son whom she has

no hope at all. Since then she started to admire the doctor as her deity and had an incomparable respect and devotion towards him. After some years Ramulamma's son grew elder and doing a job. After the death of her husband's second wife, he joined his son. He told him the reason for segregation from his mother and told that he is the only legal heir to his property and therefore they might live together. Ramulamma was startled when her son revealed the matter that he was going to stay with his father. She told her son that he would have abused his father for again separating son from mother. She was unable to understand the unexpected situation and immediately she pleaded her son saying that how she can live without him? The boy answered that she can survive with her voiced mouth.

Ramulamma was in deep depression and this would result her to get a pain in heart. She met the doctor for its cure. She poured out her inextinguishable agony with the doctor. Recalling the past happenings, Ramulamma told that she suffered a lot in order to save her son's life and she struggled very much to get the boy out of the danger. The doctor rescued the boy by keeping in view the pecuniary condition of Ramulamma. Since then she has taken every care in pain and pleasure and reared him with great love and affection. But now the boy instead of showing love turned to a cheater by deciding himself to lead his life with his father. She grieved bitterly for deception meted out by her son. She has survived all these years for her son, now she is feeling as a destitute that there is no near and dear to her and felt the idea 'for whom she has to live'? Mean while a villager rushed towards her and told that the household things are being thrown away by the bank officers accompanied by other authorities. She said that you just go, I will follow you. She conveyed to doctor that these are the people who are suppressed in the society, for such people I have to lead my remaining life as nobody is there for them to solve their issues. Finally with depressed heart she left to the village to fight on behalf of the villagers to solve their problems.

This is what the story to be published. Rama told the doctor that she has not added the spoken words of Ramulamma as '*I have slipped my leg one or two times on any day*' because it may bring an indelible mark on her life and of course may shatter her image. In fact the doctor's idea is different and he could not consider the opinion of Rama, so he said that if the spoken statement of Ramulamma is published it will be a soul to the story and Ramulamma's mean affair which is purely unwilling and even then that particular woman can be treated as a virgin, because the body may be polluted but not the mind and it is same as in the case of Ramulamma. At the end, Rama was convinced with the idea of doctor and published the story without omitting any word in it. With or without our knowledge, we sometimes indulge in some unwanted, unexpected difficulties. Every problem has certainly a solution, similarly a woman like Ramulamma entangled in an issue which she did not anticipate in her life. Now-a-days, in our society, there are several untoward incidents are occurring in the miserable lives of many women. Most of the ill-fated women are adopting abject ways to get rid of their

desperate situations in their lives. There may be weak natured women who are easily be trapped by the traffickers, due to their poverty that might force them into the vicious world. These types of incidents are taking place a lot throughout the nation. Due to social and economic backwardness, many illiterate or semi-literate women from Rayalaseema, Telangana and North Coastal areas are subjected to adopt the mean act.

Some other women who are also made to accept the mire by force, such type of women shall not be degraded or humiliated. There are few women who are stubborn and will never surrender themselves to the quagmire of mire. The attitude of the society towards such women has to be changed. The role of the NGO's and the respected Governments are so crucial in this regard. It is the dire responsibility of the society to safeguard the helpless women who have been running their lives often seeking maladaptive ways. They have to be educated and motivated them to earn their livelihood by providing meaningful and respectful opportunities. The present society is experiencing the disease of deserting a woman by her husband and children to her fate as this is not fair and justifiable on the part of them. As it is the primary duty of the children to take care of their parents. But it is not happening now. So the highest court of India i.e., Supreme Court has intervened and passed an order indicating the children have to take the responsible of their parents, because they take a lot of pain to rare them. They sacrifice their blood and bread for their welfare. If not they will be prosecuted and liable for punishment. This judgment gives a high hope to the desperate parents especially a parent who leads a lonely life like Ramulamma, a main character of this story. The slogan of our Honorable Prime Minister of India "Beti Bachavo, Beti Padavo" must be implemented honestly throughout our nation considering the facts of penury that lead the women in this fatal business of some? It may be a ray of hope in the lives of unfortunate women and hopefully may bring a better change in their future.

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# **Role of Education and Employment in the Women Empowerment**

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“Countries and Nations which do not respect women have never become great nor will ever be in future” - Swami Vivekananda

With the ongoing all-round process for women empowerment confidently taking over social spaces, there has been a positive influence in the corporate world. Positions of power for women have increased substantially looking back 10 years from now. As the landscape has changed, I have observed a trend of women with education, ambition and passion taking every industry by storm.

I can say that the number of women in the corporate world has been steadily increasing. Now in the 21st century when women are coming out in each field, empowering them is truly essential. By 2020 India is poised to be a superpower developed country and hence we cannot ignore the importance of women education in reference to women empowerment.

Importance of women education in the current scenario

According to the Country Report of the Government of India, “Empowerment means moving from a weak position to execute a power.” Education of women in the education of women is the most powerful tool of change of position in society.

In the overall development of the country women education in India plays a pivotal role. It not only helps in the development of half of the human resources, but in improving the quality of life at home and outside. Educated women not only tend to promote education of their girl children, but also can provide better guidance to all their children. Moreover educated women can also help in the reduction of infant mortality rate and growth of the country.

The empowerment of women through education

Women Empowerment is a global issue and discussion on women political right are at the fore front of many formal and informal campaigns worldwide. Initially, the notion (i.e. concept) of women empowerment was introduced at the international women conference at NAROIBI in 1985. 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 India is poised to becoming superpower, a developed country by 2020. The year 2020 is fast approaching; it is just 7 year away. This will become reality only when the women of this nation became empowerment. India presently account for the largest number of illiterates in the world. Literacy rate in India have risen sharply from 18.3% in 1951 to 74.04% in 2011 in which enrolment of women in education have also risen sharply 7% to 65.46%. Within the framework of a democratic polity, our laws, development policies, plan and programmes have aimed at women's advancement in difference spheres.

Women have a very in-distinctive position in our economy and are an indispensable part of the society. As a matter of fact, education and knowledge empower women. The only way a society or nation can move forward, and aspire to economic growth and development is not just through education- but especially education among the women citizens.

*“To awaken the people, it is the women who must be awakened. Once she is on the move, the family moves, the village moves, the nation moves.” - Pt. Jawaharlal Nehru*

Education is a milestone of women empowerment because it enables them to respond to challenges, to confront their traditional role and change their life.

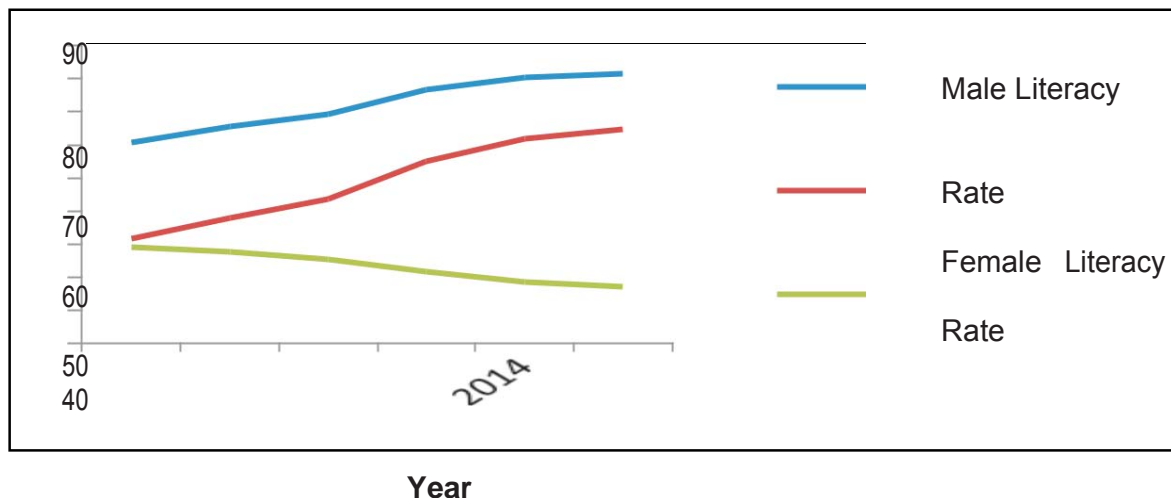
Education is one of the ways to spread the message of women empowerment. However rich in diversity and culturally sound. If our country has no goals or dreams our citizens achieve nothing without effective education. Education not only educates a person but also helps her realize that she is a vital part to the society. Occupational achievement, self-awareness and satisfaction are among the many things that will be ensured by effective use of education. Guidance and counseling also provided through education, helps women select their jobs and build career paths. Education will help

women to empower through the knowledge of science and technology to face the challenges of today’s technological age. It also helps them in garnering information

through the computer all over the world. Education not only educates a woman but enables her to take decisions and accept responsibilities at her home and outer world. Education helps a woman to understand her rights to equal treatment like a man in the society of this nation.

Let’s see the difference in the literacy rate between men and women in given table are as under

	<b>Literacy rate in India</b>					
<b>Gender</b>	<b>1987- 88</b>	<b>1993- 94</b>	<b>1999- 00</b>	<b>2007- 08</b>	<b>2014</b>	<b>2017- 18</b>
<b>Male Literacy Rate</b>	60.6	65.5	69.2	76.6	80.3	81.5
<b>Female Literacy Rate</b>	31.6	37.9	43.8	54.9	61.8	64.6
<b>Gap</b>	28.9	27.6	25.4	21.7	18.5	16.9



Source: National Sample Survey @ Observer Research Foundation's India Data Labs

By carefully observing the above table, we come to know that at no point could the literacy rate of women match that of men. As a result, even after 65 years of independence, women occupy a secondary position in our social hierarchy. In spite of being aware of her position, women can't transform the situation due to lack of education. Therefore, women's empowerment can't be effected unless we persuade the importance of women's education. At the same time, about three decades ago, the men literacy rate in India was almost twice that for women. While this gap has narrowed substantially over the years, male literacy still surpasses the female literacy in India is more than twice the 2016 global average and is also higher than the 2016 average for lower- middle income countries. There are currently 186 million females in India who cannot read and write a simple sentence in any language. These numbers are a reminder that India is a still long way from meeting goal 4 of the UN SDGs (Sustainable Development Goals) of ensuring "inclusive and equitable quality education" and "lifelong learning opportunities for all" by 2030.

Suggestions for the improvement of women empowerment

In order to overcome the barriers in women empowerment the following suggestions will undoubtedly help to enrich the women in education and employment in the society.

- For the development of nation women empowerment is an essential element. Since women represent half of the population there can be no development unless the needs and interests of women are fully taken into account. Therefore whenever policies are amended or new policies are initiated government has to consider the interest of women towards the new policy initiative. For examples as government has initiated one of the innovative project titled as 'Make in India'. In this project they should provide concessional interest for bank loan and single window clearance for women entrepreneurs who are participating in this campaign. As a matter of fact, this initiative will encourage more women to be entrepreneur.

- Hands on programs on awareness for women empowerment through education need to be undertaken through free workshop and seminars, women councils in rural areas as even today many women are not aware of their basic rights. In order to motivate rural women for higher education some scholarships should be announced for rural women and government should ensure that this educational scholarship should go to deserving candidates.
- The government body or NGO (i.e. Non Government Organizations) should arrange programmes for interaction with other empowered women in the society for encouraging women. The institutions that are engaged in various fields of social work can start short term diploma or certificate courses in areas of rural development with special emphasis on projects for women's development. Even many dedicated women social workers and celebrities can participate in these programmes toward empowering women as they are the effective role model for many to follow.
- Health care and education are the least considered sector in financial budget as compared to the rest of the world. It is essential on the part of the government to scale up the investment in education and health sector for women. The government should increase Investment to achieve gender parity and higher level of enrolment in completion of secondary and tertiary education. By providing women and girls better health care services, social services, decent employment and other support so that they are able to achieve full benefit of education.
- As a corporate social responsibility even the corporate organizations should also take active interest towards the project related to empowering women by investing funds towards women literacy and education, health and safety of girl child, skill development centers for women entrepreneurs, higher education. Their contribution can change the lives of many women in India.

## Conclusion

As India develops in to a 21<sup>st</sup> century knowledge economy, the definition of education must evolve to reflect the changing needs of society. Education must no longer be confined to the basic, fundamental skills of reading and writing but linked to the broader notions of financial, digital, civic and multicultural literacy. The evolving definitions of education must be integrated into the policy discourse to ensure economic progress and social advancement of both individuals and the society. Women play the crucial 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 must be a pre-occupation. Here I want to suggest that the word empowerment means moving from a weak position to execute a power. The education and the employment of women is the most powerful tool to change the position of society. Along with education, employment also brings a reduction in inequalities and functions as a means 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 and education, established schools, colleges and universities even exclusively for women in the state

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**CONTENTS**  
**Papers Received**

<b>S. No.</b>	<b>Paper Title</b>	<b>Author</b>	<b>P. No.</b>
1.	Role Of Education in Women Empowerment	Akella N. V. S. S. R. Syamala Rao	1-4
2.	Role of Education in Women Empowerment	Beastu Vijaya Durga	5-6
3.	Role Of Education in Women Empowerment	Chiranjeevi Uddanti	7-11
4.	The Global Role of Women Caretakers, Conscience, Farmers, Education and Entrepreneurs	K.Ramadevi	12-15
5.	Education as a tool for Women Empowerment	Dr. Sravani Maddala Ms. P. Gnaneswari.	16-19
6.	Women's Empowerment	Ch. Mallika P. Raga Siri	20-21
7.	The Impact of Skill Development Programme Empowerment of Women	Dr.M.R. Jyothi Frederick	22-28
8.	Women Empowerment	Dr. K. Janakeedevi	29-30
9.	The Discoveries on Feminism and Gender Empowerment in Contemporary Indian literature and Media	Lakshmi chaya B. Jahnavi.	31-38
10.	Women Empowerment - Recent Trends & Challenges in India	Naziya Sultana, A. N.V. Padmaja, B. P. Rajya Lakshmi	39-42
11.	Women Empowerment	P. Santhi	43-45
12.	Women Empowerment in India	P. Sreedevi	46-48
13.	Women Empowerment in Rural Areas	Tarakumari Gowrisetti	49-51
14.	The Portrayal of Women in Indian Reality Shows”	Mr. G.Karthik, Dr. T. Vijayalakshmi	52-56
15.	Portrayal of Women in Media	Karanam Sravya Latha	57-60
16.	Representation of Women in Crowd Media	U.Suryakumar, Dr.A. Satyanarayana	61-63
17.	Samakalina Bharatiya Sahityam, Prasara Madhyamalalo mahila Sadhikarikatha Chitrikarana.	P. Lakshmi tulasi prabha	64-66
18.	Sensitising the Gender Discrimination	B. Subhashini	67-69
19.	Prospects of Women Entrepreneurs in India	Dr. M. B. Suvarchala	70-73
20.	Impact of Socio-Economic Factors on Bearing a Girl Child: A Study in Chatrai Mandal of Krishna District in Andhra Pradesh	Dr. Kongala.Rama Rao	74
21.	Women through the ages in Indian Life and Literature	M. Manjeera Kishore	75-76
22.	Anandibai Gopalrao Joshi	Akula Suneetha	77-80
23.	Sthri vadha kavitham – Navalalu.	D. Rama Rao	81
24.	Feedback form		82-83
25.	Empirical analysis		84-85

# **Role of Education in Women Empowerment**

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## **Introduction:**

The world declaration on Education of All in 1990 stated that the most urgent priority is to ensure access to, and improve the quality of education of girls and women and to remove every obstacle that hampers their active participation. Education opens the door to opportunities and choices for women. It is the key to overcoming oppressive customs and traditions that have relegated girls and women to the status of second-class citizens' in their families and in their societies said Dr. Natis Sadik, Executive director of the UNFPA. Beyond being the basic human right, the education of women in perhaps the most critical factor in reducing fertility levels and infant mortality.

## **Women Empowerment through Literacy and Education:**

Pillai (1995) quoted empowerment as an active, multidimensional process, which enables women to realize their full identity and powers in all spheres of life. The International women's Conference defined empowerment as a redistribution of social power and control of resources in favor of women. Power has to be acquired, exercised, sustained, and preserved.

## **Women's Economic Potentialities Improve with Education:**

Research indicates that each additional year a young girl stays in schools translates into a 10% to 20% increase in wages. Studies in India confirm that women who had completed high school earned one and half times more than those without any education, and women with technical training earned three times more than illiterate women.

## **Woman's Education and its Linkage with Population Control:**

Empirical evidence exists showing the relationship between women's education and the slowdown of population growth. Educating girls is three times more likely to lower family size than educating boys. Girls with eight years of education marry later; have a preference for a smaller family. In Brazil, illiterate women have 6.5 children on average whereas women with secondary educations have 2.5 children.

### Women's Education and Child Mortality Rate:

Educated mothers are more likely to follow sound hygienic and nutritional practices and seek medical help when their children are ill. Literate mothers with less than 6 years of education have an average infant mortality rate of 100 whereas the children of illiterate mothers have a mortality rate of up to 170 per 1,000 live births.

### Women's Education and Enrolment Figure:

Educated mothers understand the value of educating their children. In India, the TLC campaign has led to an increase in admission figures in primary schools. Education itself is the basic requirement of women. It is essential for empowerment. It is education that brings conscientization, Education helps in participation and control of resources for the world.

### Role of Women:

Kitchen is the best place for most of the Indian women whether they go out for work or not they are expected to render unending service here:

The work of women in the home

- Organizing the house
- Preparing and providing food
- Bearing children
- Child care
- Attending to sick
- Competing with men in an organization

If women fail to do any of the household work, they are often blamed by society; women have to manage the conflict between paid and unpaid services rendered by them.

### Women and Community:

Community is a social group with some degree of — we feelingll and living in a given area. The main bases of the community are

- Locality
- Community sentiment.

Women can participate in community development by involving the organization and conducting searches within a community to identify problems, identify assets, locate resources, analyze local power structures, asses human needs, and investigate other concerns that comprise the community character. These works sometimes called social activity. Women can also join such an organization to serve the community.

## Women in Politics:

Politics is about power and participation in politics is viewed as acquisition and exercise of power. In today's India when we think of the power we think of politics. It has become inevitable to connect the two together. Under the present constitution of India Women are equal with many in all respects. Article 15 prohibits discrimination on grounds of religion, race, caste, sex, or place of birth. The democratic policy of India provides the necessary condition for greater participation of women in all spheres of human endeavor but in the reality of women's participation in decision making at all levels is still low.

Under the present constitution of India Women are equal with many in all respects. Article 15 prohibits discrimination on grounds of religion, race, caste, sex, or place of birth. The democratic policy of India provides the necessary condition for greater participation of women in all spheres of human endeavor but in the reality of women's participation in decision making at all levels is still low. Women who participate in politics may be grouped into two categories: - The first comprises those whose families have been involved in politics and thus they are highly particulates and have a sharp perspective of politics. After Independence, a certain degree of freedom came to women with modernization. Female education, Employment, Opportunities, and Social mobility now women have broader choices and freedom. What is happening now is that women have started to aspire and to succeed in equalling greater involvement in public issues. Mrs. Indira Gandhi becomes the Prime Minister of India in 1966. Other women who have held high office in India since Independence are Mrs. Sarojini Naidu, Padmaja Naidu, and many others. Recently, leaders like Sonia Gandhi, Prathiba Patil, Mayavathi is an active participant in politics.

## Women and Social work:

Social work consists of the application of Sociological and Psychological principles to find solutions to the specific problems of the community or society or the individual. The social workers have three general functions as mentioned by the U.N. are as follows:

- Social work is a helping activity.
- Social work is basically a social activity.
- Social work denotes liaison activity.

In modern society such as ours, the main task of social work is to provide various types of services to the people; women can also join such a group

- Public Assistance
- Social Insurance
- Family services
- Child Welfare services
- Welfare services for handicapped
- Women welfare services

### Women and Sports:

Sports provide a setting to explore the content of the bodily aspects of women's existence. It is a setting in which we can begin to unravel the social and cultural expressions of the physical differences between women and men. Sports help in the enhancement of one's own character in the last 10 years the more women are a lot participating better in the field of sports but own schools and colleges for women do not encourage vigorous competitive athletics or sports. This affects 90% of women's not participating in sports. Today millions of women not only take part in Athletic competition but create sensational records. Florence Griffith Joyner printed the 100mts. in 10.49 sec. and 200mts in 21.34 sec. Martina coach created a record of 47.60sec. In the 400meters Natalya Lisove Sleava pushed the shot to a distance of 22.63mts. Some of these records achieved by women accept even those reached by many men Athletes in India.

### Women and Education:

Women's Education needs a special focus in the context of Globalisation. It has been rightly mentioned by Gandhiji, if you educate a boy, you educate only one individual but if you educate a girl; you educate the whole family. Hence, the importance of education of women has been recognized since the achievement of independence. The contribution of Indian women has been credited to the country's development process since independence. It has been a source of unique strength for reaching national goals. As human beings, it is recognized that males and females are equal in status and in other social aspects of life. Since, time immemorial, women have been provided with a priority of status and right in society. Perhaps no data in the history of modern India is of greater importance in the emancipation and education of Indian women than the data of our freedom. Women's rights have been strengthened from time to time since independence. The constitution of India accords utmost importance to the welfare and development of children and women. For the full development of our human resources for the improvement of homes and for molding the character of children during the most impressionable years of infancy, the education of women is of greater importance than that of man.

### Conclusion:

The paper is on the role of education in empowering women. It has been considered nine indicators for measuring women empowerment in the present study. With the help of these indicators, empowerment has been measured for educated and uneducated women. From the above results and discussion, it is observed that education is one of the main indicators of empowerment.

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- Refer to the various books.

# Role of Education in Women Empowerment

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Education is a milestone of women empowerment because it enables them to respond to challenges, to confront their traditional role, and change their life. Education not only educates a woman but enables her to make decisions and accept responsibilities at her home and outer world.

“Countries and Nations which do not respect women have never become great nor will ever be in future” - Swami Vivekananda With the ongoing multi-faceted process for women empowerment confidently taking over social spaces, there has been a positive influence in the corporate world. Looking back 10 years from now, positions of power for women have increased substantially. As the landscape has changed, I have observed a trend of women with education, ambition, and passion taking every industry by storm. Women have a very in-distinctive position in our economy and are an indispensable part of society. Yes, education and knowledge empower women. The only way a society or nation can move forward, and aspire to economic growth and development is not just through education- but especially education among the women citizens.

“To awaken the people, it is the women who must be awakened. Once she is on the move, the family, the village moves, the nation moves.” - Pt. Jawaharlal Nehru Education is one of the ways to spread the message of women empowerment. However rich and humongous our country is no goals or dreams of our citizens will be achieved without effective education. Education not only educates a person but also helps her realize that she is a vital part of society. Occupational achievement, self-awareness, and satisfaction are among the many things that will be ensured by the effective use of education. Guidance and counseling also provide education, helps women select their jobs, and build career paths. Education will help women to empower through the knowledge of science and technology to face the challenges of today's technological age. It also helps them in information through the computer all over the world. Education not only educates a woman but enables her to make decisions and accept responsibilities at her home and outer world. Education helps a woman to understand her rights to equal treatment like a man in the society of this nation. Empowerment is one of the main procedural concerns when addressing human rights and development. Women's empowerment and achieving gender equality is essential for your society to ensure the sustainable development of the country. Educated women have a greater chance of escaping poverty, leading healthier and more productive lives, and raising the

standard of living for their children, families, and communities. The role of women in building a strong nation is quite pivotal. A nation is made strong by citizens, and all-round strength is developed through education. Empowering the women with education is the best and the wisest way a nation can empower itself. An empowered woman is someone who knows her strengths and is not afraid to embrace them. To be empowered means to be in control of your life, ware of your capabilities, and ready to take on even your biggest dreams.

Elements of Empowerment:

- Education- This element educates women in basic confrontational principles, understanding reaction time,
- Dependency on self.
- Making your own decisions.
- Self-realization of your physical power.

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. The mission of the Empowerment Program is to provide education, employment assistance, health, housing and support services for women who are in disadvantage positions due to poverty, homelessness, etc., Literacy empowers women and girls breaking the cycle of illiteracy and improving self-esteem is crucial for women in the developing world. By enabling them to become economically productive and independent, they become empowered and can take control of their lives. According to the last census held in 2001, the percentage of female literacy in the country is 54.16 %.

- Gender-based inequality.
- Social discrimination and economic exploitation.
- Occupation of girl child in domestic chores.
- Low enrolment of girls in schools.
- Low retention rate and high dropout rate.

Empowering women to participate fully in economic life across all sectors is essential to build stronger economies, achieve internationally agreed goals for development and sustainability, and improve quality of life for women, men, families, and communities. I can say that the number of women in the corporate world has been steadily increasing. Now in the 21st century when women are coming out in each field, empowering them is truly essential. By2020 India is to be a superpower developed country and hence we cannot ignore the importance of women's education about women empowerment.

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## Role of Education in Women Empowerment

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"In societies where men are truly confident of their worth, women are not merely tolerated but valued." – Aung San Suu Kyi

### Abstract

Education is a key factor in women's empowerment. It helps women to live and think independently and also helps in their development and welfare. Discrimination of women from the womb to the tomb is very well known. Due to the oppression facing by our women in our country, the rate of development of the country is still sluggish. As times are changing, we also need to change how women are being treated. To fight against the socially constructed gender biases, women have to swim against the system that requires more strength. Such strength comes from the process of empowerment & empowerment will come from education. Women have so much unexplored potential which has never been explored or tapped. They are capable of changing the whole family. Through their empowerment, the country can be developed and bring prosperity to everyone. According to the 2011(rev.) census, India's Literacy rate was increased by 8% to 73% from 64.8% recorded in 2001. While the male literacy rate stands at 80.9 percent which is 5.6 percent more than the previous census, the female literacy rate stands at 64.6 percent an increase of 10.9 percent than in 2001. Even though the literacy rate is moderate, we have so many other problems faced by women in the country like women's rights, dignity, and security. This paper is prepared to provide an insight into the struggles faced by the women in the country and the impact that can contribute to the welfare and the development of both women and the country from their development and empowerment.

### Introduction

As our beloved leader Jawaharlal Nehru once said *"If you educate a man you educate an individual, however, if you educate a woman you educate a whole family"*. Education is considered a basic requirement and a fundamental right of every citizen in the country regardless of gender. It acts as a powerful tool and a front to reduce inequality and helps the individual to be independent. Women of this country in particular require this commodity which helps them fight evil. Education for women is considered a milestone in the path of their empowerment since it is the weapon, they need which helps them fight against the traditional role and achieve the change they need or desire. This also helps them to change their position in society. Since there's also a large portion of women who are illiterate, backward, exploited, and weak in the country which caused due to the past conditions in their life, the need for education is increased substantially over the past few years. We live in one of the free countries where the citizens have been granted rights and the

freedom to live on their own, in the true sense of the term. Though the constitution has granted its citizens freedom and rights regardless of gender, society has bestowed restrictions on its women's rights. Empowerment brings equal status, opportunity, and freedom to those women who also mean they can be independent both economically and personally. Providing them with equal education is the fundamental way to empower themselves, learn to live independently, and make decisions for them. They can learn to free themselves from the shackles imposed by the custom and practices of our society. Without such morality and uprightness, there would be no meaning for empowerment.

Women Empowerment:

Women empowerment is a way in which women can elaborate and recreate their fate and decisions that it is to be circumstantial that they previously denied. Empowerment enables individuals to realize their identity and powers in all spheres of life. It consists of greater access to knowledge and resources, greater autonomy in making decisions or free from the shackles imposed on them by customs, beliefs, and practices in the society. As per the latest Census of India, women constitute 48.49% of the country's population and about 90% of the informal sector. Women are mostly venerated and found valuable. Yet they are often invisible in the development scenario. It is said that between the rhetoric of women's empowerment and the reality of decreasing fund allocation for schemes related to women's health, education, etc., lies the story of women's development in India. Denial of access and opportunities to rightful place, possession, and position to women begins from home and extends beyond to schools and other institutions of learning and work. Differences in avenues to growth and development thus become issues. The issues become areas of concern, not just for women, but for the entire society.

Challenges/Issues:

Several challenges are plaguing the issues of women's rights in India. Targeting these and taking necessary actions to eradicate them will contribute to the empowerment of women and the country's development.

- Education:

While the country has grown from leaps and bounds since the independence where the education gap is severe. During the post-independence era, the country has seen a literacy rate of 18.33% (Men-27.16% and women-8.86%), according to the 1951 census. Now the rate has grown to 79.31% which constitutes of men's rate at 87.23% and women at 70.73%. The gender bias is in higher education, specialized professional training which hit women very hard in employment and attaining top leadership in any field.

- Poverty:

Though the country's growth has been substantially increasing, Poverty is considered the greatest threat to peace not only in India but in the world. Eradication of poverty should be a national goal as important as the eradication of illiteracy. Due to this, women are exploited as domestic help

- **Health and Safety:**  
The health and safety concern of women are paramount for the wellbeing of a country and is an important factor in gauging the empowerment of women in a country. However, there are alarming concerns where maternal healthcare is concerned and the safety of women should be a top priority in the country after the recent surge in the chart of violence on women including domestic violence and sexual assaults.
- **Professional Equality:**  
This inequality is practiced in employment and promotions. Though there are few powerful women leaders in both politics and the employment place, Women face countless handicaps in male customized and dominated environs in Government Offices and Private enterprises
- **Morality and Inequality:**  
Due to gender bias in health and nutrition, there is an unusually high mortality rate in women reducing their population. This is one of the most pressing problems in the country which should be
- **Household Inequality:**  
Household relations show gender bias in infinitesimally small but significant manners all across the globe, more so, in India e.g. sharing the burden of housework, childcare, and menial works by the so-called division of work. This represents the current situation of the housewives in the country who are away from the development and their dreams due to the burden they were lifting after marriage.

Women Empowerment: Ways/Methods to Empower:

- Changes in Women's mobility and interaction.
- Wide availability to education for everyone regardless of gender.
- Changes in women's labor patterns.
- Chance to decide and act on their own decision.
- Self-employment.
- Encourage them to develop in their fields they are good at.
- Using the Internet properly to provide employment and empowerment to women
- Change the approach towards women based on sex discrimination.
- Childbearing at young ages should be prevented by preventing early marriages.
- Introduce satellite schools for remote hamlets.
- Be cautious and patient in the knowledge journey: it is from knowledge-creation/discovery (KD) to knowledge transfer (KT).
- Increasing real representation of women in political bodies and governance institutions to move from being objects of legislation to initiators of change
- Inculcate in women the confidence that change is possible if women work collectively.

Government Schemes for Women Employment: The Government programs for women development began as early as 1954 in India but the actual participation began only in 1974. At present, the Government of India has over 34 schemes for women operated by different departments and ministries. Some of these are as follows:

- Rashtriya Mahila Kosh (RMK) 1992-1993
- Mahila Samridhi Yojana (MSY) October 1993
- Indira Mahila Yojana (IMY) 1995
- Women Entrepreneur Development program has given top priority in 1997-98
- Mahila Samakhya being implemented in about 9000 villages
- Swayasjdha
- Swa Shakti Group
- Support to Training and Employment Programme for Women (STEP)
- Swalamban
- Crèches/ Daycare center for the children of working and ailing mother
- Hostels for working women
- Swadhar
- National Mission for Empowerment of Women
- Integrated Child Development Services (ICDS) (1975)
- Rajiv Gandhi Scheme for Empowerment of Adolescence Girls (RGSEAG) (2010).
- The Rajiv Gandhi National Crèche Scheme for Children of Working Mothers
- Integrated Child Protection Scheme (ICPS) (2009-2010)
- Dhanalakahmi (2008)
- Short Stay Homes
- Ujjawala (2007)
- Scheme for Gender Budgeting (XI Plan)
- Integrated Rural Development Programme (IRDP)
- Training of Rural Youth for Self-Employment (TRYSEM)
- Prime Minister's Rojgar Yojana (PMRY)
- Women's Development Corporation Scheme (WDCS)
- Working Women's Forum
- Indira Mahila Kendra
- Mahila Samiti Yojana
- Khadi and Village Industries Commission
- Indira Priyadarahini Yojana.
- SBI's SreeShaki Scheme.
- SIDBI's Mahila Udyam Nidhi Mahila Vikas Nidhi.
- NGO's Credit Schemes.
- National Banks for Agriculture and Rural Development's Schemes

## Conclusion:

The evils of poverty, unemployment, and inequality cannot be eradicated by man alone. Equal and the active participation of women is obligatory. Unless women are educated, they will not be able to understand their rights and their importance. Empowerment is identified into two forms - Economic and Political Empowerment. When women were able to achieve and given chance in both, the development can be achieved. When women are given a significant percentage in leadership and political positions, it will help them to better address the issues that are facing the girls and women in society. Women were denied a lot of opportunities and they missed out on a lot of things that would have changed their lives. However, they deserve equal education opportunities, in their careers, in society, and so much more. The Empowerment of women is an important task that everyone should undertake and it ultimately empowers the whole community and generations to come.

*“Beti Bachao – Beti Padhao”*

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# **The Global Role of Women – Caretakers, Conscience, Farmers, Educators and Entrepreneurs**

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## Introduction

Throughout history, the central role of women in society has ensured the stability, progress and long-term development of nations.

Globally, women comprise 43 percent of the world's agricultural labor force – rising to 70 percent in some countries. For instance, across Africa, 80 percent of the agricultural production comes from small farmers, most of whom are rural women. It's widely accepted that agriculture can be the engine of growth and poverty reduction in developing nations. Women, notably mothers, play the largest role in decision-making about family meal planning and diet. And, women self-report more often their initiative in preserving child health and nutrition.

## The Role of Women as Caretakers

Women are the primary caretakers of children and elders in every country of the world. International studies demonstrate that when the economy and political organization of a society change, women take the lead in helping the family adjust to new realities and challenges. They are likely to be the prime initiator of outside assistance, and play an important role in facilitating (or hindering) changes in family life.

“Rural women play a key role in supporting their households and communities in achieving food and nutrition security, generating income, and improving rural livelihoods and overall well-being.”– UN Women watch Organization

## The Role of Women as Educators

The contribution of women to a society's transition from pre-literate to literate likewise is undeniable. Basic education is key to a nation's ability to develop and achieve sustainability targets. Research has shown that education can improve agricultural productivity, enhance the status of girls and women, reduce population growth rates, enhance environmental protection, and widely raise the standard of living.

It is the mother in the family who most often urges children of both genders to attend – and stay – in school. The role of women is at the front end of the chain of improvements leading to the families, the community's long-term capacity.

## The Role of Women in the Workforce

Today, the median female share of the global workforce is 45.4 percent. Women's formal and informal labor can transform a community from a relatively autonomous society to a participant in the national economy. Despite significant obstacles, women's small businesses in rural developing communities not only can be an extended family's lifeline, but can form a networked economic foundation for future generations. The role of women in the urban and rural workforce has expanded exponentially in recent decades.

The theme for International Women's Day 2019 "Think equal, build smart, innovate for change," was chosen to identify innovative ways to advance gender equality and the empowerment of women, accelerating the 2030 Agenda, building momentum for the effective implementation of the new U.N. Sustainable Development Goals. Of course, women's opportunities still lag behind those of men worldwide. But, the historic and current role of women is indisputable.

"When women are empowered and can claim their rights and access to land, leadership, opportunities and choices, economies grow, food security is enhanced and prospects are improved for current and future generations."  
– Michelle Bachelet, Under-Secretary-General and Executive Director of UN Women

## The Role of Women as Global Volunteers

Global Volunteers' community development work in host countries worldwide strengthens women's and children's capacity and supports their sustained health and development. Under the direction of local leaders, our volunteers help ensure academic accessibility, foster parental involvement, offer psycho-social support, provide nutrition and health education, fund girls' scholarships, construct schools with girls' bathrooms, tutor literacy, and numeracy, and so much more. Contact us using the form below to learn how you can contribute to this critical agenda.

**CONCLUSION:** Women have support and encouragement from the society in general and family members in particular is the pre-requisite to scale new heights in their business ventures along with other skills. The role of women is at the front end of the chain of improvements leading to the family's, the community's long-term capacity. The greatest need of the hour is change of social attitude to women.

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This is why women must play a greater role in the global economy

For the last 30 years, trade has been one of the stabilizing pillars of the global community – creating jobs, supporting the development and spreading of technology and ideas, boosting productivity, expanding consumer choice and enabling cross-border communications channels and supply chains.

In material terms, our global economy has never been more prosperous. Yet open trade faces the serious risk of derailment due to ongoing protectionist rhetoric and geopolitical tensions. That is on top of the threats that climate change and natural disasters pose to international supply chains.

The political risks to globalization are, in great measure, the result of economic exclusion. In many advanced economies, large sections of society have felt excluded from the gains of recent decades. Years of sluggish, unequally shared growth following the crisis have brought these concerns to the fore.

Still, there is good news for spurring growth and equity in the form of the billion or so women poised to engage in economic activity. Empowering women to participate equally in the global economy could add \$28 trillion in GDP growth by 2025.

Their participation in the economy would stimulate wider benefits. Studies of economies as varied as Bangladesh, Brazil, Canada, Ethiopia, and the United Kingdom, suggest that women generally devote more of the household budget to education, health, and nutrition than men.

Societies with greater gender equality not only offer better socioeconomic opportunities for women, but also tend to grow faster and more equitably. There are gains in poverty reduction, environmental sustainability, consumer choice, innovation and decision-making on a wider set of issues. For instance, the World Bank found that in Latin America and the Caribbean, women have played a critical role in the decline of poverty, with female labour market income contributing to a 30% reduction in extreme poverty over a 10-year period. The majority of women entrepreneurs run micro, small and medium-sized enterprises (MSMEs) – more than 30% of MSMEs are owned by women. Yet only one in five exporters is a women-owned business.

Lowering the barriers faced by women entrepreneurs at home and internationally, and helping more businesswomen to connect to international value chains, would bolster growth and inclusion. It would create more – and better-paying – jobs for women, not least since women-owned firms hire more women, especially at senior levels. That is why taking gender into account matters when developing and implementing trade policy. Placing women at the heart of global policymaking will go a long way towards realizing the United Nations 2030 Agenda goal of achieving gender



equality and empowering all women and girls. Economic development and gender equality go hand-in-hand. So why haven't we invested more in supporting and developing these aspects of the global economy? One of the key challenges, as highlighted in the recently launched World Trade Organization Buenos Aires Declaration on Trade and Women's Economic Empowerment is that steps to empower women economically is happening slowly – and not systematically. In the area of global trade, we have made some small progress in helping women enter global markets, either directly or as part of global supply chains. Women are not less capable at exporting; instead, they often lack access to information, finance and technology – and may need additional encouragement to overcome some of the initial barriers. The problem is not that the exporter is female, but that the system is not attuned to ensuring women have the same access to these opportunities as men. But once women start exporting, the impact is clear.

Through the She Trades initiative, International Trade Centre works with a range of partners across the world – including UPS – to connect women entrepreneurs to markets. Last year, less than 5% of total official development assistance was devoted to women's economic empowerment – and investments into women-owned enterprises, or initiatives targeted at women and trade, remain largely unassessed. Monica Musonda, a Zambian entrepreneur manufacturing locally sourced nutritional foods, is selling into the growing health food sector. Monica's vision is to change the eating habits of African youth by offering them affordable and nutritious food options made from local products. The success she has achieved with Java Foods demonstrates the benefits to women entrepreneurs – and the communities they serve – when development aid is coupled with private investment. Monica employs 20 workers to process Zambian cereals. With the right technical advice and targeted investment, she improves Java Foods' productivity and the quality of the nutrition products for both local consumers and those in southern and eastern Africa. This is just one example of what millions of women around the world are doing. If we want to see the global economy prosper, we must enact the domestic policy and structural reforms that will empower women and MSMEs. Flexing what has been an underutilized muscle will enable us to realize new and measurable gains – including a credible response to the concerns around growing wealth inequality.

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# **Education as a Tool for Women Empowerment**

## **A study on woman education in India - Significance & Government Initiatives**

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### Introduction

India is a country having a rich cultural heritage. Women who once treated as devi and devata and were given much importance gradually lose importance and just restricted to kitchen rooms and means to take care of children and families. Women were not allowed to pursue education, if allowed were only limited to have primary education in most of the cases. As the natures of families are joint families, the financial resources were very limited and the women can't have access to education. The existing society which is patriarchal restricted women and gave a significant role to men. The male ego also didn't let girl children and women study. Also, the role of girls in those times is mainly to look after their siblings, family, and do household chores. As the year passed the situation has changed a little bit not because women were recognized but due to increase in the population and changing lifestyles of people. Today the families have become nuclear and also search for people towards better living standards. Hence the societies slowly started realizing the importance of women's education. Over the years many social reformers tried through their efforts to make women educated just to help them come out of shackles of traditional Indian society's suppression of women in the name of religion and culture. But today women's education is considered very important to make a woman feel empowered which comes through income. Women will become capable of earning which gives her recognition and identity not only in the family but also in society. In the process of giving importance to women, society will give women freedom to take key decisions which is nothing but empowerment. In this backdrop the study is an attempt to understand the importance of education in women empowerment.

### Objectives of the study

- The study aims to study the present status of women education in India.
- The study aims at understanding the advantages with women education that can accrue to a family and society at large.
- The paper aims to study the existing initiatives of the government towards women education

## Current status of women education in India

Women constitute nearly 48.72% of the total population. If the society neglects the nurturing of women population, the development of the society cannot be achieved and it remains a far reaching dream. Hence women should be encouraged towards education which directly leads to improving the living standards of the country. The efforts for improved female literacy rate will lead to solve many problems of the nation.

Even though there is intervention from feminist critics, protecting laws, constitutional guarantees and efforts from central and state governments through various policy measures and schemes, the state of women education in India are still at a lower position. The 2011 census report states that the female literacy rate is only 65.46 percent which is low as against national average i.e. 74.04 percent. The growth of women's education is very low in rural areas. Gender inequality was also observed as only 65.46 percent female literacy was recorded as against 82.14 percent of male literacy as per the 2011 census. The growth in female literacy rate during the post-independence period is almost 9 times i.e. 7.9% in 1951 to 65.46% in 2011, while the growth in male literacy was found to be only 3 times i.e. 24.9% in 1951 to 82.14% in 2011. Still around 35% of Indian women's population are far from the reach of education and hence efforts need to be put in this direction so that women exploitation and negligence can be avoided. There are so many factors that inhibit female literacy in India. The factors include social, cultural, political, economic, and demographic, and so on. There should be support and encouragement from family as well as society at large for women to get educated and empowered. The government should also intervene timely through suitable measures to improve access to education for women.

## Advantages of women education

- **Social development:**

Woman education will help to solve many issues faced by society. Kothari commission of 1968 recommended education as tool for social development. By pacing woman education India can achieve the goal of social development.
- **Gender equality:**

The woman is part of the unprivileged section of society. Education will help to close a gender gap in society. Co-education institutes will help children to give respect to female.
- **Economic productivity:**

It will bring economic gains not only to woman but will also raise GDP of a nation
- **Reduction in infant mortality:**

A well educated woman will have more chances of making better decisions for her family's health. Studies have shown that increased literacy among woman will bring down the infant mortality rate.

- Improved living standard:  
Education will improve the chances of employment for women. A well educated woman has more chances of getting better employment and a better standard of living.
- Inclusive growth of a society:  
As a developing nation India strives for growth in each sector for all sections of society and education is a way to achieve this goal.
- Woman empowerment  
Education is powerful tool for woman emancipation and empowerment. For long woman has been deprived of her rights. By educating herself she can achieve a place in society.
- Strengthening of democracy:  
Education will create awareness among woman which will cause increased participation in politics which ultimately leads to strengthening of democracy. They could secure their rights through mobilization.

#### Recent Government initiatives to encourage woman education

- Sakshar Bharat mission for female literacy  
Launched in 2008 for promoting adult education especially among women under which Lok Shiksha Kendras were set up.
- SABLA-Rajiv Gandhi Scheme for Empowerment of Adolescent Girls  
It aims to provide nutrition for growing adolescent girls by provision of food grains.
- Right to Education  
RTE considers education as a fundamental right which will provide free and compulsory education to every child aged between 6 to 14.
- Kasturba Balika Vidyalaya.  
Establishment of residential upper primary schools for girl.
- National Programme for Education of Girls at Elementary Level  
It is for a reduction in the school dropouts by giving special attention to weak girls. In villages, women's groups are formed. These groups follow up/supervision on girl's enrolment and attendance.
- Mahila Sangha  
Under this scheme woman's forums (Mahila Sangha) were created. It provides space for rural women to meet, discuss issues, ask questions, and make informed choices. It is implemented in ten states.
- Rashtriya Madhyamik Shiksha Abhiyan  
Infrastructure for girls hostel for secondary education
- Dhanlakshmi scheme  
Conditional money transfer scheme for Girl Child following 3 conditions.
- At birth and Registration of Birth.
- Progress of Immunization and Completion of Immunization.

- Enrolment and Retention in School.

#### Suggestions

- The government should intervene from time to time to improve female literacy in India through better schemes.
- Awareness campaigns on education and its importance need to be conducted at the village level to encourage rural folk to educate their female children.
- The education institutions should also strive hard to improve their gross enrolment ratio (GER), particularly regarding women enrolment.
- As poverty is one of the reasons for low female literacy, the government should develop suitable measures to alleviate poverty thereby increase the female literacy rate.

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# Women's empowerment

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Women empowerment refers to making women powerful to make them capable of deciding for themselves. Women have suffered a lot through the years at the hands of men. In earlier centuries, they were treated as almost non-existent. As time evolved, women realized their power. There on began the revolution for women empowerment. In India, women's empowerment is needed more than ever. Firstly, women in India are in danger of honor killings. Moreover, the education and freedom scenario is very aggressive here. They are not allowed to pursue higher education and are married off early. Besides, domestic violence is a major problem in India. The men beat up their wives and abuse them as they think women are their property. The women who do actually work get paid less than their male counterparts. For this, we need to empower these women to speak up for themselves and never be a victim of injustice.

The portrayal of women in media:

The exploitation of women in mass media is the use or portrayal of women in mass media. This is to increase the appeal of media or a product to the detriment of or without regard to, the interests of the women portrayed, or women in general. This process includes the presentation of women as sexual objects and the setting of standards of beauty that women are expected to reflect. Feminists and other advocates of women's rights have criticized such exploitation.

Role of education in women Empowerment:

Education is a milestone of women empowerment because it enables them to respond to challenges, to confront their traditional role, and change their life. Women have a very in-distinctive position in our economy and are an indispensable part of society. The only way a society or nation can move forward, and aspire to economic growth and development is not just through education-but especially education among the women citizens. "To awaken the people, it is the women who must be awakened. Once she is on the move, the family moves, the village moves, the nation moves". Pt. Jawaharlal Nehru Education helps a woman to understand her rights to equal treatment like a man in the society of this Nation.

The literary representation of women voices in India:

Literature has witnessed the roles of women evolving through ages but until recent times. Most of the published writers were men and the portrayal of women in literature was without a doubt biased. During the Victorian era, there was a un sending

debate over the roles of women. While the era was dominated by writers who treated women as angelic figures innocent, physically weaker, and nothing less than household commodities. Most recently Indian writers like Chetan Bhagat and Anita Nais have showcased the new woman in these books. While Chetan portrays his women characters as harbingers of social change and equality and men and women are treated equally and work in night shifts. Now, the literature takes a lead the urban life and represents realistically an intimate side of urban woman's life, also revealing her plight in the present-day society.

#### Women Empowerment:

The empowerment and autonomy of women and the improvement of their political, social, economic, and health status is a highly important end in itself. Besides, it is essential for the achievement of sustainable development. The individuals and government must both come together to make it happen. Education for girls must be made compulsory so that women can become illiterate to make a life for themselves. Women must be given equal opportunities in every field, irrespective of gender. They must also be given equal pay. The shame of divorce and abuse must be thrown out of the window. The government should establish a mechanism to accelerate women's equal participation and equitable representation at all levels. It should also take action to remove all gender gaps and inequalities about women's livelihood and participation in labor and should enhance their reproductive health.

Countries should act to empower women as soon as possible by:

- a) Promoting the fulfillment of women's potential through education and employment.
- b) Eliminating all practices that discriminate against women, including those that relate to reproductive and sexual health.
- c) Eliminating violence against women.
- d) Making it possible through laws, regulations, and other appropriate measures for women to combine the roles of child-bearing, breastfeeding, and child-rearing with participation in the workforce.

In conclusion, I say that the number of women in the corporate world has been steadily increasing. Now in the 21<sup>st</sup> century when women are coming out in each field, empowering them is truly essential for India to be a superpower developed country and hence we cannot ignore it.

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# **The Impact of Skill Development Programme on the Empowerment of Women**

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## **Abstract**

In order to realize the potential of a demographic dividend, women empowerment is playing a crucial role. Unless women are brought into the mainstream of development, inclusive growth strategic may not become a reality. Skill development is the most important activity for women empowerment. The main objective of this paper is to find out the impact of skill development programs on the empowerment of women. In this process the data has been collected from women, who are attending the skill development centers to acquire some kind of training in economic activities like technical and soft skills, tailoring, making of various goods, etc. Thus, the present paper brings out clearly the importance of skill development programs among women and its impact on the livelihoods of their families is quite significant. Hence, it is concluded that the Government should take steps to introduce skill development training centers for women in order to achieve rapid and faster women empowerment.

**Keywords:** Skill Development Programme, empowerment, women

The Impact of Skill Development Programme on Empowerment of Women

## **Introduction**

Women play an important role in the development of a family and society. From last few decades, they have been actively participating in various economic & social activities, but their efforts remain unrecognized. In this male-dominating society, they are still subjected to discrimination in the social, economic and educational field. Women are not only managing their families but are also playing an important role in the development of entire society. Therefore, making women aware of their rights and developing confidence in them, there is a need of women empowerment. In this regard there is no universally accepted definition of empowerment. It has been defined by academicians and development practitioners in different ways. However, much of the literature uses empowerment as a process of change in existing power structure. It is clearly concerned with the power, and particularly with power relations – and the distribution of power – between individuals and groups (Kahlon, 2004).

While the economic participation of women is considerably lower than men in all states of India, the main economic activity of women has always been small scale enterprises through self-employment. The employment of women is one of the dual objectives of many self-employment programs. The national commission on self-



employed women for national development, recommended for the establishment of various programs like IRDP (Integrated Rural Development Programme), STEP (Support to Training and Employment Programme), TRYSEM (Training of Rural Youth for Self Employment), DWACRA (Development of Women and Child in Rural Areas) Mahila pranganam etc. Women development corporations were also set up several status and they are making many developmental efforts towards improving the conditions of women by upgrading their skills and enhancing the awareness through several programs. Empowerment of women has been burning issue all over the world including India since last few decades. Many agencies all over the world emphasized that gender issue is to be given utmost priority and women now cannot be asked to wait for any more for equality. Inequalities between men and women and discrimination against women have also been age-old issues. Currently, a majority of the female workforce in India is unskilled. They can be motivated to develop their life skills – that will give them high paying jobs with better livelihood & confidence to earn for their family (Dhruba Hazarika, 2011). Thus, women’s quest for equality with man is a universal phenomenon and they have demanded equality with men in matters of education, employment, inheritance, marriage and politics.

According to Anjali Vyas (2018) skill development, in case of women, is not just simply preparing them for jobs; but also to boost their performance by improving the quality of work in which they are involved. Therefore, the impact of skill development on women empowerment indicate empowering women is to instill the required skills and abilities in order to shape up their overall personality & raise their status within the society. Vijaya & Lokhandha (2013) suggested that skill development will boost the women empowerment with high productivity & earnings. Skills lead to confidence among them to be more innovative. Kittur Praveen (2014) concluded that in order to encourage women entrepreneurship, a special training course for women entrepreneurs must be started to improve their skills. Since the position and status of women all over the world has risen incredibly in the 21<sup>st</sup> century, it has been very low in 18th and 19th centuries in India and elsewhere when they were treated like ‘objects’ that can be bought and sold. For a long time women in India remained within the four walls of their household. Their dependence on menfolk was total. A long struggle going back over a century has brought women the property rights, equality in civil rights before the law in matters of marriage and employment. But, today women are playing vital role in economic field: as workers, consumers, entrepreneurs, managers and investors. In fact, almost everywhere more women are employed, though their share is still very low. Manufacturing work, traditionally a male preserve, has declined, while jobs in services have expanded, reducing the demand for manual labor and putting the sexes on equal footing. Women are in almost every field: architecture, lawyers, financial services, engineering, medical and IT jobs. They have also entered service occupations such as a nurse, a beautician, a sales worker, a waitress, etc.

## Statement of the problem

In spite of their increasing number in every field, women still remain perhaps the most underutilized human resource. Many are still excluded from paid work and many do not make best use of their skills due to lack of training and opportunities. The rapid pace of economic development has increased the demand for educated and skilled female labor force almost in all fields. Women are earning and their employment nonetheless adds substantially to family and gives family an economic advantage over the family with only one breadwinner. Still more and more women want freedom of work and control their own reproduction, freedom of mobility and freedom to define one's own style of life. It is contended that freedom leads to greater openness, generosity and tolerance. This new pattern of women has affected their status in many ways. In this context the present paper entitled 'The Impact of Skill Development Programme on Empowerment of Women' is very much significant for women's monetary independence and leads them to the way to empowerment. Hence, this paper is constituted with the following objectives.

## Objectives

- 1) To assess the potential for empowerment of different training at skill development programme.
- 2) To study the impact of skill development program on income levels of beneficiaries
- 3) To find out the problems of women if any in the skill development program

## Methodology

In this connection skill development program under state and central government in Srikakulam district of Andhra Pradesh has been considered as study units and the primary data has been collected from the women respondents who are trained in the respective centers by personal interview through a pre-designed questioner in selected mandals of study districts. A random sampling method has been adopted for data collection in the present study. While Srikakulam district is purposively selected for study, four selected skill development centers i.e. Narasannapeta, Ichapuram, Etcherla and Nandigam mandals have been considered. From each center 25 women trainees were randomly selected for data collection in this regard. In this purpose the author personally met with each and every person of the sample and enquired about the training, training center and schemes of the program, etc. and also asked some questions to get information about duration of training period, and other benefits available to the beneficiaries at those respective centers through a structured questionnaire. It is observed that in all the study skill development centers the important courses like Tailoring and Embroidering, Computer Courses, Fashion Technology and Dressmaking garments training is given to the rural poor women. After collecting the necessary data it was processed by SPSS software to analyze. In this process regression analysis has been applied to find out the impact of skill development programme on income levels of the women beneficiaries. Thus, in this model of regression income is the dependent

variable and 11 socio-demographic characteristics are independent variables. Hence, the independent variables are 1) age, 2) education, 3) marital status, 4) caste, 5) family size, 6) type of family, 7) ration card, 8) landholdings, 9) duration of training, 10) wage rate, and 11) occupation. In this model of regression, linear values of variables were used through which the output results have been tabulated and presented in the following.

Impact of skill development program on income levels of beneficiaries

Independent variables	Before Skill Development		After Skill Development	
	Monthly Earnings	Slope	Monthly Earnings	Slope
Constant	5.870	2.428*	7.525	2.612**
Age	0.258 (0.676)	6.851**	0.252 (0.450)	1.733
Education	0.817 (2.299)	17.450* *	0.444 (1.601)	6.179**
Marital status	0.007 (0.138)	0.176	0.051 (0.888)	1.600
Caste	0.009 (0.204)	0.235	0.039 (0.838)	1.102
Family size	0.025 (0.166)	0.647	0.050 (0.359)	0.954
Type of family	0.002 (0.080)	0.052	0.606 (7.682)	4.171**
Ration card	0.065 (1.994)	1.687	0.028 (0.733)	0.855
Landholdings	0.007 (0.055)	0.168	0.283 (3.556)	1.388
Duration of training	0.124 (0.031)	3.589**	0.515 (0.090)	6.656**
Wage rate	0.109 (3.380)	0.987	0.146 (3.017)	2.999**
Occupation	0.059 (1.038)	1.631	0.202 (3.418)	5.511**
No. of Observations	100		100	
R	0.9555		0.9632	
R <sup>2</sup>	0.9131		0.9278	
Adjusted R <sup>2</sup>	0.9022		0.9188	
F	(11,88)=84.068		(11,88)=102.87	
Error of Estimate	2.7762		2.3726	

\* Significant at 0.05 level; \*\* Significant at 0.01 level

## Analysis

Age of the respondent is observed to have a positive relation of economic empowerment of women before and after training at skill development centers. Here it is observed that older the women are likely to be more economic empowerment with their age since they have more capacity to earn by themselves which indicate significant level 1% level before training (6.851) at skill development centers, but after training it shows positive relation but not at significant level (1.733). This denotes elderly women who are likely to more economic empowerment since they have more capacity before joined at skill development centers, but after training the age of women is not a factor to determine the economic empowerment because every woman got economic empowerment through training in skill development programme.

Education is expected to have a positive significant relation in generating income and economic empowerment before and after training at skill development centers among women in Srikakulam district. The coefficients of regression before (17.450) and after (6.179) shows significant at 1% level, which indicates education create empowerment among the women and leads to increase income levels of women where it found more at high educated members.

Marital status, Caste and Family size did not indicate any relation with economic empowerment of women and shows less assessing the income levels among the respondent before and after training at skill development centers in the sample study area.

Type of family is expected to have a positive significant relation with economic empowerment of women after training at skill development centers, where it shows the coefficient values 4.171 indicates significant at 1% level. But before training the coefficient values 0.052 is not indicates any significance. This infers that economic empowerment of women is more at living in joint family after training, while before there is no relation between type of family and economic empowerment of women.

Ration card and land holdings are expected to have a significant relation with economic empowerment of women before trained at skill development centers but it is found less assessing the economic empowerment of the respondent after training due irrelevance with the possession of ration card and landholdings.

Duration of training has significant relation with economic empowerment of the women before and after training at skill development centers, where more days of training lead to more economic empowerment. While the calculated regression values of both the periods indicate 1% significant level, the coefficient value after training (6.656) is found more significant than before training (3.589). This infers the economic empowerment of the women influenced by duration of training days of skill development program in Srikakulam district.

Wage rate is expected to have a positive relation with economic empowerment of women trained at skill development centers for skill development. While this variable has positive relation with economic empowerment of the women after training where the regression coefficient 2.999 shows significance, but there is no significant relation found before training where the coefficient 0.987. This indicates the economic empowerment of the women depends on per day wage rate, whereas before training there is no significant relation between these two variables due to lack of skills. Hence, economic empowerment of all the women increased because of high per day wage rate with the help of skill development programs.

Occupation is expected to have a significant relation with economic empowerment after training at skill development centers, where the coefficient value 5.511 indicates 1% level of significance, but before training there is no relation between occupation and economic empowerment of women respondents. This infers that there is good relation between occupation and economic empowerment of women respondents because with the help of training every women acquired self confidence and therefore the economic empowerment has been increased among women.

**Discussion** In this model the log linear multiple regressions has been applied and this model is also the best fit because F value of before training is 84.068 is less than the F-value of after training is 102.87. These values are satisfactory significant at 1% Level in the both the cases. The model also explains adjusted  $R^2 = 90.22\%$  variation before training and adjusted  $R^2 = 91.88\%$  variation after training. In this model out of 11 explanatory variables, 4 variables before training and 4 variables after training found to be significant. Before training the variable like age, education, and duration of training of the women are significant at 1% level, while after training the variable like education, Type of family, duration of training, wage rate and occupation are significant at 1% level. Since marital status, caste, family size, ration card and land holdings of women respondents did not indicate any significance before and after training at skill development centers, Srikakulam. On the whole the significant factors which determine, economic empowerment levels of the woman trained at skill development centers of Srikakulam district are found to be significant at many factors. This regression model is the best fit in both the cases where the Adjusted  $R^2 = 0.9022$  and F value at 84.068 before training and the Adjusted  $R^2 = 0.9188$  and F value at 102.87 after training at skill development centers, Srikakulam.

**Conclusion:**

In order to realize the potential of demographic dividend, skill development programs are playing a crucial role in women empowerment. Unless women are brought into the mainstream of skill development, inclusive growth strategic may not become a reality. Therefore, skill development is most important activity for women empowerment through which the economic growth and development among women will be possible. The present paper brings out clearly the importance of skill development among women and its impact on empowerment and the livelihoods of

their families is quite significant. Hence government should take steps to introduce skill development training for women in poorer households, in order to achieve rapid and faster women empowerment.

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# Women Empowerment

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Women Empowerment can be well defined as the creation of an environment that is quite safe for women. Where they can make their own decisions without fear or barrier of any kind preventing them to lead a life on their own.

This could be achieved by

- Empowering Women by making them feel an equal part of Society.
- By educating them.
- Giving those equal roles in Managing the Society.
- Making them Self Sufficient.
- Respecting them for their contribution.

The only Moto of women empowerment is to ensure equality in society between males and females. Its main target is to allow women to enjoy all privileges of living a Happy and Self dependent life.

While we today have women leading the best financial institutions, some ruling countries, while others conquering the space there are also a lot of women who still deprived of basic human rights.

Examples of women who have become the leading part of the Society are Sania Mirza (Sports), Suneetha Williams (Astronaut), Sonia Gandhi, Jaya Lalitha (Politics), and Many Such Women who have played the leading roles in their fields and have Succeeded.

Cases like dowry System, Sexual harassment, gender base are some of the issues two days women have to deal with. This is high time for us to act and educate women. Women Empowerment can only be achieved by making each woman feel empowered and that is where we now have laws and NGO's helping women stand on their own feet.

Women empowerment is taking the Society to a next level of phase and Open thought, Women Empowerment has benefited us and our Society in Many Ways the declaration provides that all the rights and fundamental freedoms are available equally to both men and women without any exception. Therefore the universal Declaration of Human Rights (UDNR) also played a very important role in protecting the rights of women.

The principles of gender equality, protecting equal rights are enshrined in the Indian constitution in its preamble, fundamental rights, fundamental duties and directive principles.

The constitution not only grants equality to women but also empowered the State to adopt a positive attitude in favor of women.

Women Empowerment allows or encourages a girl or woman to raise her voice on shameful acts like domestic violence, unemployment of women, depriving girls of education, disrespect or harassment in the workplace, etc...

When women contribute along with men for the benefit of society, the world grows advanced at a faster pace. These days, women are equally competent to men in all aspects.

Hence women empowerment is most essential to allowing girls to live a life competitive to the lives of men. The importance of women empowerment is that it will help us maintain harmony in Society, giving everyone the right to live a peaceful, ambitious and respectful life. When the day women are empowered the nation will automatically empower.

We as Responsible Indian Citizens should take some steps to empower our women. We can be the Major Contributors of Women Empowerment in our Society, for this to happen we should consider.

- Women empowerment by Educating Girl Children.
- Women empowerment by creating safe workplaces.
- Self-help groups.

Slogans relating to women empowerment.

- Teach a girl child, the whole nation will be taught.
- Respect women, help develop the nation.
- Empower women, advance the nation.

It is time for us to forget gender inequality and think about a growing advanced nation and a safer environment for all of us. It is we that can remove the myth and differences between boys & girls. In no way, a girl is less competent to boys.

\*\*\* The End \*\*\*



## **The Discoveries on Feminism and Gender Empowerment in contemporary Indian literature and Media**

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"There is no chance of the welfare of the world unless the condition of women is improved. A bird can't fly on one wing." - Swami Vivekananda

### **Abstract**

The present paper looks at the historical background of the rise of feminism and women's empowerment in India. The empowerment of women is much needed for the social and economic growth of any society. They are the creators, teachers, and developers of any human generation. The social ill-treatment and the negligence of economic decision powers to them in such small areas of the country especially, directly fall out for this research subject. In the Indian context, while the women's movement is a much earlier phenomenon, the term "Feminism" is a modern one. Feminism comprises several social, cultural, and political movements, theories and moral philosophies concerned with gender inequalities and equal rights for women. Any basic definition of Feminism or Feminisms can start with the assertion that at the center of feminism is the concern for women's subordinate status in society and with the discrimination encountered by women because of their sex. While on the other hand media being the fourth pillar of our democracy has certain duties to follow in the betterment of society. It can play the role efficiently in transmitting information to society in empowering women by educating the society about their stand and worth. In the present article a number of studies have been reviewed to Increase the participation of women in decision-making through the media and to promote a decent and balanced portrayal of women in the media. In the Indian context, while the women's movement is a much earlier phenomenon, the term Feminism is a modern one. Feminism comprises a number of social, cultural and political movements, theories and moral philosophies concerned with gender inequalities and equal rights for women. In the pre-independence era, the women's movement began as a social reform movement in the 19<sup>th</sup> century. At this time, the western idea of liberty, equality and fraternity was being imbibed by our educated elite through the study of English and the contact with west. This western liberalism was extended to the women's question and was translated into a social reform movement.

In the post-Independence period during the first few decades, the major concern was for overall economic growth. This was immediately followed by another decade, which witnessed an increased concern for equity and poverty alleviation. Gender issues were subsumed in poverty related concerns and there were no such specific programs, which aimed at women. In the post-independence period, the women's movement has concerned itself with a large number of issues such as dowry, women's work, price rise, land rights, political participation of women, Dalit women and marginalized women's right, growing fundamentalism, women's representation in the media etc. and a large number of Non-Government organizations have taken up this issue. Women's studies and now Gender studies is also an off shoot of the long history of women's movement in India. Various women's studies Centres have been set up and today again these are at the brink of disappearing from the radar and there is a struggle which is now going on. Though a lot needs to be achieved and there are various impediments in making this reality available to a large section of women, the women's movement has brought women's issues centre stage and made them more visible.

Keywords: Women's Movement;

Women Empowerment ;

Feminism; Subordination;

Freedom Struggle;

Non-Government Organization;

electronic media;

literature

## The Discoveries on Feminism and Gender Empowerment in contemporary Indian literature and Media

“Our first attempt should be directed towards the awakening in the minds of as many women as possible, a consciousness of their” present condition.” - Mahatma Gandhi

Introduction: Women empowerment is very essential for the development of the country and it could not be denied that women have capacity to change the destiny of a country. Feminism comprises a number of social, cultural and political movements, theories and moral philosophies concerned with gender inequalities and equal rights for women. In the Indian context we can see the rise of feminism and the women's movement in two distinct phases, the pre-independence era and the post-independence era.

We can divide the women's movement into three phases:

1. First Phase (1850-1915)
2. Second Phase (1915-1947)
3. Third Phase (1947-Present) The third phase can be further classified into Three sub-phases:
  - a) The Period of Accommodation (1947-1960s)
  - b) The Period of Crisis (1960s-1975) 1975 - to date

Women are offering their services in two fields, on domestic and economic front. It needs recognition that for the socio-economic development women participation is mandatory and they have ability to mold the nation's fortune (Panigrahy and Bhuyan, 2006). The social and economic empowerment could not be achieved without mass media in the era of technology. Media is often considered as the 4th pillar is considered to be the most important tool of society in the modern times as it has the power to reach out to be a large audience by mass communication. The empowerment of women is much needed for the social and economic growth of any society. They are the creators, teachers and developers of any human generation. The social ill treatment and the negligence of economic decision powers to them in such small areas of the country especially, directly fall out for this research subject. While on the other hand media being the fourth pillar of our democracy has certain duties to follow in the betterment of society. It can play the role efficiently in transmitting information to society in empowering women by educating the society about their stand and worth. In the present article a number of studies have been reviewed to increase the participation of women in decision-making through the media and to promote a decent and balanced portrayal of women in the media.

The role of media has become very important in shaping present days society. Media is the part of life, all around, from the shows one watches on television, music on the radio, books, magazines and newspapers. It educates people about the current issues and influences the public opinion. The common people rely on media to know about happenings in the society. Media has the power to pressurize and criticize the drawbacks of democracy. It is instrumental in bringing about unity among the masses and is backbone of the nation. The reach of media to common people has increased and undoubtedly media has attained the role of a very powerful organ in virtually all spheres of life. The electronic media, particularly television, has become the most influential medium of mass communication in India. Television has a myriad of different goals, which range from entertainment to education. Various confines of education and entertainment are depicted on television. It's often looked at as a babysitter for children. The viewing of television can entertain the young and old alike for great amounts of time. It is helping women to empower themselves by using different tools of media. The portrayal of women which is derogatory to their image by media is evidence of lack of gender sensitivity and has called for making them accountable for such representation

of women. Such instances had led the National Commission for Women to recommend amendment in the Indecent Representation of Women (Prohibition Act) 1986. The government in a move to strengthen the legal machinery protecting the dignity of women, approved amendments to the Indecent Representation of Women (Prohibition) Act, 1986 in 2012. The aim was to include new technologies like MMS and the electronic media and some which were left outside the ambit of the Act like posters and TV serials which perpetuate stereotypes of women. Promoting a balanced and non-stereotyped portrayal of women in the media is very important to use it in a progressive way and avoiding the ill effects of any such medium of Media.

Women's knowledge about media and access to and control over the various forms of conventional and modern media is still limited in most societies. The increase in the participation and access of women to self-expression and decision-making through the media and new technologies of communication is in a way empowering women. The powerful and positive role that the media can play in the empowerment of women and gender equality should be supported and further explored. Communication is extremely important for women's development and mass media play a significant role. It is to be noted that the growth of women's education and their entry into employment has contributed to the growth of media. In all spheres of life whether for controlling population growth, the spread of literacy or improving quality of life for vast masses, women have crucial role to play. However, women can be expected to play this role when they become conscious of their strength and are not deliberately marginalized by male domination. In this context, media has an important role to play – to create awakening in women to achieve their potential as the prime movers of change in society. In today's world, print and electronic media play a vital role in effectively conveying message that needs to be conveyed

Objectives of the study

- To increase the participation of women in decision-making through the media
- To promote a decent and balanced portrayal of women in the media.

Literature Review

Moghadam (2007) investigated that media has raised issues of women. It has highlighted rights of women in the society. It has tried to mold opinion of people regarding rights of women

Ray (2008) stated in his research study that media is very useful tool for the purpose of training and education. He found that media is used for transmitting information to people at large scale, a way of bringing changes in behavior and thinking styles of society. According to Asif (2013), the development of society can be improved if women are empowered. Role of media is important to empower women because it gives self-reliance and there is a visible effect of media on every sphere of life. In a blog, The new media and the global women's empowerment movement (2011) by Jammie Victory Abdulai, he said that the new media is the fact that anyone can be part of the global information sharing process by anyone, anywhere in the form of any article and information on social platforms. Khan and Moin (2013) reported that with access to internet at homes, women are using it for multiple purposes. It has enabled women to

participate in important daily affairs of state that ranges from household work to education, health and governance. A report (2013) on "Women in decision-making: The role of the new media for increased political participation" suggested that the new media represents a further digital divide, a number of studies point to the potential positive impact of new media for young women.

Primarily, new media provides women with the opportunity to: Network with other women Create online selves which build confidence Appeal to other women and peers through styles and issues that are directly relevant and attractive Subhash (2015) concluded in her study "Impact of Mass Media on Women: A Sociological Study of Gulbarga District" that impact of mass media on women has enabled their empowerment, but still there are many suggestions given by women to restrict crime related programs, improvement of learning and knowledge, equal status of women, gender equality etc. Hence the media should take into the suggestions of women and improve their programmes, telecasts, circulations, knowledge and information. Narayana and Ahamad (2016) revealed in their study that Media have a great potential for the empowerment of women, however the overall use of this media by women is very low. It also suggested that the powerful and positive role that the media can play in the empowerment of women and gender equality should be supported and further explored. They also found that how media can increase the participation and access of women to expression and decision-making. Dr. Sonia Gupta (2017) concluded in her study on "A Study on Role of Media in Women Empowerment in India" that that most of the respondents have high empowerment in final say on their health care and decision on employing servants in home 85percent and 90percent respectively, which shows the high percentage rate of the empowered women. Further it was found that in the economic empowerment sphere most of the respondents are empowered nicely. It shows that women in India are empowered and their empowerment percentage indicates a medium level of empowerment and high percentage of influence of Media and technology. This is an indication that women are very much aware of the variables which can lead them towards empowerment. Suggestions and recommendations Media have a huge potential for the empowerment of women, however the overall use of this media by women is very low. Media has played an important role in empowering the women. The way media has played its part in portraying about the atrocities faced by the women and empowering the women, no other sector has done. Media should create awareness about risks prevailing at home, in work places and while traveling and staying outside home. Economic self-sufficiency is necessary, though it is not a sufficient condition for empowerment of women. Public policies are extremely important to strengthen the legal institutions that guarantee equal rights and opportunities to women. The Media should provide political and legal and economic and health awareness. They should provide knowledge about support groups. Mass Media should have the positive attitude towards life. Under any adverse circumstance they should not

loose courage and confidence and try to end their life. They should have a strong will power to succeed in life. In short, the inner strength of women has to be built by success stories of other women. In the era of globalization and with revolution in means of communication and information technology, the media role has become more crucial for women empowerment in India.

The Indian media now must decisively focus on women issues as their role is detrimental for the women empowerment in India. Media must devote a good percentage of their programs to create awareness among women and the society at large, give information about women's rights and machineries to approach for their all-round development. They should set goals for their future and strive to achieve them with courage and conviction. Much developmental news should be aired through the medium of radio and tv. The urban lower middle class women need information mainly on the following topics: Employment /Job Prospects in India /self-locality. Inexpensive childcare and Healthcare. Educational facilities at their doorstep. Dowry system, other legal rights like self-help, violence etc. Information about NGO"s. Legal provisions against Sexual harassment, Domestic Violence and Social injustice. The role of Media is very important to accelerate Women empowerment which will lead to the social and economic empowerment of women. The Mass Media, however, like all social media, are good and practical means to increase, through the dissemination of healthy concepts of being woman, of what is the role of good examples that women give us every day, of the results they have achieved and continue to reach out to women in many fields of economics and beyond, the social consideration of women, giving to young women good ideas and examples for their economic empowerment. Women, in Indian society, are traditionally expected to confine themselves to domestic environment. Woman's perceived interests linked to domesticity may adversely affect her empowerment outcomes (Aggarwal 1997; Kabeer 1999; Sen 2006). It was found from the women empowerment survey that the women in India are empowered but still her interest in domesticity affects her empowerment otherwise women would have been more empowered. Social power plays an important role in generating/sustaining inequalities between men and women, which plays an important role in generating and sustaining gender inequalities. Also, the hypotheses I have tested have a positive significant relation between the dependent variable and independent variables. Only the less percentage of social empowerment and the knowledge of their rights show that the women in India are still not feel secure outside. The freedom of press in the country is a blessing for the people. The government and non-government agencies can work on enhancing women's traits and capabilities. Participation in seminars and lecturers and encouragement for taking waged employment would help or strengthen the role of women in decision making. Mass Media could also make a strong contribution, with the implementation of media campaigns, to the dissemination of the concept of gender equality. If people see in the media the overcome of the differences between men and

women will bring him back into everyday life. Mass Media have always unconsciously affected and influenced the thinking and behavior of society. Media should focus on success stories of established, successful, and renowned women despite the indecent representation of women. As an important agent of socialization shaping of gender roles, its mechanisms for checks and balances concerning gender need to be strengthened. The media should enable the projection of women in a decent and dignified way and promote respect and dignity to women avoiding the negative portrayal of women. New innovative decent presentation of women, based on Indian culture and society through media must be introduced. A strong legislative effort coupled with a wide spread social awareness with morality and ethics is needed to fight this menace so that women are not perceived as a commodity but as individual with right and dignity.

**Conclusion:**

it is the women's movement in India that has been the force behind the long struggle of women's advancement from subordination to gender equality and finally to women's empowerment. The cause for women's freedom was first espoused by enlightened males who had imbibed liberal ideas. Up to the twenties of the last century the struggle was carried on by men and women followed. It was only after Gandhiji's entry into politics, when the nationalist movement under his leadership was transformed from a middle class movement into a mass movement, that women themselves for the first time raised their voice against the disabilities from which they suffer and questioned and struggled against not only the British rule but patriarchy itself. In the process, women secured many rights and social freedom and realized many other rights as grants. Though a lot still needs to be achieved and there are various impediments in making this reality available to a large section of women, the women's movement has brought women's issues center stage and made them more visible, contributing immensely to women's struggle for equality. Women Empowerment is a process that creates and brings power amongst women over their own lives, society, and in their communities. This includes the access to all their fundamental rights, which were ever denied. The conclusion of women empowerment can't be seen in a day or two. It is a process where these small differences bring a bigger change in society.

“You educate a woman, you educate a family, you educate society, you educate Nation, You educate whole world” Stop Suspect HER - Respect HER

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# **WOMEN EMPOWERMENT-RECENT TRENDS & CHALLENGES IN INDIA**

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## **Abstract**

Empowerment is a multi-dimensional social process that helps people gain control over their own lives. It is a process that fosters power (that is, the capacity to implement) in people, for use in their own lives, their communities, and in their society, by acting on issues that they define as important. Women Empowerment is a multi-dimensional, social, and economic process. It is multi-dimensional because it occurs within sociological, psychological, economical and other dimensions. This paper addresses the conceptual and methodological issues related to women's empowerment, the trends in women's empowerment over the last 1-10" years in key areas such as education, health, economic and political participation, and finally the best practices of the GO's & NGO's.

**Keywords:** women empowerment, Recent trends & Challenges, Women Contribution to Society, Facets of Women Empowerment, Schemes for Women Empowerment in India.

## **Introduction**

Women empowerment:

Women empowerment is the process in which women elaborate and recreates what it is that they can be, do, and accomplish in a circumstance that they previously were denied. Empowerment can be defined in many ways, however, when talking about women empowerment, empowerment means accepting and allowing people especially those who are on the outside of the decision-making process into it. "This puts a strong emphasis on participation in political structures and formal decision-making and, in the economic sphere, on the ability to obtain an income that enables participation in economic decision-making." Empowerment is the process that creates power in individuals over their own lives, society, and in their communities. People are empowered when they can access the opportunities available to them without limitations and restrictions. Feeling entitled to make your own decisions creates a sense of empowerment.

Empowerment includes the action of raising the status of women through education, raising awareness, literacy, and training. Women's empowerment is all about equipping and allowing women to make life-determining decisions through different problems in society. Women empowerment means the emancipation of women from the vicious grips of social, economic, political, caste, and gender-based discrimination. It means granting women the freedom to make life choices. Women's empowerment does not mean 'deifying women' rather it means replacing patriarchy with parity.

Objective Of The Study: This Paper Is Mainly Aimed At:

- To Identify the Facets of Women Empowerment
- To Analyze the Contribution of Women Empowerment to Society
- To Enlighten Schemes for Women Empowerment in India
- To Understand the Challenges of Women Empowerment.
- Conclusion

Various Facets of Women Empowerment:

Human Rights or Individual Rights: A woman is a being with senses, imagination, and thoughts; she should be able to express them freely. Individual empowerment means to have the self-confidence to articulate and assert the power to negotiate and decide.

- Social Women Empowerment
- Educational Women Empowerment
- Economic and occupational empowerment
- Legal Women Empowerment
- Political Women Empowerment

Contribution of Women Empowerment:

Female education is very essential for the overall development of a nation. More or less half of the population of a country is female. Leaving the female uneducated and unemployed, no nation can prosper. That's why female education has been a crying need of the day. Once women were confined within the four walls of the house and were used to doing only household chores. At that time, they were deprived of the light of education because of prejudice, unconsciousness, superstition, social backwardness, prejudiced outlook, social barrier, obstacle by the fundamentalists, and so on. But now it has changed a lot and women are getting educated gradually. In our country, about 7 crore people are women out of 14 crores in total. But most of the women are lagging far behind in Education

Recent Position of Women in India:

The position enjoyed by women in the Rig- Vedic period deteriorated in the later Vedic civilization. Women were denied the right to education and widow remarriage. They

were denied the right to inheritance and ownership of property. Many social evils like child marriage and dowry system surfaced and started to engulf women. During the Gupta period, the status of women immensely deteriorated. Dowry became an institution and Sati Pratha became prominent.

Present Scenario on Women Empowerment:

Based on the ideas championed by our founding fathers for women empowerment, many social, economic, and political provisions were incorporated in the Indian Constitution. Women in India now participate in areas such as education, sports, politics, media, art and culture, service sector, and science and technology. But due to the deep-rooted patriarchal mentality in Indian society, women are still victimized, humiliated, tortured, and exploited. Even after almost seven decades of Independence, women are still subjected to discrimination in the social, economic, and educational fields.

Major Landmark Steps Taken for Women Empowerment:

Provisions made under the Constitution of India such as Right to equality under Article 14 of the Indian Constitution guarantees to all Indian women equality before the law; Equal pay for equal work under Article 39(d), guards the economic rights of women by guaranteeing equal pay for equal work; and Maternity Relief under Article 42, allows provisions to be made by the state for securing just and humane condition of work and maternity relief for women.

Panchayati Raj Institutions:

As per the 73rd and 74th Constitutional Amendment Act, all the local elected bodies reserve one-third of their seats for women. Such a provision was made to increase the effective participation of women in politics.

Women's Reservation Bill:

It is a pending Bill in India which proposes to reserve 33% of all seats in the Lok Sabha and all State Legislative Assemblies for women. If passed, this Bill will give a significant boost to the position of women in politics.

Various Government Policies and Schemes: The Government of India is running various welfare schemes and policies, both at State and Central levels for the empowerment of women. Some of the major programs and measures include

- Swayam Siddha (2001),
- Support to Training and Employment Programme for Women (STEP-2003),
- Sabla Scheme (2010),
- Swadhar (1995),
- National Mission for Empowerment of Women (2010) etc.

### Recent Trends of Women Empowerment:

- Education, Health
- Economic Participation
- Political Participation
- Social Work Interventions

### Challenges of Women Empowerment:

- Perspective
- Patriarchate Bottlenecks
- Implementation Gaps
- Loopholes in the legal structure
- Way ahead
- Replacing 'Patriarchy' with Parity
- Political Will
- Bridging implementation gaps

### Conclusion:

Empowering women socially, economically, educationally politically, and legally is going to be a Herculean task. It is not going to be easy to change the culture of disregard for women which are so deep-rooted in Indian society. But it does not mean that it is implausible. Only revolutions bring changes in a day, but reforms take their time. This one, in particular, will take its time as well. The idea of women empowerment might sound hard by the yard, but by the inch, it is just a cinch. All we need is a concentrated effort focused in the right direction that would rest only with the liberation of women from all forms of evil.

*“There is no tool for development more effective than the empowerment of women.”*

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## **WOMEN EMPOWERMENT**

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Empowerment is a multi-dimensional process that should enable individuals or a group of individuals to realize their identity and powers in all spheres of life. The word empowerment indicates the situation of authority or to be authorized or to be powerful. Empowerment is a process that gives a person freedom in decision making.

What is Women Empowerment?

Women empowerment means the emancipation of women from the vicious grips of social, economic, political, caste, and gender-based discrimination. It means granting women the freedom to make life choices. Women Empowerment itself elaborates that social rights, political rights, economic stability, judicial strength, and all other rights should also equal to women. There should be no discrimination between men and women. Empowerment is an aid to help women to achieve equality with men or at least reduce the gender gap considerably.

Women empowerment refers to making women powerful to make them capable of deciding for themselves. Women have suffered a lot through the years at the hands of men. In earlier centuries, they were treated as almost non-existent. As if all the rights belonged to men even something as basic as voting. As time evolved, women realized their power. There on began the revolution for women empowerment.

As women were not allowed to make decisions for them, women's empowerment came in like a breath of fresh air. It made them aware of their rights and how they must make their place in society rather than depending on a man. It recognized the fact that things cannot simply work in someone's favor because of their gender. However, we still have a long way to go when we talk about the reasons why we need it.

Swami Vivekananda quoted that, there is no chance for the welfare of the world unless the condition of women is improved. When Women move forward the Family moves, the villages move and the nation moves. There is no tool for development more effective than the empowerment of women. We cannot all succeed if half of this is held back. If we understand the quotes than we find that thinkers all across the generation and continents favor Women's development and Empowerment.

How Organizations with a balanced representation of men and women perform better. An inclusive environment that nurtures a diverse workforce makes the Organization more productive, innovative, agile and more responsive to the internal as well as the external environment including customers. To grow, we need to rely on a broader talent pool and this is an important reason for not excluding by default. 50% of the base for gender reasons. Talent is genderless. According to the study, India can increase its 2025 GDP estimated \$4.83 trillion by 16-60% simple by enabling women to participate in the economy on par with men, thus the ideology should on embracing and leveraging differences for the best possible business outcome.

India is a very famous country known for its cultured heritage, traditions, civilizations, religion, and geographical futures from the ancient time. On the other hand, it is also popular as a male chauvinistic nation. Women are given first priority in India however on the other hand they were badly treated in the family and society. They were limited only for household chores or understand the responsibility of home and family members. They were kept unaware of their rights and their own development. People of India used to say this country as "Bharat-Mata "however never realized the true meaning of it. Bharat-Mata means the mother of every Indian whom we have saved and care always. Women constitute half power of the country so in order to make this country a fully powerfully country.

Women empowerment is very necessary it is empowering women to understand their rights to be independent in every area for their proper growth and development women give birth to the baby means future of the nation so only they can better involve in making the bright future of the nation through the proper growth and development of the children. Women need to be empowered instead of treating as a helpless victim of male chauvinism with the slogan of women empowerment the question arises that "Are Women Really Became Strong" and "Is Long Term Struggle Has Ended".

### Need for Women Empowerment

Almost every country, no matter how progressive has a history of ill-treating women. In other words, women from all over the world have been rebellious to reach the status they have today. While the western countries are still making progress, third world countries like India still lack behind in Women Empowerment. In India, women empowerment is needed more than ever. India is amongst the countries which are not safe for women. There are various reasons for this. Firstly, women in India are in danger of honor killings. Their family thinks its right to take their lives if they bring shame to the reputation of their legacy. Moreover, the education and freedom scenario is very regressive here. Women are not allowed to pursue higher education, they are married off early. The men are still dominating women in some regions like the woman must work for

him endlessly. They do not let them go out or have freedom of any kind. Besides, domestic violence is a major problem in India. The men beat up their wives and abuse them as they think women are their property. More so, because women are afraid to speak up. Similarly, women who do work get paid less than their male counterparts. It is downright unfair and sexist to pay someone less for the same work because of their gender. Thus, we see how women's empowerment is the need of the hour. We need to empower these women to speak up for themselves and never be a victim of injustice.

How to Empower Women?

There are various ways in how one can empower women. The individuals and government must both come together to make it happen. Education for girls must be made compulsory so that women can become illiterate to make a life for themselves. Women must be given equal opportunities in every field, irrespective of gender. Moreover, they must also be given equal pay. We can empower women by abolishing child marriage. Various programs must be held where they can be taught skills to fend for themselves in case they face a financial crisis. Most importantly, the shame of divorce and abuse must be thrown out of the window. Many women stay in abusive relationships because of the fear of society. Parents must teach their daughters it is okay to come home divorced rather than in a coffin. In conclusion, I say that the number of women in the corporate world has been steadily increasing. Now in the 21<sup>st</sup> century when women are coming out in each field, empowering them is truly essential for India to be a superpower developed country and hence we cannot ignore it.

# WOMEN EMPOWERMENT IN INDIA

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## INTRODUCTION:

Women empowerment refers to increasing the spiritual, political, social, educational, gender, or economic strength of individuals and communities of women. Women's empowerment in India is heavily dependent on many different variables that include geographical location (urban/rural), educational status, social status (caste and class), and age.

### Need for Women Empowerment:

Women are deprived of:

- Decision-making power
- Freedom of movement
- Access to education
- Access to employment
- Exposure to media
- Domestic violence

### Decision-Making Power:

- Among those who have earnings, more women(1 in 5)than men (1 in 18) do not have a major say in how their earnings are used and fewer women(about 7 in 10) than men(about 9 in 10 men) have a major say in how their spouse's earnings are used.
- Less than two in three currently married women participate alone or jointly, indecisions about their health care, large household purchases, purchases for daily needs, and visits to her family and relatives.
- The number of decisions women make jointly varies positively with education and nonlinearly with wealth;

### Freedom of Movement:

- Women's freedom of movement is severely curtailed: only one in three are allowed to go alone to the market, the health center, and outside the community.



- Women face a large number of hurdles in accessing health care: of the eight specified hurdles, one in four among all women in the lowest wealth quintile face three or more hurdles.

#### Access to Education:

- Children's school attendance
- Only two-third of girls and three-fourths of boys age 6-17 years are attending school. The sex ratio of children attending school is 889 girls per 1,000 boys.

#### Literally and educational attainment among adults

- 61% of women age 15-49 have never been to school
- The percentage of ever married women with 10 or more years of education has risen.

#### Access to Employment:

- Women age 15-49 are about half as likely as men in the same age group to be employed.
- The relationship of employment and wealth for women suggests that, for many women, employment is largely a result of economic necessity.
- Even with controls for education, age, and wealth, marriage is negatively associated with a woman's likelihood of being employed and is positively associated with a man's likelihood of being employed
- Most employed women work in agriculture; only 20% work in professional, technical, or managerial occupations.

#### Exposure to Media:

- Women have lower access to media than men in every age group.
- About 71 percent of women are exposed to media as compared to 88 percent in the case of men.
- 29% of women do not have access to the media regularly. Since it is an important source of empowerment, a greater proportion of women without having access to media reflects the relatively disadvantageous position of women in relation to men with regards to empowerment.

#### Domestic Violence:

- Higher education and wealth consistently lower women's risk of spousal violence; and husband's consumption of alcohol and having a mother who was beaten by her spouse significantly increase the risk.
- Recent experience of spousal violence varies little by marital duration, but as expected ever experience of spousal violence increases with marital duration.

### Ways to Empower Women:

- Changes in women's mobility and social interaction;
- Changes in women's labor patterns;
- Changes in women's access to and control over resources;

### Social Empowerment:

- Political empowerment of women is only a part of the overall mainstreaming of women.
- Education of women means greater awareness of their role in society.
- Awareness of their rights, better knowledge of housekeeping and better performance of their roles as a housewife and mother.

### Role of Ngo's:

- Nongovernmental organizations are playing a significant role in the empowerment of disadvantaged women. Just a few years after independence, the government set up the central social welfare board, an apex body of the voluntary sector that guides more than 10,000 NGOs across the country, helping women stand on their own through such program as a social-economic programme, vocational training, and other similar programmes.

### Role of Government:

- The department of women and child development has been implementing special programs for the holistic development and empowerment of women with major focus to improve their socio-economic status. There has been policy shifts from time to time based on the shifts in emphasis.
- The year 2001 was declared as "women's empowerment year"(Swashakti) to bring greater focus on the Programs for women

### Conclusion:

- Women represent half the world's population, and gender inequality exists in every nation on the planet. Until women are given the same opportunities that men are, entire societies will be destined to perform below their true potentials. The greatest need of the hour is the change of social attitude to women.

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## **Women Empowerment in Rural Areas**

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### Introduction

A woman is entitled to live in dignity and freedom from want and fear. Empowering women is also an indispensable tool for advancing development, reducing poverty and welfare. Empowered women contribute to the health and productivity of whole families and communities and improved prospects for the next generation. The importance of gender equality is underscored by its inclusion as one of the eight Millennium Development Goals. Others being - to eradicate poverty and hunger, universal primary education, reduce child mortality, improve maternal health, combat HIV/AIDS and other deadly diseases, ensure environmental sustainability, develop a global partnership for development. Gender equality is acknowledged as being a key to achieving the other seven goals. Yet discrimination against women and girls - including gender-based violence, economic discrimination, reproductive health inequities, and harmful traditional practices remains the most pervasive and persistent form of inequality. Women and girls bear enormous hardship during and after humanitarian emergencies, especially armed conflicts. There have been several organizations and institutions advocating for women, promoting legal and policy reforms and gender-sensitive data collection, and supporting projects that improve women's health and expand their choices in life.

Women's empowerment includes mobility, voice, and decision-making in the family, property rights. The explanatory variables are individual, household, husband, and geographical characteristics as well as differences in spouses' perspectives of women's empowerment. Differences in spouses' perspectives were significant in determining women's empowerment and increased the coefficient of determination considerably for both states. Differences in determinants of women's empowerment show that there is not a one-model-fits-all, instead, policies need to be directed towards institutional change and be particularly focused on shaping social norms. The need for gender equality, economic growth, and sustainable development drove the interest in investigating the determinants of women's empowerment. According to the World Bank under-investment in women restricts economic growth and poverty reduction. Empirical evidence shows a positive correlation between women's earnings, productivity, and poverty alleviation (World Bank and Gender Equality, 2010-08-10). The 2009 World

Survey on the Role of Women in Development (UN DESA, 2009: v) verifies that there are positive multiplier effects for overall social and economic development when women, to the same extent as men, access economic and financial resources. This is seen through poverty reduction, children's increased welfare, and increased household efficiency. Robust evidence shows that women's access to resources has a stronger impact on child survival, welfare, and education, than when men have access to similar resources (UN DESA, 2009:7). Amartya Sen (2000:201) states that when women participate in economic activities the society as a whole benefit. Social benefits are provided through women's enhanced status and independence. Women are empowered through the reduction of gender bias in household decisions and have the possibility to generate income and affect the reduction of mortality and fertility rates in society. Empowerment is not directly observable, and it may be valued differently depending on the subjective views of individuals.

### Empowerment of Women

In many parts of the world, reproduction and care of the family are responsibilities of women, while men are assigned the decision-making authority. In some areas, females are constrained when it comes to mobility, voice, education, employment, health care, and even pure existence. These gender-related constraints affect women's fertility and health, as well as their productive outcomes. Thus, gender-related norms play a part in determining the empowerment of women. It is important to look at gender-related constraints, and the division of power in society and the household to be able to determine gender equality and the status of women's empowerment. when a woman is less dependent on others, she can express her opinion more and increase her status within the family and affect decisions made about her children. He also argues that women's education and economic rights are important to enhance her decision-making power within the family. Do sons in the household benefit women due to their "good" reproductive results, or does the son-preference indicate gender discrimination throughout the household? If women have a lower or higher status in the family with many sons with the help of a determinant showing the number of sons in the household. Contrarily, the number of daughters in the household will be included. In some ways, this low labor force participation rate may reflect gender-related constraints in the household and society. Women are often limited to household duties and are denied the right to work outside the household. Women may also be discriminated against in the labor force, vertically and horizontally, by not being able to get a type of job or not being able to achieve the same wage status as a man in the same type of job. Thus, women are more vulnerable to working in the informal sector with little security. Mobility is a variable showing a woman's freedom of movement. It is based on if she can visit different places without the permission of a family member and if she can go to these places alone. These places include the local

market, health care center, fields outside the village, a temple, relatives, and friends as well as a nearby village. Education and income seemed to have a greater significance on women's empowerment. The economic status of a woman, shown by a variable indicating if she can support herself and her children, had a strong positive marginal effect on women's voice and mobility. Freedom from domestic abuse includes if she fears her husband and if her husband beats her. A woman may fear her husband although he does not beat her, due to underlying gender relations in the family where the husband abuses her in a nonviolent way. Therefore, both variables were included to measure the level of domestic abuse. Property rights show if the woman owns land or any other property or valuables. Now, to eradicate all this wickedness from our society and to construct our society a superior place to reside for both men and women, women empowerment is quite vital because unless and until a place is not safe for all the natives of our society it can't be a superior place. Women empowerment supports women to perceive their lives as confident being. It truly incites women to stand and fight on their own for their rights and live a well-worthy life. There is no Bolshevik but a little bit of difference in the mindset of that are allowing women to wander on the simple pathway of development. As women are evacuating no stones untwirled to prove themselves to the world and despite many hurdles, they twirl out to attain reputable and notable positions. Women since ages have been wrestling to be socially and professionally recognized as correspondent to all men. Because, women are evacuating no stones untwirled to prove themselves to the world and despite many hurdles, they twirl out to attain reputable and notable positions.

Conclusion: The traditional strategies of increasing education and delaying the age of marriage is not enough where social norms still discriminate against women. One can see that the more demographically advanced state when it comes to education, marriage age, and fertility was the state where social norms were the greatest barriers to women's empowerment. One must keep in mind that the individual characteristics shaping women's empowerment may be shaped by the community in which she lives. Can all be part of indicating the empowerment process of women's social and cultural norms that are present in determining women's status within the household and the role she has in society?

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# **“The Portrayal of Women in Indian Reality Shows”**

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## **Chapter - I**

### **Introduction**

India is a part of a world where women are treated as second class citizens. Not only the Indian cultures and religions would treat women only as brainless bodies, the media would also use them for promotion of their programs. Most of the Indian television channels are obsessed with different categories of reality shows, like Celebrelity, prank reality, talent hunts, makeovers, Indian Idol, NachBaliye, MTV Roadies and dating shows. Reality shows has emerged as a new form of amusement for the viewers with a whole new concepts including unscripted dramatic or humorous situations, documentary on actual events, and featuring ordinary people instead of professional celebrities. In these shows girls might wear short dresses to expose their body parts to survive in these shows. Judges would behave rudely with participants that some time young participants become sick. These reality shows are meant to search for the talent like acting, singing and dancing; but meanings of these shows have changed, and exposure of women's bodies increases the popularity and number of viewers of these shows which are mostly men. Most of the Indian reality shows have a system of voting where general people select the most talented candidate when it comes the time to select the top candidate, people would end up supporting boys for number one positions. Thus, women in media are being treated as an item or product for their features of beauty, sex and attraction instead of their capabilities of dancing, singing and performance. So, it might be essential to bring forward these factors in front of general people to make them realize they need of change. Women are not only bodies; they are complete human beings with skills to work in any field. If we would not realize this, we would gradually make them just an object to allure the men and make business.

## **Chapter-II**

### **Review of Literature**

Are you fond of watching TV? Are you a fanatic of the new shows or the traditional ones? With so many new shows on TV these days, do you stay longer in front of the TV now than before? Are you one of those avid viewers who anticipate and just can't wait for the next episode? Which shows do you patronize? Well nowadays, most young viewers prefer to watch and enjoy reality TV shows. Different viewers have different reasons why they do so, and there lies the underlying effects of watching such. Watching these shows has effects on the viewers and the society

in general. It may be positive to some audiences, but it also affects negatively to many, depending on how one views and takes the essence of the show.

Let's discuss these reality television shows and their effects on society. First, a reality show stars a non-celebrity or a volunteer who wants to participate in the program, and the core role is to see what their reactions in certain scenarios are, and how they face given situations. In some ways, this gives the audience a connection with the show's stars as they feel that they are "real and normal" people representing them. This is why the reality shows are hitting big time in the TV scenes because the audience empathizes with the show's stars. Unfortunately, this is also why reality shows have a negative impact on the audience because they tend to think, act, and feel, like the show's stars, and in the process lose their own sense of critical thinking and "real" emotions towards certain situations. Reality television shows and their effects on society are also dependent on the viewer's desires and motives, they see themselves in these stars and somehow these stars are living their lives through the show. More people enjoy a certain sense of pleasure and satisfaction when they watch these reality television shows and their effects on society are continuously mirrored in the way they interact with others, deal various situations, and face certain challenges. One must be keen in absorbing the messages of these shows and one must remember that each individual handle scenarios, problems, dilemmas, differently. What makes it worse than the way it affects people now, is that viewers get entertained by the sadness, depression, frustration, and emptiness that reality stars feel and experience in the show.

The sight of the young and talented Sinjini Sengupta lying motionless at NIMHANS, Bangalore, has raised many questions in our minds, not only regarding the necessity and mode of handling of reality shows but also the role of enthusiastic and overzealous parents goading their children towards stardom. The allegation, leveled by the parents of this high school student, is that she became partially paralyzed due to depression on being humiliated by judges at a reality show. Let us not debate as to whether the allegations are true or not but ask ourselves certain important questions. Are we in India today actually ready for such physically and psychologically demanding shows? Are youngsters not being forced to jump into the race for stardom prematurely? Is it not time that we actually pause and think of the efficacy and utility of such shows? To understand the actual nature and usefulness/utility of these shows we first need to know what a reality show actually is. Reality television is a genre of television programming, which presents purportedly unscripted dramatic or humorous situations, documents actual events and mostly features ordinary people. Participants are often put in exotic or abnormal situations, coached in certain ways by off screen handlers. Events that are presented on screen are manipulated through editing and other postproduction techniques. These programs not only promise big money but also overnight stardom. Hoards of youngsters are drawn to these shows. The portrayal of such unscripted situations actually began 1940s in the U.S.A. "Allen Font's Candid Camera" considered to be the "Grand Daddy of Reality TV Genre" debuted in 1948. In the years that followed

popular shows like *Beat the Clock*, *Miss America*, *Big Brother*, *Border Security*, *Motorway Patrol* etc. were televised from different parts of the world. In India the concept is relatively new. It has taken the country by storm as reality television has the potential to turn its participants into national celebrities, at least for a short period. However, in return for such stardom contestants have to often undergo tremendous psychological stress when they are admonished and humiliated for not performing well. Some critics have claimed that the success of reality shows is due to its ability to provide 'schadenfreude' i.e. enjoyment taken from the misfortune of someone else, by satisfying the desire of viewers to see others humiliated. Moreover, the outcome of these shows mostly depends on audience poll.

1. **Time of Adolescence:** Adolescence can be a confusing and unsettling time for young adults. Changes to their bodies, their interests, and their social relationships cause them to question who they are and how they fit into the dynamic and confusing world around them. They question their place in their family, with their friends, with their teachers, and with others around them. This is a time of increased self-awareness, self-identity, self-consciousness, preoccupation with image, and concern with social acceptance (Slater & Tiggemann, 2002). Adolescents are trying to discover and solidify their senses of self and their roles in society. Adolescence can be a period marked by severe psychological and emotional stresses (Durham, 1999). It is during this time that gender identities, values of self worth, and sexual attitudes become topics of relentless and serious contemplation. Adolescents are moving from childhood into adulthood.

2. **Media:** Media is a pervasive and ever present entity in the lives of North Americans. It is a strong influence for constructing meaning in our everyday lives. Social Comparison Theory posits that "people will [at some point in their lives] compare themselves and significant others to people and images whom they perceive to represent realistic goals to attain" (Botta, 1999, p. 26). We look to the media to help us define, explain, and shape the world around us. Without always knowing it, we make automatic comparisons of ourselves, those close to us, and situations in our lives after seeing images in the media. And as a result, after these comparisons we are motivated to strive for, and achieve, newfound goals and expectations. Adolescents because they haven't reached the cognitive level to critically analyze and determine reasonable levels of realistic goals, are more vulnerable to media images (Hargreaves & Tiggemann, 2003). They are more likely to take at face value all images and scenarios portrayed in the media.

3. **Place in Society:** More than anything, adolescents want to feel like they belong to, and that they are accepted by, a community. This is especially true for adolescent females. While adolescent males are striving to construct their own sense of individuality, and develop their position in the hierarchy of the world around them, adolescent females are searching for relationships and attempting to build strong networks (Granello, 1997). It is for this reason that adolescent females look to the media to define their place in society and help them develop interpersonal skills.



4. Sexuality: In the past two decades, sexual content on television and in the movies has become more pervasive and explicit. Being sexy and engaging in sexual intercourse is depicted as a normal part of a popular, exciting, and glamorous female's life. Very seldom are consequences of sexual engagement addressed; most sexual encounters, unless relevant to the immediate storyline, have no lasting effects. And when consequences are included, they are generally limited to physical, rather than emotional or social, consequences (Kunkel, Cope & Biely, 1999). Concerns and preventions of sexually transmitted diseases and pregnancy have only recently started to become addressed.

5. Self Esteem and Body Image: The media is an ever-pervasive influence, which helps to present, enforce, and maintain the perception that ultra-thin, non-average body forms should be the desired goal of all women. The portrayal of over-glamorized models presented in fashion magazines, television, and movies sends the message that in order for a female to be successful and accepted, she must be attractive and thin. It is ironic that

6. Other Peripheral Issues: Little research has been done to look at the correlation between media exposure to, and influence on, academic achievement. It has been shown that the ever-present images of beauty, thinness, and sexuality have a profound influence on adolescent girls' beliefs and actions. Could the exclusion of other images also effect their perception of the importance of academics and careers? Adolescent girls have been found to emulate the destructive and health-harming behaviors portrayed on television. Is it possible that the absence of positive portrayals is resulting in the devaluation of such endeavors? If adolescent females are not shown images and portrayals of smart, academically motivated peers, could this influence them into believing that such accomplishments are unimportant and not worth striving for? More research could be done in this area.

### Chapter – III

#### Conclusion & Suggestions:

Research shows that the media can have a strong effect on how adolescent females view and interpret the world around them. Girls are looking to find their place in society and they use the media as a means to help define and explain their roles. Not all messages are positive, appropriate, or advantageous for adolescent girls. Many of the messages presented give adolescent females the impression that they naturally are expected to take a subservient and submissive role to men. The message is often given that women are not meant to be taken seriously. And their outer image and stature is more important than their character and inner strength. Parents and teachers need to take an active role in helping adolescents understand and interpret the messages portrayed in the media. They need to engage in active, critical viewing to mediate the negative effects of media. Open dialogue can help adolescents gain a better grasp of realistic and attainable goals. As well girls are more likely to make positive choices if they are informed about the dangers associated with attempting to attain unrealistic body images. Van Evra found that

adolescents who have outside, competing information will be less vulnerable to influencing effects. This is especially true if they are taught to not perceive all incoming information as realistic and attainable. If adolescent do not perceive thin ideals on television as realistic, and they have outside information telling them they do not need to live up to those ideals, they will be less vulnerable to negative effects on body and self image. Open communication and realistic expectations will assist adolescent girls from falling prey to negative media influences.

#### Chapter – IV

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## Portrayal of Women in Media

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The reach of mass media among a majority of the third world women is much less due to factors such as illiteracy, inaccessibility, lack of respite from household chores, inconvenient programme timings and traditional restrictions that inhibit their mobility to go out. The ways in which women are portrayed in media has emerged as an important area of research and action among feminist researchers and activists in developing countries since the 1980s. Although periodically efforts are made to highlight the existing trends in the portrayal of women in the mass media, much of the media research literature relating to different countries has remained fragmentary and essentially descriptive in nature. It is against this lacuna in systematic and critical media research in developing countries that this section attempts to highlight continuity and changes in the portrayal of women in films, television and the print media.

### 1. Women in Films

Cinema is a complex medium of communication that combines sight, sound, motion, drama and messages to capture audience attention. The representation of women in cinema has been a major issue of debate among the western feminist scholars in communication, in cinema, a woman is presented as what she represents for men, not in terms of what she actually signifies. Thus, films reinforce myths about women that exist in society. The traditional mythical female characters of the ideal women have continued as archetypes and are reinforced even today in characterization of "modern" women in Indian cinema in one way or the other.<sup>2</sup> Women are continued to be depicted in the roles of caretakers (mothers and wives) in the family. In the context of gradual transition from traditional to modern society, traditional women were characterized in the "good" role of a mother, wife, sister and daughter and portrayed as demure, submissive, passive and self-sacrificing, upholding the traditions and accepting patriarchal norms and authority. While the "modern" women were portrayed in the "bad" role of revamp, as westernized and

highly sexual, displaying independence and initiative in their relationships with men outside marriage.

Women are increasingly represented as sex objects and there is a growing trend towards pornographic films. The body of a woman is constructed on the screen from the eyes of the male "gaze" that objectifies her as a commodity. Rape or attempted rape scenes are becoming increasingly common in the film narratives. Thus, illustrating female victimization has become a new form of exploitation of female body.

In general, the work life of a hero usually exists to feed family melodrama and violent conflict. While women are mostly shown as working only when compelled by circumstances. Even educated middle-class women are shown without any occupation. When they do work, they are concentrated in stereotyped jobs such as typist, secretary, school teacher and occasionally as lawyer and doctor. But by and large women are shown to work only in the absence of a male breadwinner, a father, a brother or a husband. These women are presented as unfortunate victims sacrificing their own interests to support the family. In the case of the poor women, work is represented as economic necessity.

In creating new archetypes of modern Indian women, commercial films also use the progressive films and women's movement. The new woman is shown as a "strong" character--educated, articulate, independent and capable of taking initiative in a relationship with a man.

In summary, there is an increasing concern with women-centred issues in both art and commercial films since the beginning of the 1980s. However, both kinds of films use images and issues from each other and reinforces mythical portrayal of the new Indian woman in the guise of modernity to ensure mass appeal.

## 2. Women in Television

Television is a medium of entertainment as well as education and information. Television is not merely for entertainment. It also transmits public knowledge and shapes public opinions. The penetration of new communication technologies in the 1980s has widened the access to television in developing countries. With the

growing awareness among development planners and media professionals about the women question, there has been a significant increase over the years in the number of television programmes focusing on women and women's issues. How are women and their concerns reflected on television?

In general, the content of women - centered fictional tele-serials centered on women's life, various forms of women's oppression along with the body, beauty and consumerism. At one level, the increasing space for women's programs' and women's issues on television gives us an impression that the media has atleast responded to women's demands for better representation in television programmes.

Many of the gender differences that appear in television programmes also get reflected in television advertising. The impact of advertisements is not just due to their verbal content, but their use of sexual symbols and images.

Sustained pressures from the women's movement and concerted action at local, regional and national levels have forced re-packaging of women images on television. The ideal woman is now an excellent wife and a mother who happens to work. Working women are now-a-days visible in the media, but her success is not gauged by her achievements in the workplace.

### 3. Women in Print Media

The reach of print media, the newspapers and magazines, is much less in developing countries due to widespread illiteracy. Nevertheless, print media plays an important role in influencing public opinions and setting agenda for what is constructed as news. In the 1980s, the general apathy among newspapers and periodicals towards women's issues has given way to some awareness and better coverage. Earlier, women and their issues or problems never figured on the front page of a newspaper and women were predominantly depicted as victims of atrocities. Today women are more "visible" in the mainstream print media.

A few newspapers that carry a women's page, popular magazines and women's magazines continue the tradition of defining the "women's world" in terms of beauty tips, recipes, fashions, home decoration, etc. Occasionally, some serious articles on the status of women or specific issues are thrown in, but often they are sacrificed

due to encroachment of space by advertisements or due to emphasis on "light" articles to attract readers. On the other hand, women are featured in articles as film celebrities or as successful urban professionals. This coverage of high profile women is done such that they are depicted as successful individuals within the existing structures. Furthermore, women's magazines through stories, jokes and trivial headings for serious articles contributes to negative representation of feminists and women's movement. The independent women is often portrayed as an angry woman disruptive to the patriarchal order and projected as anti-family and anti-male. Such negative portrayal marginalises her demands and her viewpoints. In summary, there is some visible space in the coverage of women and women issues in the print media. However, beyond the count of the words, stories, and column spaces, the underlying perspective is often superficial, simplistic and sensational. Nevertheless, progressive media professionals continue to work within these spaces to change the mainstream media.

Conclusion: Women and their concerns are no longer invisible in the mass media. However, the task of changing the media images of women is made far more difficult by the subtle changes in the way mass media portray women. It remains to be seen whether positive changes taking place in the portrayal of women in the mass media in developing countries are simply cosmetic or part of a substantial transformation at the level of consciousness.

## REPRESENTATION OF WOMEN IN CROWD MEDIA

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Building democratic societies are one of the priorities of modern egalitarian states. Mass media play a unique and important role in the shaping of a society where men and women enjoy equal rights. Raising women's legal awareness is important for the creation of an egalitarian society. This is reached through several means, including psychological, social, economic, philosophical, awareness of human rights, political and so on. The role of media is important for being successful in all the mentioned spheres. The media can promote and speed up the reforms in progress, or, on the contrary, it can hamper their implementation.

A number of international conferences and conventions have voiced and publicized the need to break public stereotypes through change in the media policy. Mass media, however, continue to reproduce discriminatory stereotypes about women and portray them in sexist ways. As a rule, women are portrayed in a narrow range of characters in mass media. If we were to divide mass media into two categories, such as fictional and news-reporting, then in the former, women are often associated with the household or sex-objects, and in the latter category, they lack roles.

Only in a limited number of news programs do women appear as main actors or experts. One of the reasons for this situation is the smaller number of women in these spheres, but even the existing number of women is underrepresented compared to their male counterparts.

In advertising and magazines, women are usually portrayed as young, slim and with beauty that meets the accepted standards. Women with this kind of appearance are often associated with sex objects. Besides, the portrayed female characters are largely influenced by the beauty myth. They have flawless skin, slender stature and embody all components of beauty as perceived in society. As a result of globalization this myth is increasingly generalized across cultures and societies. The standards of

beauty as portrayed in media, however, are impossible to achieve, since the models have been transformed into these images through a number of technical means.

One of the reasons of discriminatory images of women in media is the fact that media products, as a rule, are created by men, in men's tastes and for men. In 2012 The International Women's Media Foundation carried out a study of world news agencies and corporations to determine the status of women in the news media. This first large-scale study illustrated that in all areas of media women were still facing problems in achieving equality.

The survey conducted in 59 countries, revealed that women make up only 33.3 percent of full time employees in 522 organizations that participated in the survey. In almost all countries men occupy higher positions. Interestingly, Uganda and Russia are among the top countries where men and women almost equally appear in leading positions. Unfortunately, this has not changed the images of women in media. Social scientists and their research results illustrate that women's involvement in media work is not sufficient for bringing about change in how women are portrayed in media.

With this in mind, several international organizations have concluded conventions and treaties with states through which they support the training of media employees by giving them the necessary tools and know-how to develop gender-sensitive policies.

The image of women and the voicing of women's concern underwent a revolutionary change due to modern technology and the emergence of new types of media. Today, all of us, are part of the media not only as consumers but also as producers. And anyone, woman or man, can cover their problems and story by themselves, make it public, and turn it into media for consumption. These new possibilities, however, also bring about new challenges.

Several important studies have been conducted aimed at analyzing women's role and images in media. These studies concerned themselves with women's images in advertising, television, and women's inclusion in news. All studies confirm that women's images are stereotyped.



## One study illustrates that

- 78 % of images of women in advertisements belong to the “young” age group (under 30)
- Only 10 % of women portrayed in magazines are medium-structured;
- Only 6 % of women in advertisements are portrayed at the workplace.
- Women in advertisements tend to be cut off from real life and appear next to the product that is being advertised, with no real environment. In 50 % of 680 advertisements analyzed for the study, women are located in an unclear environment, and only in one case, the woman is portrayed in an office, working.
- TV advertisements tend to include more middle-aged women than the magazines. However, their number is still quite small, with only 20 %.
- In Armenian TV advertisements, 15 % of protagonists are portrayed at home and only 12 % in the office.
- In 81 % of advertisements included in the study, the narrator is a male, and 81 % of protagonists do not talk at all. Again another study reveals that
- In addition to women’s underrepresentation on TV, women are present only in 10 % of themes concerning women’s issues, and the number of female experts on TV is very low (25%);
- TV circulates stereotypes peculiar to the patriarchal system, and women are portrayed as marginalized, and often immoral and materialist;
- 70 % of TV staff is men (directors, sound engineers, editors, camera people, producers, light engineers, computer designers, etc.) and only 30 % is female (apparel design, makeup, administrator, scriptwriter) even in shows dedicated to women.

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## సమకాలిన భారతీయ సాహిత్యం, ప్రసార మాధ్యమాలలో మహిళా సాధికారికత చిత్రీకరణ

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మహిళల స్థితిగతులు బాగుపడనిదే సమాజం అభివృద్ధి చెందదు. 'అన్నీ మారుతున్నాయి మహిళల పట్ల మన ఆలోచనా ధోరణి తప్పా' అవును 'యత్ర నార్హస్తు పూజ్యంతే రమంతే తత్రదేవత' అని ఆర్షోక్తి. దీనికి అర్థం ఎక్కడ స్త్రీలు పూజలందుకుంటారో అక్కడ దేవతలు కొలువై ఉంటారు అని. కానీ దేవతగా కొలవాల్సిన స్త్రీ మూర్తి పై అత్యాచారసంస్కృతినేటి పరిస్థితులలో ఆంధోళన కల్గిస్తుంది.

సమాజంలో మహిళలు ఆత్మ గౌరవంతో, స్వశక్తి తో తమ ఆర్థిక అవసరాలను తామే తీర్చుకో గలిగే నిరంతర జీవనాధార అవకాశాలు తామే స్వయంగా నిర్మించుకో గలిగే ఉన్నత స్థితికి చేరుకుని స్త్రీ శక్తి ఏమిట ప్రపంచానికి తెలియజెప్పటానే ఉన్నారు. విద్య, వైద్యం, వ్యాపారాలు, రాజకీయాలు, క్రీడలు, బ్యాంకింగ్, అంతరిక్ష టెక్నాలజీ వంటి పలు రంగాలలో మహిళలు రాణిస్తూ మహిళా సాధికారత సాధన దిశగా అడుగులు వేస్తున్నారు. మానవ వనరుల సంపూర్ణ వినియోగంలో వీల పాత్ర కూడా కీలకం. స్త్రీల ప్రతిభా పాటవాలకు గుర్తింపు గా విశేష ప్రతిభ కనబరచిన మహిళలకు, రాష్ట్రపతి రామనాథ్ కోవింద్ చేతుల మీదుగా మార్చి 8 న అంతర్జాతీయ మహిళా దినోత్సవాన్ని పురస్కరించుకుని 'నాలీశక్తి' పురస్కారాలను కేంద్ర ప్రభుత్వం 2017 సం॥ నుంచి న్యూఢిల్లీ లోని రాష్ట్రపతి భవనం నందు రాష్ట్రపతి రామనాథ్ చేతుల మీదుగా అంతర్జాతీయ మహిళా దినోత్సవం నాడు విశేషకృషికి ఫలితంగాను వివిధరంగాల స్త్రీలకు అవార్డులు ప్రధానం చేస్తున్నారు. 'నాలీశక్తి' పురస్కారాలు పొందినవారికి ధ్రువ పత్రంతో పాటు లక్ష రూపాయలు నగదు కూడా అందజేస్తూ, వారికి ముందుకు నడిపే మహిళా సాధికారతను నలుదిశలా ప్రపంచమంతయు వివిధ భాషల, సంస్కృతులు, కళలు మేళవింపుతో మాధ్యమిక ప్రసారాల ద్వారా స్త్రీ శక్తిని మరింత విస్తరింపజేస్తూ భావి తరాలకు మహిళయొక్క గొప్ప తనము మరియు కీర్తి ప్రతిష్ఠలను ఇనుమడింపజేస్తున్నారు మన నాలీమణులు.

ప్రతి ఏడాది క్రీడలు, కళలు సామాజిక సేవ, సైన్స్, వ్యవసాయం, చదువు, సెక్యూరిటీ, చేనేత, రక్షణ తదితర రంగాలకు చెందిన ఎందరో మహిళలు వారి అంకిత భావంతో సాధించిన ఫలితాలకు గుర్తింపుగా ఈ పురస్కారాలు వాటి విలువను పెంచిన వారుగా మన భారతదేశ కేంద్ర ప్రభుత్వం అర్హతన అర్జించెను. అంతే కాకుండా (వారి) స్త్రీల వ్యక్తిత్వ సామర్థ్యాలు మరియు మూర్తిమత్వ లక్షణాలను పెంపొందిన వారుగా

సమాజంలోని ప్రతి ఒక్కరు బాధ్యత వహించాలి. మహిళా సాధికారత లోని వికాసం ముఖ్యంగా - అనాధల పరిరక్షణ, అడవులపరిరక్షణ, పౌరహక్కుల పోరాటం, టెక్నాలజీఅభివృద్ధిలో ప్రాధాన్యత, సైంటిస్ట్, సోషల్ వర్క్, మహిళలహక్కులు కోసం పోరాటం, భూ పరిరక్షణ, వన్య ప్రాణి పరిరక్షణ, వైద్యం, గిరిజన శిశు, మహిళల ఆరోగ్య పరిరక్షణ, కళలు, దేవాలయ కుడ్య చిత్రాల కళాకారిణి, సామాజిక సేవ, వ్యవసాయం, వినయోగదారుల హక్కులు, వైజ్ఞానిక రంగం, క్రీడలు స్త్రీ, శిశున్యాయపరిరక్షణ,మహిళా ఆరోగ్యం, డిఫెన్స్, ఉమెన్స్ ట్రావెల్ కంపెనీ స్థాపకురాలు, ప్రకృతి పరిరక్షణ, మహిళా సాధికారత సంప్రదాయ విత్తన పరిరక్షణ, మహిళా రక్షణ, బేటీబచావో బేటీ పడావో పథకం అమలు. ఈ విధంగా వివిధ రంగాలలో వనితల ప్రతిభా పాటవాలు మెండుగా స్పష్ట మవుతున్నాయి. రంగం ఏదైనా ఉన్నత శిఖరాలు చేరుకుని పురుష శక్తికి తామేమీ తీసి పోమని చాటిచెపుతోంది స్త్రీ శక్తి. తాము ఇంటికే పరిమితం కాదంటూ పురుషులకు భీటుగా విజయాలు సాధిస్తున్నారు. మనఅందరికీ పద్మావతి బందోపాధ్యాయ సుపరిచయస్తులు.

పద్మావతి బందోపాధ్యాయ నవంబరు 4, 1944 లో ఆంధ్ర ప్రదేశ్ లోని తిరుపతిలో జన్మించారు.

పద్మావతి బందోపాధ్యాయ భారత వైమానిక దళంలో మొదటి మహిళా ఎయిర్ మార్షల్ ఆమె భారతసాయుధ దళాలలో మూడు నక్షత్రాల ర్యాంకుకు పదోన్నతి పొందిన రెండవ మహిళగా చరిత్రగా నిలిచారు. ఆమె జీవితంలో భారత దేశంలో ఫెలో ఆఫ్ ద ఎయిరో స్పేస్ మెడికల్ సొసైటీకి ఎంపికైన మొదటి మహిళగా నిలిచారు. దక్షిణ ధ్రువంలో వైజ్ఞానిక పరిశోధనలు చేసిన మొదటి మహిళగా చరిత్ర లో నిలిచారు. 1978లో డిఫెన్స్ సర్వీసు స్టాఫ్ కాలేజీ కోర్సులను పూర్తి చేసిన మొదటి మహిళా అధికారి ఆమె. 2002 లో ఎయిర్ వైస్ మార్షల్ రెండడు నక్షత్రాల ర్యాంకు పదోన్నతి పొందిన మొదటి మహిళ.అంతే కాకుండా బందోపాధ్యాయ ఏవీఎంఎస్ మెడిసిన్ స్పెషలిస్ట్ మరియు న్యూయార్క్ అకాడమీ ఆఫ్ సైన్సెస్ లో సభ్యురాలు.

మహిళా సాధికారత సందర్భంగా మనం ముఖ్యంగా చర్చించుకోదగిన విషయం 79 ఏళ్ల మహిళ ప్రపంచాన్ని శాసించే వ్యక్తి అయిన అమెరికా అధ్యక్షుడు ట్రంప్ ను ఆంధోళన గురిచేసారు. ఆమె నాస్టివెలోసి ట్రంప్ అభిసంశన తీర్మానంలో కీలక పాత్ర పోషించిన అమెరికా ప్రతి నిధులు సభ స్పీకర్. తను ప్రతి అంశాన్ని క్షణంగా అధ్యయనంచేసింది.ఆరోపణలు విచారిస్తున్న ఆరు కమిటీల అధిపతులతో రోజుకో సారి, ఒక్కో సారి రెండేసి సార్లు సమీక్షలు జరుపుతూ సాక్షులుగా ఎవరిని విచారించాలనే విషయంలో కూడా దిశా నిర్దేశ చేసింది. వయసుతో సంబంధం లేకుండాఅకుంటిత దీక్షతో మహిళా మణులు అనగా స్త్రీ శక్తి సంకల్పానికీ, సాహసాని కి ఎన్నో ఉదాహరణలు మనలో అందరూ మేధావులు ఎలా కాలేరో అలాగే సృజన శీలురు కాలేరు.

కొందరికి సాధారణతెలివితేటలు ఉండవచ్చు పెద్ద ఉద్యోగాన్నిపొందానాను పొందలేకపోవచ్చు. ఆర్థిక స్థితి అంతగొప్ప గా ఉండదు. ఇవన్నీలేకపోయినా, జీవితాన్ని సారవంతంమైనదిగా చేసుకోవడంలో స్త్రీలుముందు వరుసలో పురుషులతో సమానముగా నవీన సమాజం అభివృద్ధి చెందుతుంది.

మహిళాసాధికారతలో ప్రధానమైన లోపం లింగ వివక్ష తల్లి కడుపులో పిండంగా రూపు దిదుకున్నప్పటి నుంచి ఆడపిల్లది అస్థిత్వ పోరాటమే! పుట్టినప్పటి నుండి భద్రత కోసం ఆమె అనుక్షణం పోరాటం చేయాల్సి వస్తుంది. ప్రతీఒక్కరికీతమ వంతు చిత్త శుద్ధి అవసరం. నేటి సమాజంలో 'దిశ' ఘటన, మాటు వేసి కాటువేసే తోడేళ్ళువచ్చడూ సమయం కోసం ఎదురుచూస్తుంటాయనిమహిళలు, బాలికల పట్ల అత్యాచారాలు, అకృత్యాలు మితి మీరి పోతున్న నేపథ్యంలో బాదితుల కు పరిహారం, పునరావాసం, అకృత్యాలు జరుగకుండా నివారణ చర్యలు, నిర్ణయనిధి, కేంద్ర మహిళా శిశు అభివృద్ధి మంత్రిత్వ శాఖ విదానాలను, పథకాలను చిత్తశుద్ధితో అమలు చేసినప్పడే మహిళ నిర్ణయంగా, నిష్ఠరంగా ఉండ గలదు. మహిళా సాధికారత మీద అందరికీ జ్ఞానం, విజ్ఞానం కలిగి వారి సుఖ, సంతోషాలు, వెలుగులు విరబూసేల ప్రతి స్త్రీలలో మాతృ మూర్తిని దర్శించుకుని వారి జీవన విధానంలో మంచి మార్పులను ఉద్యమంగా ముందుకు జాగ్రత తో వహించాలి. భారతీయ మహిళా శాస్త్ర వేత్తల అసోసియేషన్ (Xజెఐఐ) అనునది భారతీయ స్వచ్ఛంద, ప్రభుత్వేతర సంస్థ. ఇది 1973 నుండి మహిళా శాస్త్రవేత్తలకు సేవల నందిస్తుంది. ఇది దేశ వ్యాప్తంగా పదిశాఖల తో విస్తరించి ఉంది.

ఈ అసోసియేషన్ ప్రధాన కార్యాలయం వషి వద్ద కలదు. ఈ సంస్థ వసతి గృహం, సంరక్షణ మరియు నర్సరీ సౌకర్యాలను వంటి మౌళిక సదుపాయాలను అందిస్తుంది. ఈ సంస్థ ఆధ్వర్యంలో ఒక కంప్యూటర్ ట్రైనింగ్ సెంటర్, ఒక ఆరోగ్య సంరక్షణ కేంద్రం, విజ్ఞాన శాస్త్ర గ్రంథాలయం మరియు ప్రీ-ప్రైమరీ ఉపాధ్యాయ శిక్షణా ప్రోగ్రాంల ను నిర్వహిస్తుంది. ఈ సంస్థకు మొదట ప్రెసిడెంట్ ప్రఖ్యాత మహిళా శాస్త్రవేత్త సుమతి భండే.

లక్ష్యాలు, ఉద్దేశాలు:-

1. భారతీయ మహిళలలో విజ్ఞాన మూలాలపై అవగాహన కల్పించడం
2. వివిధ వైజ్ఞానికప్రదర్శనలద్వారా మహిళవిద్యతో ఆర్థిక మరియు సామాజిక సమస్యను అవపోసన చేయ్యాలి.
3. మహిళ పనిచేస్తున్న వైజ్ఞానికకార్యాలయాల్లో మహిళకు వ్యక్తిగతగుర్తింపు మరియు భద్రతను, సౌకర్యాలను కల్పించాలి.

## Sensitizing Gender Discrimination

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Nowadays it is important to lay stress upon values of equality, inclusiveness, and diversity to build a healthy society. The purpose of education from school onwards is to create the kind of individuals. It is really important to identify and address gender discrimination from a very young age. In some families, boys are encouraged to educate and have a career but girls are taught to focus on household chores. When both boys and girls learn to question this typical gender bias at school, the situation at home will also change for the better. We assume that schooling and academic ability will empower a girl through financial and social independence. If boys are taught to understand how equal society is beneficial for all by questioning gender norms, then only boys will learn to treat women as equals. Thus education can play a critical role in making society safer for women and that can happen by making gender sensitization a part of the school curriculum. The importance of gender sensitization in schools has been recognized and given due importance in all policy outlining quality education. The Right to Education Act 2009, and its operating arm, the Sarva Shiksha Abhiyan, has mentioned that gender equality is one of the expected outcomes of elementary education in the country. The Government of India has already passed several Acts to prevent exploitation/ harassment of women and to address the issues of discrimination and gender inequality.

These include:

- The Right of Children to Free and Compulsory Education (RTE) Act, 2009
- The Criminal Law (Amendment) Act, 2013
- The Protection of Women from Domestic Violence Act, 2005
- The Dowry Prohibition Act, 1961
- The Indecent Representation of Women (Prohibition) Act, 1986
- The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013
- The Prohibition of Child Marriage Act, 2006
- The Equal Remuneration Act, 1976
- The Maternity Benefit (Amendment) Act, 2017
- The 73<sup>rd</sup> - 74<sup>th</sup> Amendment of the Constitution mandating 33% reservation for women in the local governance, etc.

The Rajasthan Forest Department implemented intense Gender Sensitisation Programmes in a group of villages in Udaipur District. The effect was evaluated after 1 year of initiation of the program, by assessing the changes in five particular aspects:

- Involvement of women in the functioning of community institutions
- The overall effectiveness of community institutions
- Self-empowerment of women
- Attitudinal change for women participation
- Awareness and concern of women for community affairs

When women came forward to make decisions, it resulted in economic development in the communities. While it is very difficult to change the set ideals and beliefs of adults, this problem can be tackled in a much more effective manner by sensitizing children against gender bias. In Kerala, Capacity building program focusing on gender sensitization by charitable trust Sakhi amongst the young men from Universities led to the formation of a core group of pro-feminist men. They conducted a public meeting during a 16-day campaign against violence against women. It is difficult to sensitize older people. It is easy to change the opinion of a child rather than the deep-rooted beliefs of an adult. It is necessary to encourage parents and children to question traditional gender roles. Generally, we expect the girls to learn household chores like cooking and cleaning. We spend more money on education for boys rather than for girls. We encourage girls to take up jobs like teaching and nursing etc. There are many areas of discrimination like race, caste, ethnicity, nationality, class, religion, language, gender, etc. There are many issues and challenges created by societies for the female gender in the various societies and countries of the world, but India is one of the countries where the female are discriminated in many ways. All the challenges faced by women and related gender differences and inequality are the results of the degradation of values and ethics in society. Therefore, there is a great need to sensitize society on gender issues. Gender sensitization is a movement through which the people with stereotypes and traditional thinking should be able to assure equal participation of women and men in decision-making, to get equal opportunities in employment, economic, political, cultural, and social sector. With the help of education, gender sensitization in educational institutes can create awareness among the children, parents, and other members of the community about their roles in the future as the men and women in the society. Education can bring great social change in society.

At present, women's studies have become the main subject of study at a higher level of education. It is also included in the syllabus of teacher education so that pupil-teacher can learn how to deal with issues easily related to gender sensitization. Thus, all the possible concerns should be made by the educational institutions to promote gender equality in education access, learning the process, and educational outcomes. The government should also introduce new programs and also make ensure the proper implementation of policies and strategies that ensuring gender equality. The Universal Declaration of Human Rights also played a very important role in protecting the rights of women. The declaration provides that all the rights and

fundamental freedoms are available equally to both men and women without any exception. Systematic discrimination and neglect of women in India, in terms of access to education, health and property rights and domestic violence, etc. Indian women play an impressive role in the development of the country as well as society. Despite these, they have to face several challenges and limitations in their day to day life. Some strategies to promote gender sensitization and women empowerment:

- Providing priorities to women education.
- Encouraging educational activities in school for inculcating moral values among children and equal respect for boys and girls.
- Various safety measures for girls in the school environment.
- Emphasize the economic empowerment of women.

Women's empowerment has now become an international agenda. The United Nations charter significantly projected discrimination against women as a problem of universal alarm. The Universal Declaration of Human Rights (UDHR) also played a very important role in protecting the rights of women. The principles of gender equality, equal rights are enshrined in the Indian constitution in its preamble, fundamental rights, fundamental duties, and directive principles. The Constitution not only grants equality to women but also empowered the state to adopt a positive attitude in favor of women. Systematic discrimination and neglect of women in India, in terms of access to education, health and property rights and domestic violence, etc. Governments, educational institutions, non-governmental organizations have a role to play in the prevention of all forms of discrimination against women. Thus the gender sensitization is essential for the development of any society. Any sort of inequality concerning the survival rate, individual count, literacy, health, safety, respect, and freedom will damage the sanctity and the confirmation of human existence. So a continual effort is being put in this direction of creating a more sensitive, strong, rational, and progressive society. In this process of gender equality and gender sensitization, education plays a significant role. Gender sensitization would help in removing many perceptions we have about being a male or a female. When a male and female understand others and are ready to respect each other's feelings and capabilities as individuals without trying to weigh the pros and cons against each other, we would have a better society to live in.

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# PROSPECTS OF WOMEN ENTREPRENEURS IN INDIA

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The rationale of the Study:

According to the *National Sample Survey*, only 14% of the businesses in India are run by female entrepreneurs. Most of the companies are bootstrapped and run on a small scale. The global disparity is evident in a report which says nearly 126 million women have their own business across the globe with Indian women lingering around the 8 million mark; a paradoxical statement is given that India is the second-most populous nation in the world. A recent study by Boston Consulting Group found that the global GDP would rise by 3-6% if women participated equally in entrepreneurship and were afforded more access to investment capital. But little has changed for women in accessing capital in the last 15 years. Some women entrepreneurs are looking at the lack of momentum for women in the venture capital world and deciding they are better off turning to alternative channels of funding. Subham Kumar and Ashwini Bafna (2019) some of the interesting Statistics on Women Entrepreneurs in India: About 58% of the female entrepreneurs were in the age range of 20-30 when they started out, Nearly 73% of them report Revenue of approximately Rs. 10 lakhs in a financial year, Almost 57% of these women started out solo i.e. without any other member, About 35% of the women had a co-founder, Roughly 71% of the Indian female entrepreneurs employ five people or less. With the constant development in the Indian startup ecosystem, more and more women are chasing the entrepreneurial dream and succeeding in their ventures. This is empowering other Indian women who are still confined to the traditional homemaker role to think for themselves. Nothing could be truer for the women entrepreneurs of today who are chartering unknown territories unabashedly and fearlessly. Be it in e-commerce, education, investing, travel, fashion, retail, fitness, hiring, and anything and everything under the sun, they are proceeding with gumption and unbridled enthusiasm to change the world around them, make a difference with their ideas, seek solutions that have never been sought, fight diseases and social norms, run successful ventures and generate employment for many, and give rise to new sustainable ecosystems. Each of them is scripting her own success story in today's new age world.

Objectives and Methodology:

The present paper is descriptive in nature and is based on secondary sources of data gathered from various articles published in journals, websites, textbooks, newspapers, and other published sources. The study has set the following objectives:



- To determine the concept and functions of women entrepreneurs and identify the successful women entrepreneurs in India.
- To examine the hurdles to overcome by the women to prospect as entrepreneurs.
- To highlight the supportive measures for Women Entrepreneurship in India.

**Concept of Women Entrepreneurs:** Women entrepreneurs may be defined as "a woman or group of women who initiate, organize, and run a business enterprise. In terms of Schumpeterian concept of innovative entrepreneurs, women who innovate, imitate, or adopt a business activity are called "women entrepreneurs". The Government of India has defined women entrepreneurs based on women's participation in equity and employment of a business enterprise. Accordingly, the Government of India (GOI2006) has defined women entrepreneurs as "an enterprise owned and controlled by women having a minimum financial interest of 51 percent of the capital and giving at least 51 percent of the employment generated in the enterprise to women." However, this definition is subject to criticism mainly on the condition of employing more than 50 percent of women workers in the enterprises owned and run by the women.

*Functions of Women Entrepreneurs:* As an entrepreneur, a woman entrepreneur has also to perform all the functions involved in establishing an enterprise. The fact remains that, like the definition of the term 'entrepreneur', different scholars have identified different sets of functions performed by an entrepreneur whether man or woman. These include idea generation and screening, determination of objectives, project preparation, product analysis, and determination of forms of business organization, completion of promotional formalities, raising funds, procuring men, machines and materials, and operation of the business. Frederick Harbison (1956) has

enumerated the following five functions of a woman entrepreneur:

- Exploration of the prospects of starting a new business enterprise
- Undertaking of risks and the handling of economic uncertainties involved in the business
- Introduction of innovations or imitation of innovations
- Coordination, Administration and Control and
- Supervision and Leadership.

All these entrepreneurial functions can be classified broadly into three categories:

- Risk-bearing
- Organisation and
- Innovations.

Women being an Entrepreneur have to overcome various hurdles viz., Problems of Finance, Scarcity of Raw Material, Stiff Competition, Limited Mobility, Women's total involvement in the family leaves little or no energy and time to devote for business where she should strive to get the support and approval of family head or husband for her entry into business or continuing it successfully. Women are less educated and economically not self-dependent; most of them are not aware of the business, technology, and market knowledge so they should develop their knowledge and skills in their chosen fields. Women suffer from male reservations about a women's role, ability, and capacity are treated accordingly, and women in India lead a protected life. All these reduce their ability to bear risk involved in running an enterprise. In addition to these problems, inadequate infrastructural facilities, shortage of power, high cost of production, social attitude, low need for achievement, and socioeconomic constraints also hold the women back from entering into business.

Successful Women Entrepreneurs in India: In a country like India where most of the women are not encouraged to think big especially the rural parts of the nation, some have soared higher than one would expect from a constrictive setup. These wonder women are inspiring other ladies to venture on the path of startups through the stories of their personal struggles and challenges. To mention a few: Mahila Grih Udyog – 7 ladies started in 1959: Lizzat Pappad, Lakme – Simon Tata, Shipping corporation – Mrs. Sumati Morarji, Exports – Ms. Nina Mehrotra, Herbal Heritage – Ms. Shahnaz Hussain, Balaji films - Ekta Kapoor, Kiran Mazumdar - Biotechnology, and many others. Another list of Indian women, who have set benchmarks in their chosen fields viz., Aditi Gupta, Anisha Singh, Shradha Sharma, Upasana Taku, Neeru Sharma, Sugandha, Malika Sadani, Ruchi Garg, Ankita Gaba, Ashwini Asokan, Akanksha Anshu, Chitra Gurnani Daga, Debadutta Upadhyaya, Gurleen Kaur, Jaya Jha, Neha Behani, Megha Malik, Chitra Ravi, and many others. From whom the Indian women from all regions need to learn, try to understand that their ventures and initiatives are more than just a source of profit. These Indian female entrepreneurs provide an insight into what all could be achieved through creativity and innovation. Their stories tell us that gender is not counted as any factor for achieving success.

Supportive Measures for Women Entrepreneurship in India: Women Entrepreneurs can become an Entrepreneur by taking assistance from any of the financial institutions under any schemes and establish their Enterprise either as a

registered entrepreneur or unregistered entrepreneurs. Most of the uneducated women are becoming part of Self Help Groups or DWACRA groups and the educated women initiating Micro, Small, and Medium Enterprises and becoming part of a Small-scale Industry. The following are the direct and indirect Financial Support from various financial institutions like Nationalized banks, State Finance Corporation, State Industrial Development Corporation, District Industries Centers, Differential rate schemes, *Mahila Udyog Needhi* scheme, Small Industries Development Bank of India (SIDBI), State Small Industrial Development Corporations (SSIDCs). *Yojna* Schemes and Programmes, *Nehru Rojgar Yojna*, *Jacamar Rojgar Yojna*, TRYSEM, DWACRA Technological Training and Awards, *Stree Shakti* Package by SBI, Entrepreneurship Development Institute of India, Trade-Related Entrepreneurship Assistance and Development (TREAD), National Institute of Small Business Extension Training (NISBET), Women's University of Mumbai Federations and Associations, National Alliance of Young Entrepreneurs (NAYE), India Council of Women Entrepreneurs, New Delhi, Self Employed Women's Association (SEWA), World Association of Women Entrepreneurs (WAWA), Associated Country Women of the World (ACWW) and many other regional bodies in all the states of the country with relevant schemes for assisting the women groups. Hence, women should connect themselves with relevant institutions and people in their industry and foster networking among the women entrepreneurs, so that they can learn from each other's experiences. Moreover, they assist in raising funds by teaching how to pitch and connecting themselves with potential investors.

Conclusion:

Women have the potential and the determination to set up, uphold, and supervise their own enterprises in a very systematic manner. To prospect as a Woman Entrepreneur along with the skills needed for an entrepreneur appropriate support and encouragement from the Society in general and Family members, in particular, are the pre-requisite to scale new heights in their business ventures. The right kind of assistance from Family, Society, and Government can make these Women Entrepreneurs a part of the mainstream of the National Economy and they can contribute to the economic progress of India in this era of globalization. Sharing their success stories in social and traditional media provides inspiration and proof that business can be a *woman's world too*, and therefore strengthen the confidence of younger female entrepreneurs.

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## **Impact of Socio-Economic Factors on Bearing a Girl Child a Study in Chatrai Mandal of Krishna District in Andhra Pradesh**

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Girl child, now here in the Vedic age considered as inauspicious. Though, find several hymns in Rig-Veda to express desire to be got a male child, and sons were preferred to daughters yet a new born girl child was raised with utmost tenderness. The strong desire for a male child may be due to need of the then society for large number of male warrior to safeguard the society. The Vedas, the oldest scripture in Hinduism proclaimed equal status to girl (women) and men in the society. The celebrations and others *samskaras* were conducted with enthusiasm when a girl child was born.

During the Medieval period, status of girl / women further turned down to minimal. Due to invasion of Turkish and Muslims, who repel a place to women in spiritual spear, the status for women came to a minimum. Purdah, which was prevalent ennobled families, was become common for all women during this period. Child marriages, polygamy and ill - treatment towards widows, depriving women from the right of education etc., further gained momentum. At the time of advent of British rule in India, women in India pose a weak personality. Thus for the ages together, it become a practice that the status of a child in the society is determined by its sex. The birth of a son is celebrated whereas the birth of a daughter is felt with pain. Boy is tendered with love and affection, while girl is brought up as a burden.

The custom of female infanticide is particularly prominent among these communities which found it difficult to find suitable husbands for their daughters and an unmarried daughter was considered a disgrace to the family. Besides this with the fears of superstitions and myths generally tribal families wouldn't send their children for schools, so that they shall not deviate themselves from the existing customs and traditions of tribes. Poverty, malnutrition, obsolete method of delivery practices, widespread diseases like malaria, tuberculosis, etc., prevailing in tribal areas cause high maternity mortality rate and infant death rate. The infant death rate in tribes is high compared with non-tribal. Prevalence of dowry system in India is another reason which is leading to female infanticide in India. A female child is often seen is a financial burden on these families. Besides paying for her living expenses, parents of a girl must meet her wedding expenses and most of the times a huge amount of money as dowry to the bridegroom, but after she is married all her future income goes to her new family. The will be based on the primary as well as secondary data. Sample size is 100.

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## Women through the ages in Indian Life and Literature

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Our Country India is treated as "Bharatmata". In this holy land, we all believe a Sanskrit sloka from Manusmruthi "Yatra Naryastu Pujyante, Ramante Tatra Devata" which means God lives in places where women are respected. But even the status and rights woman during the present days is the result of many struggles.

Women of today are not just restricted to cooking and taking care of their households; they have stepped out of their comfort zones to create their own images in the outside world. This in short can be termed as Women Empowerment. In earlier centuries women had no identity of their own and were treated as almost non-existent. Their position in society deteriorated during India's ancient period, especially in Indo-Aryan speaking regions. But as times evolved women realized their power.

The first phase of feminism is initiated when Raja Ram Mohan Roy and Ishwar Chandra Vidyasagar, who began to speak out against social evils of Sati and encouraged widow re-marriages. In those days Savitribai Phule started the first school for girls in India in 1848.

But the real awareness came in women of all classes during the Indian National Movement and independent women's organizations began to emerge. Gradually Women in India now participate fully in all areas viz. education, sports, politics, media, art and culture, service sectors, science, and technology.

From space to cricket pitch their outstanding achievements bring honor to the country. Women have proved to the world that there is literally nothing that is unconquerable by them.

But this is just one side of the coin. Women in downtrodden regions and rural backgrounds have still to compete a lot. It does not mean that rural women are backward in any aspect but the change and transformation that the urban women see is definitely a little slower to the rural women. "Problems require Solutions but not just Discussions". So Education is a milestone of women empowerment by which

they can enable and respond to the challenges to confront their traditional roles and change their lives.

Though women have achieved success in various spheres of life, the dark areas of (in)humanism do exist even in modern days. The news of rapes, harassments, dowry deaths, cases of domestic violence fills our daily newspapers. Women today are empowered with self-confidence and boldness to carry on the world without fear, yet in terms of women's safety, there is still a lot to be achieved.

It is surprising to know that a Saudi man divorced his wife for walking ahead and also the story of Malala Yousafzai was the local Taliban banned girls from attending school. In such times the strongest weapon women should have is courage to defend themselves. Parents usually teach their sons saying, "Boys should not cry" but they should teach that "Boys should not make girls cry".

"In politics," Margaret Thatcher once acidly observed, "if you want anything said, ask a man. If you want anything done, ask a woman." It is a matter of pride for the nation to have great daughters in the country. So let the girls be educated and empowered.

## Anandibai Gopalrao Joshi

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(Marathi: आनंदीबाई गोपाळराव जोशी) (31 March 1865 – 26 February 1887) was the first Indian female physician. She was the first woman from the erstwhile Bombay presidency of India to study and graduate with a two-year degree in western medicine in the United States. She was also been referred to as *Anandibai Joshi* and *Anandi Gopal Joshi* where *Gopal* came from *Gopalrao* which is her husband's first name. She is referred to as the first female doctor in India.

### Early life:

Originally named the Yamuna, Joshi was born, raised, and married in Kalyan where her family had previously been landlords before experiencing financial losses. As was the practice at that time and due to pressure from her mother, she was married at the age of nine to Gopalrao Joshi, a widower almost twenty years older than her. After marriage, Yamuna's husband renamed her 'Anandi'. Gopalrao Joshi worked as a postal clerk in Kalyan. Later, he was transferred to Alibag, and then, finally, to Kolkata (Calcutta). He was a progressive thinker, and, unusually for that time, supported education for women. At the age of fourteen, Anandibai gave birth to a boy, but the child lived only for ten days for a lack of medical care. This proved to be a turning point in Anandi's life and inspired her to become a physician. After Gopalrao tried to enroll her in missionary schools and not working out, they moved to Calcutta. There she learned to read and speak Sanskrit and English.

### Academic life:

Her husband encouraged her to study medicine. In 1880 he sent a letter to Royal Wilder, a well-known American missionary, stating his wife's interest in studying medicine in the United States and inquiring about a suitable post in the US for himself. Wilder published the correspondence in his *Princeton's Missionary Review*. Theodicy Carpenter, a resident of Roselle, New Jersey, happened to read it while waiting to see her dentist. Impressed by both Anandibai's desire to study medicine, and Gopalrao's support for his wife, she wrote to Anandibai. Carpenter and Anandibai developed a close friendship and came to refer to each other as "aunt" and "niece." Later, Carpenter would host Anandibai in Rochelle during Joshi's stay in the U.S.



A photo of Anandi Gopal Joshi with her signature on it. While the Joshi couple was in Calcutta, Anandibai's health was declining. She suffered from weakness, constant headaches, occasional fever, and sometimes breathlessness. Theodicy sent her medicines from America, without results. In 1883, Gopalrao was transferred to Serampore, and he decided to send Anandibai by herself to America for her medical studies despite her poor health. Though apprehensive, Gopalrao convinced her to set an example for other women by pursuing higher education. A physician couple named Thorborn suggested that Anandibai applies to the Woman's Medical College of Pennsylvania. On learning of Anandibai's plans to pursue higher education in the West, orthodox Indian society censured her very strongly. Anandibai addressed the community at Serampore College Hall, explaining her decision to go to America and obtain a medical degree. She discussed the persecution she and her husband had endured. She stressed the need for female doctors in India, emphasizing that Hindu women could better serve as physicians to Hindu women. Her speech received publicity, and financial contributions started pouring in from all over India.

#### Married life:

Gopalrao, Joshi's husband, was obsessed with Joshi's education. One day, he came into the kitchen and found her cooking with her grandmother and proceeded to go into a raging fit. It was very uncommon for husbands to beat their wives for cooking instead of reading. As Gopalrao's obsession with Joshi's education grew, he sent her with Mrs. Carpenter, a Philadelphian missionary, to America to study medicine. Before her voyage, she addressed a public hall in 1883. she addressed the lack of women doctors and said "I volunteer myself as one." She also mentions how midwifery was not sufficient in any case and that instructors who teach classes have conservative views. Gopalrao eventually moved to America when he felt displeased by her efforts. By the time he arrived in Philadelphia, she had completed her studies and was a doctor. From there, they boarded the ship together and went back home. In the United States, Anandibai Joshee graduated from Woman's Medical College of Pennsylvania (WMC) in 1886. Seen here with Kei Okami (center) and Sabat Islambooly (right). All three completed their medical studies and each of them was the first woman from their respective countries to obtain a degree in Western medicine. Anandibai traveled to New York from Kolkata (Calcutta) by ship, chaperoned by two female English missionary acquaintances of the Thorborns. In New York, Theodicia Carpenter received her in June 1883. Anandibai wrote to the Woman's Medical College of Pennsylvania, asking to be admitted to their medical program, which was the second women's medical program in the world. Rachel Bodley, the dean of the college, enrolled her. Anandibai began her medical training at age 19. In America, her health worsened because of the cold weather and unfamiliar diet. She contracted tuberculosis. Nevertheless, she graduated with an MD in March 1886; the topic of her thesis was "Obstetrics among the Aryan Hindoos." The thesis utilized references from both

Ayurvedic texts and American medical textbooks. On her graduation, Queen Victoria sent her a congratulatory message.

Return to India:

In late 1886, Anandibai returned to India, receiving a grand welcome. The princely state of Kolhapur appointed her as the physician-in-charge of the female ward of the local Albert Edward Hospital.

Death Anandibai died of tuberculosis early the next year on 26 February 1887 before turning 22. Years preceding her death, she was fatigued and felt constant weakness. Medicine was sent to her from America but there were no results so she kept studying medicine until her death. Her death was mourned throughout India. Her ashes were sent to Theodicia Carpenter, who placed them in her family cemetery at the Poughkeepsie Rural Cemetery in Poughkeepsie, New York. The inscription states that Anandi Joshi was a Hindu Brahmin girl, the first Indian woman to receive education abroad, and to obtain a medical degree.

Legacy:

A portrait photo of Dr. Anandibai Joshi, M.D., Class of 1886 In 1888, American feminist writer Caroline Wells Healey Dall wrote Joshi's biography. Dall was acquainted with Joshi and admired her greatly. However, certain points in the biography, particularly its harsh treatment of Gopalrao Joshi, sparked controversy among Joshi's friends. Doordarshan, an Indian public service broadcaster aired a Hindi series based on her life, called "Anandi Gopal" and directed by Kamlakar Sarang. Shrikrishna Janardan Joshi wrote a fictionalized account of her life in his Marathi novel *Anandi Gopal*, which was adapted into a play of the same name by Ram G. Joglekar. Dr. Anjali Kirtane has extensively researched the life of Dr. Anandibai Joshi and has written a Marathi book entitled "डॉ. आनंदीबाई जोशी काळ आणि कर्तृत्व" ("Dr. Anandibai Joshi, Kaal ani Kartutva: Dr. Anandibai Joshi, her times and accomplishments") which contains rare photographs of Dr. Anandibai Joshi. The Institute for Research and Documentation in Social Sciences (IRDS), a non-governmental organization from Lucknow, has been awarding the Anandibai Joshi Award for Medicine in honor of her early contributions to the cause of advancing medical science in India. Besides, the Government of Maharashtra has established a fellowship in her name for young women working on women's health. A crater on Venus has been named in her honor. The 34.3 km-diameter crater on Venus named 'Joshee' lies at latitude 5.5° N and longitude 288.8° E. On 31 March 2018, Google honored her with a Google Doodle to mark her 153rd birth anniversary. A film on her life in Marathi has been made in 2019 as *Anandi Gopal*.

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## స్త్రీ వాద కవిత్వం - నవలలు

డి. రామారావు

పరిశోధనా విద్యార్థి, ఆది కవి నన్నయ విశ్వవిద్యాలయం  
రాజమహేంద్రవరం. ఫోన్.నెంబరు - 8500324897.

ఫెమినిజం అను మాటలు తెలుగులో వ్యవహారనామం స్త్రీవాదం. స్త్రీవాద సాహిత్యానికి 150 ఏళ్ళ చరిత్ర ఉంది. ప్రాచీన సాహిత్యంలో స్త్రీలు కవిత్వం రాయడం భక్తి, కవిత్వంతో ప్రారంభమయింది. ప్రాచీన కవియత్రులు అందరూ భగవంతుణ్ణి ఉద్దేశించి తమ తమ అభిప్రాయాల్ని వెలిబుచ్చారు. తొలి తెలుగు కవయిత్రిగా చెప్పబడుతున్న తాళ్ళపాక తిమ్మక్క కవిత్వం భక్తి కవిత్వమే. ఆతర్వాత మధురవాణి, రంగాజమ్మ, రామభద్రాంబ, తరిగొండ వెంగమాంబ, గంగాదేవి, మొదలైన వారు పురుష భావజాలంతో పురుషదృక్పథంలో నుండి కవిత్వం రాశారు. ఇలా స్త్రీవాదసాహిత్యానికి తెలుగులో పునాధి పడింది. ఇక స్త్రీవాదం యొక్క చరిత్ర కాని చూసినట్లయితే 1789 ఫ్రెంచి విప్లవం తర్వాత స్వేచ్ఛ, సమానత్వభావాలు ప్రచారంలోకి వచ్చాయి. ఈసమాజంలో అందరూ స్వేచ్ఛగాహకూల్ని అనుభవించాలి. అయితే ఇక్కడ పురుష, స్త్రీల విషయం లో చాలా తేడా కన్పిస్తుంది. పురుషులకు ఒక న్యాయం, స్త్రీలకు ఒక న్యాయం, పురుషులకు ఉన్న హక్కులు స్త్రీలకు ఎందుకు ఉండ కూడదు. అనే ప్రశ్నలు ఆరంభమయ్యాయి. ఎప్పుడైతే స్త్రీలు ప్రశ్నలు వేశారో అప్పుడే వాళ్ళలో చైతన్యం పెరిగినట్లు.

ఈ చైతన్యమే 1992లో “మేరీ ఒల్ట్రాన్ క్రాఫ్టీ” రాసిన “ది విండికేషన్ ఆఫ్ ది రైట్స్” అనే గ్రంథములో చోటు చేసుకుంది. తర్వాత మహిళల హక్కుల గురించి పోరాడిన ఫ్రెంచిన ఫ్రగెట్ “ఒలింప్ - డి-గూజే. ఈమె స్త్రీసంపూర్ణ రాజకీయ, ఆర్థిక స్వేచ్ఛ కోసం కృషి చేసింది. అలాగే భారత దేశానికి చెందిన “పండిత రమా చాయి” హిందూ ఛాందస భావ జాలాన్ని తీవ్రంగా వ్యతిరేఖించింది. భారతదేశంలో స్త్రీల హక్కుల గురించి పోరాడిన తొలి తరం స్త్రీలలో ఈమె ఒకరు. ఇలా ప్రపంచదేశాలలో స్త్రీల హక్కుల గురించి అనేక ఉద్యమాలు జరిగాయి. ఆధునిక యుగంలో స్త్రీవాద కవిత్వంలో ఓణీలు, పైటా, పురిటిల్లు, వంటిల్లా, పొయ్యిలూ, గిన్నెలు, గరిటెలు, కవితా వస్తువులయ్యాయి. స్త్రీవాద కవిత్వాన్ని రేవతీదేవి, జయప్రభ, కొండేపూడి నిర్మల, ఈశ్వరి, విమల, బలంగా రాశారు. రేవతీ దేవి 1980లో శిలాలోలిత కవిత్వ సంకలనం ప్రచురించారు. వీరు తమ భావాల్ని ఆలోచనల్ని, నిర్మోహమాటంగా, నిర్భయంగా వ్యక్తీకరించారు తాముచెప్పదలచుకున్న దాన్ని చెప్పడానికి వీలులేకుండా చేసింది ఈసమాజంఅని బాధపడతారు, రేవతీదేవిగారు. రేవతీదేవి కవితలు చిన్నవే అయినప్పటికీ అందులో మంచి భావాన్ని వ్యక్తీకరించారు. మన సమాజంలో పితృ స్వామ్య వ్యవస్థలో స్త్రీకి మాత్రమే “శీలం” పరిమితం చేయబడింది. పురుషులకు శీలం లేదు. ఒక పురుషునికి ఎంత మందిస్త్రీలైనా ఉండవచ్చు. పురుషుడు ఎక్కువ మంది స్త్రీల తో లైంగిక సంబంధం పెట్టుకోవచ్చు. అదే స్త్రీ అలా చేస్తే చెడి పోయిందని, నిందలువేస్తారు. పురుషునికి మాత్రం అలా చేయడం పల్ల రసికుడు, శృంగార, రసజ్ఞ, రాజశేఖరుడు, అని బిరుదులుకూడా ఇస్తుంది, ఈసమాజం. సమాజంలోని ప్రతి విషయాన్ని స్త్రీ, పురుషులకు వర్తింపజేయాలని పేర్కొన్నవారు రేవతీదేవి. జయప్రభ, 1980లో సూర్యుడు కూడా ఉదయిస్తాడు, 1986లో యుద్ధోన్ముఖంగా మొదలైన రచనలు చేసారు. కొండేపూడి నిర్మల బలమైన స్త్రీవాద రచయిత్రి. స్త్రీలు అనుభవిస్తున్న అన్ని విషయాలకు ఉన్నది ఉన్నట్లుగా చెప్పగల స్త్రీవాది. వేరు “నడిచే గాయాలు” అనే కవితలో కౌశ్యల శారీరక మానసికహింసను వర్ణించారు. లేబర్

రూమ్ లో ప్రసవ సమయంలో ఒక స్త్రీపడే బాధను ఎంతో సహజంగా ....

“ లేబర్ రూమ్ లో అడుగు పెడితేచాలు

మీరంతా చెబుతున్న తెల్లచీరమల్లెపూలు. పాలగ్లాసు వరసల్లో

పరాధీనతా బానిస కన్నీరు ద్వీపాంతరం వాసం

కాళ్ళనలా ఎడంచేసి దీనంగా హీనంగా నీచాతి నీచంగా

ఒక హింసాతల పరాకాష్ఠకోసం ఎదురు చూడ్డమంటే

రైలు పట్టాల మీద నాణెం విస్తరించిన బాధ. అని వర్ణించారు.



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## One Day National Level Seminar on 6-1-2020

(Under Assistance of UGC Autonomous Grant)

Organized by the IQAC of the College & the Departments of English, Hindi, Telugu and Women Development Centre (WDC)

The Discourses on Feminism and Gender Empowerment in Contemporary Indian Literature and Media.

సమకాలీన భారతీయ సాహిత్యం, ప్రసార మాధ్యమాలలో మహిళా సాధికారికత చిత్రీకరణ.

समकालीन भारतीय साहित्य और मीडिया में नारीवाद और लिंग सशक्तिकरण पर प्रवचन.

### Feedback Form

1. What does 'feminism' mean to you? [ ]  
(a) Equal rights for men and women (b) Equal pay for men and women  
(c) Women's rights to make their own choices (d) All of these
2. Women have been getting unfair treatment in many areas of life and society – Do you agree? [ ]  
a. Yes b. No. c. Only to some extent d. Can't say
3. Is our literature portraying the condition of women in a realistic manner? [ ]  
a. Yes b. No. c. Only to some extent d. Can't say
4. Is our Media women friendly in its reports and coverage? [ ]  
a. Yes b. No. c. Only to some extent d. Can't say
5. Do you think that most women don't have a choice about their own family, career, and lives? [ ]  
a. Yes b. No. c. Only to some extent d. Can't say
6. Is Feminism an old fashioned term which isn't relevant to society anymore? [ ]  
a. Yes b. No. c. Only to some extent d. Can't say
7. Should we support the continuing fight against years of oppression against women? [ ]  
a. Yes b. No. c. Only to some extent d. Can't say
8. Does Gender Empowerment mean hatred / aggression / discrimination against MEN? [ ]  
a. Yes b. No. c. I don't wish to answer d. Can't say
9. Have you done anything to support feminism / gender empowerment? [ ]  
a. Yes b. No. c. Only to some extent d. Can't say
10. Have you ever used the term 'the weaker sex' to represent women? [ ]  
a. Yes b. No. c. Sometimes d. Can't say
11. Do you regularly read literature dealing with feminism / gender empowerment? [ ]  
a. Yes b. No. c. Only to some extent d. Can't say

12. If the answer to Q. 11 is **yes**, can you name 2 books or writers on Feminism? [ ]  
 a. Yes      b. No.      c. I don't wish to answer      d. Can't say
1. \_\_\_\_\_  
 2. \_\_\_\_\_
13. Do you think Feminism discourages marriage and motherhood? [ ]  
 a. Yes      b. No.      c. Only to some extent      d. Can't say
14. Do you think Feminists are portrayed as negative stereo types by some? [ ]  
 a. Yes      b. No.      c. Only to some extent      d. Can't say
15. Can you name a Media House which works for Feminism / Gender empowerment? [ ]  
 a. Yes      b. No.      c. I don't wish to answer      d. Can't say
- \_\_\_\_\_
16. Do you think that a Nation's Economy will improve with Gender empowerment? [ ]  
 a. Yes      b. No.      c. Only to some extent      d. Can't say
17. Should the UGC and Universities introduce compulsory courses on women empowerment? [ ]  
 a. Yes      b. No.      c. Only to some extent      d. Can't say
18. Do you think special laws for women are not enough without societal changes? [ ]  
 a. Yes      b. No.      c. Only to some extent      d. Can't say
19. Do you think that a Nation's Economy will improve with Gender empowerment? [ ]  
 a. Yes      b. No.      c. Only to some extent      d. Can't say
20. Do you know that UGC is funding Women Studies Centres in Indian Universities & Colleges to help India reach the Goal of Promoting Equality & Empowerment of Women? [ ]  
 a. Yes      b. No.      c. I haven't heard      d. Can't say
21. Do you think that sustainable development of the self, families and the nation is possible only by empowering women and making them live with dignity and as valued partners? [ ]  
 a. Yes      b. No.      c. Only to some extent      d. Can't say
22. Do you think that the role of the state is very important in creating an environment for women that is inclusive, free from violence and discrimination? [ ]  
 a. Yes      b. No.      c. Only to some extent      d. Can't say
23. Do you think that seminars like this will help in shaping the opinion of the educated and the general public? [ ]  
 a. Yes      b. No.      c. Only to some extent      d. Can't say
24. Is Media in any way helping in the strengthening women's movement? [ ]  
 a. Yes      b. No.      c. Only to some extent      d. Can't say
25. Please name some persons working for feminism and gender empowerment.
- \_\_\_\_\_

OPTIONAL

Name:

College:

Signature



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### Empirical analysis

1. What does 'feminism' mean to you? [ ]  
(a) Equal rights for men and women-47 (b) Equal pay for men and women  
(c) Women's rights to make their own choices (d) All of these-53
2. Women have been getting unfair treatment in many areas of life and society – Do you agree? [ ]  
a. Yes-67 b. No.-20 c. Only to some extent-13 d. Can't say
3. Is our literature portraying the condition of women in a realistic manner? [ ]  
a. Yes-47 b. No. c. Only to some extent-53 d. Can't say
4. Is our Media women friendly in its reports and coverage? [ ]  
a. Yes-20 b. No.-27 c. Only to some extent-53 d. Can't say
5. Do you think that most women don't have a choice about their own family, career, and lives? [ ]  
a. Yes-27 b. No.-13 c. Only to some extent-53 d. Can't say-7
6. Is Feminism an old fashioned term which isn't relevant to society anymore? [ ]  
a. Yes-40 b. No.-40 c. Only to some extent-20 d. Can't say
7. Should we support the continuing fight against years of oppression against women? [ ]  
a. Yes-73 b. No.-13 c. Only to some extent-7 d. Can't say-7
8. Does Gender Empowerment mean hatred / aggression / discrimination against MEN? [ ]  
a. Yes-7 b. No.-46 c. I don't wish to answer-40 d. Can't say-7
9. Have you done anything to support feminism / gender empowerment? [ ]  
a. Yes-40 b. No.-13 c. Only to some extent-40 d. Can't say-7
10. Have you ever used the term 'the weaker sex' to represent women? [ ]  
a. Yes-27 b. No.-53 c. Sometimes-13 d. Can't say-7
11. Do you regularly read literature dealing with feminism / gender empowerment? [ ]  
a. Yes-33 b. No.-33 c. Only to some extent-27 d. Can't say-7

12. If the answer to Q. 11 is **yes**, can you name 2 books or writers on Feminism? [ ]  
 a. Yes-20                      b. No.-20                      c. I don't wish to answer                      d. Can't say-60
1. \_\_\_\_\_  
 2. \_\_\_\_\_
13. Do you think Feminism discourages marriage and motherhood? [ ]  
 a. Yes-7                      b. No.-86                      c. Only to some extent                      d. Can't say-7
14. Do you think Feminists are portrayed as negative stereo types by some? [ ]  
 a. Yes-47                      b. No.-20                      c. Only to some extent-7                      d. Can't say-26
15. Can you name a Media House which works for Feminism / Gender empowerment? [ ]  
 a. Yes-27                      b. No.                      c. I don't wish to answer-20                      d. Can't say-53
- \_\_\_\_\_
16. Do you think that a Nation's Economy will improve with Gender empowerment? [ ]  
 a. Yes-67                      b. No.-13                      c. Only to some extent-7                      d. Can't say-13
17. Should the UGC and Universities introduce compulsory courses on women empowerment? [ ]  
 a. Yes- 53                      b. No.-                      c. Only to some extent-20                      d. Can't say-27
18. Do you think special laws for women are not enough without societal changes? [ ]  
 a. Yes-40                      b. No.-7                      c. Only to some extent-20                      d. Can't say-33
19. Do you think that a Nation's Economy will improve with Gender empowerment? [ ]  
 a. Yes-53                      b. No.-7                      c. Only to some extent-13                      d. Can't say-27
20. Do you know that UGC is funding Women Studies Centres in Indian Universities & Colleges to help India reach the Goal of Promoting Equality & Empowerment of Women? [ ]  
 a. Yes-53                      b. No.-20                      c. I haven't heard                      d. Can't say-27
21. Do you think that sustainable development of the self, families and the nation is possible only by empowering women and making them live with dignity and as valued partners? [ ]  
 a. Yes-67                      b. No.                      c. Only to some extent-20                      d. Can't say-13
22. Do you think that the role of the state is very important in creating an environment for women that is inclusive, free from violence and discrimination? [ ]  
 a. Yes-53                      b. No.-7                      c. Only to some extent-20                      d. Can't say-20
23. Do you think that seminars like this will help in shaping the opinion of the educated and the general public? [ ]  
 a. Yes-80                      b. No.                      c. Only to some extent                      d. Can't say-20
24. Is Media in any way helping in the strengthening women's movement? [ ]  
 a. Yes-47                      b. No.-7                      c. Only to some extent-26                      d. Can't say-20
25. Please name some persons working for feminism and gender empowerment.  
 \_\_\_\_\_  
 4

OPTIONAL

Name

College

Signature