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The Relevance of The Feminism Movement in the Twenty -First Century



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Prof. Virag S. Gawande

Director

Aadhar Social Research &, Development
Training Institute, Amravati.

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**Hon'ble Shri. V. G. Patil**

President, S.G.V & S.S.P. Onda Tal. Vikramagad, Dist. Palghar.

Message...

The National e-Conference on “The Relevance of Feministic Movement in the 21st Century” is yet another feather in the cap of Arts, Commerce and Science College. This e-conference reflects the honest endeavors of the college. The subject of the conference is extremely relevant to the present times and I am glad and proud that such a conference has been organized on a virtual platform which is in the remote and inaccessible tribal area of Vikramagad in Palghar district where academicians, scholars, and students can share their ideas and knowledge of this subject. One thing that I have observed is that how college continues to work hard in order to bring academic excellence in the college.

What I personally feel that there is a need of hour to discuss and ponder over the relevance of feministic movements in the present era. And hence, this conference will definitely educate people about feminism in a broader sense.

I am extremely glad to be part of the book of the conference and eager to see academicians and scholars take the benefit of this gathering. I congratulate Department of History and Political Science, Woman Development Cell, IQAC and Teaching and Non-teaching staff of the college for making painstaking efforts for the success of the conference. I wish them all the success for the conference.

Mr. V. G. Patil

**Dr. Vinod Sambhaji Sonawane**

I/C Principal,
Arts, Commerce and Science College, Onde,
Tal. Vikramgad, Dist. Palghar.

Editorial...

Arts, Commerce and Science College, run by Sanjivan Gramin Vaiyakiya and Samajik Sahayata Pratishthan, was established in 2002 in the remote and inaccessible tribal area of vikramgad tehsil of Palghar district. Our college offers B.A., B. Com. and B. Sc. at undergraduate level and M. Sc. In Chemistry at post-graduation level for the local populace of this tribal area. The college faced NAAC was assessed and accredited 'C' in the first cycle in 2018. The college has ISO certificate also.

It is a proud moment for me to host this National e- Conference on "The Relevance of the Feministic Movement in the 21st Century" that brings us back to where we focus on research activities. Department of History, Political Science, Women Development Cell and Internal Quality Assurance Cell of our college are jointly organizing this conference. First, I would like to express my gratitude towards the President of the Institution i.e., Sanjivan Gramin and Vaidyakiya Samajik Sahayata Pratishthan Hon'ble Shri. V.G. Patil, Acting president Shri. Suresh Kanoja, Secretary Shri. Milind Patil and director Dr. Chetna Patil for supporting and encouraging us. Also, I would like to congratulate all departments and cells for organizing this event. I would like to extend a warm welcome to the resource persons, Dr. A.D. Sawant, Dr. Sunita M. Sarkar, Prof. Ajay Waghmare, Dr. Chandrakant Chavan, Dr. Salvin Paul, Dr. Sandesh Wagh, Dr. Savita Tayde and Dr. Priya Mittal, researchers and delegates.

I believe that this conference will bring different perspectives from the resource persons, academicians and research scholars on the contributions of women who are working in various fields. This conference has been organized with the hope that it will bring a positive change in the society and higher education.

I congratulate and thank all the concerned persons who have made this conference possible. I wish it all the best and I sincerely hope that this conference will be beneficial to everyone.

Dr. Vinod Sambhaji Sonawane



Dr. Chetana Yogesh Patil
Convener & Vice Principal
Head, Women Development Cell



Dr. Basweshwar Pandagale
Co-Ordinator
HOD, Department of Political Science

Editorial..

Feminism is an interdisciplinary approach to issues of equality and equity based on gender identity. Feminism has evolved from the critical examination of inequality between the sexes and focused on equal rights and opportunities. Feminism is most discussed but yet to be awaiting to be implemented issue from last few decades. Every concept arises with new dimensions according to the change of time, so it is applicable in case of feminism also. Though we entered in 21st century and almost reached to its quarter, at this point the movement of feminism, which is not yet reached its destination of equilibrium, makes us more introspective about its relevance and implementation. One-Day National E-conference on **The Relevance of The Feministic Movement in the 21st Century** on 10th March 2022 was organized by Dept of History, Political Science, Women Development Cell and IQAC of Arts, Commerce and Science College, Onde to deliberate upon the overall relevance of Feminism, Feministic movement in India and worldwide, Feminism in the context of Social, political, economical, historical, educational, liberal, Marxist, tribal, scientific, environmental, social media, literature and Human Rights etc.

This National e-conference was inaugurated by Honorable Shri V. G. Patil, President SanjivanGraminVaidyakiya and SamajikSahayataPratishthan, Onde. Dr. Arun Sawant, Vice Chancellor, Jaipur University Rajasthan, was the Keynote Speaker of this Conference. Prof. Sunita Mitra Sarkar Department of Political Science, Sarang SajanikantaMahavidyalayaLutunia, West Bengal. Prof. Ajay Waghmare from Government Degree College, Nirmal Telangana State was the resource person, Dr Savita Tayade from Mumbai Chairperson. Dr. Chandrakant Chavan from Solapur was the resource person and Dr. Sandesh Wagh the Chairperson. Selected Paper presentation was in the session Dr. Priya Mittal was the chairperson. Dr. Salvin Paul from Sikkim University was the chief guest for the valedictory function.

The response to our call was huge, various writers from all over India sent their papers to this conference, the number of papers received were 96 and the national e-conference was attended by 176 participants. In spite of being situated in tribal area of palghar district, the response of our researchers, professors, teachers and even students is so massive and more than our expectations. This response itself is the answer for the need of feminism to be discussed and researched. This one day National e-conference was conducted under the chairmanship and guidance of Dr. Vinod Sonawane, Principal of the college.

Thank you..

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- **Executive Editor**

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A Historical Study Of Women Sufis In South India

Mrs. Salma N. S.

Research Scholar, Tumkur University, Karnataka

Abstract

The recorded proof recommends that woman and men have been viewed as equivalent in the way of Tasawuff (Sufism). Nonetheless, there are not many investigations that records and break down ladies' essence in South India Sufism. This "hagiographical quietness" (by and large) about Sufi ladies in South India brings up issues and needs insightful consideration regarding address the holes in the writing. The article investigates a portion of the patterns present and connected with ladies and Sufism in South India in the current writing. Drawing on verifiable sources (optional material) and utilizing topical investigation, the article analyses huge patterns in ladies and Sufism in South India. These numerous patterns incorporate absence of authentic proof, less documentation about Sufi ladies, perplexing creative mind about ladies, and gendered jobs, all of which point out to the particular setting and history of South India Sufi culture. The paper problematizes the suspicion that Sufism (overall) has been open, comprehensive, and accommodative to ladies and issues of orientation. This concentrate likewise investigations the information and the authentic setting of how ladies have been envisioned and treated inside South India Sufism. Notwithstanding, this examination isn't developing any speculation and is introducing the investigation inside a particular authentic and social setting South India.

Introduction

Sufism has a history in India that dates back over 1,000 years. The presence of Sufism has been a main element expanding the spans of Islam all through South Asia. Following the entry of Islam in the mid eighth century, Sufi spiritualist practises were more visible throughout the 10 and eleventh centuries of the Delhi Sultanate, and thereafter in the rest of India. A combination of four sequentially separate administrations, the early Delhi Sultanate comprised of rulers from Turkic and Afghan lands. This Persian impact overflowed South Asia with Islam, Sufi idea, syncretic qualities, writing, schooling, and amusement that enduringly affects the presence of Islam in India today. Sufi ministers, shippers and preachers likewise got comfortable waterfront Gujarat through oceanic journeys and exchange.

Different heads of Sufi orders, Tariqa, sanctioned the main coordinated exercises to acquaint regions with Islam through Sufism. Holy person figures and legendary stories gave comfort and motivation to Hindu standing networks frequently in country towns of India. [The Sufi lessons of heavenly otherworldliness, grandiose amicability, love, and mankind reverberated with the commoners and still does as such today. The accompanying substance will adopt a topical strategy to examine a heap of impacts that assisted spread Sufism and a supernatural comprehension of Islam, making India a contemporary focal point for Sufi with culturing today.

It is accepted that the Arab ocean brokers working between the Malabar Coast and Ceylon previously acquainted Islam with that district of the sub-mainland. With the coming of the Muslims in India the Sufi thought entered this land. However we cannot say with assurance who was the first Sufi to land in Quite a while, yet it could be said that as right on time as the start of the 11th century A.D. the Sufis came to India and found this land great for lecturing their precepts. As indicated by Athar Abbas Rizvi, "the addition of Punjab by Mahmud of Ghazna and its joining into his domain incited numerous Sufis to get comfortable the region."

**Sufi literature**

However a Hadith (a recorded saying of the Prophet Muhammad) guarantees that "he who realizes God becomes quiet," the Sufis have delivered a writing of noteworthy degree and could shield their composing exercises with another Hadith: "He who realizes God talks a lot." The primary orderly books clarifying the fundamentals of Sufism date from the tenth century; yet prior, Muḥasibī had as of now expounded on profound training, ḥallāj had formed contemplations in exceptionally focused language, and numerous Sufis had involved verse for conveying their encounters of the unutterable secret or had educated their devotees in letters of cryptographic thickness. The records of Sufism by Sarrāj and his adherents, as well as the ḥabaqat (anecdotal works) by Sulam, Abū Nuḥaym al-Iḥfaan, and others, along for certain histories of individual experts, are the hotspots for information on early Sufism.

Research Methodology

The review has thought about the procedure of Woman concentrates as well as those from various schools like History and humanism. Consequently, we have utilized the technique of Gender History and an Interdisciplinary methodology. The review focussed on the topographical district of Madras Presidency, a British regulatory region. At its most prominent degree, Madras Presidency included a lot of South India that comprised current Indian territories of Tamilnadu, Kerala, Andhra and Telangana.

Objectives

The proposal has five destinations in concentrating on the job of Woman in friendly change Sufi development.

To inspect the historical backdrop of Sufi change development in the nineteenth and early 20th hundreds of years.

To check out the orientation question in the Sufism change development and its commitment towards ladies' freedom.

To investigate different Womans developments in South India and to study, how ladies approached to conquer their weak position.

To feature the effect of the Sufi change developments of the nineteenth and mid 20th hundreds of years and to comprehend the ladies pioneers, who lobbied for ladies' freedom. To find the effect of the Sufi change developments in the upliftment interaction of Womans .

South Indian Sufi Mystics

Syedini Bibi, a Sufi lady mystic from the Middle East, visited Nagore Dargah (a dargah erected over the tomb of the Sufi saint Hazrath Nagore Shahul Hamid / 1490–1579 CE) in the early nineteenth century. She proceeded to Tiruvannamalai after visiting the Nagore Dargah, where she spent the rest of her life. During the 1980s, the Nawab of the time erected a Dargah at Tiruvannamalai's Car Street in honour of Syedini Bibi. There is very little information about this Sufi fakir, however several mystical stories connected to her tomb are spread via word of mouth. There are several other Dargah's and Sufi saints related to this ancient town. . Scholars identify Sufism as Islam's inner, mystical depth; others argue that it is a perpetual philosophy of existence that predates religion, the manifestation of which developed inside the Islamic faith. Some feel that the essence of Sufism has been represented in other faiths and meta-religious phenomena, but others believe that Sufism is something entirely unique to Islam. Sufi is the broad term for someone who follows this tradition. They belong to many "orders" (turuq, meaning congregations formed around a master). The "orders" gather in zawayahs, khanqahs, or tekke for spiritual sessions (majalis).



Conventional Culture

During 901 - 1151, the Ghaznavids started to construct various schools called madrasa that were appended and subsidiary with masjids (mosque). This mass development laid out steadiness in India's instructive systems. Existing researchers advanced the investigation of the Qu'ran and hadith, starting in North West India. [During the Delhi Sultanate, the scholarly variety of India's occupants expanded various - overlay because of the Mongol intrusions. Different learned people hailing from areas like Iran, Afghanistan, and Central Asia started to enhance the social and abstract existence of the Delhi capital. Among the strict tip top existing during the Sultanate time-frame, two significant groupings existed. The ulama were noted selective strict researchers who had dominated specific Islamic lawful parts of study. They were sharia situated and would in general be more standard with regards to Muslim practices. The other gathering of strict elites was the Sufi spiritualists, or fakir. This was a more comprehensive gathering that was regularly more lenient toward non-Muslim practices. Albeit the obligation to rehearse sharia stays a Sufi establishment, early Sufis in India zeroed in on converting through assistance work and aiding poor people.

Geological degree of Sufi orders

It would be difficult to number the individuals from supernatural orders in the Islamic world. Indeed, even in such nations as Turkey, where the orders have been restricted beginning around 1925, many individuals actually stick to the magical custom and feel themselves to be joins in the otherworldly chains of the orders and attempt to execute their goals in current culture. The most generally spread gathering is, no question, the Qadiriyyah, whose disciples are found from West Africa to India-the burial chamber of □Abd al-Qadir al-Jilani in Baghdad actually being a position of journey. The regions where the Sanusiyyah reside are confined to the Maghrib, the Atlas Massif, and the beach front plain from Morocco to Tunisia, though the Tijaniyyah have a few branch-offs in Turkey. Such country orders as the Egyptian A□madiyyah and Dasuqiyyah (named after Ibrahim al-Dasuqi; kicked the bucket 1277) are bound to their individual nations, similar to the Mawlawis and Bektashiyyah to the domains of the previous Ottoman Empire. The Bektashiyyah had acquired political significance in the realm in view of its relations with the Janissaries, the standing armed force. Albania, beginning around 1929, has had a solid and authoritatively perceived gathering of Bektashiyyah who were even allowed autonomous status after World War II.

Imagery in Sufism

The heavenly truth was on occasion uncovered to the spiritualist in dreams, tryouts, and dreams, in shadings and sounds, yet to pass these no rational and indescribable encounters on to others the spiritualist needed to depend upon such phrasing of common experience as that of affection and inebriation regularly frightful from the conventional perspective. The imagery of wine, cup, and cupbearer, first communicated by Abu Yazid al-Bis□ami in the ninth century, became well known all over, regardless of whether in the refrains of the Arab Ibn al-Fari□, or the Persian □Iraqi, or the Turk Yunus Emre, and their devotees. The expect the association of the spirit with the heavenly must be communicated through pictures of human longing and love. The affection for exquisite young men where the heavenly magnificence shows itself-as per the supposed Hadith, "I saw my Lord looking like an adolescent with a cap astray"- was ordinary in Persian verse. Association was depicted as the submersion of the negligible detail, the condition of the iron in the fire, the vision of entering light, or the consuming of the moth in the flame (first utilized by □allaj). Common peculiarities were viewed as dark braids veiling the brilliant excellence of the heavenly face.

Conclusion

In any case, marvel is so essential to Sufi circle since it takes a wali to the general public. Through that, wali accomplishes double personalities all at once, which at last assists him with intervening the God and the average folks, i.e., (a) the companion of God, and (b) the companion of individuals. It is a result of this significance every one of the hagiographers what's more Malfoozat



scholars manage it. Clearly those hagiographical texts assume basic part in the development and remaking interaction of the Sufism in a general public. I would say that, indeed, the hagiographies through which the tradition of a Sufi lives are just halfway helpful commitment of the recollections. Somewhat, the hagiographies are fledged just when the orally sent unwritten practices and recollections of supernatural experience which are as yet on the tongues of the between generational networks are appropriately thought of. Except if the texts can incorporate the narratives as a whole, for what it's worth, they are halfway arrangement and along these lines there is solid significance to the orally kept up with social presence. The hagiographies talk from composed texts to society where oral texts talk from society to composed texts. All in all, the multiplication of Sufism in a general public spreads from comprehensive, informal and well known domain of society recollections to selective, official and private domain of perusers and authors through what is called wonder.

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A Study of Educational Development of Tribal Women an Indian Perspective

Prof. Vikas Vasram Ade

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Abstract

Education system should make an individual better suited to the needs of the ever changing dynamic world. The changes in the educational system should also reduce the social gaps by enabling proper recognition to whatever extent one is able to pursue or acquire a skill. The tribal communities all over India have been subjected to various forms of deprivation such as alienation from land and other resources. Especially the tribal women though they are away from the main stream of national life, but they are not kept away from the impact of socio – economic changes effecting the society in general. In this process of change, the tribal woman is forced to adhere to certain norms which may even take away her freedom, her control over the traditional productive system, her house, family and children and even her own life. The fact remains that a large number of tribal women have missed education at different stages and in order to empower them there is a great need of providing opportunities so as to enable them to assume leadership qualities for economic self-reliance and even social transformation. It is often alleged that the level of aspiration of these women as a group is low and they are quite satisfied with what they are and with what they have. It is most often not true only to womenfolk but to everyone who feels helpless and frustrated. Therefore, in this paper an attempt has been made to analyse the present status of educational facilities availed by tribal girls and women. It is also suggested to provide skill and vocational training programmes to tribal women living in rural areas.

Keyword: -Tribal Women Educational Perspective Policies and Programmes

Introduction

An education system should provide a new culture of work ethos and an array of young talented, skilled and well equipped target group who will be able to shoulder the developmental responsibilities. It should make an individual better suited to the needs of the ever changing dynamic world. The status of any social group is determined by its levels of literacy, education, standard of living and health nutrition. The tribal women constitute like any other social group, about half of the total population. Tribal women work harder and family economy and management depend on them. It has been reported that illiteracy, in tribal as well as non-tribal population, is positively correlated health. As women in all social groups, they are more illiterate than men. In general, their lower literacy rate, lower enrolment rate and their presence in the school. United Nations has defined the status of women as the “conjunction of position a women occupies as a worker, student, wife, mother of the power and prestige attached to these positions, and of the right and duties she is expected to exercise” (UN, 1975). Education gives them decision making, economic status and empowerment always go hand in hand. Today's tribal women society wishes that their future would be good. They do not want their children to suffer as they have suffered. They demand good educational and job facilities for their children. Slowly educational status of women and their children, accessibility to all kinds of infrastructural activities improved decision making capacity in all important aspects is appreciable in states like Gujarat. Article 46 of the Constitution of India lays down that the state shall promote with special care the educational and economic interests of the weaker sections of the people and in particular of the scheduled tribes and shall protect them from social injustice and all forms of exploitation.



Objective:-

This research paper has following objectives:-

1. To understand an overview of some Indian tribal women
2. To study the tribal Women Education policies.

Data & Methodology

The study is based on the on the census data and some primary data information and observation some data. The data has been furnished from the related articles, research papers, reports and 11th plan document of the government of India. Some data has furnished from the websites of the government of India and Maharashtra, as well as time magazine.

Result And Analysis

Education of Tribal Women: National Overview

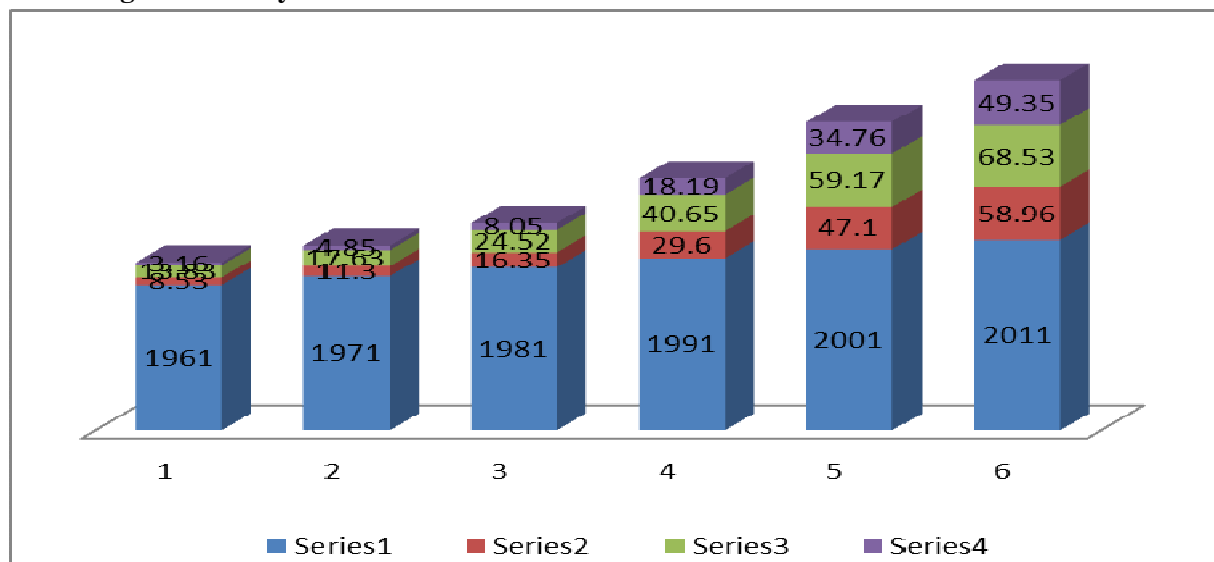
India is the second populous country in the world with 6.77 crores of tribal population. Most of the tribal people are poor, illiterate and inhibited in inaccessible forests and hilly areas. They lag behind in all spheres of life in comparison with other sections of the population. The government of India has launched a number of schemes for the promotion of education and welfare among the tribes in general and different new initiatives for the women section in particular. In spite of these efforts, the rate of literacy has not improved. In case of the primitive tribes, it is very poor and among women, it is very low. Literacy is the key for socio-economic development of any section or region, and this is the reason that the tribal community all over India have subjected to various forms of deprivation such as alienation from land and other resources. Especially the tribal women though they are away from the main stream of national life, but they are not kept away from the impact of socio – economic changes effecting the society in general.

Literacy Trends for Scheduled Tribes in India from 1961 to 2011(In Percent)Table No. 1.

Year	Total	Male	Female
1961	8.53	13.83	3.16
1971	11.30	17.63	4.85
1981	16.35	24.52	8.05
1991	29.60	40.65	18.19
2001	47.10	59.17	34.76
2011	58.96	68.53	49.35

Source: National Commission for SCs & STs, Fifth Report & Census, 2011.

Percentage of Literacy:



Educational Status of Tribal Women:-

In this context, the scenario of education amongst tribal women who are considered most backward needs to be examined. Taking only the parameter of literacy percentage at face value, the 'backwardness' of tribal women appears to be true. Table - 1 gives a comparative picture of literacy rates in the last two decades and shown the gapping difference between general literacy in the country, amongst STs (both males and females). Shows the Statewise Scheduled Tribes population and its percentage to total population according to census. It is clear from the table-1 that the STs Population is very high in Madhya Pradesh State i.e. And there are no tribals in Haryana, Punjab, Chandigarh, Delhi and Pondicherry. Tribal population is very low at Goa i.e.; only 566 persons (0.04% of total population). Shows the percentages of literacy rates of STs by sex and urban/rural from 1961 to 2001. It is evident from the above table-2 that there has been a considerable increase in the literacy rates of tribals from 1961 to 2001 i.e. 8.53 to 47.10. The Literacy rates among females also raised significantly during this period. Among the tribal women, living in urban areas there is nearly four fold increase in the literacy rates i.e. 13.45 in 1961 to 59.87 in 2001. Simultaneously the literacy rates among rural tribal women also increased from 2.90% to 32.44% during these four decades. This is due to the continuous efforts of the Government towards educational development among.

Percentage of state/UT wise Gross Enrolment Ratio in Higher Education (18-23 years) Table No. 2.

Sr. NO.	States / UTs	ST Male	ST Female	Total
1	Andaman and Nicobar Island	2.6	5.1	3.8
2	Andhra Pradesh	24.7	17.7	21
3	Arunachal Pradesh	30.7	29.7	30.2
4	Assam	16.2	16	16.1
5	Bihar	12.2	9.8	11.0
6	Chhattisgarh	8.8	7.1	7.9
7	Dadra & Nagar haveli	5.1	3.7	4.4
8	Daman & Diu	19.6	12.1	15.9
9	Delhi - - -	-	-	-
10	Goa	15.5	19.6 17.5	17.5
11	Gujarat	12.5	11.7	12.1
12	Haryana	-	-	-
13	Himachal Pradesh	21.2	20.7	21.0
14	Jammu & Kashmir	9.5	7.7	8.7
15	Jharkhand	6.4	7.7	7.1
16	Karnataka	16.3	13.8	15.1
17	Kerala	13.5	17.0	15.3
18	Lakshadweep	1.8	5.7	3.7
19	Madhya Pradesh	7.9	5.6	6.7
20	Maharashtra	12.8	7.3	10.1
21	Manipur	24.0	24.4	24.2
22	Meghalaya	12.7	16.8	14.8
23	Mizoram	23.4	4 21.8	22.6
24	Nagaland	11.9	13.1	12.5
25	Odisha	7.7	5.8	6.7
26	Pondicherry	-	-	-



27	Punjab	-	-	-
28	Rajasthan	17.0	10.6	13.9
29	Sikkim	13.0	16.3	14.7
30	Tamilnadu	37.8	23.7	30.6
31	Telangana	34.2	24.4	29.2
32	Tripura	9.5	5.6	7.4
33	Uttar Pradesh	26.2	24.0	25.1
34	Uttrakhand	41.9	49.5	45.7
35	West Bengal	9.4	6.6	8.0

Source: All India Survey on Higher Education. (2013 - 2014). Government of India, Ministry of Human Resource Development, Department of Higher Education, New Delhi. The above table shows that female participation among tribal people in higher education is quite dissatisfactory. In Uttrakhand the female enrolment is highest (49.5%) which is a good sign. The percentage is below 10% in Andaman & Nicobar Island, Chhattisgarh, Dadra & Nagar Haveli, Jammu & Kashmir, Jharkhand, Lakshadweep, Madhya Pradesh, Odisha, Tripura, and West Bengal.

State wise Scheduled Tribes(ST) Population and Its Percentage to Total Population:Table No. 3.

Sr, NO.	State	Males	Females	Person
1.	Andhra Pradesh	2548295 (6.61)	2475809 (6.57)	5024104 (6.59)
2.	Arunachal Pradesh	352017 (60.70)	353141 (68.17)	705158 (64.22)
3.	Assam	1678117 (12.18)	1630453 (12.66)	3308570 (12.41)
4.	Bihar	393114 (0.91)	365237 (0.92)	758351 (0.91)
5.	Chhatisgarh	3287334 (31.39)	3329262 (32.14)	6616596 (31.76)
6.	Goa	299 (0.04)	267 (0.04)	566 (0.04)
7.	Gujarat	3790117 (14.36)	3691043 (15.20)	7481160 (14.76)
8.	Haryana	0	0	0
9.	Himachal Pradesh	122549 (3.97)	122038 (4.08)	244587 (4.02)
10.	Jammu & Kashmir	578949 (10.80)	527030 (11.02)	1105979 (10.90)
11.	Jharkhand	3565960 (25.68)	3521108 (26.96)	7087066 (26.30)
12.	Karnataka	1756238 (6.53)	1707748 (6.58)	3463986 (6.55)
13.	Kerala	180169 (1.16)	184020 (1.12)	364189 (1.14)
14.	Madhya Pradesh	6195240 (19.70)	6038234 (20.89)	12233474 (20.27)
15.	Maharashtra	4347754	4229522	8577276



		(8.63)	(9.10)	(8.85)
16.	Manipur	374319 (34.16)	366822 (34.25)	741141 (34.20)
17.	Meghalaya	996567 (84.74)	996295 (87.19)	1992862 (85.94)
18.	Mizoram	422963 (92.13)	416347 (96.95)	839310 (94.46)
19.	Nagland	913203 (87.21)	860823 (91.30)	1774026 (89.15)
20.	Orissa	4066783 (21.79)	4078298 (22.48)	8145081 (22.13)
21.	Punjab	0	0	0
22.	Rajasthan	3650982 (12.41)	3446724 (12.72)	7097706 (12.56)
23.	Sikkim	56940 (19.74)	54465 (21.58)	111405 (20.60)
24.	Tamil Nadu	328917 (1.05)	322404 (1.04)	651321 (1.04)
25.	Tripura	504320 (30.71)	489106 (31.41)	993426 (31.05)
26.	Uttar Pradesh	55834 (0.06)	52129 (0.07)	107963 (0.06)
27.	Uttarachal	131334 (3.04)	124795 (3.00)	256129 (3.02)
28.	West Bengal	2223924 (5.36)	2182870 (5.64)	4406794 (5.50)
29.	A & N Islands	15127 (7.84)	14342 (8.79)	29469 (8.27)
30.	Chandigarh	0	0	0
31.	D & Nagar Haveli	67663 (55.61)	69562 (70.39)	137225 (62.24)
32.	Daman & Diu	7190 (7.77)	6807 (10.36)	13997 (8.85)
33.	Delhi	0	0	0
34.	Lakshadweep	28661 (91.91)	28710 (97.26)	57321 (94.51)
35.	Pondicherry	0	0	0
	India	42640829 (8.01)	41685411 (8.40)	8432640 (8.20)

Education of Tribal Women: Issues & Challenges

If we analyse the real issues of tribal women for taking education then we must find that there is higher concentration of poverty among the tribal population in both the rural as well as urban areas. Their weak resource base, their low position in socio-economic and political hierarchy, illiteracy, their relative lack of access to facilities provided by developmental measures; and their inadequate participation in institutions are mainly responsible for their backwardness as well as access to education.



Location of the Village: Most of the tribal communities inhabit in the forests in a scattered manner. Therefore, it becomes impossible to open separate schools in each village where the required student's strength is not available.

Attitude of the Parents: Most of the dropped out girls are living with their family. As per the study signifies, majority of their parents do not have proper education and they are early dropouts. Tribal parents are mostly illiterate. They always show a very indifferent attitude towards the education of their girls.

Negative Attitude towards School Education: Many of the dropouts are having an in favor attitude towards education, they consider education as a boring process.

Economic Condition: The tribes depend on forests for 8 months and on agriculture for 4 months. The girls of the age group 4 to 6 are found to be helping their parents in collection of forest products. In this situation, parents do not allow to spare their girls or their labor force and allow them to attend schools.

Appointment of Local Teachers: In the remote tribal areas the teacher absence is a regular occurrence and it largely affects the quality of education. In tribal villages, there is virtually no relation with the teachers of the villagers.

Lack of Proper Prohibition: Due to bad coordination between the tribal welfare department and the school education department, proper monitoring is inhibited.

Government Policies and Programmes for Tribal Education:-

Starting from the First Five Year Plan Period1 (1951-1956) the government is steadily allocating financial resources for the purpose of tribal development. Towards, the end of the plan (1954), 43 Special Multipurpose Tribal Development Projects (MTDPs) were created. During the Third Five Year Plan Period (1961-1966), the government of India adopted the strategy of converting areas with more than 66 per cent tribal concentration into Tribal Development Blocks (TBDs). By the end of Fourth Five Year Plan (1969-1974), the number of TBDs in the country rose to 504. Additionally, in 1972 the Tribal Sub-Plan Strategy (TSP) was implemented by the Ministry of Education and Social Welfare. TSP was based on twin objectives of socio-economic development and protection against exploitation. It was generally implemented in the areas where the Scheduled Tribe population was more than 50 per cent of the total population.

The PESA (The Panchayats Extension to Scheduled Areas) Act, 1996 in fact, has made it mandatory for the States having scheduled areas to make specific provisions for giving wide-ranging powers to the tribes on the matters relating to decision-making and development of their community. A centrally-sponsored government scheme of ashram schools exclusively for ST children from elementary to higher secondary levels was initiated in the 1970s. But the poor quality of education in ashram schools, however, has undermined confidence in education as a vehicle for social mobility.

The Jan Shala Programme is a collaborative effort of the Government of India (GOI) and five UN Agencies – undp, unicef, unesco, ilo and unfpa – a community based primary education programme, aims to make primary education more accessible and effective, especially for girls and children in deprived communities, marginalised groups, Scheduled Caste/Scheduled Tribes/minorities, children with specific needs.

The Salva Shiksha Abhiyan Around 1,044 million school-age females do not attend primary school due to poverty, inability to enroll in rural India, and other factors. In 2001-2002, the Indian government, in collaboration with state governments and local autonomous administrations, established the Salva Shiksha Abhiyan (SSA) initiative to address this issue. This is a thorough and crucial comprehensive plan started by the Government of India, with the purpose of achieving the long-awaited goal of universal basic education.

The ssa plan's key objectives are as follows:

- By 2003, the institutional education system must be in place.



- By 2005, all youngsters will have had an education.
- By 2010, all children should have access to early childhood education.
- Insist on the importance of having a good quality of life.
- Between 2006 and 2010, eliminate gender and socioeconomic class gaps between primary and basic education levels.
- Generally, held until 2010. In addition, as indicated below, the Indian government has undertaken a number of other stimulus projects to protect children in schools:
 - (1) Free textbooks and backpacks
 - (2) Complimentary school uniforms
 - (3) Meal plan for the lunch hour, and so forth.

Suggestions

Some suggestions for improvement of tribal education are as follows-

- 1) **Literacy campaign** - Proper awareness campaign should be organized to create the awareness about the importance of education. Extensive literacy campaign in the tribal dominated districts may be undertaken on a priority basis to literate the tribal.
- 2) **Attitude of the tribal parents** - The attitude of the tribal parents toward education should be improved through proper counseling and guidance.
- 3) **Relevant study materials in local languages** - All study materials should be supplied in local languages of tribes.
- 4) **Appointment of Local teachers and female teachers** - It is suggested to appoint more tribal teachers and female teachers in the tribal areas. The ecological, cultural, psychological characteristics of tribal children should be considered carefully by the teachers in tribal areas.
- 5) **Stipends and various scholarships** - Since higher education among the tribes is less, special ST scholarships should be provided to the tribal students perusing higher education, particularly in medical, engineering, and other vocational streams.
- 6) **Residential schools** - More residential schools should be established in each states and districts and extended up to PG level in tribal areas.
- 7) **Social security**- Social security of students, especially of adolescent girls is of great concern in residential schools.
- 8) **Proper Monitoring** - Higher level officials should check the functioning of schools frequently relating to the teaching methods, working hours, and attendance registers.

Conclusion:-

Education to women is as essential as to men. It makes women to find the right way to development. Eventoday in most parts of the country, the tribal women remains steeped in superstitions and ignorance with men presiding over their destiny. The main aim of education is to change the cultural norms and patterns of life of tribal women to make them economically independent, to organize themselves to form strong groups so as to analyse their situations and conditions of living, understand their rights and responsibilities and to enable them to participate and contribute to the development of women and the entire society. The population of STs is very high in some states and in some states there are no STs. With regard to the literacy rates, female literacy has raised considerably in the past four decades both in urban as well as rural areas. Moreover the percentage of Schedule Tribe girls in higher education has been gradually increasing. The fact remains that a large number of tribal women in rural areas might have missed educational opportunities at different stages and in order to empower them varieties of skill training programmes have to be designed and organised. The skill could be for assuming political leadership or for economic self-reliance or even social transformation.

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Dr. Babasaheb Ambedkar's Movement for Women Empowerment and Its Impact on Society

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Dr. Babasaheb Ambedkar is an Indian social reformer, brilliant lawyer, educationalist, sociologist, independent India's first labour law and justice minister, the architect of Indian constitution, and a founding father of the Republic of India who inspired the Dalit movement and campaigned against social discrimination towards the untouchables (Dalits), and also supported the rights of women and labours. Women in India suffered a lot to get their rights and so Dr. Babasaheb Ambedkar played a pivotal role in women empowerment movement which made a great impact on Indian society.

He is a champion of women empowerment movement. His main motive in life was to recreate society along the contemporary democratic ideas of liberty, equality and fraternity. He believed that women empowerment can contribute a lot for nation building. So he contributed in Hindu personal laws and introduced many women welfare provisions in Indian Constitution. His slogan **"Educate, organize and agitate"** helped the women to mobilize in the freedom movement.

Dr. Babasaheb Ambedkar believed in the democratic values who struggled hard to achieve the idea of equality in all spheres of life. He was against the restrictions laid down on women religion and traditions which became a hindrance in the way of women empowerment. Women are shackled by unseen chains of religion. Majority of Indian society was uneducated and it had not scientific temper. So society blindly followed the religions and its traditions by marginalizing women in family and society. So religions made a great impact on society of that time. According to Hindu Shastras, women were labeled like animals or some sort of objects of deriving pleasure. In *Manusmriti* also, the ancient Hindu Code-book, women were treated equal to the animals and slave by the proprietors of Hindu Dharma. The Hindu women are tied to bondage of superstitions which they carry till their death and it was all on the name of samskara. The women are subordinated and marginalized in all spheres of life. The Indian cultural law maker, Manu, declares,

*"Day and night, women must be kept in subordination to the males of the family: in childhood to the father, in youth to her husband, in old age to her sons. (...) Even though the husband be destitute of virtue and seeks pleasure elsewhere, he must be worshipped as god."*¹

Here, we find that woman is completely subordinated and marginalized in our family. Husband and wife have no equal status in the family. Husband is always superior to woman in our family. Even though the husband commits adultery and seeks pleasure elsewhere, he must be worshipped as god. This was the impact of religious Shastras and its traditions on the society.

On the contrary, Dr. Babasaheb Ambedkar thinks that husband and wife are the two wheels of a chariot of family. Their good relationship in family always contributes for happiness of family and nation building. So he opposes the Manusmriti's perspective about the husband and wife relationship and says, **"The relationship between husband and wife should be one of closest friends."**² Such type of relationships will always help for the progress and empowerment of women in our family. In the present age, we find the impact of Dr. Babasaheb Ambedkar's various movements which contributed for the development of good relations between husband and wife in the family.



In our Indian patriarchal family, woman was always discriminated and considered inferior to men. It is said that everything will change in the world but man's psychology about woman will not change. It was the impact of *Manusmriti* Indian society that a wife should always be subordinated and she should not be equal to her husband. So, Shashi Deshpande picks up this point and writes in her famous novel, *The Dark Holds No Terrors*, and quotes the lines written in *Manusmriti* about wife (woman),

"A wife must always be a few feet behind her husband. If he is an M. A, you should be a B. A. If he is 5'4" tall you shouldn't be more than 5' 3" tall. If he is earning five hundred rupees, you should never earn more than four hundred and ninety-nine rupees. That's the only rule to follow if you want a happy marriage"³

Dr. Babasaheb Ambedkar believed that without the progress of woman, our society will not be progressed. If a community is progressed and the women of that community are treated as slaves in the family, such community shall not be called progressed community. He propounded the idea that until and unless, we reject the gender discrimination in our family, the situation of women cannot be changed. Delivering a sermon in a meeting of about three thousand women, Dr. Babasaheb said,

"I measure the progress of community by the degree of progress which women had achieved. Let every girl who marries stand by her husband, claim to be her husband's friend and equal and refuse to be his slave. I am sure if you follow this advice you will bring honor and glory to yourselves."⁴

Indeed, the woman is an inseparable part of community, and without the progress of woman, no community can progress in the world.

Dr. Babasaheb Ambedkar's perception of women question, emphasizing their right to education, equal treatment with men, right to property and involvement in the political process resembled the global feminists demand. For women empowerment and giving them courage, a women's association was founded in Mumbai in January 1928 and Ramabai Ambedkar, Dr. Ambedkar's wife, was its president. Dr. Babasaheb Ambedkar always believed in movements led by women. So, he motivated women to fight for their rights and said,

"We must stand on our own feet and fight as best as we can for our rights. So carry on your agitation and organize your forces. Power and prestige will come to you through struggle."⁵

Dr. Babasaheb Ambedkar's movement for women empowerment encouraged a lot of women to speak boldly and fight for their own rights until they win. This encouragement and impact of Dr. Babasaheb Ambedkar was seen in women when Radhabai Vadale, a member of Women's Association, talked boldly in press conference in 1931. She addressed to a press conference and said,

"It is better to die a hundred times than live a life full of humiliation. We will sacrifice our lives but we will win our rights."⁶

This is the impact of Dr. Babasaheb Ambedkar's movement for women empowerment.

Dr. Babasaheb Ambedkar wanted to bring equality in our society. Indian uneducated lower class society was very superstitious and religious. He wanted to initiate the reforms for the lower sections of the society. He greatly believed in providing woman an opportunity of leadership in our society, gender equality, and woman's financial freedom in her family. So, he commented on the aspects of women empowerment and said,

"Gender equality, financial freedom, gender main streaming, leaderships, networking, are the essential aspects of women empowerment."⁷



This impact of Dr. Babasaheb Ambedkar's movement is seen in the present age because we find several women have financial freedom and political leaders.

Dr. Babasaheb Ambedkar provided several provisions in the Constitution of India for protecting the welfare and civil rights of women. He introduced the Hindu Code Bill in the Parliament and highlighted the issues about women's property right. The bill received strong opposition from many political leaders and so Dr. Ambedkar resigned from the cabinet expressing his discontent over non acceptance of woman's right by the parliament. Besides, he highlighted the issues of Muslim women "Purdah" (Veil) system. In short, along with the depressed class women, his thoughts for emancipation of all the women are expressed with same allegiance. The woman is always marginalized in our society. It made a worse condition of woman than animals. Religion and its blind followers are responsible for woman's bad condition in our society. So, Dr. Ambedkar asked several questions about religion and its orthodoxy. Dr. Ambedkar's questions are raised in a song written by Sachin Mali and sung by Sheetal Sathe. She sings as,

इंसान को आहुत और गुलाम किया है, कैसा ए धरम है? कैसा ए करम है? धृ
हमारी माता बहने सिता जैसी, हर घर में यहाँ अग्निपरीक्षा है कैसी?
छुपी जंजीरों से २, नारी को कैद किया है ३⁸

Dr. Babasaheb Ambedkar believed that the women education is a strong tool for the emancipation of women. This impact of Dr. Babasaheb Ambedkar's thoughts can be seen in the Government of India's various schemes for women emancipation. The Government of India has over 34 schemes for women operated by different departments and ministries - such as BetiBachaoBetiPadhao Scheme, UJJAWALA, Support to Training and Employment Programme for Women (STEP), and Working Women Hostel and so on. Though the parliament of India of that time rejected Hindu Code Bill which was to protect women, but later on, the Government of India started various schemes for the empowerment of women. One of the schemes of the Government of India is,

*"BetiBachao, BetiPadhao (transl. Save the girl child, educate the girl child) is a campaign of the Government of India that aims to generate awareness and improve the efficiency of welfare services intended for girls in India."*⁹

The efforts of government and its different agencies are also supplemented by non-governmental organizations that are playing an equally important role in facilitating women empowerment.

Education and Dr. Babasaheb Ambedkar's movement for women empowerment made a huge impact on women in India. We have another and latest example of women's movement which fights for women's rights. It is Trupti Desai who is a gender equality activist from Pune and the founder of an NGO called Bhumata Brigade. She is a crusader for women's rights and has led several protests against restrictions on the entry of women at religious places. Her fight is for human rights of women and gender equality. She protested for women's rights.

*"In 2016, she visited the Haji Ali dargah in Mumbai to offer prayers but could not enter the inner sanctum. In 2018, she tried to enter the Sabarimala shrine but cancelled her plan after she was stopped by protesters at the Cochin airport. She successfully fought for the entry of women into the inner sanctum of the Shani Shingnapur temple in Maharashtra. She has also fought for gender equality at the Trimbakeshwar temple and Kolhapur's Mahalakshmi temple."*¹⁰

Trupti Desai is always opposed by the followers of religion to inter into some of the temples and Dargahas because she is a woman and so she cannot enter into the temple to worship the God. Even today, though the woman is well educated, respected and powerful, the religious traditions and its



blind followers (orthodox people) never respect woman to give her entry into some of the sacred temples in India.

Sane Guruji, a Marathi poet, is against the discrimination in our society. He thinks that if we all are equal before the God, who are we to discriminate in our family and society? He tells that the real meaning of religion is humanity. He means that we should love the whole world without any discrimination. He writes in his Marathi poem/song,

खरा तो एकची धर्म, जगाला प्रेम अर्पावे
जगी जे हीन अतिपतितजगी जे दीन पददलित
तया जाऊन उठवावे, जगाला प्रेम अर्पावे धू
प्रभूची लेकरे सारी तयाला सर्वही प्यारी
कुणा ना तुच्छ लेखावे, जगाला प्रेम अर्पावे ६¹¹

In the present age, the Indian women have achieved a lot of progress in various spheres of their life. Despite of all evils, women are holding high positions of authority in all the walks of life including, Police Administration, Defence Academy, Medical, Engineering, Higher Education, Politics, Sports, Foreign Services, Industry & Trade. India feels honored for Kalpana Chawla who went into space and Shri Pratibha Devi Singh Patil was the first woman President of India. M.C Mary Kom, Saina Nehwal, and Sania Mirza, and P. V. Sindhu are the famous sports personality of India. We find that the above women have directly or indirectly impact of Dr. Babasaheb Ambedkar's movement of women empowerment.

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**Dr. Kamala Sohoni: The pioneering Woman Scientist of Maharashtra.****Dr. Abhidha Dhumatkar**

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Abstract

The 19th century witness renaissance in Maharashtra in all walks of life. Modern western science was introduced and institutionalized in Maharashtra during the reigns of Mount Stuart Elphinstone, in the early 19th century. The English educated intelligentsia domesticated western science by translation of English scientific literature into Marathi and even produce original writing – articles and books in Marathi on science.

The 2nd stage in the process of internalization of science engendered Maharashtrian research scientist in the late 19th century such as Dr. BhauDaji Lad & Prof. Kero Lakshman Chhatre, through conducted medical, botanical and astronomical research. The next step was to start and build up scientific society by purely Indian initiative which manifested in the establishment of Rasayan Nidhi by Dr. D. B. Limaye and Maharashtra association for the cultivation of science by Dr. S. P. Agharkar. Dr. S. A. Bhisey carved out a place for India on the world scientific map by conducting research on printing technology in UK & USA while Dr. P. S. Khankhoje brought about agrarian revolution in Mexico by developing hybrid varieties of maize and wheat. It was but natural that the scientific ethos should influence Indian women.

Female education, although sporadic, began in India in the late 19th century owing to strong advocacy by social reformers. Initially, they were prescribed liberal education, although professional education slowly began to be women's vocational training began to receive importance gradually. Lord Dufferin fund stressed the need and importance of lady doctor in turn medical education. However, taking initiative in scientific research was yet a distant reality for Indian women in 1900. Dr. Kamala Sohoni transformed that vision into a reality in the first half of the 20th century. This research seeks to explore the social conditions against which a pioneering woman research scientist like Dr. Kamala Sohoni had to fight to open up the field of scientific research for Indian women.

Keywords:**Indian Institute of Science, Royal Institute of Science, proteins, legumes, pulses.****Research Paper**

Born in a Chitpavan Brahmin family from Indore on 8th June 1912, Kamala's father Narayanrao Bhagvat and her uncle Madhavrao Bhagvat were students of Tata institute of science. The Bhagvat's had a progressive outlook and were related to the well-known social reformer and theosophist, Rajaram Shastri Bhagvat. Kamla Sohoni's elder sister, Durga Bhagvat was a well-known anthropologist and Indologist.¹

Kamala followed family tradition and graduated in 1933 from St. Xavier's college offering Chemistry (principal) and Physics (subsidiary) topping the class. She was the first girl student to receive the Satyavati Lallubhai Samaldas scholarship in 1931, Technical research scholarship of the Bombay Presidency in 1933 the prestigious Springer research award in 1937 from Bombay University. Wishing to follow her family's lofty tradition, Kamala applied for post-graduation to the Institute of science, Bangalore, then headed by the Nobel laureate C. V. Raman, who turned down her application on the ground of her feminine sex which he considered unfit for higher education especially in science. He further stated that, Kamala will not only waste a seat but also would serve as a source of distraction to the boys studying in the institute. Thereupon when Kamala & her father traveled to Bangalore and tried to convince Dr. Raman, the latter finally grudgingly allowed Kamala entry in the institute on the following 3 conditions –



1. She should work on probation for 1 year which would alone qualify her to apply for admission to the MSc course,
2. She should be willing to work at any time,
3. She should not distract the male students in the institute.

Kamala admitted all these humiliating conditions & became the first lady student of that highly esteemed organization in 1933. However, Kamala proved herself and was admitted to the institute as a regular post-graduate student after a year.

Research Career

Kamala Bhagvat researched on the proteins in milk, pulses and legumes under the supervision of Shri. M. Srinivasyya, the head of biochemistry department in the institute & a pioneer of microbiological research in India. She had to work from 5:00 AM to 10:00 PM. Kamala asked for the permission to play her favorite tennis from 4:00 PM to 6:00 PM every day. Kamala received her MSc degree in 1936 with distinction, which also changed Dr. Raman's outlook towards women researchers leading to the admission of two girl students for MSc in 1937. Then Kamala fought for hostel facility to girl students in the institute by writing a letter with the help of the newly admitted two girls to Prof. C.V. Raman and his wife, the honorary hostel warden of the institute. She got 'Sir Mangaldas Nathubai' scholarship for foreign education in 1937 to pursue PhD in prestigious Cambridge university of UK. Initially she worked under the guidance of Dr. Derek Richter one of the founding fathers of the science of brain chemistry. Dr. Richter, recognizing Kamala's zeal & aptitude for research provided her with the space and resources she needed.ⁱⁱ

After Prof. Richter's departure, she researched under the supervision of Dr. Robin, a plant biochemist known for proving that oxygen is evolved during the light – requiring steps of photosynthesis. She was a student of Newnham College and studying the Biological Natural Sciences Tripos. Upon encouragement by her peers, she applied for a fellowship with Frederick G. Hopkins, who had won the Nobel Prize for his work on vitamins. She was also selected as a fellow of Fredrick Hopkins laboratory. She discovered the enzyme 'Cytochrome C' of potato which plays an essential role in the electron transport chain found in plants, human and animal cells. After completing her research in 14 months under the Prof. Hopkins guidance on above subject. Her PhD thesis of 40 pages submitted in 1939 was a departure from the prevalent tradition of thesis of more than 100 pages. Dr. Kamala Bhagvat was the first Indian woman to earn PhD degree in science from the prestigious Cambridge University. She had gone to USA on International Federation University women's fellowship of USA. She was receiving offers from American biochemistry firms. It is intriguing as why she refused these offers & chose to return to India at this juncture. According to her son, Anil Sohoni, influenced by Mahatma Gandhi, Kamala had given up all her ornaments, had started wearing *khadi* & wanted to return to India to benefit her motherland by her knowledge.ⁱⁱⁱ

Research after return to India

After returning to India in 1939, Kamala was appointed Professor and Head of the Department of Biochemistry at Lady Hardinge Medical College in New Delhi. Here she had to lecture and also supervise research. She was staying alone in Delhi away from her family & again had to experience male chauvinism. However, the well-known nutrition scientist, P.V. Sukhatme & her family who was also staying in Delhi at this time mitigated her problem. Later, she worked at the Nutrition Research Laboratory, Coonoor as Assistant Director, focusing on the effects of vitamins. However, due to lack of clear avenues for career advancement, (which need not be attributed to gender bias but the possibility cannot be ruled out), she started thinking of resigning.^{iv}

After her marriage to an actuary Mr. M.V. Sohoni in 1947, Kamala joined Royal Institute of Science at Mumbai. Even her eventual appointment to the position of Director of the Institute was delayed by 4 years due to existing gender bias in the scientific community. During her employment at Royal Institute of Science, Dr. Kamala Sohoni along with her students conducted valuable research



on the groups of food items that are majorly consumed by financially disadvantaged sections of people in India. On the suggestion of the then Indian President Dr. Rajendra Prasad, Dr. Kamala Sohoni conducted research on significant quantities of Vitamin A, Vitamin C, and iron in *Neera* for which she was given Rashtrapati award. Her research established that the inclusion of *Neera* in the diets of malnourished adolescent children and pregnant women from tribal communities as an inexpensive dietary supplement led to significant improvement in health. She published many popular articles in Marathi on food and nutrition, which were ultimately compiled in her book '*Aahargatha*'. She was appointed as the director of Indian Institute of Science in 1966. She, along with eight other women formed the Consumer Guidance Society of India & was elected as the president of society for the 1982–83 period. She also authored articles on consumer safety for the organizational magazine called 'Keemat'. Kamala collapsed during felicitation ceremony at Indian Council of Medical Research at New Delhi on 28th June 1998.

Conclusion

Scientific renaissance began in Maharashtra in 19th century, with the establishment of British rule. The first stage of domestication of western science involved translation of western science in the modern Indian languages. The second stage was characterized by beginning of Indian research initiative in the field of science, which culminated in the third stage into the establishment of Indian Science research society. However, all these activities remain male dominated. It was called women like Dr. Kamala Sohoni to break the fetters of Indian patriarchy and throw open this new and promising field for Indian women by a consistent struggle. Regarding Dr. Kamala Sohoni's contribution in the history of Indian science Madalyn Weston notes, "her legendary battle with a Nobel Laureate won Indian women the right to study at the Indian Institute of Sciences... She passed away having lived a full life as a scientist, wife and mother. Today, we remember Dr. Kamala Sohoni as a pioneer for women's equality in India, and a role model for any woman making her way in the STEM fields."^v



Moving towards Women Empowerment through Seventy Third Constitutional Amendment Act

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Abstract –

Women have been systematically and specifically marginalized and discriminated against in the whole of the development process including politics. Seventy third amendment act has been revolutionary in the sense that it has paved the way for women's representation in panchayats and it is slowly but steadily having an impact on grassroots governance. 73 rd and 74 th Constitutional Amendments, 1992, is an unparalleled step towards women empowerment, with one third of the seats reserved for women. The present research paper seeks to find out, whether or not, reservations for women in panchayats make a difference for political outcomes pave the way towards women empowerment.

Key words – Women empowerment, Political participation, Local Self-Government, Democratic decentralization

Introduction –

In a democracy, decentralization is considered extremely important as it brings decision-making closer to the people and enables their participation at grass root level. However, the problem in India, was, that in a country with a hierarchical structure and heterogenous population, the potential danger, that the interests of weaker segments of the population, especially the Scheduled Castes (SC), and the Scheduled Tribes (ST), and, Women, in particular, could be neglected or overshadowed by patriarchy and dominant class/caste could have not been overlooked. Patriarchal attitudes in the social and family spheres and women's lack of formal education and general awareness were among the biggest deterrents to their political participation. To ensure that they get their fair share and to alleviate this concern, the 73rd Amendment Act was passed in 1992, that required that one third of seats at all levels in panchayats be reserved to women, SCs and STs. While reservations for SCs and STs are in place in other elected bodies (national and state legislative assemblies), the 73rd Amendment is the first one in India that mandated women's reservation, and this made seventy third amendment, a landmark legislation towards social justice.

Though decentralising power at the grassroots level was on the national agenda for many years, it became a reality through the 73rd and 74th amendments to the Constitution in April 1993. The 73rd amendment, among other things, handed over the reins of power to the people at the panchayat level with thirty-three per cent reservation of certain seats and key positions within the panchayat to women. Article 243 D, Part VI, provides for Reservation of Seats in Panchayat for: (a) the Scheduled Castes; and (b) (b) the Scheduled Tribes in every Panchayat and the number of seats so reserved shall bear, as nearly as may be, the same proportion to the total number of seats to be filled by direct election in that Panchayat as the population of the Scheduled Castes in that Panchayat area. (2) Not less than one-third of the total number of seats reserved under clause (1) shall be reserved for women belonging to the Scheduled Castes or, as the case may be, the Scheduled Tribes. (3) Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Panchayat shall be reserved for women and such seats may be allotted by rotation to different constituencies in a Panchayat. (4) The offices of the Chairpersons in the Panchayats at the village or any other level shall be reserved for the Scheduled Castes, the Scheduled Tribes and women in such



manner as the Legislature of a State may, by law, provide: Provided that the number of offices of Chairpersons reserved for the Scheduled Castes and the Scheduled Tribes in the Panchayats at each level in any State shall bear, as nearly as may be, the same proportion to the total number of such offices in the Panchayats at each level as the population of the Scheduled Castes in the State or of the Scheduled Tribes in the State bears to the total population of the State: Provided further that not less than one-third of the total number of offices of Chairpersons in the Panchayats at each level shall be reserved for women: Provided also that the number of offices reserved under this clause shall be allotted by rotation to different Panchayats at each level and that nothing in this Part shall prevent the Legislature of a State from making any provision for reservation of seats in any Panchayat or offices of Chairpersons in the Panchayats at any level in favour of backward class of citizens. Today, 14 states have 50%-58% representation of women in Panchayat Raj Institutions. Jharkhand leads the way with 58%, closely followed by Rajasthan and Uttarakhand. Uttar Pradesh has the highest number of women sarpanches at 19,992 but only 34% of total sarpanches. The state of Odisha has 3600-woman sarpanches, an above average 58% of the total number. Manipur has the least percentage of women sarpanches with just 2% representation.

While women have been marginalized and discriminated against, which can be termed as feminization of poverty, Dalit women are worse off. Gail Omvedt, a feminist sociologist, has called Indian Dalit women "Dalit among Dalit". In the Hindu caste system, referred to as a pyramid by Dr. Babasaheb Ambedkar, caste system is a like a pyramid of earthen ware pots set one on top of another. Not only are Brahmins and Khatriyas at the top and below them are the others at the bottom, women of all the castes are at the bottom, like crushed and washed power. At the very bottom are the Dalits and below them are the Dalit women, Dalit women are at the extreme bottom, even below the Dalits and hence doubly exploited at every level, treated with great contempt by upper caste men and women alike, and their own men folk. Now that women's participation in panchayats is slowly and surely making an impact on grassroots governance, it can be said that the foundations have been laid to extend this social revolution to all levels of decision - making. One of the most significant aspect of the entry of women into grassroot politics is that many social myths are beginning to be shattered. Many patriarchs were initially cynical about the induction of women into the roles of power and argued that women would be forced to serve as dummies for their husbands. They felt that, one way or other, women would be unable to exercise powers as administrators either because of her own ignorance, illiteracy, hungry husbands and crying babies or other limitations imposed on them by domestic priorities. These myths have been systematically shattered by the women by not only emerging as worthy leaders and proving their mettle, but also making a marked qualitative difference in the lives at the ground level.

The success stories number in the millions, women throughout India are ensuring that roads are repaired, electricity is brought to their villages, schools are built, latrines installed, medical services are available, water sources are made safe, local savings groups are formed. It is beginning to gradually transform gender relations and call into question the deeply entrenched patriarchal system. "By and large, women sarpanches or members attend panchayat or block level meetings by themselves and are not represented by their male relatives," says Chandan Dutta of the Delhi-based non-governmental organisation (NGO), Participatory Research in Asia. There has also been a perceptible improvement in administration at the gram panchayat level mainly because women sarpanches hold meetings during the day and no dubious deals are struck late at night. They are also more accessible than men who are often not around. Due to these factors there is much more honesty and transparency in local administrative matters. In rural West Bengal, in a study conducted to find out the effect of women in panchayat's showed that between 1981 and 2001, the population of people living below the poverty line (BPL) , decreased by over 51%. The birth rate has decreased by 42.7 percent, while the death rate has decreased by 48.36 percent. The Infant Mortality Rate decreased by



59.18%. Girls' average marriageable age climbed from 14.3 to 19.6 years, while women's literacy rates increased from 30.25 to 60.22 percent. (Menon, Parvathi, 2008)

The research conducted by Chattopadhyay and E. Duflo in Rajasthan and West Bengal have shown that some of the fears expressed regarding women reservation in panchayats are ill founded. It indicates that the oft-heard anecdotal evidence regarding women being entirely controlled by their husbands when in office should not be given too much weight. Correcting the imbalances in political agency leads to a correction of imbalance in other spheres as well (A. Sen, 1999). Reservations of electoral seats may therefore be an effective tool to safeguard the interest of the weaker groups. (Chattopadhyay and E. Duflo, 2003).

Significance of women's political participation - Though views differ on granting reservation or not granting reservation to women through women's reservation bill; but what needs to be realised is that the progress and development of our nation is not possible without political participation of women. The society cannot but fly on one wing. There is an urgent need to transform the social, cultural, feudal and patriarchal mindset of our people that prevents political empowerment. The feeling that women are meant for household activities and rearing children needs to be transformed into a feeling of equal partnership of women and men. Another important effort required for real empowerment of women is to bring about an attitudinal change in both men and women. To inculcate this, they should be imparted education for bringing about social and political awareness among both. The media, both print as well as electronic can play an important role in creating awareness in the rural society. It can act as an agent of political socialization for inculcating the values of gender equality and gender justice. Male chauvinism must go; the sooner so much the better. Unless the male ridden society is transformed and replaced by a better socio-economic set up where men and women are equal co-workers, the future of human set up appears to be bleak.

Challenges of Political Participation - Empowerment of women is neither an easy process nor comes merely with the institutional arrangement for women representation. It requires a change in the social institutions, people's mindset, and far more determined effort on the part of the women representatives, NGOs, officials and policy makers concerned. Although women from different backgrounds, classes and communities have assumed the role of people's representatives, the patriarchal attitudes, lack of political experience and administrative knowledge, and a plethora of social structural limitations under which women function in these institutions have become big impediments in the performance of their expected responsibilities. The entire picture of women in politics has to be viewed against the broader framework of a larger question, and that is how more numbers of women representation in panchayat bodies changed the nature of democratic functioning from that of patriarchal model to one of gender-based egalitarianism.

Today, there is a need of qualitative representation of women in decision making and true empowerment. Empowering the elected women representatives through developing leadership capacities is crucial so that they could serve for social change, become vocal for their rights and participate effectively in the governance processes. Otherwise they will merely add to strengthening and reinforcing the existing social system by operating within the framework of patriarchy. This means that involving women representation to lead social transformation at the grass-roots level remains an uphill task. However, these constraints are not insurmountable. It can be solved in a way of constructive cooperation and effective participation. (A. Kalita, 2019)

Conclusion – Enough evidence exists through studies and research to conclude that Women Panchayat leaders make a difference and that bringing women and SCs into politics help in improving societal welfare. In spite of struggles and ordeals faced by women in panchayats, the whole experiment can be termed as the biggest harbinger of change in the lives of not only women, but by the society as a whole. They have been catalysers of change and have overcome the biggest impediments in the performance of their expected responsibilities. They have also shown that women



need to be represented in politics and both men and women need to become equal partners in the process of development. As of now, Women MPs form 14.4 % of the total number of MPs in the 16th Lok Sabha, which is nothing but shameful and India stood 149th in a 2019 list of 193 countries ranked by the percentage of elected women representatives in their national parliaments. The emerging feedback from women-ruled panchayats should hopefully pave the way in favour of reserving seats for women in Parliament and Legislative assemblies for a socially just and egalitarian society.

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Ecofeminism in the Context of India with Reference to Environmental Movements

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Introduction

The idea of feminism has not particularly attached to a specific country but also it has the international significance. The awareness about the exploitation of women, about their equal rights and dignified life has started in the form of various movements that started happening into the various nations. The term 'feminism' has different definitions or understandings with different context. According to some it can be the 'force of tremendous powers to women'. Idea of feminism has developed in various waves of which the 1st can be counted as the movement for political suffrage in the mid-19th century in European nations. However, the 2nd and 3rd waves of feminism goes beyond than this. The decades of 1960s or 1970s reflects the second phase of feminism. "In this second wave, feminists pushed beyond the early quest for political rights to fight for greater equality across the board, e.g., in education, the workplace, and at home."^{vi} Beyond than this the third wave of feminism has started in the early 1990s where women started focusing on the lacunas of second wave and highlighting the 'identity' issues.

Overall, the idea or the concept of feminism is very broad, comprehensive and dynamic as per development of time and situation. Feminism is an ideology which has developed for the liberation or the emancipation of women. However, it has to take into account that the concept of feminism cannot be studied in singular form rather it has multiple facets. The concept and its implications have developed in its plural form. One of such popular form is ecofeminism.

Ecofeminism – conceptual framework

Ecofeminism is a connecting bridge between women and nature. Duties performed by the women are closely associated with the nature. The reasons for the emergence of the ecofeminism can be traced in various movements like peace movement, green movement, feminism and movements as a result of impacts of world wars. "The term "Ecofeminism" was coined by the French writer Francoise d'Eaubonne in 1974. It was further developed by Ynestra King in about 1976 and became a movement in 1980, with the organization, in the same year, of the first ecofeminist conference – "Women and Life on Earth: Ecofeminism in the 80s", at Amherst, Massachusetts, US".^{vi} Ecofeminists criticised the patriarchal system to be responsible for the destroying environment and exploiting women. It does not merely attack on men but also reflects the environmental concerns. It has its inclusive nature also close relations with the local activities.

Development of Ecofeminism in Indian Context

The stream of ecofeminism in case of India is strongly advocated by the Vandana Shiva. She has closely related how patriarchy exploits women in performing the domestic chores which are quite related to the environment. She considered the growth of modern day's science and technology as the impact of western powers, patriarchal and repercussions of colonialism. In case of traditional Indian philosophy, the idea of nature or 'prakriti' is similar like the idea of women as both bears the capacity of sustaining life.

The ecofeminism is also reflected through the literature. "Literature in which the concept of ecofeminism has been taken into account ranges from early ecofeminism to the recent or the urbanized one such as 'Nectar in a Sieve' (1954) by Kamala Markandya, 'Fire on the Mountain' (1977) by Anita Desai, 'A Riversutra' (1993) by Gita Mehta, 'The God of Small Things' (1997) and



'An Atlas of Impossible Longing' (2008) by Arundhati Roy and 'Monkey-Man' (2010) by Usha K.R."^{viii}Literature like these explore various matters and issues related to women and environment through various perspectives.

There is another perspective in case of India about the ecofeminism. "When we talk about connectedness in the context of India, we have to mention another perspective of ecofeminism and that is more material than spiritual."^{ix}This approach of ecofeminism does not believe on the environmental spirituality rather it focused on the materialistic things. There are certain social factors of which relationships are based on materialistic factors than spiritual. Also, another perspective gives more importance to the political and social phenomenon rather than spiritual in India for the emancipation of women.

With these various perspectives there are various movements which have risen with regard to the environmental degradation. These movements show the greater participation of women in terms of their connectivity with nature. Thus, coming under the arena of ecofeminism. These movements are explained as follows-

Environmental Movements

Chipko Movement

The roots of post-colonial Chipko Movement can be traced in the colonial times. The Khejari Movement in 1730, led by Amrita Devi and the Bishnois (tribal community) in Rajasthan, also held as India's original environmentalists, is believed to be the precursor of the Chipko Movement where the Bishnois risked their lives to the sacred Khejari trees as these were also important for their survival. The exploitative forest policies of British government in India were later embodied in the Forest Act of 1865 which put restrictions on the village especially tribal communities' access to forest resources. The village communities resisted such policies by adopting Gandhian methods like Forest Satyagraha. This legacy of organized resistance continued even after independence as the Forest Department incorporated such exploitative practices from the old Forest Act of 1865 in the name of 'development'. Many women, especially from tribal communities, had participated in this movement. It was in this context that Chipko Movement emerged as one of the first eco-feminist movements in India in the decade of 1970s. The term Chipko means to embrace or to hug, referring to the brilliant strategy which was to hug or stick to the trees in order to prevent them from commercial exploitation and deforestation at the hands of the government.

Our knowledge about Chipko Movement acknowledges that Sundarlal Bahuguna, a Gandhian activist, organized the women and initiated this movement in Garhwal region i.e. Uttar Pradesh state to protect the Himalayan forest cover there. However, Vandana Shiva, the renowned eco-feminist, points out how even the women's movement like Chipko movement has highlighted only male leadership like Sunderlal Bahuguna, Chandi Prasad Bhatt, Dhoom Singh Negi whereas they themselves were inspired from the work and knowledge of women like Mira Behn, Sarala Behn, Gunga Devi and many others and yet they remain unnoticed.

All these women who had participated in the Chipko movement had the local knowledge about the forests and the plant species even more than the men since they were the ones who were in close contact with these forests for their daily survival and hence had more insights on sustainable development. "We must remember that the main role of the hill forests should be notto yield revenue, but to maintain a balance in the climatic conditions ofthe whole of northern India and the fertility of the Gangetic Plain."^x

This was a demand reiterated by Sarala Behn in 1978 in her Blueprint for Survival. Mira Behn's insights on the ecologically appropriate Banj trees and their role in protecting the Ganga basin from floods and drought which can only bring losses if replaced by the commercial pine trees, also guided Sundarlal Bahuguna. The forest officials who had come to cut the trees in Adwani district called the resisting women under the leadership of BachnaDevifools as they did not know the real



importance of forests lied in the resin, timber and profit attained only by cutting them. The response they received from these women shows how they knew the importance of sustainable development. They responded-

“What do the forests bear?

Soil, water and pure air.

Soil, water and pure air

Sustain the earth and all she bears.”^{xi}

Ideas and strategies like these of Chipko movement inspired not only the other environmentalist movements in India but also the women to fight against the capitalist patriarchal state.

However, Unlike Vandana Shiva who sees Nature as the feminine principle (Nature as Prakriti) which is translated into women as inherent conservers of environment, Bina Agarwal, another renowned eco-feminist, on the other hand refuses to understand eco-feminism in this framework. For her, women have more knowledge and willingness to conserve forests because unlike men, they have less access to private property like land and also because of the gendered division of labour related to collecting firewood and water which makes them rely on the limited forest resources.

Women, especially from rural and tribal areas, thus have more knowledge compared to urban women about the forests since their daily survival depends upon these resources. Thus, rather than exploitative commercialized use of forests, they prefer sustainable use of the resources. Bina Agarwal thus links the class of women, their access to private property and conservation knowledge about environment.

Narmada Bachao Andolan

Another significant environmental movement in India that has been largely debated in the context of ‘development’ and the Utilitarian principle of ‘Greater happiness of greatest number’ is Narmada Bachao Andolan (NBA). Narmada being the large western flowing river crossing the three states of Gujarat, Maharashtra and Madhya Pradesh is not only enriched with the natural resources but also provides the means of livelihood to the rural people. The NBA emerged as the resistance to the proposed dam projects on Narmada River which would have caused the displacement of the native Adivasis and local farmers. “The proposed Sardar Sarovar Dam and Narmada Sagar will displace more than 250,000 people.”^{xii}

The resistance to these dam projects in Gujarat had already started by these native Adivasis and local farmers. However, it grew larger as the NBA and grabbed more attention from the press, media, political parties and other organizations after Medha Patkar (renowned environmental activist) joined the movement in 1986 by organising a march.

Save the Western Ghats Movement

In the decades of 1980s, there is another environmental movement popularly known as Save the Western Ghats. This encompasses the regions of six states from the state of Gujarat till Tamil Nadu. This region is very rich with biodiversity and plenty of natural resources. “It had also put on record that the region has been one of the important global biodiversity hotspot that harbours 1,741 species of flowering plants and 403 species of birds among a vast variety of reptiles and large The Western Ghats, older than the Himalayas, are among 34 Global Hotspots of Biodiversity in terms of flora, fauna, landscape and ethnicity.”^{xiii} To preserve these natural resources the movement was started by the local people. It was against the building of dams, power stations and felling down trees. The positive impact of this movement that the government of Karnataka has to cancel the plan for construction of dam.

Conclusion

Ecofeminism takes into account the impacts of human beings on the non-human world from feminist perspective. It is a value-based approach. Ecofeminism reveals the link between gender and



nature. Nature can satisfy the human needs but it is the human being through their developmental activities are harming nature. This eco-centric view is at the heart of other types of feminism as well. For the development of sustenance of generation, resources and sustainable growth perspective ecofeminism helps. Ecofeminism combines the multiple other social movements. Thus, ecofeminism is not just about the relationship between women and environment but it also interconnects gender, class, caste, race and nature altogether. Certainly, being one of the significant approach ecofeminism interconnects positive relationships which are helpful for the sustenance of the better world.

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Ecofeminism: Concept and Nature

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Abstract:

Ecofeminism is a branch of feminism that studies the relationship between women and nature. It offers a way of thinking and organizing ourselves by encouraging interconnectedness with our environment and addressing the subjugation of women and marginalized peoples. Ecofeminism brings together elements of the feminist and green movements, while at the same time offering a challenge to both. Ecofeminism is a combination of environmental, feminist, and women's spirituality concerns. The domination and oppression of women is directly related to the environmental abuse of the Earth. It is ironic that though women are better ecological managers than men, and more involved in environmental activities, and the most affected by degradation and pollution, they are kept out of environmental policies at the local, national, and global levels. This paper studies briefly the concept and nature of ecofeminism and its significance in bringing justice to both women and nature.

Keywords: Ecofeminism, women, nature, environment.

Introduction

Ecofeminism is a branch of feminism that studies the relationship between women and nature. It is also called ecological feminism. "Ecofeminism is a branch of feminism that sees environmentalism, and the relationship between women and the earth, as foundational to its analysis and practice. Ecofeminist thinkers draw on the concept of gender to analyse the relationships between humans and the natural world" (MacGregor 286). "The term was coined by the French writer Françoise d'Eaubonne in her book *Le Féminisme ou la Mort* (1974)" (Merchant 184). The basic premise for ecofeminism is that oppressions, such as those based on race, class, gender, sexuality, physical abilities, and species, are the same that authorize nature's oppression (Gaard 1993,1). According to Mary Mellor:

Ecofeminism is a movement that sees a connection between the exploitation and degradation of the natural world and the subordination and oppression of women. It emerged in the mid-1970s alongside second-wave feminism and the green movement. Ecofeminism brings together elements of the feminist and green movements, while at the same time offering a challenge to both. It takes from the green movement a concern about the impact of human activities on the non-human world and from feminism the view of humanity as gendered in ways that subordinate, exploit and oppress women. (Mellor 1)

As a movement, ecofeminism emerged as the natural culmination between the various social movements of the late 70s and early 80s: the feminist, peace, and ecology movements. It emerged in the mid-1970s alongside second-wave feminism and the green movement. Ecofeminism brings together elements of the feminist and green movements, while at the same time offering a challenge to both. The first conference held on "Women and Life on Earth: A Conference on Eco-Feminism in the 80s" in the U.S. in 1980 provided an impetus to the movement of Ecofeminism.

The central tenet of ecofeminism is that social and environmental issues are not separate, that the causes for the mistreatment of women, people of color and the environment stem from the same place. Ecofeminists emphasize the ways both nature and women are treated by patriarchal society. They oppose the hierarchical structure that grants power to men and allows for the exploitation of women and nature. Ecofeminist analysis explores the connections between women and nature in culture, religion, literature and iconography, and addresses the parallels between the



oppression of nature and the oppression of women. Ecofeminists tend to focus on the oppression of women and other oppressed groups, and while some tend to have radical views where they see men alone as responsible for all sorts of oppressions, there are also more balanced views with respect to equality between the sexes.

Three Strands of Ecofeminism

Cultural ecofeminism (sometimes referred to as 'radical' or 'spiritual' feminism) is the first type of ecofeminism. Developed in the early 1970s, cultural feminism reclaims women-nature connections as liberating and empowering expressions of women's capabilities to care for nature. Some cultural ecofeminists argue that women's reproductive capacities provide a biological tie with nature, making women 'closer to nature' than men. Other cultural ecofeminists claim that 'women's closeness to nature' is embedded in deep social and psychological structures, making women's ways of knowing and moral reasoning better suited to solving environmental problems. Some argue for a resurrection of pre-patriarchal religions and spiritual practices (e.g., Goddess worship or pagan rituals) which honored women's bodies and procreative powers. But all cultural ecofeminists agree that women have a special and useful relationship to the physical world (bodies, nature) which can help end the unjustified dominations of both women and nature.

In her book *Radical Ecology*, Carolyn Merchant refers to spiritual ecofeminism as "cultural ecofeminism." According to Merchant: "Cultural ecofeminism celebrates the relationship between women and nature through the revival of ancient rituals centered on goddess worship, the moon, animals, and the female reproductive system" (Merchant 191). Kathryn Miles maintains: "Cultural ecofeminism also has roots in nature-based religions and goddess and nature worship as a way of redeeming both the spirituality of nature and women's instrumental role in that spirituality" (Miles). Cultural/spiritual ecofeminists tend to manipulate Native American's traditions in order to support their ecofeminist arguments that women possess a biological relationship to the earth. Author and field researcher Kathi Wilson explains that spiritual ecofeminists have strategically used indigenous cultures to support their claims that women have unique biological connections to nature (Wilson 343).

Cultural ecofeminism has been criticized by social ecofeminists for making essentialist, universalist, and ahistorical claims about both women and nature. Social ecofeminists claim that there is no essential (biological, natural, innate) nature of 'women' (*contra* cultural ecofeminism's essentialism), no homogenous 'women's experience' or 'women's way of knowing' (*contra* cultural ecofeminism's universalism), and no ahistorical concept of 'women' (*contra* cultural ecofeminism's ahistoricism). Rather, women's identities are socially constructed, historically fashioned, and materially reinforced through the interplay of a diversity of race/ethnicity, class, sexual orientation, age, ability, marital status, and geographic factors ('social constructivism'). Ecofeminist, Mary Mellor contradicts the belief that women possess a biological connection to nature, as she states that "women are not closer to nature because of some elemental physiological or spiritual affinity, but because of the social circumstances in which they find themselves" (MacGregor 4).

A middle ground is suggested by materialist (or socialist) ecofeminism. Socialist/materialist ecofeminism claims that women-nature connections are both socially constructed *and* biologically predisposed: women's biology (bodies, reproductive capacities) has played a key role historically in the oppression of women and the identification of 'women' with 'nature,' but women's biology is *not* destiny. Rather, it is the social, material, and political relationships between women and nature which are important.

Ecofeminists like Maria Mies and Vandana Shiva believe that the common root of nature and women's oppression is the patriarchal capitalist power structure. In their work, they refer to men, especially white men, as having a colonial relationship with nature, claiming that "in order to maintain such relationships, force and violence are always essential" (Mies & Shiva 56). They believe that



women have a close relationship with nature because of their shared experience of being oppressed by patriarchy. By interpreting Mies and Shiva's views of ecofeminism, one might argue that Mies and Shiva's statements are examples of essentialist and radical thinking.

In the 1993 essay entitled "Ecofeminism: Toward Global Justice and Planetary Health" authors Greta Gaard and Lori Gruen outline what they call the "ecofeminist framework". Gaard and Gruen argue that there are four sides to this framework:

1. The mechanistic materialist model of the universe that resulted from the scientific revolution and the subsequent reduction of all things into mere resources to be optimized, dead inert matter to be used.
2. The rise of patriarchal religions and their establishment of gender hierarchies along with their denial of immanent divinity.
3. Self and other dualisms and the inherent power and domination ethic it entails.
4. Capitalism and its claimed intrinsic need for the exploitation, destruction and instrumentalization of animals, earth and people for the sole purpose of creating wealth. They hold that these four factors have brought us to what ecofeminists see as a "separation between nature and culture" that is for them the root source of our planetary ills. (Gaard and Gruen 13)

Conclusion

Ecofeminism puts forth the idea that life in nature is maintained through cooperation, mutual care and love. It is an activist and academic movement, and its primary aim is to address and eliminate all forms of domination while recognizing and embracing the interdependence and connection humans have with the earth. With burgeoning environmental destruction and historically oppressive power structures, it is important to examine closely alternative solutions to the woes of our communities, land and the earth itself. Given that the subjugation of women and nature is a social construct, not a biological determinant, these relationships have the potential to change. Ecofeminism provides a forum for this change.

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Ecofeminism: The Feminism of Ecology

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Introduction:

Today we live in a world interwoven with women's oppression, ecological degradation and the exploitation of workers, race and class. In the midst of these troubles, a movement known as Ecofeminism appears to be gaining recognition. Ecofeminism is a multicultural perspective on the interconnectedness of social systems of domination and the domination of non-human nature. It recognizes the cultural and political links between ecology and feminism. Ecofeminism is a branch of feminism that sees environmentalism, and the relationship between women and the nature as foundational to its analysis and practice. "Ecofeminism is a movement that sees a connection between the exploitation and degradation of the natural world and the subordination and oppression of women" by *Mary Mellor (UK)*, *Lois Ann Lorentzen*, University of San Francisco and *Heather Eaton*, Saint Paul University (2002) says "Ecofeminism is an activist and academic movement that sees critical connection between the domination of nature and exploitation of women".

Ecofeminism uses the basic feminist tenets of equality between genders, a revaluing of non-patriarchal or nonlinear structures and a view of the world that respects organic processes and an awareness of the associations made between women and nature.

Origin of Ecofeminism:

The modern ecofeminist movement is the outcome of environmentalism and feminism, where these two flows might be combined together to promote respect for women and the natural world, and were motivated by the notion that a long historical precedent of associating women with nature had led to the oppression of both. Though in theory, ecological feminism has been around for a number of years, it emerged as a political movement in the 1970s. Ecofeminism this term was coined by French feminist philosopher **Francoise d'Eaubonne**, in his book entitled '**Le Feminisme ou la Mort**' (Feminism or Death) in 1974.

Patriarchy is a system of social structures and practices in which men hold primary power and dominate, oppress and exploit women. It is based on an ideology of male superiority over female as well as nature. It views privilege masculine over feminine, reason over emotion, competition over co-operation and force over empathy. In this patriarchal system the subordination takes various forms, discrimination, disregard, insult, control, exploitation, oppression and violence. Even science and religion support patriarchal assumptions of male superiority over nature and women as biologically determined. In the history of mankind this scenario of superiorism was not the same as we see today, because in pre-patriarchal pagan societies women and nature were worshipped. They both were considered valuable as life givers so a special place of consideration and concern was given to them. But during the last centuries and especially after the emergence of the Industrial Revolution a degradation of our nature has been witnessed. This degradation has occurred in many natural elements; air, water and soil, global warming, pollution, water contamination, unstable weather and many dysfunctions of the one stable Earth. Ecofeminism believes it to be evident in our world that these aforementioned dichotomies are abetting to a world lacking in equilibrium. *Lynn Wenzel* quoted in '*Uprooting the Patriarchy*' that "Ecofeminists say 'no more waiting'... We are in the state of emergency and must do something about it now... around the world, economics, cultures and natural resources are plundered, so that 20 percent of the world population (privileged North Americans and Europeans) can continue to consume 80 percent of its resources in the name of progress" These



factors have made thinkers consider the reasons why this situation occur and how to get things right before it is too late.

Nature of Ecofeminism:

Women and nature has a strong bond as both our lifegiver and saver too. Women and nature both are not only creative but the sole base of the entire biological system and specially intermingled because of their shared history of patriarchal oppression. According to ecological feminist *Gaard Heller*, "The culture defines the connection of women and nature, It is decided that women are closer to nature. Men identify with spirit, mind, action and power and considered rational and naturally acquired the power to oppress and suppress the so-called passive factors those are women and nature".

But now the time has come to highlight the ecofeminism with more special aspects, as nowadays nature has become merely a resource to sustain our artificial environment. An artificial environment that has remarkably replaced the original nature itself. We do not live with nature but try to live above it, off it and its consequences are being seen from last few decades in the form of irreparable damage of our earth the only one habitable and most precious planet in the universe as known for life on it. The so called progress overpowered the natural resources man, the oppressive mentality tried specially from last century to encroach the resources without any consideration about the survival of the future generations, which can definitely may create the chaotic and pathetic situation in the coming days. Because it is true that nature can exist and has existed without humans but human cannot exist without nature at any cost or condition.

Upon all these upheavals, it is needed to be aware about the ecofeminist movement more prominently. All ecofeminists work toward the development of theory and action, they acknowledge the problems inherent in the patriarchal and hierarchical systems. Basic insights of ecofeminism is conceptions of nature and of women having linked; earth as female, female as earthly/ animal-like. Devaluation and abuse of nature and women have gone hand in hand ecofeminist believed that this connection between nature and women has been seen through the link of 'feminine' values of reciprocity, nurturing and co-operation. Additionally, ecofeminist draw connections between menstruation and moon cycles, childbirth and recreation, etc. Ecofeminism also calls attention to the fact that the women are disproportionately affected by environmental issues. They rely on natural environment more as they hold less monetary wealth worldwide. Women are more engaged in agriculture activities and more likely to be displaced by climate change and have to travel farther for resources like water as a dry season extend. Research shows women are also more greatly affected by radiation than men. Overall women are uniquely at risk from environmental destruction.

Finally ecofeminism is awareness that begins with the realisation that the exploitation of nature is intimately linked the man and nature and as well the human degradation. So ecofeminism puts forth the idea that life in nature is maintained through co-operation, mutual care and love. The primary aim of this movement to address and eliminate all forms of dominations by recognizing and embracing the interdependence and connection human have with the earth. Ecofeminists understand human beings as not being separate from or above nature, but one small part of this precious nature.

Some Ecofeminist movements:

- In India, In the state of Uttarakhand in 1973 women took part in the '*Chipko movement*' to protect forests from deforestation. Non-violent protest tactics very used to occupy trees so that loggers could not cut them down.
- In Kenya in 1977, the '*Green Belt Movement*' was initiated by environmental and political activist professor Wangari Maathai. It is a rural tree planting programme led by women which designed by Maathai to prevent deforestation. This programme created 'green belt' of at least thousand trees around villages in later years. The '*Green Belt Movement*' was an advocate for empowering citizens through seminars and environmental education and even continues today as a massive level.



- In 1978, in New York mother an environmentlist *Lois Gibbs* led her community in protest after discovering that their entire neighbourhood Love Canal was built on a top of a toxic dump site. The toxins in the ground were causing illness among children and reproductive issues among women as well as birth defects in babies born to the pregnant woman exposed to the toxins this local movement eventually led to the evacuation and relocation of nearly 800 families by government.
- In 1980s, women in Harlem united to turn vacant lots into community gardens. This urban greening model spread to other American locations including Detroit where, in 1994, women developing city gardens called themselves '*the Gardening Angels*'.
- In 1980 and 1981, women like ecofeminist *Ynestra King* organized a peaceful protest at the Pentagon. Women stood hand in hand, demanding equal rights including social, economic and reproductive rights as well as an end to the militaristic actions taken by the government exploitation of the community (people and the environment) this moment is known as the '*Women's Pentagon Actions*'.

In this way ecofeminists believe in nonviolent but with firm way of protest which again shows the original form of the nature, which always so humble from its side.

Conclusion:

Ecofeminism is an ideology and movement that sees climate change, gender equality and social injustice more broadly as intrincally related issues, all tied to masculine dominance in society. Ecofeminism holds that most environmental issues can be solved by the mutual love and care about the nature. There are several sub branches of this movement, including Vegetarian ecofeminism, Spiritual ecofeminism, and Materialist ecofeminism. But at their root, they all assert that masculine dominance has led to a disconnect between nature and culture, which has adversely affected marginalised groups as well as nature itself.

Ecofeminists believe that people are equal regardless of their race, citizenship, status, gender, or sexuality. Ecofeminism calls for putting an end to the hierarchy because it's only when humanity unlearns oppression and domination that it will stop destroying its only habitat. At last our Earth can fulfill all the needs but never the greed.

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Feminism and Media: Femvertising- Women Empowerment in advertising.

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Abstract

Feminism and the evolved understanding of how the societal structure has patriarchy inbuilt within it has thrown a light on all areas of the politico-social sphere. Media is one area where it has been felt the most therefore giving birth to a concept called Femvertising.

Keywords: Feminism, Patriarchy, Advertisement, Capitalism, Marketing

1. Introduction

In capitalist society advertisements play an important role for introduction and promotion of any product. Corporates splurge on ad agencies to create effective advertisements in order to take their products to a wider population. Television screens have been flooded with ads where the woman of the house is worried about the dirt on her husband's shirt and here comes the magical detergent powder to wash off all her worries. The advertising industry's obsession with mothers is very evident from the fact that mothers are everywhere in these ads. From energy drinks and breakfast cereals to mosquito repellents and hand wash, mothers are superwomen fixing every problem around them. Such ads have defined gender roles for women ever since the advent of television. Most of these ads were regressive and toxic but still it served the purpose of influencing the target audience and increasing the sale of the products.

However, the post-Nirbhaya era called for critical evaluation of representation of women in media and popular culture. There is general consciousness regarding portrayal of women in a way that challenges stereotypical roles. Thanks to social media, Brands are being held cognizable for their content. Sexist ads are being called out and most of the time these ads had to be taken off air. Since the past decade, the advertisement industry appears to be inclusive and considerate of the changing demands of women in the post-liberalized era. Today women empowerment is a recurrent theme among advertisers and these agencies are creating pro-women campaigns in order to catch up with the latest trends of feminism. Dove's Real beauty campaign, Nike's 'Da Da Ding', Ariel's share the load campaign etc. garnered a million views on YouTube and were well appreciated for its content. In 2015, SHE knows media, an American digital media company introduced the Femvertising awards in order to celebrate brands which work to dismantle gender stereotypes and empower women through creative advertisements. Since then, the term Femvertising assumed significance, appearing frequently in media related research. The SHE knows media gives a definition of Femvertising as follows: "advertising that employs pro-female talent, messages, and imagery to empower women and girls". Many scholars believe that Dove's Real beauty campaign in 1994 marked the inaugural of Femvertising though the word is of recent origin. This article seeks to examine representation of women through Femvertising, its relevance in third wave feminism and whether such campaigns seek to empower women or whether these are just marketing strategies in the garb of women empowerment to attract the educated women of today.

2. Research Design

2.1 Research Aim:

Femvertising has assumed global significance and is lauded for its pro women campaigns. It is widely discussed for its relevance with regards to feminist movement. This research paper seeks to understand how Femvertising came to be and its contribution to the third wave feminism.

**2.2 Objectives of the study:**

1. Understand the role of advertising in defining gender roles.
2. Look at how Femvertising gained its ground in the post-liberal era.
3. Examine if Femvertising made an impact in providing better representation for women in media with reference to advertisements.

2.3 Methodology:

Qualitative methodology is used. This paper relies on secondary resources including books, journal articles and newspaper articles.

2.4 Limitations:

Since the concept is relatively new, scholarly research is sparse. This paper is more analytical and focuses less on reaching new findings.

3. Femvertising: Feminism in Advertisements.

For the longest time, the advertising industry stood its ground by objectifying women. Be it any product for either of the sexes, hypertextualization was the way to advertise them. In 1960's Cadbury Bournvita ran a tagline, "patikikushiaapkihushi he" linking women's happiness to that of her husband. It is bizarre that Bournvita, being a kid's drink, still felt the need to define what happiness should mean for a woman. Fair and lovely until recently thrived on promises of saafgorapan in order to find a prospective groom or to ace a job interview leaving generations of women cribbing over their skin color and grappling with colorism.

In 2016 Jack and Jones had to apologize and take down billboards for putting up advertisements in which a young actor can be seen carrying a woman on his shoulder with a punch line by its side, "Don't hold back. Take your work home" thus giving a suggestion that women are nothing more than mere objects. All such advertisements are a testament to the history of misogyny prevalent in India. The two waves of feminism resulted into a paradigm shift in gender discourse in the post globalized era with more women assuming positions of power in every sphere of personal and professional life. Soon advertisers realized that they were only catering to men and women as potential consumers were left unaddressed. But how could they influence female consumers by objectifying them in ads? This is when Femvertising came into picture. The word combines feminism and advertising.

In no time brands assumed the role of messiah of women's cause encouraging them to break the shackles of domestic confinement, look beyond their imperfections, care for themselves, share the load etc. and there are all kinds of products for their rescue. Some of these advertisements were lauded for its content challenging toxic norms internalized over the years. The unfair and lovely campaign in 2016 questioned the fairness ads that grazed our televisions every day and helped shed light on societal discrimination like colorism. Such campaigns awakened public consciousness to the extent that brands like Nivea apologized for some of their racial ads and Fair and Lovely underwent a complete rebranding as Glow and Lovely in wake of growing criticism for promoting colorism in India.

Amidst the Jack and Jones controversy in 2016, stand-up comedian Vir Das came up with a hilarious video on modern day sexist advertising for a deodorant brand and put forth a message suggesting that it would be better if women didn't have to do these ads which make them feel uncomfortable, objectified and reduce their existence for male gaze. Many such advertisements are making bold attempts to overturn social taboos thereby creating ground for further discussion and deliberation. Anouk an ethnic wear brand came up with a hashtag titled "bold is beautiful" be it choosing a life partner of same sex or making it clear that pregnancy is not an end to women's career. Titan's "flaunt the flaws" sought to redefine beauty standards. People are unwilling to let go of misogynistic messaging in advertisements and problematic ads are being called out on social media



platforms thus forcing brands to be more conscious of the theme and messaging of their advertisements.

4. Critical evaluation of Femvertising:

Femvertising has helped redefine women's representation in advertisements. It is reflective of social change with respect to the condition of women and paradigm shift in gender roles. However, critics point out that had it not been for the growth in sales of their products, the brands would have seldom made an effort to address women's issues for the sake of empowerment. Ad agencies create such pro-women advertisements in order to lure the affluent, educated, ambitious female population. Femvertising today is more used as a marketing strategy on special occasions like Women's Day and Mother's Day so as to promote consumptions of certain goods launched for such events. Many big brands run special campaigns for Women's Day telling women how special they are and ask them to care for themselves using the brands' special products which are available at discount prices.

Data suggests that Femvertising has been instrumental in attracting female consumers who identify themselves with certain brands, thanks to the marketing strategies. However, when it comes to serving the purpose of feminist movements, Femvertising has made little impact. Most of the times the very purpose of feminism is misinterpreted and misrepresented in the name of Femvertising. To give an example, in 2015 Vogue India came up with a campaign titled 'My Choice' starring Deepika Padukone. The video contained a monologue defining what a woman's choices are and how nobody except her has control over it. The ad was called out by feminists for its underlying subtheme of women's domination rather than women empowerment. Feminism calls for gender equality and not putting one gender above the another. The Vogue campaign on the other hand proposed female chauvinism thereby evading the central theme of feminism.

Today big brands are leaning heavily on feminism to sell their products but in most of the cases these ads overlook the central theme of feminism which is equality above all. Andi Zeisler in her book *We were feminists* once mentions that, "celebrating the ads themselves simply celebrates the advertisers' skill at co-opting women's movements and selling them back to us- and then reward us for buying in". Use of feminist arguments to sell products is acceptable as long as these brands get the very concept of feminism right.

A study conducted by UNICEF and the Geena Davis Institute on Gender in Media (GDI) titled "Gender Bias and Inclusion in Advertising in India" suggests that while Indian advertisements are superior to global benchmarks insofar as girls and women have parity of representation in terms of screens and speaking time, their portrayal is problematic as they further gender stereotypes. Women are more shown as married and less as career oriented or employed and are depicted as caretakers and parents more than their male counterparts. Most of these ads are marginalized by colorism, hypertextualization, and without careers or aspirations outside the home.

5. Conclusion:

Women need to have an equal and empowered portrayal throughout the year and not just on Women's Day. Femvertising drew its rhetoric from third wave feminism but its impact is skewed towards the purpose of women's movement. Instead of using Femvertising merely as a tool to connect with women of today in the garb of feminism, brands need to engage better with the cause behind the concept. In doing so, they will continue to reap benefits from the market but with that, they will also be making a social change.

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Feminism and Representation of Women Indentites in Indian Cinema

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Abstract

Films are the only channels which are looked up by Indian audiences to come out of their dream world. We can't picture contemporary India society without cinema nowadays. The viewer praises the culturally based stories. More so, if they are widely known in oral or written form, there has been an inextricable link between literature and filmmaking since the beginning. The policy begins with popular Bollywood films' portrayals of female characters. This paper has tried to show the way women are being displayed in Bollywood cinema. In this globalized world the portrayal of Indian women is very rigid and there are not many variations in their representation. So this paper attempts to find out if there is a change in the role of women from traditional times to contemporary times in Indian cinema.

Key Words: Indian Cinema, Stereotypes, cultural, contemporary times

Chapter One: Introduction

Cinema is for entertainment. It takes the people in a different world out of reality, out of their daily routine work. It molds opinions, builds images and focuses on our cultural values. Hindi is the language which is mostly used in the Bollywood Industry. Millions of people go to theaters every week to watch films. The characterization of women in Indian cinema is mediocre. The fifty percent of the population in our country are women and hence the way they are shown on the big screen develops their stereotypical image. A male centric approach is seen in Bollywood. It has been seen from the olden times that males have an upper hand. The themes are male centric and the heroine is not much visible in comparison to the hero. Our society is based on patriarchal values so Indian cinema has been able to show women in different roles is still a question. This paper shows how a woman is displayed and her characterization in Indian cinema.

Chapter Two: Literature Review

Since Independence Bollywood has changed from legendary movies to taking concepts from English movies. Women role have changed from being dependent on males to being independent. The importance of Indian cinema today needs to be understood. People escape from reality while watching films. The viewpoint of people is changing. The feminists have spoken about misinterpretation of women in Bollywood. The feminists can see gender bias in cinema like women issues treated in cinema, etc. Feminist theory spoke about how women are treated as an object in Bollywood. Women have been shown in extreme roles like superior or terrible where they don't stand in between anywhere; either as a female lead or the bad women. Even movies are motivated by mythology where women should have image of 'Sita' where she is loyal and obeys her husband. Some of the movies show women as passive and submissive wives. . In seventies women were in doing roles like of a singer or a village tonga driver. The working women vanished in nineties. The women role is of glamour and entertainment like Priyanka Chopra in Agneepath (2012). Some movie makers have made women focused movies.
(Sibal, March 2018)



The role of women in Bollywood is shown in a stereotypical image like passive wife, mother who is suffering which has now changed to independent girl in movies. In this globalized world women role is heterosexual and has a rigid fashion. As we are in a patriarchal society the theory of alter-casting which says that a spectator needs to agree to the role that we want them to perform. Women can be seen in those roles in Bollywood. The women role is to be a offspring, take care of brothers or sisters, doing household work, ideal wife, devoted mother who is self-sacrificing, etc. The vamp in Indian cinema is the Western woman who drinks parties, etc so she is immoral with offensive behavior. In sixties the vamps were Helen, Aruna Irani and Bindu. We can hardly see any ordinary woman in Indian cinema. She is like a decorative object that does not have her own identity. The rain-saree-dancing image of women which is fulfilling the fantasy of men is shown in many movies. In 90's 'family drama' films were the most known. Sooraj Barjatya's and Karan Johar's films which shows women are confident but only confined to their homes. They are always subordinate to men. The symbols of marriage like mangalsutra and sindoor are shown. The women directors later came in the scene who have shown the experiences of women which were ignored. The women directors explored themes of female identity like *Water* (2005), *Englis Vinglish* (2012), etc. Some of the women directors were Aparna Sen, Deepa Mehta, etc. They have many problems in finding private financiers. (Habib, September 2017)

In women-centric films, women have fought against injustice. The social change is very necessary in our society especially when we talk about the behavior of women. The Bollywood industry is dominated by males. In this industry earlier women used to be an actress or singer but now are even choreographers, costume designers, editors, etc but still when we compare them with the count of men; their count is still less. The male directors decide the onscreen roles of women. Women is supposed to accept injustice and violence hence violence against women is always shown in Indian Cinema. The leading roles are always played by men. In women-centered movies they stand up for themselves and break the conservative roles. When we talk about the initial stage women were not allowed to even act in movies; later when they were allowed they had to go as per the society's norms and play a role of daughter, ideal wife, mother, etc. It was encouraged from 'Manusmriti'. The actresses have to be beautiful, young, fair skin tone and sensual. She is an item of craving. The directors get new heroines and give them a role with a hero of forties age. The male actors are given better payment than female actors. The films are always based on a hero where he protects the heroine. There is sexual aggression seen against women like eve-teasing, rape, etc. In the 1960's few directors even questioned the stereotyping of women. They made films on real issues like poverty and many types of exploitations. They belonged to artistic cinema. They have shown a different image of women. They were interested in portraying women in their daily lives, problems they faced, etc. Few women directors made films related to women but they were not of huge success and got funding from the West. There were huge controversies on women centric films like 'Fire' and 'Water'. They were not successful and were given the title of an art film and it was told that the woman director was from outside India and didn't have much information about Hindu religion.

(Sarkar, December, 2012)

The gender biasness is there in movies. When it comes to film posters, females do get an equal chance even though they don't have an important role in the movie. There is a difference in the job of men and women in films. Their looks and dressing is different. The males are always over-represented, strong and violent. The women are connected with home, calm and less active. More men are shown in commercial organizations and even given salary hikes. In social media and dating sites women are judged by their looks while males are judged by how they behave. The males in movies are famous singers, an honest police officer, etc while women are beautiful and simple looking. In some movies 'Kaminey' women have very few dialogues. When we talk about emotions men are mostly angry and women are mostly happy.



(Nishtha Madaan1, October 2017)

The six prominent stereotypical roles of women in Indian Cinema are focused on, which are mother, wife, daughter, daughter-in-law, widow and other women. Cinema is a commercial thing where investors look for profit. For a film to be successful at the box-office they require equal portions of romance, melodrama, action, suspense, music, dance and comedy. In Indian movies love conquers all, good remains in the end and bad is punished. Stereotyping helps to establish a character quickly and also reinforces the expected models of behavior. These stereotyping has led the real Indian women left ignored or lost as there is no difference between reality and fantasy. As mother women are shown as selfless, protective, great sacrifices, courageous, etc. As wife women are shown as loyal, faithful, uncomplaining, tolerant, patient and forgiving. As daughter women are shown as obedient, well behaved, respectful, doing domestic chores, etc. As a daughter-in-law woman is shown as accepting in-laws as her new parents, obeys their wishes, loyal to them, etc. As a widow women is shown as dressed in white, no makeup or jewellery, cursed, can't remarry, etc. As the other woman; women is shown as who takes revenge, courtesan, vamp, home-wrecker, lust, greed, etc. These roles have been repeated thousand times in the Indian cinema.

(Rehman)

The Heroine in Bollywood plays the role which is acceptable to our society. A victim wife will not leave her husband's house even though she is facing physical and emotional violence and will only leave after her death. In Indian traditions it is called 'doli' and 'arathi'. The women are not showcased as normal human beings but ideal women who are not liable to do anything incorrect. In any of the scenes their requirements and what they would like to become is not showcased. The Bollywood Heroines mostly stay at home happily after marriage even though they are educated. There are no scenes of women working in office, walking on the street and return home after a tiring day. In the movies men are always the savior and women are always the victim. The heroine is always rescued by the hero. Women are shown physically as well as mentally inferior. In some movies women did play important characters but their identities were absent they were always confined to their family. In movies which are based on battle women wait endlessly for him to return. In many movies like 'Devdas', 'Umrao Jaan', etc women is shown as a courtesan where hero has sympathy but will never marry her. The famous actress 'Nandita Das' was told she is a dark-skinned actress amongst fair heroines. The woman who has a dark skin colour, without powder or lipstick or who has more weight is not agreed by the spectators. In Bollywood many things are covered now a day like sexuality, betrayal, surrogate motherhood, break up, live-in relations etc. Madhur Bandarkar's films have given real aspects to Indian cinema. His films have shown bold things like mistreatment of women; poverty, crime, bribery, superstar and journalism, etc where majority of films had female protagonists. These empowered women live their life on their own terms.

(Tere, June 2012)

Many films are based on social themes on women issues like dowry, rape, etc but they are not popularly viewed all the time. These films don't focus on women point of view but male point of view. When the heroines are young they start their career and when they are 30 yrs of age they are considered as 'old face'. The Heroes play their role after 30 yrs of age as well. This biasness is not only in the minds of the film makers but also the audience. Though women should remain pure but can have love-affair like 'Radha-Krishna'; that is considered as pure love. So the lead actress plays a role of romantic woman. In some movies women used to wear colourful and sexy dresses to draw the attention of men.

(Nandakumar, May, 2011)



Chapter Three: Research Design And Methodology

Objectives

1. To study the Representation of Women in Indian Cinema
2. To study if there is a difference between stereotyping of women in earlier times and contemporary times.
3. To study how Indian culture and religion affects the display of women.

Hypothesis

H₀ – Women are not represented in a positive light in Indian Cinema

H₁ - Women are represented in a positive light in Indian Cinema

Methodology

An Exploratory Research Design is used in this research where the usage of journal articles, newspapers, surveys, etc are done. Quantitative method has been used so that we can test the hypothesis statistically. Google forms were used as a platform for the survey technique for collecting primary data. This method will enable researchers to understand the people's point, their attitudes about stereotyping of women. Even a Case study method was used.

First hand data and Second hand data both are used in this research paper. In first hand data freshly composed samples are taken and tried to understand the mentality of the people towards stereotyping of women in Indian cinema. The secondary data is used where the information is collected from various articles, journals, books, websites, etc. and proper references are given for the same.

Sampling Technique

A Possibility Sampling Technique was used for this study. The main aim of this sampling is to put a spotlight on that part of people who are interested to answer the research questions. The sample size was 50.

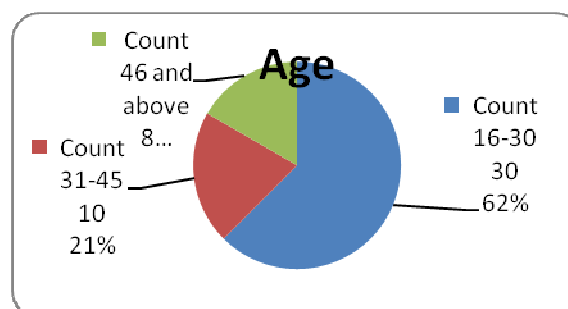
Limitations of the study

Due to time constraints, small sampling size of 50 people have been used in the study; results can vary if larger number of population is taken for the study.

Chapter Four: Findings And Observation

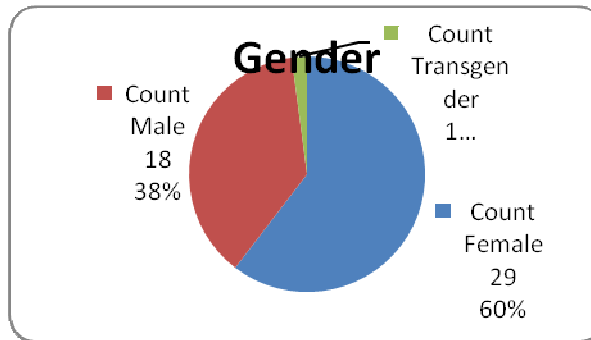
In this chapter the answers received through survey has been taken for the purpose of analysis.

□ Age



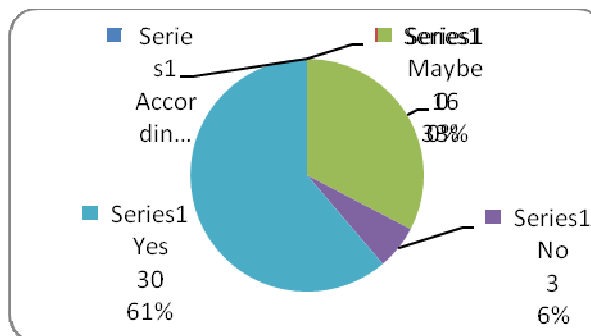
The survey was conducted on 50 people from Mumbai suburbs. From the total count, 30 respondents are between 16 to 30 years, 10 respondents are in between 31 to 45 years and rest was above 46 years.

□ Gender



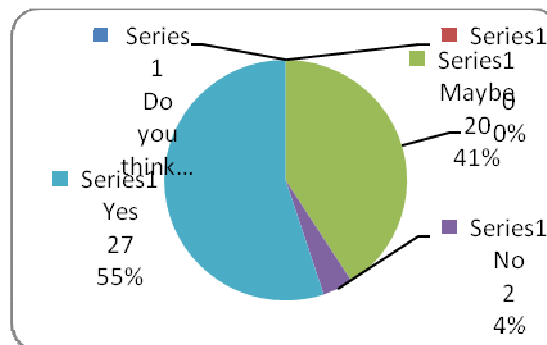
Among them 29 were female, 18 were male and 1 was transgender.

- According to you are the women stereotyped in Indian cinema?



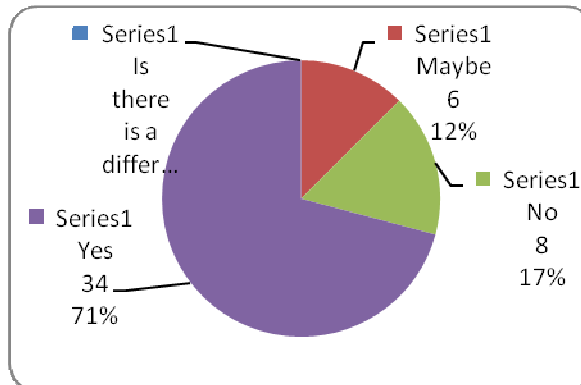
30 people believe that women are being stereotyped while 3 people believe they aren't and 16 people are not sure whether the stereotyping of women is done in Indian cinema. Maximum people though do feel that somewhere or the stereotyping is being done.

- Do you think if stereotyping is done is it because of Indian culture and values?



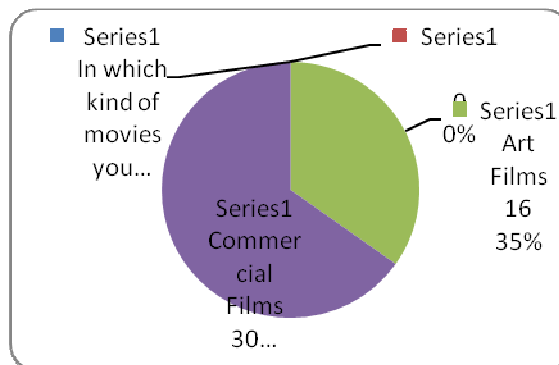
27 people believe that stereotyping is done because of the Indian culture and values which we incorporate in our generations while 2 people believe it isn't and 20 people are not sure whether it is due to Indian culture. Again maximum people do feel that somewhere or the other stereotyping is being done because of the Indian culture which we have been following since ancient times and we need to preserve our culture.

- Is there is a difference between stereotyping of women in earlier times and contemporary times?



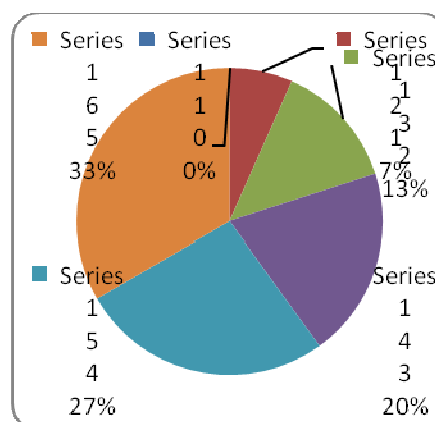
34 people believe that there is a difference in stereotyping while 8 people believe it isn't and 6 people are not sure about the same. Again maximum people do feel that somewhere or the other there is a difference in stereotyping which is being done in earlier times compared to contemporary times. As modern women is being shown in many different roles and have got their own identity in some movies.

In which kind of movies you can see women being stereotyped?



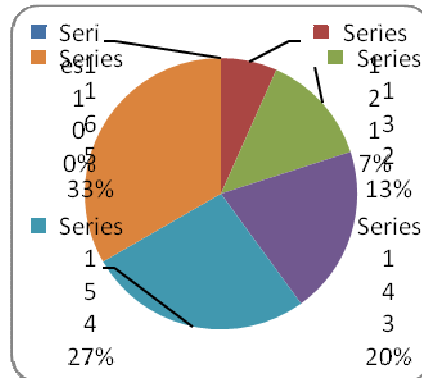
30 people consider women are not shown in a presentable way in Commercial films and 16 people consider that women are not shown in a presentable way in Art Films. Maximum people do believe that as Commercial films are more inclined towards entertainment so they show more stereotypical image of women in these kinds of movies.

In which roles women are mostly seen in Indian cinema? [Daughter]

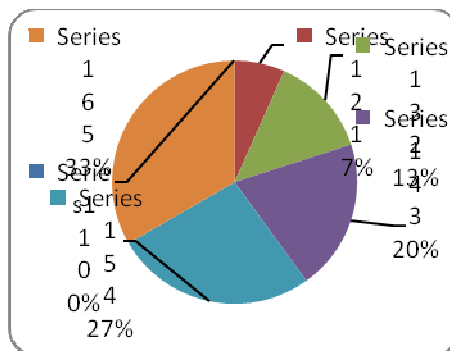




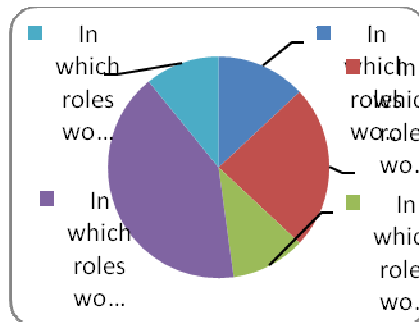
In which roles women are mostly seen in Indian cinema? [Wife]



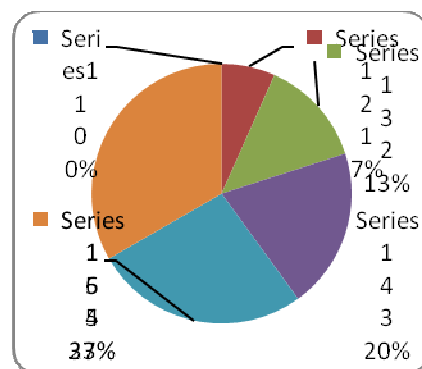
In which roles women are mostly seen in Indian cinema? [Independent Women]



In which roles women are mostly seen in Indian cinema? [Other Women]



In which roles women are mostly seen in Indian cinema? [Mother]

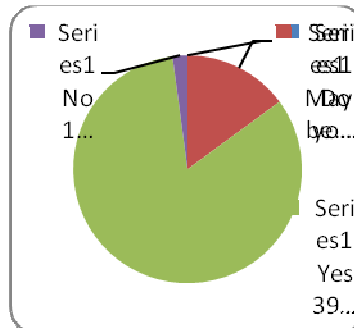


As per the survey conducted people say that the maximum role in which women are seen is Mother then Other Women then Wife followed by Independent Women and last by Daughter. So it's very



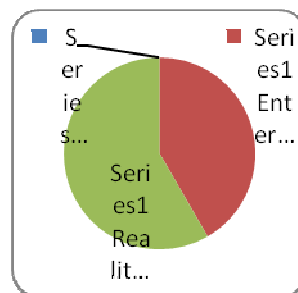
clear that women is most projected in a role of Mother which is a very ideal image of women and then the other women who is either a vamp or a whore.

- Do you feel more women-oriented films should be made?**



39 people believe that more women oriented films should be made while 1 person believes it shouldn't and 7 people are not sure about the same. Again maximum people do feel that more women oriented films should be made so that the stereotyping of women is stopped in Indian cinema.

- What should be the purpose of the Indian cinema?**



28 people believe that Indian cinema should be to portray reality whereas 20 people believe that it should portray Entertainment. Maximum people would like to see realistic movies in Indian cinema.

- What are your suggestions on the way women are presented in Bollywood?**

There are mixed suggestions on this question. There should not be any stereotyping of women instead they should be shown in multifarious roles where they are balancing both personal as well as professional lives. In movies there should be public welfare message and it should be based on ground reality. Stereotyping is an unconscious activity which happens for the males as well many times. The kids have an adverse effect when they see these gender roles. Instead of showing ideal women image their real struggle should be displayed on the screen. Overall the suggestion is to stop showing stereotypical image of women in Indian cinema and show them as more independent.

Case Study

Aparna Sen who was a renowned actor and director made a film called “Parama” in 1985 in which she showed an elderly woman having an affair with a young man. Many young men came to her and asked about women liberation while the women thanked her.

“Chingaari” (2006) is the movie which is taken from a work of fiction ‘The Prostitute and the Postman’.

It shows the troubles of women, social group, etc in rural India. The main character is opposing the main person of the village. In this movie Basanti has a main character. She plays the role of a prostitute who has a daughter. She satisfies the bodily needs of priest who worships goddess Kali. Later there is a twist in the story, when Basanti falls in love with a mailman. The priest gets angry and he kills the mailman. Basanti takes revenge of her lover’s murder by killing the priest. The movie tries to review all the communal wrongs that women face in India.

Chapter Five: Conclusion

The Indian cinema should not be only for leisure but should make the audience think critically. The stereotyping of women can only be stopped when our culture is challenged and we stop



seeing a woman as 'Sita' or 'Radha'. This will cause women empowerment. In Indian society if we go beyond stereotypes only then it is going to help us. Cinema should have an independent space for women so that they can realize their dreams. Instead of just giving entertainment it should be a medium for social change. There should be more progressive representations of women which will give them justice. The change can come when every individual in the film industry will realize this. The women should be focused with more interesting and challenging roles instead of objectifying them. Cinema creates a high impression; so it's necessary for them make people understand and have compassion. The researcher was able to agree with the hypothesis that stereotyping of women is done due to Indian culture and values which have come since generations to us and we are passing it to our generations and we comply by them.

It's tough to come to a unified conclusion about women's representation. Given that Indian women are not a homogeneous bunch belong to a variety of faiths, castes, classes, and socioeconomic statuses, and have distinct aims and desires.

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Feminism: Concept and Nature

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Abstract

We are living in global era. We want to understand how the slow progress to women's equal rights is going the political project that we all share, to achieve gender equality by asserting full and equal rights, is about using agency 'power to' and 'power with.' 4th world conference on women held in Beijing in 1995. The challenge since has been for the feminist movement to avoid gender equality and women's rights goals being co-opted by the 'mainstream' in ways that depoliticize feminist struggle, and to ensure that feminist research natures. We are looking here and researching values into meaningful ways of taking inequalities, poverty and exclusion in the world.

Index Terms - Feminism / equality / politics.

Introduction

Feminism is a range of socio-political movements and ideologies that aim to define and establish 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 unjustly within those societies. Efforts to change that include fighting against gender stereotypes and establishing educational, professional, and interpersonal opportunities and outcomes for women that are equal to those for men. Feminist movements have campaigned and continue to campaign for women's rights, including the right to: vote, hold public office, work, earn equal pay, own property, receive education, enter contracts, have equal rights within marriage, and maternity leave. Feminists have also worked to ensure access to legal abortions and social integration, and to protect women and girls from rape, sexual harassment, and domestic violence. Changes in female dress standards and acceptable physical activities for females have often been part of feminist movements. Some scholars consider feminist campaigns to be a main force behind major historical societal changes for women's rights, particularly in the West, where they are near-universally credited with achieving women's suffrage, gender-neutral language, reproductive rights for women (including access to contraceptives and abortion), and the right to enter into contracts and own property. Although feminist advocacy is, and has been, mainly focused on women's rights, some feminists argue for the inclusion of men's liberation within its aims, because they believe that men are also harmed by traditional gender roles. Feminist theory, which emerged from feminist movements, aims to understand the nature of gender inequality by examining women's social roles and lived experience; feminist theorists have developed theories in a variety of disciplines in order to respond to issues concerning gender. Numerous feminist movements and ideologies have developed over the years and represent different viewpoints and aims. Traditionally, since the 19th century, first-wave liberal feminism that sought political and legal equality through reforms within a liberal democratic framework was contrasted with labour-based proletarian women's movements that over time developed into socialist and Marxist feminism based on class struggle theory. Since the 1960s, both of these traditions are also contrasted with radical feminism that arose from the radical wing of secondwave feminism and that calls for a radical reordering of society to eliminate male supremacy; together liberal, socialist and radical feminism are sometimes called the "Big Three" schools of feminist thought. Since the late 20th century, many newer forms of feminisms have emerged. Some forms of feminism have been criticized for taking into account only white, middle class, college-educated, heterosexual, or cisgender perspectives. These criticisms have led to



the creation of ethnically specific or multicultural forms of feminism, such as black feminism and intersectional feminism.

History

Terminology

Mary Wollstonecraft is seen by many as a founder of feminism due to her 1792 book titled *A Vindication of the Rights of Woman* in which she argues for women's education. Charles Fourier, a utopian socialist and French philosopher, is credited with having coined the word "féminisme" in 1837. The words "féminisme" ("feminism") and "féministe" ("feminist") first appeared in France and the Netherlands in 1872, Great Britain in the 1890s, and the United States in 1910. The Oxford English Dictionary lists 1852 as the year of the first appearance of "feminist" and 1895 for "feminism". Depending on the historical moment, culture and country, feminists around the world have had different causes and goals. Most western feminist historians contend that all movements working to obtain women's rights should be considered feminist movements, even when they did not (or do not) apply the term to themselves. Other historians assert that the term should be limited to the modern feminist movement and its descendants. Those historians use the label "protofeminist" to describe earlier movements.

Waves

The history of the modern western feminist movement is divided into four "waves". The first comprised women's suffrage movements of the 19th and early-20th centuries, promoting women's right to vote. The second wave, the women's liberation movement, began in the 1960s and campaigned for legal and social equality for women. In or around 1992, a third wave was identified, characterized by a focus on individuality and diversity. Additionally, some have argued for the existence of a fourth wave, starting around 2012, which has used social media to combat sexual harassment, violence against women and rape culture; it is best known for the Me Too movement.

19th and early-20th centuries

First-wave feminism was a period of activity during the 19th and early-20th centuries. In the UK and US, it focused on the promotion of equal contract, marriage, parenting, and property rights for women. New legislation included the Custody of Infants Act 1839 in the UK, which introduced the tender years doctrine for child custody and gave women the right of custody of their children for the first time. Other legislation, such as the Married Women's Property Act 1870 in the UK and extended in the 1882 Act, became models for similar legislation in other British territories. Victoria passed legislation in 1884 and New South Wales in 1889; the remaining Australian colonies passed similar legislation between 1890 and 1897. With the turn of the 19th century, activism focused primarily on gaining political power, particularly the right of women's suffrage, though some feminists were active in campaigning for women's sexual, reproductive, and economic rights too.

Women's suffrage (the right to vote and stand for parliamentary office) began in Britain's Australasian colonies at the close of the 19th century, with the self-governing colonies of New Zealand granting women the right to vote in 1893; South Australia followed suit with the Constitutional Amendment (Adult Suffrage) Act 1894 in 1894. This was followed by Australia granting female suffrage in 1902.

In Britain, the suffragettes and suffragists campaigned for the women's vote, and in 1918 the Representation of the People Act was passed granting the vote to women over the age of 30 who owned property. In 1928, this was extended to all women over 21. Emmeline Pankhurst was the most notable activist in England. Time named her one of the 100 Most Important People of the 20th Century, stating: "she shaped an idea of women for our time; she shook society into a new pattern from which there could be no going back." In the US, notable leaders of this movement included Lucretia Mott, Elizabeth Cady Stanton, and Susan B. Anthony, who each campaigned for



the abolition of slavery before championing women's right to vote. These women were influenced by the Quaker theology of spiritual equality, which asserts that men and women are equal under God. In the US, first-wave feminism is considered to have ended with the passage of the Nineteenth Amendment to the United States Constitution (1919), granting women the right to vote in all states. The term first wave was coined retroactively when the term second-wave feminism came into use.

During the late Qing period and reform movements such as the Hundred Days' Reform, Chinese feminists called for women's liberation from traditional roles and Neo-Confucian gender segregation. Later, the Chinese Communist Party created projects aimed at integrating women into the workforce, and claimed that the revolution had successfully achieved women's liberation.

According to Nawar al-Hassan Golley, Arab feminism was closely connected with Arab nationalism. In 1899, Qasim Amin, considered the "father" of Arab feminism, wrote *The Liberation of Women*, which argued for legal and social reforms for women. He drew links between women's position in Egyptian society and nationalism, leading to the development of Cairo University and the National Movement. In 1923 Hoda Shaarawi founded the Egyptian Feminist Union, became its president and a symbol of the Arab women's rights movement.

The Iranian Constitutional Revolution in 1905 triggered the Iranian women's movement, which aimed to achieve women's equality in education, marriage, careers, and legal rights. However, during the Iranian revolution of 1979, many of the rights that women had gained from the women's movement were systematically abolished, such as the Family Protection Law.

Mid-20th century

By the mid-20th century, women still lacked significant rights. In France, women obtained the right to vote only with the Provisional Government of the French Republic of 21 April 1944. The Consultative Assembly of Algiers of 1944 proposed on 24 March 1944 to grant eligibility to women but following an amendment by Fernand Grenier, they were given full citizenship, including the right to vote. Grenier's proposition was adopted 51 to 16. In May 1947, following the November 1946 elections, the sociologist Robert Verdier minimized the "gender gap", stating in *Le Populaire* that women had not voted in a consistent way, dividing themselves, as men, according to social classes. During the baby boom period, feminism waned in importance. Wars (both World War I and World War II) had seen the provisional emancipation of some women, but post-war periods signalled the return to conservative roles.

In Switzerland, women gained the right to vote in federal elections in 1971; but in the canton of Appenzell Innerrhoden women obtained the right to vote on local issues only in 1991, when the canton was forced to do so by the Federal Supreme Court of Switzerland. In Liechtenstein, women were given the right to vote by the women's suffrage referendum of 1984. Three prior referendums held in 1968, 1971 and 1973 had failed to secure women's right to vote.

Feminists continued to campaign for the reform of family laws which gave husbands control over their wives. Although by the 20th century covertures had been abolished in the UK and US, in many continental European countries married women still had very few rights. For instance, in France, married women did not receive the right to work without their husband's permission until 1965. Feminists have also worked to abolish the "marital exemption" in rape laws which precluded the prosecution of husbands for the rape of their wives. Earlier efforts by first-wave feminists such as Voltairine de Cleyre, Victoria Woodhull and Elizabeth Clarke Wolstenholme Elmy to criminalize marital rape in the late 19th century had failed; this was only achieved a century later in most Western countries, but is still not achieved in many other parts of the world.

French philosopher Simone de Beauvoir provided a Marxist solution and an existentialist view on many of the questions of feminism with the publication of *Le Deuxième Sexe* (*The Second Sex*) in 1949. The book expressed feminists' sense of injustice. Second-



wave feminism is a feminist movement beginning in the early 1960s and continuing to the present; as such, it coexists with third-wave feminism. Second-wave feminism is largely concerned with issues of equality beyond suffrage, such as ending gender discrimination.

Second-wave feminists see women's cultural and political inequalities as inextricably linked and encourage women to understand aspects of their personal lives as deeply politicized and as reflecting sexist power structures. The feminist activist and author Carol Hanisch coined the slogan "The Personal is Political", which became synonymous with the second wave.

Second- and third-wave feminism in China has been characterized by a reexamination of women's roles during the communist revolution and other reform movements, and new discussions about whether women's equality has actually been fully achieved.

In 1956, President Gamal Abdel Nasser of Egypt initiated "state feminism", which outlawed discrimination based on gender and granted women's suffrage, but also blocked political activism by feminist leaders. During Sadat's presidency, his wife, Jehan Sadat, publicly advocated further women's rights, though Egyptian policy and society began to move away from women's equality with the new Islamist movement and growing conservatism. However, some activists proposed a new feminist movement, Islamic feminism, which argues for women's equality within an Islamic framework.

In Latin America, revolutions brought changes in women's status in countries such as Nicaragua, where feminist ideology during the Sandinista Revolution aided women's quality of life but fell short of achieving a social and ideological change.

In 1963, Betty Friedan's book *The Feminine Mystique* helped voice the discontent that American women felt. The book is widely credited with sparking the beginning of second-wave feminism in the United States. Within ten years, women made up over half the First World workforce.

Late 20th and early 21st centuries

Third-wave feminism is traced to the emergence of the riot grrrl feminist punk subculture in Olympia, Washington, in the early 1990s, and to Anita Hill's televised testimony in 1991—to an all-male, all-white Senate Judiciary Committee—that Clarence Thomas, nominated for the Supreme Court of the United States, had sexually harassed her. The term third wave is credited to Rebecca Walker, who responded to Thomas's appointment to the Supreme Court with an article in *Ms. magazine*, "Becoming the Third Wave" (1992). She wrote:

So I write this as a plea to all women, especially women of my generation: Let Thomas' confirmation serve to remind you, as it did me, that the fight is far from over. Let this dismissal of a woman's experience move you to anger. Turn that outrage into political power. Do not vote for them unless they work for us. Do not have sex with them, do not break bread with them, do not nurture them if they don't prioritize our freedom to control our bodies and our lives. I am not a post-feminism feminist. I am the Third Wave.

Third-wave feminism also sought to challenge or avoid what it deemed the second wave's essentialist definitions of femininity, which, third-wave feminists argued, over-emphasized the experiences of upper middle-class white women. Third-wave feminists often focused on "micro-politics" and challenged the second wave's paradigm as to what was, or was not, good for women, and tended to use a post-structuralist interpretation of gender and sexuality. Feminist leaders rooted in the second wave, such as Gloria Anzaldúa, bell hooks, Chela Sandoval, Cherríe Moraga, Audre Lorde, Maxine Hong Kingston, and many other non-white feminists, sought to negotiate a space within feminist thought for consideration of race-related subjectivities. Third-wave feminism also contained internal debates between difference feminists, who believe that there are important psychological differences between the sexes, and those who believe that there are no inherent psychological differences between the sexes and contend that gender roles are due to social conditioning.



Standpoint theory

Standpoint theory is a feminist theoretical point of view stating that a person's social position influences their knowledge. This perspective argues that research and theory treat women and the feminist movement as insignificant and refuses to see traditional science as unbiased. Since the 1980s, standpoint feminists have argued that the feminist movement should address global issues (such as rape, incest, and prostitution) and culturally specific issues (such as female genital mutilation in some parts of Africa and Arab societies, as well as glass ceiling practices that impede women's advancement in developed economies) in order to understand how gender inequality interacts with racism, homophobia, classism and colonization in a "matrix of domination".

Fourth-wave feminism

Fourth-wave feminism is a proposed extension of third-wave feminism which corresponds to a resurgence in interest in feminism beginning around 2012 and associated with the use of social media. According to feminist scholar Prudence Chamberlain, the focus of the fourth wave is justice for women and opposition to sexual harassment and violence against women. Its essence, she writes, is "incredulity that certain attitudes can still exist".

Fourth-wave feminism is "defined by technology", according to Kira Cochrane, and is characterized particularly by the use of Facebook, Twitter, Instagram, YouTube, Tumblr, and blogs such as Feministing to challenge misogyny and further gender equality.

Issues that fourth-wave feminists focus on include street and workplace harassment, campus sexual assault and rape culture. Scandals involving the harassment, abuse, and murder of women and girls have galvanized the movement. These have included the 2012 Delhi gang rape, 2012 Jimmy Savile allegations, the Bill Cosby allegations, 2014 Isla Vista killings, 2016 trial of Jian Ghomeshi, 2017 Harvey Weinstein allegations and subsequent Weinstein effect, and the 2017 Westminster sexual scandals.

Examples of fourth-wave feminist campaigns include the Everyday Sexism Project, No More Page 3, Stop Bild Sexism, Mattress Performance, 10 Hours of Walking in NYC as a Woman, #YesAllWomen, Free the Nipple, One Billion Rising, the 2017 Women's March, the 2018 Women's March, and the #MeToo movement. In December 2017, Time magazine chose several prominent female activists involved in the #MeToo movement, dubbed "the silence breakers", as Person of the Year.

Postfeminism

The term postfeminism is used to describe a range of viewpoints reacting to feminism since the 1980s. While not being "anti-feminist", postfeminists believe that women have achieved second wave goals while being critical of third- and fourth-wave feminist goals. The term was first used to describe a backlash against second-wave feminism, but it is now a label for a wide range of theories that take critical approaches to previous feminist discourses and includes challenges to the second wave's ideas. Other postfeminists say that feminism is no longer relevant to today's society. Amelia Jones has written that the postfeminist texts which emerged in the 1980s and 1990s portrayed second-wave feminism as a monolithic entity. Dorothy Chunn describes a "blaming narrative" under the postfeminist moniker, where feminists are undermined for continuing to make demands for gender equality in a "post-feminist" society, where "gender equality has (already) been achieved". According to Chunn, "many feminists have voiced disquiet about the ways in which rights and equality discourses are now used against them".^[104]

Theory

Feminist theory is the extension of feminism into theoretical or philosophical fields. It encompasses work in a variety of disciplines, including anthropology, sociology, economics, women's studies, literary criticism, art history, psychoanalysis, and philosophy. Feminist theory aims to understand gender inequality and focuses on gender politics, power relations, and sexuality. While



providing a critique of these social and political relations, much of feminist theory also focuses on the promotion of women's rights and interests. Themes explored in feminist theory include discrimination, stereotyping, objectification (especially sexual objectification), oppression, and patriarchy. In the field of literary criticism, Elaine Showalter describes the development of feminist theory as having three phases. The first she calls "feminist critique", in which the feminist reader examines the ideologies behind literary phenomena. The second Showalter calls "gynocriticism", in which the "woman is producer of textual meaning". The last phase she calls "gender theory", in which the "ideological inscription and the literary effects of the sex/gender system are explored".

This was paralleled in the 1970s by French feminists, who developed the concept of *écriture féminine* (which translates as "female or feminine writing"). Hélène Cixous argues that writing and philosophy are phallogocentric and along with other French feminists such as Luce Irigaray emphasize "writing from the body" as a subversive exercise. The work of Julia Kristeva, a feminist psychoanalyst and philosopher, and Bracha Ettinger, artist and psychoanalyst, has influenced feminist theory in general and feminist literary criticism in particular. However, as the scholar Elizabeth Wright points out, "none of these French feminists align themselves with the feminist movement as it appeared in the Anglophone world". More recent feminist theory, such as that of Lisa Lucile Owens, has concentrated on characterizing feminism as a universal emancipatory movement.

Movements and ideologies

Many overlapping feminist movements and ideologies have developed over the years. Feminism is often divided into three main traditions called liberal, radical and socialist/Marxist feminism, sometimes known as the "Big Three" schools of feminist thought. Since the late 20th century, newer forms of feminisms have also emerged. Some branches of feminism track the political leanings of the larger society to a greater or lesser degree, or focus on specific topics, such as the environment.

Liberal feminism

Liberal feminism, also known under other names such as reformist, mainstream, or historically as bourgeois feminism, arose from 19th century first-wave feminism, and was historically linked to 19th century liberalism and progressivism, while 19th century conservatives tended to oppose feminism as such. Liberal feminism seeks equality of men and women through political and legal reform within a liberal democratic framework, without radically altering the structure of society; liberal feminism "works within the structure of mainstream society to integrate women into that structure." During the 19th and early 20th centuries liberal feminism focused especially on women's suffrage and access to education. Former Norwegian supreme court justice and former president of the liberal Norwegian Association for Women's Rights, Karin Maria Bruzelius, has described liberal feminism as "a realistic, sober, practical feminism".

Susan Wendell argues that "liberal feminism is an historical tradition that grew out of liberalism, as can be seen very clearly in the work of such feminists as Mary Wollstonecraft and John Stuart Mill, but feminists who took principles from that tradition have developed analyses and goals that go far beyond those of 18th and 19th century liberal feminists, and many feminists who have goals and strategies identified as liberal feminist reject major components of liberalism" in a modern or party-political sense; she highlights "equality of opportunity" as a defining feature of liberal feminism.

Liberal feminism is a very broad term that encompasses many, often diverging modern branches and a variety of feminist and general political perspectives; some historically liberal branches are equality feminism, social feminism, equity feminism, difference feminism, individualist/libertarian feminism and some forms of state feminism, particularly the state feminism of the Nordic countries. The broad field of liberal feminism is sometimes confused with the



more recent and smaller branch known as libertarian feminism, which tends to diverge significantly from mainstream liberal feminism. For example, "libertarian feminism does not require social measures to reduce material inequality; in fact, it opposes such measures in contrast, liberal feminism may support such requirements and egalitarian versions of feminism insist on them."

Catherine Rottenberg notes that the *raison d'être* of classic liberal feminism was "to pose an immanent critique of liberalism, revealing the gendered exclusions within liberal democracy's proclamation of universal equality, particularly with respect to the law, institutional access, and the full incorporation of women into the public sphere." Rottenberg contrasts classic liberal feminism with modern neoliberal feminism which "seems perfectly in sync with the evolving neoliberal order." According to Zhang and Rios, "liberal feminism tends to be adopted by 'mainstream' (i.e., middle-class) women who do not disagree with the current social structure." They found that liberal feminism with its focus on equality is viewed as the dominant and "default" form of feminism.

Some modern forms of feminism that historically grew out of the broader liberal tradition have more recently also been described as conservative in relative terms. This is particularly the case for libertarian feminism which conceives of people as self-owners and therefore as entitled to freedom from coercive interference.

Radical feminism

Radical feminism arose from the radical wing of second-wave feminism and calls for a radical reordering of society to eliminate male supremacy. It considers the male-controlled capitalist hierarchy as the defining feature of women's oppression and the total uprooting and reconstruction of society as necessary. Separatist feminism does not support heterosexual relationships. Lesbian feminism is thus closely related. Other feminists criticize separatist feminism as sexist.

Materialist ideologies

Rosemary Hennessy and Chrys Ingraham say that materialist forms of feminism grew out of Western Marxist thought and have inspired a number of different (but overlapping) movements, all of which are involved in a critique of capitalism and are focused on ideology's relationship to women. Marxist feminism argues that capitalism is the root cause of women's oppression, and that discrimination against women in domestic life and employment is an effect of capitalist ideologies. Socialist feminism distinguishes itself from Marxist feminism by arguing that women's liberation can only be achieved by working to end both the economic and cultural sources of women's oppression. Anarcha-feminists believe that class struggle and anarchy against the state require struggling against patriarchy, which comes from involuntary hierarchy.

Other modern feminisms

Ecofeminism

Ecofeminists see men's control of land as responsible for the oppression of women and destruction of the natural environment. Ecofeminism has been criticized for focusing too much on a mystical connection between women and nature.

Black and postcolonial ideologies

Sara Ahmed argues that Black and postcolonial feminisms pose a challenge "to some of the organizing premises of Western feminist thought." During much of its history, feminist movements and theoretical developments were led predominantly by middle-class white women from Western Europe and North America. However, women of other races have proposed alternative feminisms. This trend accelerated in the 1960s with the civil rights movement in the United States and the end of Western European colonialism in Africa, the Caribbean, parts of Latin America, and Southeast Asia. Since that time, women in developing nations and former colonies and who are of colour or various ethnicities or living in poverty have proposed additional feminisms. Womanism emerged after early feminist movements were largely white and middle-class. Postcolonial feminists argue that colonial oppression and Western feminism marginalized



postcolonial women but did not turn them passive or voiceless. Third-world feminism and indigenous feminism are closely related to postcolonial feminism.^[131] These ideas also correspond with ideas in African feminism, motherism, Stiwanism, negofeminism, femalism, transnational feminism, and Africana womanism.

Social constructionist ideologies

In the late twentieth century various feminists began to argue that gender roles are socially constructed, and that it is impossible to generalize women's experiences across cultures and histories. Post-structural feminism draws on the philosophies of post-structuralism and deconstruction in order to argue that the concept of gender is created socially and culturally through discourses. Postmodern feminists also emphasize the social construction of gender and the discursive nature of reality; however, as Pamela Abbott et al. write, a postmodern approach to feminism highlights "the existence of multiple truths (rather than simply men and women's standpoints)".

Transgender people

Third-wave feminists tend to view the struggle for trans rights as an integral part of intersectional feminism. Fourth-wave feminists also tend to be trans-inclusive. The American National Organization for Women (NOW) president Terry O'Neill said the struggle against transphobia is a feminist issue and NOW has affirmed that "trans women are women, trans girls are girls." Several studies have found that people who identify as feminists tend to be more accepting of trans people than those who do not.

An ideology variously known as trans-exclusionary radical feminism (or its acronym, TERF) or gender-critical feminism is critical of the concept of gender identity, transgender rights, holds that biological sex is immutable, and that trans women are not women. These views have been described as transphobic by other feminists.

Cultural movements

Riot grrrls took an anti-corporate stance of self-sufficiency and self-reliance. Riot grrrl's emphasis on universal female identity and separatism often appears more closely allied with second-wave feminism than with the third wave. The movement encouraged and made "adolescent girls' standpoints central", allowing them to express themselves fully. Lipstick feminism is a cultural feminist movement that attempts to respond to the backlash of second-wave radical feminism of the 1960s and 1970s by reclaiming symbols of "feminine" identity such as make-up, suggestive clothing and having a sexual allure as valid and empowering personal choices.

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Five Feminist Economists: Who Change the Way We See the World

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Abstract:

Economics is one of the most influential disciplines. By changing the way, the world is understood, economics has indeed changed the world. The principles of economics have charted out the course of policies, impacting countless lives in myriad ways. However, these principles are based on highly reductionist and sexist assumptions.

One way in which economics can be sexist is by not counting unpaid work, much of which is carried out by women in the household, such as cooking, cleaning, and care work. These activities may be purchased as services in the market, but remain difficult to impute value to. Another way in which economics can be sexist is by conceiving the household as an altruistic joint utility maximiser, that is, as an entity which works towards the best interests of all its members. What remains invisible in such a conception of the household is the various negotiations between members with conflicting interests and differential decision-making powers.

Economics generally assumes that all individuals are equal, in terms of the choices that they can make, and ascribes rationality to individual utility maximization. This assumption fails to take into account the differential social positions of individuals, which may constrain their choices or give them power over others. These are but a few of the dilemmas in mainstream/textbook economic thought. Sexism in economics does not end here. Even at the professional level, economics can be extremely sexist, by devaluing the contributions of women.

Key Words:

Feminist, Economists-Economics, Reductionist and Sexist, Land Rights and Empowerment, Gender and Labour, Violence Against Women, Education as Investment and Gender Training.

Introduction:

Feminist economist and economics analyses the interrelationship between gender and the economy. Thereby, feminist economics also takes the unpaid, non-market intermediated part of the economy and society into account and examines the driving forces behind common dichotomies such as economic-social, productive-reproductive, masculine-feminine, paid-unpaid or public-private. Moreover, feminist economics analyses patriarchy and capitalism as interrelated forms of dominance. Against this background, questions arise about the distribution and disposal of property, income, power, knowledge and the own body. Since liberal and constructivist research traditions exist alongside critical ones within feminist economics, it cannot be considered a coherent paradigm. Yet, all of these approaches deal with reproductive labour and care. Furthermore, feminist economics analyses the relationships between state policy, science, language, growth and gender relations. Feminist economics criticizes that economics is blind with respect to women's experiences and highlights that women are hardly represented in the economic discipline, which in turn affects scientific findings. Hence, feminist economics point out the fact that scientific findings, common ideas, and society as a whole are all formed by power relations. For instance, the analysis of gender relations has only slowly entered the field of economics even though the women's movement has been being active for centuries.

Main Problems as well as Central Questions focused on by Feminist Economics and Economist are:

1. Why have housework and care not been recognized as work in economics since the 19th century and why are they not dealt with in economic theories?



2. Which dynamics drive and emerge from the widespread dichotomies economic-social, productive-reproductive, male-female, paid-unpaid, public-private?
3. What are women's current situation with respect to labour-market participation and wage income and what are the social processes behind this situation?
4. Why does the image of a rational, egoistic, objective, utility maximizing homo economicus rather correspond to a masculine stereotype and what does this mean for scientific findings?
5. What is the gender specific effects of macroeconomic policies and how would discussions on macroeconomic aspects, such as public spending, growth or international trade look if economics was not blind with respect to gender relations? The Principles of Economics are Based on Highly Reductionist & Sexist Assumptions:

Feminist Economics is committed to addressing these dilemmas by working through gender issues. It entails a reworking of the principles of economics, and the dismantling of various assumptions. Some of the methodological legacies of feminist economics includes the disaggregation of macroeconomic data by sex, the recognition and incorporation of gender roles (including productive and reproductive activities) resulting in gender-aware policy and planning and gender budgeting, and the formulation of indices such as the Gender Empowerment Measure (GEM), and the Gender-related Development Index (GDI).

Eighty years ago, Sadie Alexander raised questions that mainstream economics continues to struggle with, such as the devaluation of household work. In 1970, Ester Boserup was writing about the role of women in economic development. Her writings paved the way for the UN decade for women between 1975 and 1985. In her groundbreaking 1988 book, *Women Counted: A New Feminist Economics*, Marilyn Waring criticizes the exclusion of housework and care work from the realm of productive economic activity, and the devaluing of nature. Nobel Laureate Amartya Sen too has widely written on gender, family and feminist economics.

Five Feminist Economists and Their Contributions:

Here are five feminist economists and their contributions. Feminist Economics makes visible, in the Realm of Policy, Issues Which had remained invisible for decades.

1. Bina Agarwal: Land Rights and Empowerment-

Bina Agarwal works on the rural economy creatively using quantitative and qualitative approaches. In her 1994 book *A Field of One's Own: Gender and Land Rights in South Asia*, she argues that the most important factor which affects gender gap is command over property. She shows how women's well-being, bargaining power within the household, and overall empowerment is enhanced through the ownership and control of land. She was instrumental in the 2005 campaign to amend the Hindu Succession Act, thereby allowing Hindu women to inherit property. Her paper titled "Bargaining" and Gender Relations: Within and Beyond the Household is the most downloaded paper in the journal *Feminist Economics*. She is a recipient of many awards including the Padma Shri.

2. Lourdes Benería: Globalization, Gender and Labour-

Lourdes Benería has worked on labour markets, women's work and globalization, and development issues in Latin America. Benería notes that the differential impact of the Structural Adjustment Programmes (SAPs) on women was indeed acute. Moreover, there is also class differentiation in the impact of SAPs. In Latin America, they have led to the intensification of women's work. Contrary to expectations, the informal sector has actually widened, and a larger section of people face precarious employment prospects.

3. Nata Duvvury: The Cost of Violence Against Women-

Nata Duvvury has researched on gender-based violence, women's property rights, and HIV/AIDS in conflict and post-conflict settings. She is at present leading the global research effort towards estimating the social and economic costs of violence against women. She has also written on gendered impacts of recession and recovery, and the health impacts of extended working life policies.

**4. Nancy Folbre: Care as Work and Education as Investment-**

Nancy Folbre works on family economics, non-market work, and the economics of care. She criticizes the exclusion of care from mainstream economics as it contributes to the marginalization of women and children and leads to the devaluing of women's contributions to the home and the economy at large.

Folbre finds the popular notion of work as being something one gets paid for limiting, as it is evident that many people gain satisfaction from their work, and many aren't paid, for activities such as care work. She focuses on the importance of childcare to the economy, and notes that while economists often speak about human capital investment, they would not often consider expenditure on education as investment in the aggregate economy. Folbre believes that economics can pave the way for alternate social imaginations and advocates a heterodox economics which takes into account, not only gender, but also diversity perspectives.

5. Naila Kabeer: Bridging Policy and Academia Through Gender Training-

Naila Kabeer is a social economist, who has written widely on inequality, within the household, labor market, and wider economy. She is interested in the relationship between individual empowerment and social justice.

In her book *Reversed Realities: Gender Hierarchies in Development Thought*, Kabeer shows how ways of seeing are inextricably tied to ways of doing. Kabeer criticizes the equation of means with ends in neoclassical economics. She also works actively in gender training, bridging the gap between academia and policy by conducting workshops for governments, international agencies and NGO

Feminist economics acknowledges and addresses the differential impact of gender on individual lives and the on the society at large. It makes visible, in the realm of policy, issues which had remained invisible for decades. The deep end social inequalities dictate that we cannot operate on generalized assumptions, as has been customary in economics. Feminist economics demands much more heterogeneity and inclusivity in approaches. It acts "as if all people mattered".

Present Debates and Analyses in Feminist Economics:

Present debates in feminist economics are presented in this section; the examples comprise contributions from different perspectives of feminist economics.

1. Time Budget Studies: Time budget studies and gender budgeting are two central instruments of analysis in feminist economics. In the debate on unpaid labour, time budget studies provide an insight into how people allocate their time between employment, unpaid reproductive labour, leisure etc. Those studies are relevant from a gender perspective since they do not measure monetary flows, but the time spent, as an indicator of economic wealth; they enable the calculation of the share of unpaid labour in GDP. For instance, a study by the German Statistical Agency presents the time spent on these different categories of activities by women and men in Germany during 2012 and 2013. In comparison with the data for 2001 and 2002, both genders spent less time on unpaid labour. Yet, women still spent two thirds of their time on unpaid labour, while men spent less than a half.

2. Gender budgeting: Gender budgeting analyses the gender-specific impacts of public income and spending. An example would be to study the impact of taxes or public spending on childcare on the economic situation of women. Haidinger and Knittler call gender budgeting the currently most-influential concept and instrument of feminist economics. Gender budgeting is a commonly known and accepted concept, which for instance is part of Austria's constitution.

3. Gender and Austerity: In the wake of the financial and economic crisis, which started in the late 2000s and is still present in many parts of the world, a broad research field gained the attention of feminist economics. A central research question developed in this context: what impact did the recession, rescue measures, austerity and their economic and social consequences have on women and gender relations? Although occupations in which men are over-represented were affected more



severely by the recession, austerity programmes during the second wave of the crisis had a greater negative impact on women. Public institutions and government assistance faced cuts and thereby relied on the compensation of caring activities in the private sphere, which means that care is again increasingly carried out at home. Moreover, a conservative roll-back can be observed in several EU-member states. Consequently, achievements in gender equality are at issue. At the same time, critical feminist economics have questioned whether the crisis has opened the door for anti-capitalist interventions. In this context, the term multiple crisis illustrates that the financial and economic crisis, the environmental crisis and the crisis of social reproduction are not separate phenomena but different faces of capitalism in crisis.

4. Women and Development: This is a broad field of research in feminist economics. The role of women in and repercussions on women of globalization and economic development are analyzed as well as the marketization of the subsistence economy. Often, micro credits or women in rural areas are the central object of analysis. A further important aspect is women's rights and the consideration of gender in the context of development strategies—currently with regards to the new UN sustainable development goals (see gender budgeting). The field also includes critique of the term development. See, for example, the special issue of *Feminist Economics on Land, Gender, and Food Security* 2014, 20(1); and the special issue of *Gender & Development* 2016 24(1) on the Sustainable Development Goals.

5. Care Economy and the Global Care Chain: The term global care chain was first used by Arlie Hochschild (2000). It describes complex processes which, generally speaking, emerge from the entrance of women in western industrial countries into the labour market. This development results in the employment of female migrants as domestic workers or caregivers, while their children are then taken care of by the family. These dynamics prompt questions about the marketization of reproductive activities, working hours, division of labour between genders, employment decisions or the public provision of care. Time budget studies are often used for the analysis of the care economy. There are also analyses on global inequalities, sex work, the feminization of migration or the role of remittances to countries of origin.

Conclusion:

Feminist Economics in itself is very diverse, but in particular three perspectives can be highlighted which are similar to currents in feminist theory:

Liberal Feminist Economics: this perspective strives for gender equality which can be reached by equal access to the labour market and institutions. Structures enable individuals to realize their individual potentials. Liberal feminist economics analyses barriers to access for women, wage differentials or the effects of political and economic instruments on women and their economic decisions.

Constructivist Feminist Economics: this perspective questions attributions of gender identities and perceives the latter as modifiable. Those identities influence economic decisions, structures and processes. At the same time processes and structures have repercussions on identities and other spheres. A central role is assigned to gender performativity. For instance, the question arises whether women reproduce gender inequalities and stereotypes if they exercise a labour perceived as 'female' and thereby meet social expectations.

Critical Feminist Economics: this perspective refers to the material foundations, rather than to identities, to analyses inequalities. Marxists connected to Silvia Federici and Mariarosa Dalla Costa started a discussion on unpaid reproductive labour and its role in the production process by the wages-for-housework debate in the 1970s. A central aspect of the debate was the critique of the Marxist labour theory of value, which does not account for the reproductive labour carried out by women. Like wage labour, housework is considered to be an exploitative relation. Up to the present day,



critical feminist economists expound the problems of the interdependency of capitalism and gender inequalities as well as the necessity of reproductive labour for the capitalist production process.

A further central criticism of feminist economics addresses the neoclassical conception of the individual, the homo economicus, who acts rationally and is utility maximizing on the market and represents a male, white subject. In contrast, feminist economic sees individuals as embedded in social and economic structures, which determine their impossibility as well as possibility for action. Furthermore, the concept of the homo economicus assumes the existence of an irrational, female and emotional (among other characteristics) other, who is assigned to the 'female', or the so-called 'private' sphere. A further point of departure for critique by feminist economics is the division between the spheres of the market and the household. On the market, productive (male) actions take place; in the 'private' sphere, unproductive (female) activities occur. First, this perspective marks unpaid activities as unproductive and as not generating value. Second, it neglects the role of reproductive activities in the production process. This also has consequences for macroeconomic aggregates, since those activities are not accounted for in national accounts. This is the reason why, for feminist economics, indicators such as the GDP are not suited for measuring wealth.

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HASHTAG Movements in Feminism

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□ Abstract

The social media has brought many drastic changes in the feminism movements. In the Olden times the movements used to be very time bound and took time to become a mass movement but with the introduction of social media feminist movements have gone way ahead and made eye opening changes. Here in our research paper we are putting more light upon the #hashtag movements which had happened in the recent past. Hashtag movements how to prove to be a new source of Justice. Time bound feminist movements do not have a progressive graph instead they rise for some time and go away or end after the era ends but social media movements do not end up abruptly they have become timeless movements and have the capacity to attract bigger number of individuals into the movement.

Hashtag movement on social media is one such moment which made every woman question their rights and stand up for themselves. Women from different ethnic groups, caste, class, races all can join this movement without any limitations and can find justice here.

#Metoo movement #whydidn'treport #whyistayed and others are some hashtag movements which stand testimony to the fact that how much a women suffers in this 21st century too and help women realize their rights and eliminate injustice.

Keywords - #Hashtag Movements, feminism, injustice, #Metoo, media, women.

Introduction

Through social media, women have a new space to speak up and be heard. With its power to encourage solidarity and collect shared experiences, social media has become a new frontier for women's rights activists to organize and allies to join the fight for equality and justice.

From politicians and lawmakers to farmers and small business owners, conversations are connecting women around the world so they can support one another in the push for gender equality. These Hashtag moments in feminism enlighten us about various issues faced by women globally and also so much the power social media has to come together and eliminate injustice. Hashtag Movements in Feminism is a true source to women to serve justice and make their lives better from the inhumane treatments received to them and these movements help each and every women to consider herself not to be alone and fight for her rights and life as the globe is with her, far from each other yet Too Close to serve justice and gather all the women who are suffering from the inhuman activities and rather make Global movement than a massive movement.

Hashtag Movements on social media are not only for depressed women but for all the women who are enhancing this world.

Acknowledgements

We, express our heartfelt and sincere thanks and gratitude to the Arts Science and Commerce College, OnDeFor lending us this opportunity to present a paper on such an amazing topic in the National Conference.

The world we are living in, is completely different and the #Hashtag Movements are a blessing to women who suffer from injustice and abuse. This movement actually promises to all the women around the world that they are not alone and are supported worldwide to end the sufferings.



Again a sincere thanks to the college for organising such a wonderful Conference and letting us learn so many new things and helping us grow and gain knowledge from so many things which were not introduced before.

Also, not forgetting each and everyone who helped in this research and made it more interesting and helpful to everyone.

Objectives Of The Study

1. This study mainly aims at focusing more upon the most prominent movements that took place in the recent past and are these events successful or not. Movements such as #Metoo #heforshe #whydidn'treport #whyistayed and many others were recognised by the United Nations and declared these movements as Global movements. Hence, for in-depth research, famous movements will be studied.

2. Secondly, Views From The Women about these #Hashtag moments is another important area of study for this research paper. What do women think about these movements and how much changes are achieved will be studied here.

Limitations

The limitations of this study is that it only focuses on the very prominent and famous #Hashtag movements which took place in feminism and how were its impact on global basis.

Statement Of The Problem

The feministic hashtag movements have gone far more ahead and ensured much greater heights in displaying issues and abuses faced by the women.

This study ahead will try to explain about the movement, its impact and has the movement achieved its objective.

Many feministic hashtag movements contribute more to society and the goal and objective will be studied ahead.

Sources Used For Data Collection

For studying such a broad topic both the sources were used in data collection, that is primary and secondary data collection methods.

A survey was done through Google forms to take the views of the participants what they feel about these #Hashtag Movements .

Also many articles, essays, reviews by the affected women, special mentions by the United Nations were reviewed for better insights for this study and the needed information of the same was searched on Google search engine and the links of the same are mentioned at the end of the document.

Hypothesis Of The Study

- The study includes a survey on what and why the participants feel the social media uprising is very important.
- In this research study, the articles reviewed explain about the movement and how it started.
- #Metoo Movement and others help us to understand how women have faced the brutalities and are trying to establish a new era with these moments with the help of social media.

Interpretation Of The Data

The survey was given to men and women residing in Mumbai and suburban areas who were between the ages of 15 and 50.

The survey can be looked at in three different ways. The first is awareness and facts related to hashtag movement. It is observed that about 94.7% respondents in total have heard about these hashtag movements. Out of which, 89.5 % respondents know the actual purpose behind that hashtag. It can be observed that about half of the people do not even know about the origin of this movement.

The second was measured by knowing the knowledge about the Indian hashtag movement. Of The respondents, 84.2% got the correct facts regarding the Indian hashtag movement.



The third scale was to get what they know about the legal provisions of sexual harassment in India. About 60% of respondents know and out of them 50% have the details about legal provisions.

And lastly, the focus of the survey was to see their views on the future of getting attention and eventually justice through social media. The survey showed that every respondent had their views against "silence over violence". They suggested that no woman shall keep silence for just safeguarding the image in the society. It will promote the culprit to do more injustice. They also suggested that by punishing the culprit, gradually we can change the perspective of society towards the victim. Furthermore, no woman can feel embarrassed or fear to voice their opinion. Only then, we would be able to put an end to this heinous crime for making a just society. When asked about the future getting the attention and eventually justice, there is mixed response on this. Some say, hashtag movement and social media has played a very important role for changing the attitude of the people. It is a warning given by feminists. On the contrary, some say that these movements did not work much as the roots of evil are so deep. Not every girl can speak out as it has been taught from the very old times how a girl should behave to safeguard her image. Women's character is always personified as the precious jar of glass. Furthermore, some women can charge false allegations for personal reasons. So it can be taken in a negative way. Some respondents gave a very balanced approach to this. They say that to some extent social media can play a role to educate women, to make them aware about these injustices and to give them a platform to speak out. But the more focus shall be given on making men more sensible towards women and imbibing the sense of social justice in the young generation.

Significant Findings

The online campaigns have impacted significantly and below are the most prominent #Hashtag moments that had a lasting impact on the netizens.

MeToo Movement

The #MeToo Movement is a prominent Movement in social media which became a global Movement in late 2017 and created a lasting impact on the netizens. Many high profile actresses opened up about the kind of harassment and sexual abuses which had happened with name in the film industry.

The movement was started in 2006 but was recognized and became successful in the year 2017.

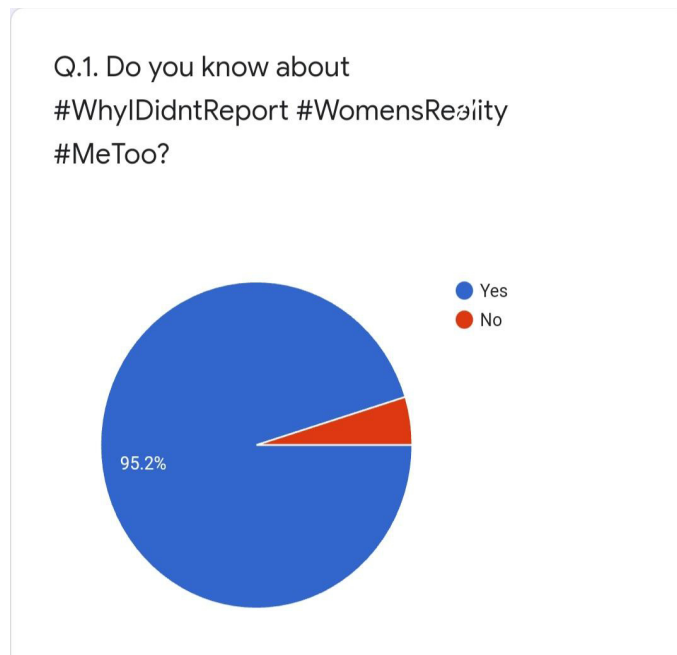
Tarana Burke founded the #metoo movement to create a platform for girls with similar experiences to connect with one another. A tweet by actress Alyssa Milano sparked a global dialogue of this disclosures and solidarity from women who had been silent about their experiences of sexual assault. Since then, the #metoo movement has spread across the globe and crossed all the racial, economic and other boundaries.

Here in India the movement was started by Tanushree Dutta. Like in other places across the world, the #MeToo movement generated discussion in India about sexual harassment within the workplace, particularly in the entertainment and film industries.

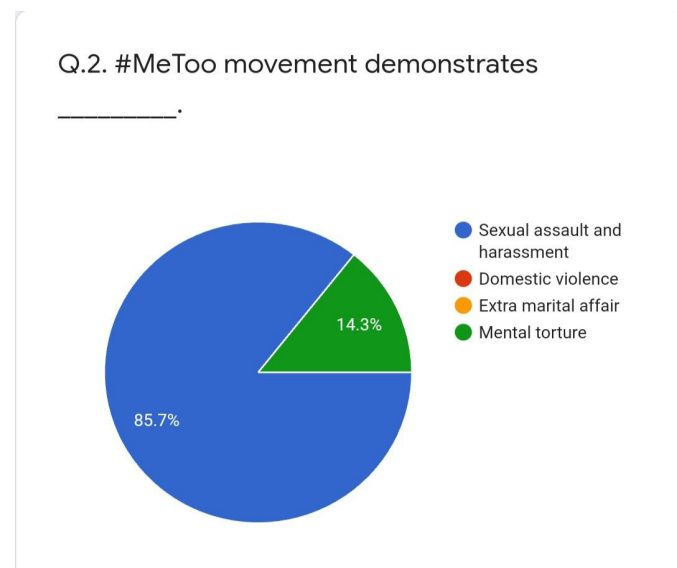
As an immediate aftereffect, more women were encouraged to speak up against their harassers, both publicly and anonymously.

Filmmaker Vinta Nanda had spoken up against veteran Bollywood actor Alok Nath, whom she accused of rape. "Before the movement, I was afraid to move because I felt isolated and ostracized, But now, I know I am not alone.

Mr. Nath was accused of sexual harassment by other women from the film industry, including actor Sandhya Mridul and singer Sona Mohapatra. While the actor faced temporary backlash, there were no long-term consequences. The case against him was eventually dropped due to lack of evidence. The case against prominent actor Nana Patekar, who was accused by actor Tanushree Dutta, was also dropped due to lack of evidence. While many of the accused faced some loss of projects or assignments, most of them have been able to find work and acceptance in the industry.



Here in the survey asked to the participants that did they knew about the online movements - 95.2% people knew about these movements and expressed their views on the #metoo movement.



Secondly asked about the #metoo movement and what it demonstrates 85.7% knew exactly why was this movement started.

HeforShe

This is another movement where actress and United Nations women goodwill ambassador Emma Watson invited men to join the movement for gender equality with taking part in the hashtag campaign and many other since the launch have joined this movement and declared their commitment to end gender discrimination and invited others to join this.

whyistayed

Atleast some 30% of women worldwide who have been in a relationship have experienced physical or sexual abuse from their partners with choosing to leave and actually leaving a relationship is surely a complicated process and many women choose to stay in such a relationship and hope for something good to happen. That's exactly what write Beverly gooden have explained to all the people



by an online campaign #whyIstayed. This campaign explains about the domestic violence women have to go through and urges people to stand for this injustice.

Conclusion

Here it is understood that even though the online campaigns are creating impact but it does not stay for long and this could be seen in the Indian context that actors, directors and other industry men too came back and were successful in their careers and these cases in the court were dropped down due to lack of evidence and interest.

Hence, a strong legal support is needed along with the use #Hashtag movements to achieve justice for women.

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<https://www.tandfonline.com/doi/full/10.1080/10705422.2020.1757541>



History of Feminist Movements Worldwide

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Abstract:

The women's movement also known as feminist movement refers to a series of campaigns for reforms on issues such as reproductive rights, domestic violence, maternity leave, equal pay, voting rights, sexual harassment, and sexual violence. The history of women's movement or feminism involves the story of feminist movements and of feminist thinkers. The goals of the movement vary from country to country. Most of the western feminist historians assert that all movements that work to obtain women's rights should be considered feminist or women's movements. As per Encyclopedia of feminism, it is more widely used, and more all-embracing than either feminism or women's liberation movement and can include any or all activities and organizations which have the aim of improving women's status and situation (Encyclopedia of feminism 1986).

Keywords: Feminism, Sexual Harassment, Voting rights, Education, Employment etc;

Objectives of study:

- 1) To take historical review of feminist movement
- 2) To revisit the work done by feminist movement in historical context
- 3) To study feminist movement in the global scenario

Methodology: mainly historical method was adopted and the data collected was through secondary data available in the form of literature, books, journals, private publications and related material available on internet.

Hypothesis:

- 1) Feminist movement does not have global impact
- 2) Feminism did not brought any changes in the life of women
- 3) Feminist movements were/are against men in the society

The women's movement's or feminist movement's history is divided into three waves, beginning in the 18th century. The first-wave was oriented around the station of middle or upper-class white women, and involved suffrage, working conditions and educational rights for women and girls. Second-wave feminism attempted to further combat social and cultural inequalities and women's role in the society. Third-wave feminism was a reaction to and continuation from the second-wave. The terms feminism or feminist is believed to have been appeared in France and Netherlands in 1872, Great Britain in 1890, in the United States in 1910.

The feminist movement or women's movement is one of the categories of social movements which started with the aim of changing the deteriorated position of women to which they were condemned for centuries. (Joni Lovenduski 1986). According to Jeremy Bentham, it was the placing of women in a legally inferior position. Bentham spoke for a complete equality between sexes including the right to vote and to participate in the government, and opposed the strongly different sexual moral standards to women and men. Nicolas De Caritat was a liberal classical politician, who has also defended for human rights, including the equality of women and the abolition of slavery, already in 1780's. He advocated for women's suffrage for the new government. Mary Wollstonecraft is often characterized as the first feminist philosopher.

A vindication of the rights of women (1792) is one of the first works that can unambiguously be called feminist. Wollstonecraft opines that education and upbringing of women as creating their limited expectations based on self image dictated by male gaze. She also challenged the idea of



women exists only to please men and proposed that women receive the same treatment as men in education, work and politics and be judged by the same moral standards. She also asserted that woman was a fully rational human being and denied the existence of separate male and female virtues. She also criticized Rousseau for his views on women and advocated similar education for boys and girls. (Mary Wollstonecraft, Vindication of the rights of women, 1792).

There was a little sign of change in the political and social order, but not any type of clarity which could prove that it was a starting point for women's movement. The voices in this regards began to come together into some concrete and effective social model and code of conduct. In 1793 the women's political clubs working for women were banned or were abolished. The civil code that would have given greater rights to married women was thoroughly rejected. In the same period Florence Nightingale proposed that women had all the potential of men. In 1795, women's were forbidden to attend political meetings. In 1804, the Napoleonic civil code decreed the total submission of women to marital authority, and the right to divorce, which was granted in 1792, was abolished in France in 1814. (Mariamies& kumara Jayavardhana-1981, 1983) Like all political movements, feminism includes several different ideological theories and ideas. Feminist could not always be supportive of each other's efforts and do have distances in them and others just as the political parties has. In this regard British woman Harriet Martineau and many others dismissed what has been said by Mary Wollstonecraft about women's, and also argued that what she had said was very much dangerous.

The education of women in the 19th century was no better, and there was a felt need for reforms, but then many issues such as property rights, and domestic were some to be stated. There was similar type of barriers to education and employment which came forward as a backbone of feminist thoughts in the 19th century. It was recognized by many feminist thinkers that due to the industrial revolution in the Europe there was rapid changes in the economical activities but what was more to be paid attention was that there was no changes in the lives of women. Campaigns gave women the opportunity to test their new political skills, for disparate elements to come together, to join forces with other social reform groups. One of the campaigns had been on married women's property act, which was passed in 1882. Next was the campaign regarding the repeal of the contagious diseases acts of 1864, 1866, and 1869 which brought together women's groups. Women in general were outraged by the inherent inequity and the misogyny of the legislation and for the first time women in large numbers took up the rights of prostitutes.

It has made the feminist to think broadly about the Industrial revolution that took place in the Europe, it was the industrial revolution that degraded the lives of women's as because there was discrimination among the male and the female in wages to be paid to them there was also no kind of arrangement made which could check and balances of the situation, This created a stand for the feminist thinkers about the injustice being done to the women's. In the pre capitalist when we talk about production it was mostly centered on household or the small community was mostly busy in this job and it was the situation that men and women equally participated in the workforce.

Emergence of the new kind of system through Industrial revolution there was a change in production houses i.e. it has become factory the main unit of production as a result the wife as husband's productive partner and fellow worker disappeared forever. There was complete removal of co-operative unit. Only one sector that could not be affected was that of agriculture which continued family as a unit of production. Women's were deprived of most of the work that had been done at home and majority of the work which counts money were moved to the industrial plants. In this women's mostly affected were from the middle and the upper class because they were not allowed to work outside the four walls of the house. They were totally neglected from working outside home and they were totally wasted this had adversely affected them in their economic independence and loss of their status.

**Conclusions:**

- 1) A feminist movement has taken up the issues which were/are related not only to them but for the benefit of every human being.
- 2) Feminist movement has brought gradual change in the life of women.
- 3) Gender equality being the main issue of the movement at certain extent it seems to have been achieved.

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Image of Women in Indian Media, Psychological Perspectives and Feminism

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Abstract –

Indian media is being criticized for portraying the negative image of women. At the same time, media is a powerful tool to empower women. Existence of Media Patriarchy leads to various issues like strengthening gender stereotypes, negative portrayal of women. It creates serious psychological impact on women like vulnerable self-concept and body image disorders. This study is based analysis of literature review. The objective of this study is to understand impact of Indian media on women and its capacity to serve as an effective tool to empower women in India. Feminists have strongly opposed media patriarchy. Also, media is a great platform to express thoughts and views of feminists. The study concludes that, while critically evaluating media, feminists must recognize the value of it, as an instrument to raise voice against injustice done with women and to give publicity for women welfare policies.

Keywords – Indian media, women, negative portrayal, psychological impact, feminism.

Introduction –

Media plays a crucial role in cultivating values, shaping attitudes and developing belief system in society. Media depicts the picture of society as well as it has huge capacity for social change. Therefore, feminists are concerned with impact of media on women. Media is being criticized for portraying the negative image of women. At the same time, Media is a powerful tool to empower women. Dominance of the patriarchal system is seen in visual and print media. Image of women is portrayed in media as unproductive, dependant, care takers of children and family. Many advertisements and TV serials create a picture that women cannot handle areas like finance, politics, sports, etc. It is also shown time to time that women cannot take valuable decisions. Certain audio-visual and print medias treat women as sex object. Some TV serials, Reality shows and pornography promotes physical and sexual violence against women. There are Some TV serials which glorify cruel and inhuman customs and traditions. It seriously affects the image of Indian women by derogating their dignity and lowering their status.

Indian media also set strict beauty standards in society. They are copied from western media. Female actresses and models are fair in colour, thin, and they strictly follow beauty standards imposed by media. Prevalence body image disorders and eating disorders is higher in Female actors and models, as they experience high pressure to fit into beauty standards imposed by media. Young girls imitate these models by considering these standards as correct. They also feel pressure to fit into these standards and prevalence of various disorders like anorexia, bulimia, body dysmorphic disorder, depression and anxiety disorders is increasing day to day in young girls.

Daily soap serials on TV are presenting woman's image which is far from reality. Female lead actress is glorified as perfect homemaker, always sacrificing their self-interest, obedient, tolerant and the actress in negative role is derogated as a jealous, cruel and antisocial woman. Both the women (lead actress and villainess) are presented as non-earning, unproductive, lacking in logical and intellectual thinking, etc. This image is completely inconsistent with the image of modern working woman.

Though Indian media is being criticized for impact of negative portrayal of woman, it is also essential to understand how media can be used to empower women. Media can be used to create awareness about rights of women and different policies for women welfare. Women can be made



aware about how their rights are violated or deprived. Media is a great platform to raise voice against injustice and crimes against women. It can also provide information about educational, employment and political opportunities. Reality shows, News and print media can showcase stories of successful women in different fields like defence, business, sports, research, social work, arts and space, etc.

Objective of study –

1. To study positive and negative effects of Indian media on image of women.
2. To find out root causes of derogation of image of woman in Indian Media.
3. To understand capacity of media to serve as a tool to empower women.

Statement of Problem –

Portrayal of women Indian media is becoming a crucial issue that affects self-concept of women. Media is dominated by patriarchal system which strengthens gender stereotypes in society.

Method –

This study uses analytical method based on review of literature. Primary and secondary sources of data are used for this study. Content of some advertisements, TV serials, cinemas, reality shows are used for references. Media Celebrity interviews are referred. Various journal articles, books published till January 2022 are referred to write this article.

Review of Literature –

Feminists argue that image of woman portrayed in India has a strong influence of patriarchal system. Female models advertise for products used for cooking, cleaning, health, etc. Female models are highlighted in advertisements of oil, salt, tea/coffee, washing powder, diapers and other baby products, immunity boosters, toilet cleaners, etc. While Male models are used for the advertisements of financial schemes, electronic gazettes, automobiles, etc. It clearly promotes gender stereotypes likewomen should be handling household chores, child care, caring for family and health of the family members, etc. While men should engage in intellectual work, making valuable decisions, etc. Women are dependent, delicate; while men are powerful, adventurous, intellectual, etc. TV serials and Cinemas also create an image of a woman whose main responsibility is to look after her family even if she is shown as possessing high educational qualifications, talents, skills or working for the job of responsibility. Modern working women who possess talent, skills, decision making power are breaking these stereotypes. Even modern men are handling household chores and taking responsibility of child care. However, they are hardly represented in advertisements, serials and cinemas.

Advertisements of products designed for men like perfumes, undergarment also use female models though product is not relevant to them at all. Female body is exposed in cinemas, porn media, print media like newspapers, magazines. Item songs are used as a marketing strategy for promotion of films though they are not at all relevant to the story. This is a violation of Indecent Representation of Women (Prohibition) Act, 1986 done by various media platforms. It creates image of women body as sex-object and entertainment object. Feminists argue that such thinking is again deeply rooted in patriarchal system where girls and women are treated as property and men have right of ownership on them.

TV serials, News, Cinemas glorify customs and traditions that derogate dignity of a woman like dowry, Devdasi, child marriage, female infanticide, virginity test, etc. female lead of daily soaps are shown as wearing traditional cloths with heavy jewellery. Various TV serials on Zee, Star, Sony and other channels shows women as tolerant, self-sacrificing, ever crying or cruel, jealous, dumb and antisocial. The modern working woman, her attitude, roles and responsibilities, needs and challenges, dressing style, her dreams are nowhere represented in these serials. Such serials and cinemas shape expectations of family and society from women. It also develops superwoman syndrome in women which leads to further symptoms like unrealistic perfectionism, anxiety and depression in women.

Indian media has imposed strict beauty standards for women. Indian culture originally appreciates beauty of black skin colour. Old Indian cinemas had actresses with dark skin colour and



fat body type. Today with the influence of west, even Indian media requires female actresses and models to be thin and fair. Advertisements of beauty products like 'fair and lovely' emphasized on how fairness is essential for women in various important aspects of their life from successful career to getting a perfect life partner. Slowly such advertisements and TV serials cultivated discrimination against dark-skinned women and obese women. It has increased prevalence of anorexia, bulimia, body dysmorphic disorders in female actresses, models as well as in young girls.

Psychological Perspectives to explain effects of media on women and society. –

Gender schema theory –

It states that children develop schemas about gender appropriate behaviour and then they assimilate their self-concept into these gender roles. Child understands gender identity. And then internalize relevant gender schema with their self-concept. One prominent social factor shaping gender schemas is media.

Social Cognitive Theory – Albert Bandura gave Social Learning Theory. Bandura stated that our behaviours, attitudes are learned from the observation and imitation of models in society. Sex is a biological factor, while gender is a psychosocial construct. That is why concept of gender is learned. Children learn their gender roles by imitating their same sex parent. In the process of social learning society also develops assumptions about which behaviours can be listed as masculine or feminine behaviours. It further develops gender stereotypes. These gender stereotypes are not accurate; but they are depicted in advertisements, serials, cinemas, etc. Again, the media plays important role in strengthening gender stereotypes as people imitate stereotypical behaviour from media. Thus, it learning of gender stereotypes occurs in cycle. Media depicts them from society and society strengthens them by presentation in media.

Social Comparison Theory –

Festinger gave the theory of social comparison which states that we evaluate ourself in comparison with other people around us. Being a powerful instrument, we are influenced by media. People keep on comparing themselves with models, actors and celebrities. This comparison leads to frustration and dissatisfaction for women, as media endorse the concept of superwoman, perfect figure, etc. It affects the confidence and self-esteem of women.

Psychological effects of image of woman in Indian Media –

1. Superwoman Syndrome – Perfect Homemaker shown in TV serials become models for women and society. Therefore, even society unrealistically expects woman to be perfect in all chores of life. Even modern working women feel pressure to give their 100% in all chores. They take up plenty of responsibilities and try to fulfil them with perfectionism. It leads to irritability, anxiety, burnout and depression.

2. **Body Image Disorders** – Strict beauty standards set by imposed by media, create pressure on female actress to maintain a particular physical appearance. Mainly they feel pressure to be thin. It develops eating disorders like anorexia and bulimia in them. Young girls and society as a whole, also follow the beauty standards set by media. If their physical appearance is not as per the prescribed standard; they experience inferiority complex. Thus, prevalence of anorexia, bulimia, body dysmorphic disorder is increasing in young girls, day by day.

3. **Depression and Anxiety** – With the superwoman syndrome and Body Image Disorder Depression and anxiety symptoms develop as a comorbidity in some women.

4. **Poor Self Concept** – Media propagates that value of woman depends upon her beauty and physical appearance rather than her talent and abilities. It also strengthens gender stereotypes in society which expects women to be dependent, submissive. Media depicts a picture of woman as to be inferior to men. It develops poor self-concept.

Feminist Perspectives on Media influence on women.

Here are few feministic perspectives that focuses on different kinds of improvements in media.



- 1.Liberal Feminism – It focuses on giving equal status to men and women. It emphasizes on women's rights like equal pay for equal work. It actively takes stand for gender equality in media.
- 2.Radical Feminism – It strongly opposes to centralization of power in hands of men. Participation of women in media can give them power. Thus, there is a need for women owned media.
- 3.Social feminism – It tries to raise concern of women belonging to weaker sections of society and empower them using media platforms.

Feminist Movements for change in Indian Media –

- 1.Dark is Beautiful – This campaign was started in 2009 in India to propagate that beauty and self-worth doesn't depend upon skin colour. It challenged the beauty standards established by Indian Media. Actresses like Nandita Das strictly opposed to apply make up for fair complexion.
- 2.Unfair and Lovely – This campaign was in response to Fair and Lovely advertisement stating that skin colour has nothing to do with Beauty.
- 3.Spoilt Modern Indian Women– This campaign was started in 2015 which aimed at breaking stereotypes, publishing feminist poetries and reviewing Indian and International Media.

Positive steps by media to empower women –

Being a tool for social change, Media has a great capacity for women empowerment. It gave publicity to women education campaigns like 'BetiBachaoBetiPadhao.' Media is also effective in spreading awareness about hygiene and health issues related to women like menstrual hygiene, malnutrition, anemia, etc. Media also spread awareness about family planning programmes.

Some TV shows like Satyamev Jayate by Amir Khan and AapkiKachehri by Kiran Bedibrought up common problems faced by Indian Women like Domestic Violence, Dowry, female foeticide, etc. They also elaborated on Legal Rights of women.

Recently some cinemas advertisements have started breaking stereotypes. Recent advertisement of saffola oil shows a husband taking care of the health of his working wife by using healthy oil for cooking. Film actresses like Vidya Balan. Nandita Das rejected established beauty standards established by media to be thin and fair. Bollywood cinemas with female lead actresses are coming up and they are also appreciated by critiques and audience. Example – Queen, Mary Kom.

Media provided platform for Indian Feminists like Kamala Bhasin to reach out to common people and share their thoughts on gender equity. Media also showcases successful women in various fields that can help to break gender stereotypes and to encourage other women.

Analysis –

Literature review supports the existence of Media Patriarchy that leads to various issues like strengthening gender stereotypes, negative portrayal of women, objectification of women, fixing beauty standards, glass ceiling effect for female actresses, female reporters and female employees, etc. Media patriarchy has harmful effect on common women like poor self-concept, Body image dissatisfaction, superwoman syndrome. Indian Media also shapes unrealistic expectations of society from woman. Feminists have strongly opposed to Media patriarchy with various movements. Also, Media is effective tool for women empowerment and to raise voice against injustice done with women. It has provided platform to feminists to share their thoughts.

Conclusion–

Media Patriarchy is harmful for society as a whole. However, media is an effective instrument for social change. Indian women face various problems because of lack of information and incorrect assumptions of society. Indian Feminists can use the media effectively for women empowerment and to establish gender equity in society.



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Interview of Kangana, Priyanka, Parineeti on Satyamev Jayate –

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Impactful Role of Brave Women for Freedom Struggle in India and Their Contribution-Commemorating 75 years of India's independence

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Abstract:

Not only in the history of India, but also in the history of women's empowerment, the Indian Independence movement was a watershed moment. Along with the slaughter, protest shouts, marches, and the ultimate dawn of Independence, the country experienced a growth in women's involvement in national problems. Women in India were enslaved by imperialism and patriarchy for a long time. However, it was because of the independence shouts that woman crossed the traditional barriers and joined the males in the national struggles. Even after so many years of independence, the stories of these women's tenacity, fortitude, and battles never cease to inspire our discussions about feminism, life, and democracy. The history of freedom struggle is replete with the saga of sacrifice, selflessness, bravery of women. So, the participation of women in the freedom struggle and National awakening is simply incredible and praiseworthy. It is critical for young people to grasp the history of the Indian freedom struggle rather than the colonial perspective. So, in this paper, I've highlighted the importance of women in India's independence war and their sacrifices for the country.

Keywords: Indian, Women, Freedom movement, Role, Society

Introduction- "Freedom is not for the timid." – Vijaya Lakshmi Pandit, reminds us that freedom is to speak up and to not succumb to any form of dominance.

Women's rights in the country were severely restricted before to independence. The main reason for this was that male domination was prevalent. Women's primary obligations were limited to domestic duties, and they were not permitted to participate in other chores or activities, nor were they permitted to voice their thoughts and opinions. During this time, a lot of systems were implemented that had negative consequences for women. Child marriages, restrictions on widow remarriage, female foeticide, female infanticide, the purdah system, sati, and polygamy are among them. Many social reformers, like Raja Ram Mohan Rai, Ishwar Chander Vidya Sagar, and Jyotiba Phule, faced tremendous hurdles in bringing about changes in the status of women in Indian culture during the period of the East India Company. Rani Laxmi Bai battled for the country's independence. Bhima Bai Holkar fought against Britishers in 1817, marking the beginning of women's engagement in India's freedom war. After the 1857 revolt, Madam Bhikaji Cama, the first Indian woman socialist, battled for her motherland's liberation. "As it commemorates the lives of women who led the charge and fanned the flame of revolt across the land, this paper is a fitting monument to the forgotten heroines of our independence struggle. It tells the history of queens who fought imperialism and dedicated their life for nation

Objectives

1. To study the Indian freedom movement in general.
2. To highlight the role of women liberation fighters in India's freedom movement.
3. To raise awareness about various female liberation fighters.
4. To bring attention to Indian women's pains and sacrifices.

Research Methodology

To construct this study, the data was mostly based on a textual approach, with books authored by prominent scholars and articles, as well as papers published in various national and international journals, serving as the framework. As a result, this research was written using secondary data.

Review of Literature:



There are number of puranic work on “The role of women in freedom movement” some of the important books and articles are under as follows:

1. Manmohan Kaur (1985): This book chronicles the freedom fight of Indian women from 1857 to 1947, a 90-year period.
2. P. N. Chopra (1975): This book focuses on the heroic role of Indian women in the country's war for independence. They fought with zeal and unwavering courage.
3. SuruchiThaper (2006): Sarojini Naidu, Vijaylaxmi Pandit, Sucheta Kriplani, and Annie Beasant are among the important women leaders mentioned by the author.
4. O.P Ralhan (1995): This book examines the social and economic circumstances of Indian women, who have played a crucial part in the evolution of our civilization.
5. M.G Agarwal: This illuminates the role played by the freedom fighters during the freedom struggle. Efforts have been made to include freedom fighters from various regions and also explain about those women who participate in the freedom struggle and made rich contribution in various ways.
6. Judith Brown (1972): The book describes the participation of women in the movement as a political nuisance.
7. Tarachand: It tries to examine role of women in the social process, perception of their own lives, the broader social reality, the roots etc.

Findings

➤ **Before 1857**

As early as the 18th century, women leaders made a significant mark of their heroism and will, setting the foundation for underlining those women were not willing to be pushed to the background of the independence struggle. Before the 1857 Revolt, Maharani VeluNachiyar (1730–1796) bravely fought alongside the British troops. Gauri Parvati Bai, the queen of Travancore, instituted reforms and stressed the importance of girls' education, thereby assisting women in overcoming social and educational barriers.

➤ **1857 Revolt**

The 1857 Revolt, on the other hand, had many brave women volunteers in the liberation battle who have gone down in Indian history as legends. Rani Lakshmi Bai donned a man's disguise and fearlessly fought alongside her unit against the British forces. Other significant women who fought alongside the British troops during the insurrection include Rani Avantibai Lodhi of Ramgarh, Rani Tara Bai, Rani Jindan Kaur, Jhalkaribai, and Uma Devi. Besides their strength and courage at battles with the British armies, notable Indian women also paved way for social change. Savitri Bai Phule, the first female teacher in a first women school also opened a school for the untouchables and worked tirelessly for women rights.

➤ **Early 19th century**

The freedom struggle was in full swing in the early 19th century, and women from all castes and classes took up the mantle of being equally accountable and dedicated to the national cause. Where men of stature emerged as leaders in their own right, such as Mahatma Gandhi, Jawaharlal Nehru, Subhash Chandra Bose, and Chandrasekhar Azad, women pioneers matched them step for step. Women freedom fighters have made enormous contributions to the independence cause, and in many ways, the coordinated synchronisation of the two has been a significant milestone in India's attainment of independence.

1.SarojiniNaidu

She has been named as the Nightingale of India, noticeable poet, remarkable freedom fighter and an orator. She crusades for the Khilafat movement and the Quiz India Movement and was elected as the President of the Indian National Congress in 1925.

2.Annie Besant



An Irish lady and a commanding member of the Theosophical society. She connected with the Indian National Congress and participated in the political and educational activities in India, she was the first women to be elected as the president of congress, she led the Establishment of the Indian Rule Movement in 1916, she opened a number of schools which also incorporates the Central Hindu College, High school of Banaras and started a newspaper called New India.

3.Madam Cama

She was the first women to unfold the Indian Flag at the International Socialist Conference in Germany. She recalled the horrific effects of a famine which had smashed the Indian subcontinent in calling for human rights, equality and autonomy from Great Britain.

4.Kamala Nehru

She joined the country's fight for freedom with the Non-Cooperation Movement in 1921. played a vital role in the campaign against No Tax in the United Province and was led picketing of liquor shops and foreign cloth shops and participated in the freedom struggle.

5.Vijay Lakshmi Pandit

She was the President of the congress party. She joined the non-cooperation movement to fight for an Independent India and was arrested in 1940 and in 1942. She participated in the Quit India Movement.

6.Aruna Asaf Ali

She is recognised as the Grand Old Lady of the Independence India, she was also engaged during the Civil Disobedience and salt satyagraha in public marches and monthly journal of the Indian National Congress named In-Qilab she was the editor of it and during the Quiz India Movement she hoisted the Indian National Congress flag in Bombay.

7.Kalpna Dutta

She joined the Republican Indian Army of Surya Sen in 1931 which had been engaged a year earlier in the Chittagong attack. Kalpana was dedicated to relief efforts during the Bengal famine and Bengal division in 1943 upon her release from prison. In 1940 she joined the Indian Communist Party.

8. Kasturba Gandhi

Leader of the women Satyagraha and was engaged with indigo workers in the Champaran, Bihar in the No Tax Campaign and Rajkot Satyagraha.

9.Usha Mehta

Usha Mehta who as a child participated in the 'Simon Go Back' movement. She is known for broadcasting the congress Radio during the Quit India Movement and was also responsible for circulating information regarding news and arrest, protest movement and actions taken by the national youth and Gandhi slogan Do or Die.

The list goes on and on, as one woman after another left her impact on the independence struggle, both individually and collectively. Sucheta Kriplani, the founder of the All-India Mahila Congress, Raj Kumari Gupta, who supplied revolvers for the Kakori operation, Abadi Bano Begum, who inspired crowds in Lucknow from behind her burqa, Lakshmi Sehgal, who led the Rani Jhansi regiment under Subhash Chandra Bose, Kamaladevi, who was an eminent theatre personality and promoted native handicrafts and Arts. Kanaklata Barua, who was shot while leading a procession carrying the Indian National Flag, Parbati Giri, who dedicated her life to the welfare of orphans, Matangini Hazra, who was shot three times but continued to march with the National Congress Flag while chanting Vande Mataram, and many others were women of grit, dedication, and honour.

Conclusion

There were many anonymous women who participated to the cause in their own unique way. Women as messengers, supporters, wives and mothers, and leaders were an integral part of the independence movement. Our nation needs to remember that our freedom struggle would not quite be the same without women. Alas, it is not just memory and names that history teaches us. It is the path



forward, the respect earned and the sheer belief that women are as much capable of standing up for themselves, of demanding freedom and willing to pay any price for it.

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**Raziya Sultan The First And Only Muslim Female Ruler Of Delhi****Dr. Anjali R. Andrew**

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The foundation of Muslim rule in India was laid by Mohammed Ghuri, who was a descendent of the Glorid Empire. He was the first Turkish to invade India. His kingdom spread over North India from Afghanistan to Bangladesh. He ruled from 2002 to 1206 and before leaving for Afgahanistan, he appointed his adopted son Qutb al-Din-Aibak to succeed him. Qutb al-Din-Aibak (a Turk slave) was a brave and able administrator and the founder of the Slave dynasty which ruled for more than 80 years from 1206 to 1290. He had a very short reign of four years and died in 1210, and his son Aram Shah (who ruled for less than a year) was assassinated by his counterpart Iltutmish Shah in 2011. Iltutmish was a capable, brave and diplomatic ruler; he on one had continued conquering surrounding kingdoms and on the other kept the Mongols away from plundering his kingdom. After more than 20 years of successful rule, he died in 1236 and was buried near KutubMinar in Delhi.

Among his siblings, he was much impressed by Raziya who was an able administrator and a brave and fearless warrior. She was an educated, capable, courageous and farsighted lady. Iltutmish brought her up like a son and she was provided with military training from the very outset of her career seeing her qualities befitting as a ruler. Some historians say that Iltutmish had nominated her successor without caring for Islamic tradition. But after the death of Iltutmish, the nobles who were not prepared to be ruled by a woman set aside the will of Iltutmish and enthroned his son Ruknuddin Firoz. Ruknuddin was a weak administrator and plundered from the state funds for his personal pleasures. The administration was taken over by his mother Shah Turkan. She was a cunning woman who anticipated that to keep her inefficient son on the throne she had to get rid of his siblings. She arranged the gruesome assassination of his half-brother Qutubuddin and planned to kill Raziya. Raziya took advantage of the people's love for her and the infighting among the court nobles; she instigated the people at a prayer meeting to storm and attack the palace and detain the mother of Firoz. With the support of some palace nobles and administrators who were frustrated with the working of the mother-son duo, she was successful and became the Sultan of Delhi in 1236. Firoz and his mother were imprisoned and executed. With the accession of Raziya on the throne, the struggle for power between Raziya and the court nobles and administrators arose. They desired for themselves the right to choose the ruler and wanted to keep her dependent on them, but she was not taken up by their threats, since she had the support of the public

The slave dynasty during Raziya's period had two groups of court nobles and governors, the Turk-origin nobles and the non-Turk origin nobles. Raziya wanted to clip the wings of the Turk-origin nobles since they wanted her to be just a public figure and indirectly rule over the kingdom. She started appointing non-Turk for important administrative and military posts. This caused a major rift in the palace.

Four Turk- origin governors, Izudin Kabir of Multan, Izuddin Md. Salari of Badaum, Allaludin Jani of Lahore and Saifudin Kuchi of Hansi marched towards the capital with their armies from four different directions to besiege Delhi. Raziya's position became very difficult, she camped herself along the Yamuna river away from the fortified city of Delhi. She diplomatically sowed seeds of dissension among the four governors and thus the concord of the four nobles was broken. The Governor of Badaun and Multan were brought to her side secretly and the rest of the two felt disheartened and flew away but were captured and killed.

Raziya after her initial success against the governor did not accept the influence of the Turk oriented nobles, she tried to concentrate power in her own hands and succeeded. She gave rewards to



all those who had supported her at the time of difficulties and promoted her favourites. Her primary aim was to make the Turk-slave nobles subservient to the throne. She appointed KhwajaMohazzabuddin to the post of Wazir, SaifudinAibek as commander of the army, and after his death created a new post to accommodate Hasan Gauri. She appointed Kabir Khan Ayaz as governor of Lahore and IkhtiyarAltunia as governor of Bhatinda. To enhance the power and prestige of the Delhi sultanate, Raziya changed her personal behaviour she started dressing in male attire, discarded *pardah* and held an open *darbar*. She went for hunting and horse riding, as was undertaken by the previous Sultans.

Raziya, also saved her Kingdom from the invasion of the Mongols in the same diplomatic way as it was done by her father. In 1231 the Governor of Ghazni sought her help against the Mongols. Raziya sympathized with him, offered him money but politely refused to give him military help which would have created problems for her from the side of the Mongols.

Raziya ruled for three years peacefully, from the third year of her reign, her problem arose. The Turk-nobles could not tolerate the assumption of power by Raziya and started conspiring against her. There was a simultaneous revolt in the various parts of the Kingdom. The Governor of Lahore was the first to create trouble but he was defeated by Raziya.

Raziya had remarkable talents According to Minhaj-a-Siraj, She was a great sovereign, sagacious, just and beneficent, the patron of the learned a dispenser of Justice, the Cherisher of her subject and was endowed with all the admirable attributes and qualification necessary for a King. She rode through the streets of Delhi on an elephant as the previous sultans. She marched in person against her enemies. She conducted the affair of the state with considerable ability in open *Durbar*. She tried to "Play the King" in all possible ways. Despite all this, her rule ended after a brief period of three and half years for the simple reason that she was a woman. The throne which was ascended by Raziya was not a bed of Roses.

During her reign, the Shia sects of Muslim raised started a revolt against her. They were led by Nur-ud-din a Turk- group leader. He collected more than a thousand followers and entered the Jama Masjid of Delhi on March fifth 1237 and started killing the Sunni Muslims who had gathered to pray. Raziya took no time in sending a force against them, they were crushed and law and order were restored in the Capital. It is contended that if Raziya had not been a woman, she would have been one of the most successful rulers in India. According to the great historian Hon. Mountstuart Elphinstone her talents and virtues were insufficient to protect her from this mindset of the nobles who were not ready to work under a woman.

It was love, jealousy and gossip which ultimately led to the downfall of Raizya. She had appointed a not-Turk, African (Abyssinian) slave, Jamal- ud-din Yaqut to an important post of Amir-i-Akhut (the master of stable) a very important position till then reserved only for the Turk nobles. Some historians believe that Raziya had fallen in love with Yakut (as was propagated in various media of today) but no historical documentation exists to verify this. But this gave ample opportunity to orthodox Turk nobles to spread a campaign to assassinate her character. When Malik Ikhtiar- din Altunia, her childhood friend and companion, who was appointed as the governor of Bhatinda, by Raziya heard this, he was livid since he was in love with her and wanted to marry Raziya. He revolted against her thus the Turk nobles were partly successful in their plan. Raziya marched towards Bhatinda to stop the revolt but was defeated. She was imprisoned in Qlia Mubarak (now Bhatinda Fort) and Yakut was killed in this battle. To protect her reputation she agreed to marry Altunia who still loved her. Meanwhile, the Turk nobles, who were now successful in their plan, appointed her brother Muizuddin Bahram the sultan of Delhi on 21st April 1240.

Raziya and Altunia with a group of nobles still faithful to her and those disgruntled with the Turk nobles came together to march towards Delhi against Bahram (October 1240) to put Raizya back on the throne of Delhi. The couple marched against Delhi when she reached near Kaithal she was



deserted by the followers of Altunia on 13th Oct.1240, she was defeated by Bahram and on the next day, she was put to death with her husband. Some historian believes that they were deserted by their Turk followers and robbed and killed by the followers of her brother.

Minhas-us-Siraj, a Historian of that period says “Sultan Raziya was a great monarch she was a wise, just and generous benefactor to her kingdom, a dispenser of justice the protector of her subjects and a leader her armies. She has endowed with all the qualities befitting a King, but she was not born of right sex”.

For the first time in the history of the Delhi Sultanate, the people of Delhi decided on the question of succession which constituted the main strength of Raziya’s rule. Her Succession also vindicated the Choice of Iltutmish who had nominated her. There was one major lapse in the whole proceeding, the army and the people of Delhi placed Raziya on the throne, but they ignored the provincial Governor who constituted the most powerful section of the Turkish governing class, they felt ignored and humiliated and from the very beginning oppose the rule of Raziya Sultan.

Minhas-us-Siraj credits her with honesty, justice and efficiency in administration. She was the ablest of the successors of Iltutmish and this can hardly be denied. Her dealing with recalcitrant provincial Governors demonstrated her capabilities as a ruler. She was a tough soldier, capable commander and a diplomatic ruler. She established learning centres, and public libraries and the school taught not only Islamic subjects but also science, astronomy, philosophy and literature from non- Islamic sources. Her failure was not because her popularity had decreased among the people of Delhi, but because of her being a woman.

“Pillar of Women, Queen of the Times,
Sultana Raziya, daughter of Shamsuddin Iltutmish”

(written on coins minted during her regime)

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Role of Corporate Social Responsibility: An overview of Women Empowerment

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Introduction

Majority of the India's poorest population lives in villages and these villages are neglect and underdevelopment with poor chronic people. The problems of malnutrition, hunger, ignorance, ill health, high mortality and illiteracy among women are most chronic in rural areas. This is not only because of shortage of natural resources but also because of negligence in our planning process and investment paradigm. India has the potential to meet these challenges in rural areas. However, the efforts of Governments may not be sufficient to provide basic facilities to its people. It is being increasingly endorse that development and welfare of a society is not only the responsibility of the Government alone, but many more stakeholders need to be participate to attain the development goal. The corporate sector has a significant role to play in ensuring private investment flows to those rural areas that have been left out of the progress so far and also to work for women empowerment of rural areas in general. Over the decades, as a outcome of arising concern of globalization and development issues, the perception of the role of corporate in the broader social reference within which it works, has been changed. Corporate considers them as an integral part of society and accordingly work in a social responsible way that goes beyond economic performance. As a result of this shift from purely profit to profit with social responsibility, many corporate are endorsing the term "Corporate Social Responsibility. It is essentially a concept whereby companies decide voluntarily to contribute to the society to make it better and environmentally cleaner. Generally, CSR is understood as "the commitment of business to contribute to sustainable economic development by working with employers, their families, the local community and society at large to improve their quality of life, in ways that are both good for business and good for development. A widely quoted definition by the World Business Council for Sustainable Development state that "Corporate Social Responsibility is the continuing commitment by business to behave ethically and contribute to economic development while improving the quality of life of the workforce and their families as well as of the local community and society at large". Thus, the meaning of CSR has two fold. On one hand, it exhibits the ethical behavior that an organization exhibits towards its internal and external stakeholders. On the other hand, it denotes the responsibility of an organization towards the rural environment and society in which it operates. CSR is regarded as tool through which companies give something back to the society. It involves providing innovative solutions to societal and women empowerment challenges. But the challenge for development professional and business community is to identify CSR priorities and the areas of interventions which are meaningful in the context of rural development sector. Therefore, there is a need to study and understand how corporate enterprises are using CSR initiatives and impact of CSR actions on women empowerment and socioeconomic development of rural people.

Keywords : CSR intervention , sustainable development, women empowerment, globalization

Literature Review

Historically, CSR has been viewed as developed countries' phenomena. As such a large body of literature on CSR practices has merged in the context of developed countries. However, literature on the theory and practices on CSR in the developing countries remains meager. Hardly a few studies have looked at CSR practice in India. Different researches at different points of time and classical Indian literature have emphasized the CSR practice of corporate entities in India. A long back Kautilya in his 'Arthashastra' mentions traders' responsibilities to the local society. In ancient India,



such responsibilities were voluntary and not mandatory. Khan and Atkinson conducted a comparative study on the managerial attitudes to social responsibility in India and Britain. The study shows that most of the Indian executives agreed CSR as relevant to business and felt that business has responsibilities not only to the shareholders and employees but also to customers, suppliers, society and to the state.

A study on iron ore mining industry in Goa shows that many large mining companies have their own initiatives towards environmental and social development. However, a structured CSR policy and planning is missing especially among the small and medium players in the industry (Conway, 2003). Arora and Puranik reviewed contemporary CSR trends in India concluding that the corporate sector in India benefited immensely from liberalization and privatization process, its transition from philanthropic mindsets to CSR has been lagging behind its impressive financial growth. Verma and Chatham found that roads, pollution and power are the major concern of corporate CSR activities as compared to least concern area which is communication and education. Another study by Dutta and Durgamohan (2009) found that education takes the first place followed by health and social cause. Similarly, a survey conducted by CSM, the perception of companies towards various parameters of CSR has been brought forward

The above findings of different scholars at different points of time impose that they have rightly observed and underscored the CSR practices and performance of companies in India. But little attention have been paid on this aspect that do the companies consider rural people as stakeholders? If yes, what CSR initiatives being taken for rural development? How the Corporate entities implement development programmes as a part of their business strategy? Finally, what is the impact of CSR programs on socio-economic development of rural population in India?

The Study

In an effort to understand the answers to the above questions, the present study was undertaken in 14 public and private Indian companies.

Objectives of the Study

The main objectives of the study were:

1. To study and understand the CSR initiatives being taken by selected public and private Indian companies for women empowerment and rural development;
2. To examine the corporate approach to work and their mode of action for implementation for CSR initiatives
3. To assess the impacts of CSR actions on women empowerment and socioeconomic development of rural population in India.

Methodology:

To study the above objectives, 72 public and private Indian companies have CSR initiatives activities in Palghar district. 10 public and private Indian companies and NGO's have been selected. While selecting these companies, efforts were made to select them from a variety sectors to get a comprehensive picture. Thus, the selected companies were from different industrial sectors like pharmaceuticals, metals, technological, engineering. The methodology of the present study relied on the web based research, review of print literature to understand CSR practice within the context of rural development in India. For the purpose of analysis CSR initiatives for rural development were classified under six areas: livelihood, health, education, environment, women empowerment and infrastructure.

Limitations

The main limitation of this research is that this study has only focused on a small sample of Indian companies. Secondly, information collected from print literature, websites of these companies and no primary data were collected directly from the stakeholders through interviews or surveys.



Results And Discussion

The CSR Policies and initiatives

The study shows that all surveyed companies present themselves as having CSR policies and practices. A substantial number of companies reflect their CSR philosophy or social, environmental and ethical objectives in mission statements, vision documents, organizational policy and plans. However, even though surveyed companies have CSR policies and objectives but no link was observed

Table – 1 Number of companies taking CSR initiative for women empowerment and rural development for Palghar District

Sr. No.	CSR Initiatives for Rural development	Number of Companies taking CSR Initiative
1	Lively hood	02
2	Health	02
3	Education	02
4	Environment	02
5	Women Empowerment	01
6	Infrastructure	01

Source : National CSR Portal ; compiled by author

Table-1 shows number of companies taking CSR initiatives for rural development including women empowerment in Palghar district. It is interesting to note from the Table-1 that education, lively hood, health and environment takes the top priority of the companies surveyed, followed by infrastructure and women empowerment. About 50 percent of surveyed companies take CSR initiatives in the area of infrastructure and 57 percent in environment which includes planting of trees, awareness generation on environmental issues etc. It is also astonishing to note that even though the Central and State government has separate departments for education, health and women empowerment, these three issues is often prioritized under the CSR banner of both public and private companies in India. The details of various CSR initiatives undertaken by the companies are presented in Table-2.

Table2 :- Detail of CSR Initiatives of Indian Companies for Palghar District

Sr. No.	CSR Initiatives for Rural development	LAKH	Women Empowerment
1	<u>NEON LABORATORIES LIMITED</u>	286.00	No
2	<u>VIRAJ PROFILES LIMITED</u>	254.79	No
3	<u>HINDUJA GROUP LIMITED</u>	235.00	No
4	<u>SIEMENS INDUSTRY SOFTWARE (INDIA) PRIVATE LIMITED</u>	160.05	No
5	<u>PANASONIC LIFE SOLUTIONS INDIA PRIVATE LIMITED</u>	148.20	No
6	<u>NXTDIGITAL LIMITED</u>	116.39	No
7	<u>FINOLEX INDUSTRIES LIMITED</u>	92.00	No
8	<u>ASK INVESTMENT MANAGERS LIMITED</u>	87.85	No
9	<u>ROCHE DIAGNOSTICS INDIA PRIVATE LIMITED</u>	74.40	YES
10	<u>KARAMTARA ENGINEERING PRIVATE LIMITED</u>	57.07	No
Total (INR Lakh)		1,511.75	



Source : National CSR Portal <https://www.csr.gov.in/companyprofile.php?year=FY%202019-20&CIN=U24100MH1982PLC027493>

Table 3:- Detail of CSR Initiatives of Indian Companies and their Thematic Area

Company	Thematic Area	CSR Initiatives for Rural development and Women Empowerment
Roche Diagnostics India Private Limited	Water Conservation (Rainwater Harvesting)	Safe drinking water
	Women Empowerment	Women empowerment
	Promoting Health Care including Preventive Health Care (Provide Comprehensive Healthcare for Tribal)	Health care
Panasonic Life Solutions India Private Limited	Ear & Eye Screening camp for Tribal Student- Ashram schools/ZP Schools -Jawhar	Health care
	"Science Lab(consumables) -2 schools "	Education
	Holistic Development Project -Jawhar (2 villages- Sambarpada&Kashtipada)	Livelihood enhancement projects
	Holistic Development Project -Jawhar (2 villages - Waganpada&Shivkordyachment)	Livelihood enhancement projects
	Hearing Aid distribution for Deaf & Mute student (10 student)	Education
	Holistic Development Project - Jawahar (one village- Gavandpada)	Livelihood enhancement projects
Ask Investment Managers Limited	Model Village Programme	Rural development projects
Karamtara Engineering Private Limited	Ex-gratia payment is made to temporary / casual workers/ daily wage workers over and above the disbursement of wages, specifically for the purpose of fighting COVID 19	Livelihood enhancement projects

Source : National CSR Portal ; compiled by author

The Corporate Approach to Work and Mode of Action

So far as Corporate Social Responsibility approach adopted by the companies in concerned, it is observed that most of the companies have adopted CSR approach into their overall business strategy. Therefore, they have been successful in achieving the objectives of both business and social development. Their approach to work is not mainly relief, welfare and service delivery but it is empowerment of women, education and overall sustainable development oriented, which have long term benefits. CSR interventions by these companies are philanthropic in nature, contributing in the form of financial assistance, assets and facilities.

This study reveals that companies implement CSR programs with respect to rural development through four types of institutions which are given as below:



1. CSR activities implemented directly by the company through its own (i) CSR division, (ii) Human Resource Department (iii) Local management of manufacturing unit;
2. CSR activities implemented through a foundation;
3. CSR activities implemented through partnership with NGOs, academic institutions, international agencies;
4. CSR activities implemented through partnership with Government.

The study shows that out of 10 companies surveyed, one company implemented their CSR initiatives directly through dedicated CSR divisions which are responsible for planning and implementation of such activities. For another two companies, CSR initiatives are implemented through local management of manufacturing unit and Human Resource Department (HRD). Many companies like Neon Laboratories, Viraj Profiles Ltd, Hinduja Group Limited, Panasonic Life Solutions, Finolex Industry, Roche Diagnostic India Pvt Ltd, have implemented their CSR initiatives through other agencies for rural development. Most of these agencies encourage participation of local communities while planning and implementation of their CSR activities. It is also interesting to note that such agencies implement their programmes in partnership with government departments, a good example of Private Public Partnership (PPP).

Present study also reveals that only one company who have direct involvement for implementation of CSR initiatives. In such an arrangement, the company provides finance, infrastructure, whereas the NGO provides grassroots level support for implementation of CSR activities.

The Impact of CSR Programs on Rural Poor and Women Empowerment

The impact of CSR programs reflected by a sample of 10 prominent companies in Palghar were classified under six areas: livelihood, health, education, women empowerment, environment and infrastructure.

Livelihood: Karmatara Engineering Pvt Ltd has Ex-gratia payment is made to temporary / casual workers/ daily wage workers over and above the disbursement of wages, specifically for the purpose of fighting COVID 19. Holistic Development Project -Jawahar (one village- Gavandpada) and Holistic Development Project -Jawhar (2 villages- Sambarpada & Kashtipada) was supported by Panasonic Life Solutions India Private Limited. Abhinav Janseva Association helps to Rural Development & Poverty Alleviation. Finolex Industries Limited's Financial assistance for sanitation facilities.

Health: The study shows that many companies organize a number of health camps to create health awareness and sensitize people on health related issues like: immunization, blood donation, water purification tablets. Roche Diagnostics India Private Limited has Promoting Health Care including Preventive Health Care (Provide Comprehensive Healthcare for Tribal) Panasonic Life Solutions India Private Limited has funding for Ear & Eye Screening camp for Tribal Student- Ashram schools/ZP Schools -Jawhar. Roche Diagnostics India Private Limited Promoting Health Care including Preventive Health Care (Provide Comprehensive Healthcare for Tribal) Neon laboratories conduct C.S.R activity relating to combat of Diseases. Neon Laboratories program on C.S.R activity relating to eradication of extreme Hunger and Poverty. JSW Foundation Tackling child malnutrition among the Anganwadi Children in Jawhar Taluka of Palghar District (Sudhirha Bharat Abhiyan)

Education: Panasonic Life Solutions India Private Limited provided "Science Lab (consumables) -2 schools. Neon laboratories C.S.R. activity relating to promotion of Education

Women Empowerment : The present study shows that one company organizes a women empowerment program like: immunization, blood donation, water purification tablets. Funded by Roche Diagnostics India Private Limited. Sakhya Women's Guidance Cell working on Women's Development & Empowerment. Neon Laboratories C.S.R Activities relating to Social Projects for women empowerment. M/s Dewan Housing Finance Corporation Limited and M/s Samhita Social Ventures Private Limited Strengthening more than 990 Anganwadis of Vasai and Palghar Taluka in



Palghar District, Maharashtra. WCD Dept, Integrated Child Development Services Commissionerate , Rajmata Jijau Mother-Child Health & Nutrition Mission and Fight Hunger Foundation ; Collaboration on reduction of malnutrition in the areas of Mokhada, Vikramgad ,Jawahar block of Palghar District and Dharni Block of Amravati District as identified as high burden district by Neeti Aayog.

Environment: For sustainable management and development of natural resources, many companies have been working for tree plantation, watershed management, waste management, wind firm etc. For example, Roche Diagnostics India Private Limited has Water Conservation (Rainwater Harvesting) people and spread awareness about the crucial importance of water conservation among millions people.

Infrastructure: Abhinav Janseva Association helps to Rural Development & Poverty Alleviation . Model Village Programme : Rural development projects supported by Ask Investment Managers Limited. Out of 10 companies surveyed only six companies are providing different infrastructure facilities like construction or development of roads, electricity, water facility, sanitation, school, health centre, community centre, etc.

Conclusion And Recommendations

The conclusion of this study is that social responsibility is regarded as an important business issue of Indian companies irrespective of size, sector, business goal, location of the company. Because Indian companies are realizing that without socio-economic development of the local communities, there can be no stability and sustainability for doing business so as to compete with the global market. The study shows that all surveyed companies present themselves as having CSR policy and practices. Most of the companies which design and implement CSR initiatives in the vicinity of their works cover entire community. A wide range of CSR initiatives ranging from income generation activities for livelihood, health check-up camps, mobile health services, education, women empowerment, adult literacy, agricultural development, provision of drinking water, management and development of natural resources, infrastructure facilities being carried out by these companies. Though the approach to work is generally shifting from philanthropic to welfare and sustainable development but no link was observed between the company's CSR agenda and Millennium Development Goals. Many companies promote and implement CSR initiatives through Human Resource Department, foundation or in partnership with NGOs, but do not have full fledged CSR department. CSR initiatives being implemented by the Indian companies for rural development have a positive impact in overall development of society, women empowerment and their business. However, following points must be considered to continue on sustained basis for the betterment of both the people at large and the business.

1. All the companies must align the CSR goals with the national goals set up under the Millennium Development Goals (MDG).
2. The company should have a dedicated CSR division with well qualified, trained and experienced professionals from social science i.e. Geography, Social Work, Sociology, Rural Development and Development Studies and management background for better implementation ,planning and evaluation of CSR initiatives.
3. CSR programmes being implemented by Indian companies should be based on the women empowerment and wellbeing of the local people so that their participation in the programme can be enhanced. Moreover, it is necessary to create jobs and economic activity in rural community with a view to uplift the masses.
4. CSR performance of the company should be evaluate through social audit which should be conducted by an external agency.
5. Government should play the role of motivator, enabler, facilitator rather than director of corporate social responsibility.
6. Government can encourage economic players to consider ethical, social and environmental criteria..



7. A annual report on Corporate Social Responsibility should be prepared to highlight the company's commitment for women empowerment and overall sustainable community development .

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Role of Self – Help Groups in women empowerment through Microfinance: Socio – Economic Development and Employment.

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Abstract: –

“Millions of women in our rural community know what unemployment means. Give them access to economic activities and they will have access to power and self – confidence to which they hitherto have been strangers” - Mahatma Gandhi

Women empowerment is a global challenge. Most women have been relegated to the rear, and in many parts of the world, men are under control as a result of unjust social, cultural and political structures. The participation of women in Self Help Groups (SHGs) made a significant impact on their empowerment both in socio – economic aspects. This study addresses women empowerment through SHGs in Palghar through microfinance. The information required for the study has been collected from primary data as well as secondary sources. Linkert Scale ranging was used to measure the relationship between the observed variables. The outcome of the study revealed that the SHGs have had greater impact on both socio – economic development of the beneficiaries.

Key words: SHGs, Women empowerment, Microfinance, Socio – Economic development.

Introduction: –

“Women empowerment and their full participation on the basis of equality in all spheres of society including participation in the decision-making process and access to power are fundamental for the advancement of equality, development and peace.”- Beijing Declaration

India is committed to the empowerment of women. But even today most societies in India, women are subject to discrimination. The role of women is not only important in economic activities, but its role in non-economic activity, is equally important. Rural women have freedom and self – expression. Rural women work very hard, in some cases work harder than men. Women constitute around 50% of the total human resources in our economy.

Women development activities must be given importance to increase the economic growth, remove poverty, and for better standard of living. Rural Women's Development means raising the living standards of poor and backward women living mainly in rural areas. Many programs are taken for the development of underprivileged women living in rural areas. One of them is SHGs.

The SHGs movement is being studied in a special context as it has a great impact on the life of the rural society. SHGs plays today a major role in poverty improvement in rural area. The SHGs movement is having an impact on the social, economic, educational, agricultural, family, health, religious, etc. Mainly, members of the SHGs are women. Consequently, participation of women in the country's economic development is increasing.

The SHGs promotes small savings among its members. SHGs is a small voluntary association of underprivileged women, preferably from the same socio – economic background. This has led to boost the process of women's Empowerment. It is reported that the SHGs have a role in accelerating country's economic Development. They play an important role in uplifting the economic status of their families.

This movement comes from the people's desires to meet their needs and determine their own purposes through the principle “by the people, for the people and of the people”. This paper attempts to identity the role of SHGs in providing income and saving to rural women in Palghar district, Maharashtra.

**Origin of SHGS: -**

The origin of SHGs is the innovation of Gramin Bank of Bangladesh, founded by Prof. Mohammed Yunus in 1975. Gramin bank gave loans without asking borrowers either to provide collateral or engage in paper work. The concept of SHGs serves the Principle "by the women, for the women and of the women". In India NABARD initiated SHGs in the year 1986-87 but the real effort was taken after 1991-92 from the linkage of SHGs with the banks. The SHGs – Bank Linkage Programme (SHGs – BLP) has improved the lives of women by helping them save, borrow, and build social capital. About 1.1 crore SHGs and an estimated 13.5 crore rural households are within the fold of SHGs – BLP.

Microfinance in India: -

Large population of India even today leaves in rural locality and underprivileged of financial facility. Microfinance is a proven tool for reducing poverty on a large scale. It distributed in very small loans, or micro-loans, to poor people, mostly women, to start or expand very small, self-sufficient businesses.

In India, NABARD is a bank especially designed to work for rural and poor people and their upliftment took this idea and started the concept of Micro Finance in India.

Self-Employed Women's Association (SEWA) was started in 1972 which is first of its own. It had 19, 16,676 (2013) members. The organizations like DHAN Foundation, CARE, PRADAN, MYRADA, ASSEefa, MALAR RMK, CAPART and other NGOs are engaged in micro finance through SHGs.

Literature Review: –

Some authors around the India took research on the impact of SHGs on women empowerment:

The SHGs has developed confidence and provided continuous support to the poor rural women. The SHGs created many women entrepreneurs at the village level and developed leadership skills among the rural women (Dhakal & Nepal, 2017; Kalu & Attamah, 2021).

The government of India through a microfinance scheme has supported these SHG so that it could continue the journey to elevate the poverty in rural areas. It is the SHG that has provided a lot of support in terms of economic and social to the poor women of rural India by providing them a better opportunity to work and earn. SHG is one of the best self-sustain and self-created models for women empowerment (Kumar, 2020).

Vishnuvarthini and Ayyothi (2016) the women associated with SHG are getting more benefits in terms of health and socio – economic development through the negative effect of SHG is not discussed in detail. SHG also helps in developing and maintaining socio-cultural balance in the country.

M. Saravanan (2016) Self Help Group is an important tool which helps the rural women to acquire power for their self-supportive life. Microfinance is playing a significant role in alleviate poverty and rural development. Since women are the sole family caretaker, proper emphasis should be given to the rural women and for empowering the rural women finance is required. Microfinance to the rural SHGs is a way to raise the income level and improve the living standards and economic independence of the rural women.

Rabin Das (2015) The field observation and experiences expose that the micro-finance provided to SHGs is fruitful sufficient and has a constructive consequence on employment and income generation. The micro credit extended to rural women has a quality civilizing effect on the families of SHGs because majority of the women beneficiaries have utilized their additional income for improving the educational and health requirements.

Mishra (2014) examines the pre-SHG and post-SHG status of rural SHG members in Puri district of Odisha. On the basis of primary data analysis, the study finds that SHGs have not only produced tangible assets and improved the living conditions of the members, but has also helped in changing



much of their social outlook and attitudes. In the study area, SHGs have served the cause of women empowerment, social solidarity and socio-economic betterment of the rural poor.

The paper by Eswaraiah (2014) is an empirical attempt focusing on women empowerment through SHGs in drought – prone Ananthapuramu district in Andhra Pradesh. The findings of the study establish the SHGs have made a positive impact on women empowerment especially in the spheres of social status, economic empowerment and decision-making on various aspects of family matters.

Statement of the Problem: –

Women in India contribute 29% of the labor force, less than the world average which is around 35% in 2004. Most of the women's work goes unpaid as the major contribution is towards unorganized and unprotected sector (Fletcher et al., 2017). Self Help Group members do believe that finance is their major problem. Unfavourable incident in business will lead to financial crisis. Rural women suffer from lack of awareness, poor healthcare, illiteracy and unemployment.

In the recent times, women have contributed to a great extent towards the development of the economy but not many are aware of this that they have the potential. The recent development has been in the commercial activities undertaken by them. Therefore, empowerment of women is one of the remedies to the problem faced in India & other developing countries.

1.Objectives: –

- a) To study the level of awareness of functioning of SHGs among women in rural areas of Palghar district.
- b) To study the rate of employment generated through SHGs in the rural areas of Palghar district.
- c) To study the contribution of the women entrepreneurs towards the growth of the rural areas of Palghar district.
- d) To study the income generation for family through microfinance in the rural areas of Palghar district.
- e) To study the changes in standard of living through SHGs in the rural areas of Palghar district.
- f) To study the socio-economic development of women from rural areas of Palghar district.

2.Scope: –

This paper will help the:

- a) **Self – Help Group Member:** - To understand positivity in SHGs
- b) **Government:** - For programs develop like SHGs.
- c) **Policy Maker:** - To framing policy for women development.
- d) **NABARD:** - Increases scheme for SHGs for microfinance.
- e) **Rural Women:** - To attract towards SHGs to join as a member.
- f) It has National Scope.

3.Limitations of the Study: –

The study was limited to rural area of Palghar district. Out of 119 responses only 70 are SHGs members. It was a time consuming process as most of the respondents were in rural area. Data are collected through internet by preparing Google forms.

4.Hypothesis: –

H₀: There is no significant increase in income of women after joining SHGs.

H₁: There is significant increase in income of women after joining SHGs.

H₀: Women are not aware of the functioning and existence of SHGs in their area.

H₁: Women are aware of the functioning and existence of SHGs in their area.

H₀: There was no significant increase in the rate of employment of women even after joining SHGs.

H₁: There was a significant increase in the rate of employment of women after joining SHGs.

H₀: There is no significant relationship between number of members of SHGs and Financial aid taken by them.



H₁: There is a significant relationship between number of members of SHGs and Financial aid taken by them.

H₀: There is no significant increase in Standard of living after joining SHGs

H₁: There is a significant increase in Standard of living after joining SHGs

5. Methodology: –

The study is descriptive in nature.

Primary Source of Data:

Primary data collected from 119 respondents using online questionnaire. Questionnaire is prepared in Google form. The questionnaire was based on 5 – point Linkert Scale ranging from: 5 = Strongly Agree, 4 = Agree, 3 = Neutral, 2 = Disagree and 1 = Strongly Disagree. The responses are analysed through various mode like mean, S.D. frequency, Graphs and tabulated in the paper.

Secondary Source of Data:

The present study also used secondary data. The data of this qualitative study was collected from secondary source like different research e-journals, e-books, websites etc.

SAMPLING DESIGN: -

Sample: Women from rural area of Palghar district taken as sample for the present study.

6. Data Collection: –

Primary data collected from 119 respondents using online questionnaire.

The 70 responses are collected from SHGs Members & 25 from others.

Table 1.1 Samples for the study gender wise

Male	Female
24	95

Table 1.2 Samples for the Age wise

20 To 30	31 To 40	41 To 50	Above 51
35	34	15	11

Table 1.3 Samples for the Marital Status

Married	Unmarried	Divorcee	Widow
66	23	1	5

Table 1.4 samples for the Literacy

Illiterate	Primary	Secondary	Higher secondary	Graduate	Post Graduate
9	27	28	15	14	2

Table 1.5 samples for the Annual Income

Less Than 10,000	10,000 To 50,000	50,000 To 1,00,000	More Than 1,00,000
24	68	2	1

7. Analysis and Interpretation: –

Socio Economic Analysis: -

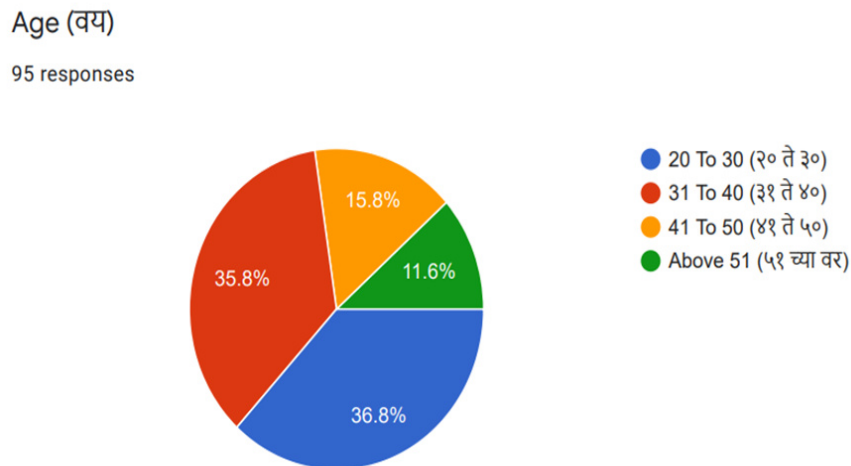
• Age

From the analysis of the data collected, it was observed that 35 respondents fall in the age group of 20 – 30 years of age. This accounts for 36.8% of the population that was surveyed. 35.8% of the population fall in the age group of 31 – 40 years of age. Another 15.8% of the population fall in the



age group of 41 – 50 years of age. And one respondent was above the age of 51 years (Figure 2.1). From the above analysis we can conclude that majority i.e. more than 71% of the women are young and wanting to be part of these SHGs.

Figure 2.1: Graph showing Age Distribution

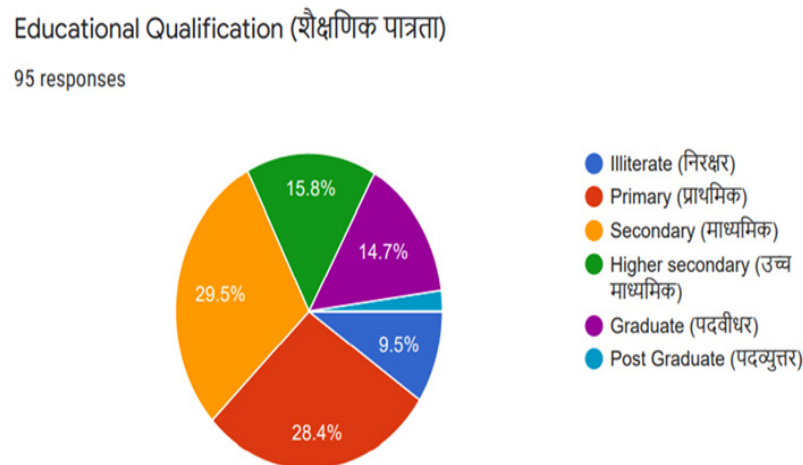


Source: Computed from Primary Data

• **Education: -**

The study reveals that majority i.e. 58 % of the women are educated at least completing High school, illiterate rate of women is very low. In the population only 9 women are illiterate. Women respondents who have completed High school accounted for 15.8%, while Graduates are 14.7%, 2.10% respondent had even completed their post-graduation. Figure 2.2 below shows the levels of education of the women for SHGs selected for the study.

Figure 2.2: Graph showing Educational Qualification



Source: Computed from Primary Data

• **Number of Years in SHGs**

It was observed that 12.9% of the respondents were members of SHGs for less than year and 72.9% of the respondents are part of the SHGs for 1 To 5 years, 14.3% have stayed for more than a 5 year in these groups (Table 3.1 and figure 2.3). It can be concluded that the members get a wide range of benefit being a part of the SHGs for a long period of time.

Table 3.1: Table showing duration of stay in SHGs

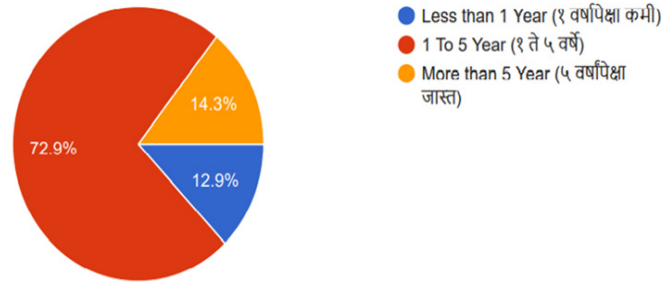


Less than 1 Year	1 To 5 Year	More than 5 Year
9	51	10

Figure 2.3: Graph showing duration of stay in SHGs

Number of Years in self – help saving group (तुमची स्वयं - सहाय्यता बचत गटातील वर्षे)

70 responses



Source: Computed from Primary Data

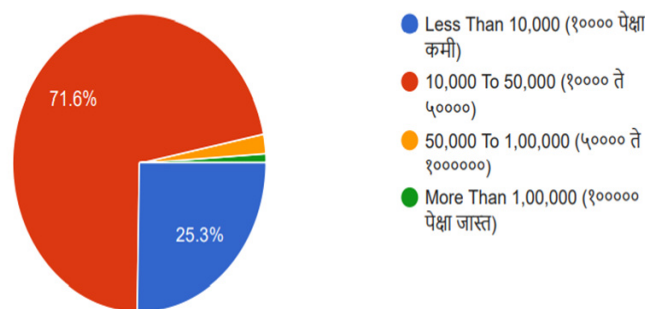
• **Annual Income of SHG's**

It was observed that 25.3% of the respondents were members of SHGs having less than Rs.10,000 and 71.6% of the respondents are having 10,000 To 50,000 annual income, 3.15% having more than 50,000 annual income. (Figure 2.4). It can be concluded that majority of the members of the SHGs are having annual income of Rs. 10,000 To Rs. 50,000.

Figure 2.4: Graph showing annual income of SHGs member.

Annual Income (वार्षिक उत्पन्न)

95 responses



Source: Computed from Primary Data

• **Monthly savings of SHG's**

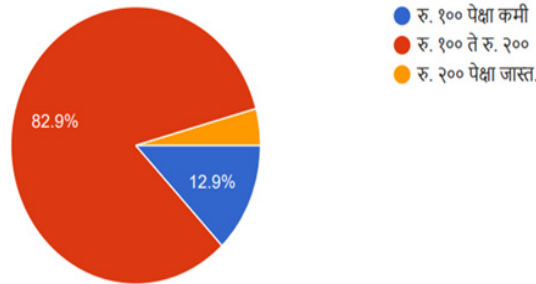
It was observed that 12.9% of the respondents were members of SHGs having less than Rs.100 per month and 82.9% of the respondents are having 100 To 200 monthly savings rest 4.28% having more than 300 monthly savings. It can be concluded that majority of the members of the SHGs are having monthly savings of Rs. 100 To Rs. 200.

Figure 2.5: Graph showing Monthly savings of SHGs member.



How much do you save in a self – help group?(स्वयं सहाय्यता बचत गटात तुम्ही किती बचत करता?)

70 responses



Source: Computed from Primary Data

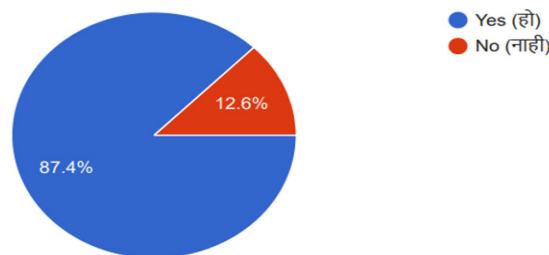
• Awareness about functioning and existence of self – help groups:

Majority of population are aware about functioning and existence of SHGs in their area. 87.4% of the respondents are having awareness about SHGs functioning and existence.

Figure 2.6: Graph showing functioning and existence of SHGs.

You are aware about functioning and existence of self – help groups in your area? (तुम्हाला तुमच्या क्षेत्रातील स्वयं सहाय्यता बचत गटांच्या कार्याबद्दल आणि अस्तित्वाबद्दल माहिती आहे का?)

95 responses



Source: Computed from Primary Data

8. Findings, Conclusion and Suggestions: –

Table 4.1: - showing responses about the SHGs.

No.	Questions	SA	A	N	D	SD	Mean	S.D.
1	Family income increases after joining SHGs.	4	60	4	2	0	3.94	3.44
2	Standard of living increases after joining SHGs.	6	52	10	1	1	3.87	3.39
3	Relationship developed in members of SHGs	6	55	9	0	0	3.96	3.45
4	Receive financial support from SHGs.	8	54	7	1	0	3.99	3.49
5	Participate in social events.	4	52	10	2	2	3.77	3.31
6	Participating in a social event before joining a SHGs.	1	32	33	4	0	3.43	2.95
7	Groups organises cultural events	1	46	16	6	1	3.57	3.12
8	Before joining the SHGs, able to do bank transactions.	4	41	20	5	0	3.63	3.17
Overall							3.77	3.29



According to Table 4.1, the entire disclosures mean showed a high level.

For the statement,

“Family income increases after joining SHGs” M = 3.94 S.D. 3.44

“Standard of living increases after joining SHGs” M = 3.87 S.D. 3.39

“Relationship developed in members of SHGs” M = 3.96 S.D. 3.45

“Receive financial support from SHGs” M = 3.99 S.D. 3.49

“Participate in social events” M = 3.77 S.D. 3.31

“Before joining the SHGs, able to do bank transactions” M = 3.63 S.D. 3.17

The study showed that there was a significant increase in income of women after joining SHGs. Most of women have agreed that their standard of living has improved after joining the SHGs. There also exists a significant relationship between the members of the group and taking financial assistance from the groups. Women responded that they feel empowered not only economically but also socially. They have more self-esteem and know more about the issues happening around the world. By having bank linkage programmes, these SHGs have inculcated the habit of savings among its members. On an average they are able to save around Rs. 100 – 300 on monthly basis.

Table 5.1 Self – employer after joining self – help group.

Yes	No	May not
57	8	5

Table 5.2 An increase in consumer or luxurious product in home after joining SHGs.

Yes	No	May not
49	5	16

We can also conclude that there was a significant increase in the rate of employment of women & thus there is increase in consumer or luxurious product in house after joining SHGs.

Suggestions: -

Some of the members of the self -help groups are illiterate, these SHGs can take up the initiative to give minimum education to uplift their district.

Monthly savings are in between 100 To 200. So, it should increase more than 200 As per the analysis SHGs have led to increase in employment as well as income among the rural women. In order to increase employment government and NGOs should come up with SHGs programs to inculcate entrepreneurship among the rural women of Palghar.

SHGs should take up the initiative to educate the rural family members as to how women contribute equally to the family income and they should not be confined to bthe house.

SHGs will increase the employment, income and economic development of the rural areas thereby reducing the regional imbalance of income and wealth in the country.

Awareness of the working of self-groups should be increased among the rural women.

Conclusion: -

Women's of SHGs are working extremely great in India and are fighting to meet the daily challenges with full courage, enthusiasm, and safety. After joining the SHGs there is very good effect seen in the members of the SHGs. It is an important tool which helps the rural women to acquire power for their self – supportive life. Self Help groups as per the research is successful in rural areas, especially among women.

Microfinance can be an effective strategic instrument for poverty mitigation only if it used for income generating microenterprise development. These programs have uplifted the rural woman economically and socially in the society. Women are an integral part of the economic development of the country; therefore, the government should give equal importance to the women contributors and their well – being in the society. Discussions, Monthly meetings, saving and financial support,



participation in planning and implementation process of development activities, social and cultural activities conducted under SHGs enhance the confidence and capacity of the underprivileged women from rural area. Thus, the spirit of SHGs needs to be continuously nurtured.

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Significant Contribution Of Women In India's Freedom Struggle

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"The more we sweat in peace, the less we bleed in war." - Vijaya Lakshmi Pandit

Historical Background of Women in Indian Context

Women have been subject to the exploitation and unequal treatment historically. There have been certain instances or phases where women in India have enjoyed the privileges and honor. The early Vedic period or the Rigvedic period witnessed this phase. However, afterwards woman in the society became the object in the hands of men. Their exploitation in multiple form led to their dependency on the male. Females since their childhood became subordinate and dependent on their father, after marriage on their husband and in their old age become dependent on their son. This has been developed as a result of patriarchal system. "Patriarchy' is pervasive in India but varies in degree depending on region, community, class, caste, and religious or social group. Therefore, in this regard it would not be possible to generalize."

Slowly there has been shift in the status of women in India. Several reasons have contributed to this which have positively contributed to the empowerment of women. Several laws have been passed by the government not only with regard to their safety measures but also various governmental facilities have enabled the females to be independent for their life. There have been various changes in the perception of the role performed by the women at domestically and also in their professional proved capabilities. "It is these women who lead paths of change and brought about a transformation in the way people viewed women in the society".^{xiv} One such major milestone where women have left their footprints and have contributed heroically in case of India is the national freedom struggle.

Indian National Freedom Struggle

The India's journey towards nationalism can be categorized in various parts. Since the Revolt of 1857 people started coming together against the unjust rule of the Britishers. Further the establishment of the Indian National Congress in 1885 has politically organized the people and started fighting against the foreign rule as a political organization. Its working can be divided into the Moderate Phase, the Extremist Phase and the Gandhian Era. As and time passed away, the journey towards independence became moderate in the initial period. Further extended by the extremist which has witnessed the aggressive nationalism or revolutionary nationalism of India. The entry of Gandhi has changed the entire freedom struggle discourse from 1920s decade. Many people have sacrificed their lives for opposing the Colonial British Power. "In advance of the campaign, the INC set up lines of leadership succession, so that with each wave of arrests, new leaders were ready to replace those who were taken away and the participation of women and "untouchables" in the March and the movements parallel structures laid the groundwork for a different kind of social structure in independent India."^{xv}

It is this period note down the larger political participation of Indian women. However even before this there has been various successful examples of women participating into the freedom fight against the foreign rule. India's struggle for independence will be incomplete without giving due share to the commendable contribution made by the various females to it.

Significant Contribution of Women

The positive remarks of the growth of feminism in India can be traced in the women participation in freedom fight, can be associated with the political activism of women. The feminist



movement in India and the contribution of females in freedom fight were going hand in hand. The development of the feminism in the 3rd World countries can be seen through the idea of nationalism where strong will to become an independent country had provided in a way the opportunity to females in terms of their political awakening.

Women Nationalists of National Movement

The history of the participation of the women of India from different corners have been so motivating and of bravery. "Their participation in the struggle began as early as 1817 when Bhima Bai Holkar fought against the British Colonel Malcolm and defeated him in guerilla warfare."^{xvi} No other women can be comparable when it comes to the heroic fight fought by the Queen of Jhansi Rani Laxmi Bai against British government to save her province. Even her enemies praised her love for her motherland and the way she fought. Her courage has indeed inspired not only her soldiers but to the many men and women who had already participated in the fights against the colonial master.

Kasturba Gandhi has supported every movement that Gandhiji led to fight in just way against British. She has actively participated in the Quit India movement and faced the imprisonment where unfortunately she died. Besides her Swarup Rani Nehru, the mother of Jawaharlal Nehru and Kamala Nehru, his wife led the civil disobedience movement. She is famously known for her contribution in organizing the No Tax Campaign specifically in the United Province. Vijaya Laxmi Pandit has made remarkable contribution in the political affairs in pre independence period as well as post-independence period. Her representation at the international organization United Nations General Assembly cannot be forget. Even Indira Gandhi has served the nations under the fight against British rule. At a very young age she was imprisoned. Later on, she ruled the entire nation by being the first lady Prime Minister of India. Several women members belonging to Nehru family has set the positive remarks by devoting their life entirely to the public cause.

Another incredible woman who has lived her life with prestige against the various offers given by the Britishers. It was in the revolt of 1857 she was asked to surrender herself to the British for the Lucknow region. However, she refused to be regent of British and fled to Nepal and lived there for several years. Steps taken by her in the national freedom struggle were appreciated to a greater extend because she sacrificed her lavish lifestyle and accept the difficult path of respectable life without possessing anything but did not surrender to British. Like Rani Laxmi Bai she is also a remembered figure of the revolt of 1857. The awareness about the female's role in Indian political affairs was spread by the Sarojini Naidu. "She was appointed the President of the Indian National Congress in 1925 and later became the Governor of the United Provinces in 1947, becoming the first woman to hold the office of Governor in the Dominion of India."^{xvii} By participating in various movement led by Mahatma Gandhi she participated equally in every possible movement against the British authority. The time in which women were facing so many difficulties and restrictions of society, she stepped out and work relentlessly for socio-economic and political affairs of nations.

The President of the Indian Home Rule League Annie Besant and Margaret Cousins gave the strong lead to the cause of women participation. She has notably worked for the various labor reforms and criticized the British authority through her newspaper 'New India'. A political activist and the spiritual leader from Nagaland Rani Gaidinliu had contributed in the movement. Even though, she was arrested at a very young age she continued to resists the oppressive foreign rule. Therefore, Pandit Nehru has entitled her as 'Rani'.

Madam Bhikaji Cama has given her life to work selflessly for the poor Indians. In spite of belonging to wealthy family Madam Cama has worked for the people suffered due to Plague. Later on, she joined the revolutionary organization in England. "It was at India House that Madam Kama along with other revolutionaries like Veer Savarkar and Senapati Bapat used to formulate strategies to overthrow the British establishment."^{xviii} Kalpana Dutta is also such name which is associated with the revolutionaries in India.



Durgabai Deshmukh had participated in the Salt Satyagrah. Not only this but she has instrumentally performed the duties of various females' associations. Another public figure, Sucheta Kriplani has worked for the secret revolutionary missions against British. Raj kumari Amrit Kaur, Matangini Hazra are the other notable figures. Aruna Asaf Ali popularly known as 'The Grand Old Lady' is well remembered for hoisting the Indian flag on Gowalia tank.

Women & Quit India Movement

One of the reasons for the success of the Quit India Movement in India is the large participation of the women and their instant activities. There are several unheard names of female who have equally left their footprints. "Besides these in Madras city, Ammu Swaminathan, Anushya, M.S. Balammal, Devaki Ammal, Maya Joseph, Manjubhashini, G. Janaki, P. Sushila, Thangamma, Thayarammal, Thirupura Sundari, Vasugiammal and other vigorously participated in the mass agitation so that the government punished them by imprisonment."^{xix} The contribution made by the women nationalists in India is remarkable. It is not possible to mention every female name but their role, activities and performance has to be recognized. Also, the participation of women in the earlier movements also proven beneficial in terms of exercising pressure on the British Government. Quit India movement becomes significant because due to vibrant domestic and international affairs chances to achieve independence were increased. Therefore, this movement become significant.

Contribution of Women Associations

During struggle for freedom there were various associations working at the various levels. However, in the study of India's fight generally the contribution made by the Mahila Samitis is known too very few. Therefore, it is wonderful to take into account the assistance provided by these samitis. Associations like 'Mahila Shilpa Samiti and Lakshmir Bhandar' have worked for the promotion of the Swadeshi good. These Mahila Samitis have encouraged the social and noble cause like reading literature, journals in a way to update themselves. Various journals and books were written during this time.

Conclusion

The women in national freedom struggle have left great impacts on the overall situation of the India. The large number of participations of the women against the British has revolutionized the freedom struggle. The political role taken by the women belonging to different strata of society was appreciated. The result of their participation has enabled them to realize about their individual worth, dignity as well as their role in society. This has indeed brought the transformation of the duties performed by the females in case of our freedom struggle. The socio and religious reform movement has brought positive note in case of women upliftment. Further, in the national struggle for independence women played crucial role. Especially in the Gandhian phase participation of children and women made it a mass movement in true sense. Indian women's stand on anti-imperialism has certainly reshape the national freedom struggle.



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The Empowerment of Women in India : Role of Dr. Babasaheb Ambedkar

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Introduction

Women empowerment known as female empowerment means raising the status of women through education, awareness, literacy, and training. The concept of Women empowerment is an important topic of discussion in Developmental economics, sociology, law, politics etc. Empowerment is one of the main procedural concerns when addressing human rights and development. Today, at world level woman empowerment has become a slogan. To bring women in mainstream of development, countries have made various policies and programs. India has formulated National Policy for the Empowerment of Women in 2001. Women empowerment in India is multi-faceted and multi-layered concept due to the distinct features of Indian social system based on orthodox religion: which provides background for the of backwardness of women in India. In India Tulsi Das says, 'Dhol, ganwar, shudra, pashu, naari - Ye sab tadankeadhikari. 'Manusmriti' the ancient Hindu Code-book, granted lowest social, economic status to women. Thus, religion is the one of the important reasons of backwardness of India women. National Policy for the Empowerment of Women 2001, also admits that 'the underlying causes of gender inequality are related to social and economic structure'.

In this context analysis of status of women in India and solution for empowerment by Dr. B. R. Ambedkar, who is true champion of human rights and women rights in India, is valuable as it is based on realistic approach, practical actions and policy making for women empowerment. Prime Minister Jawaharlal Nehru said: "Dr. Baba Saheb Ambedkar was a symbol of revolt against all oppressive features of the Hindu society." Oppression of women is one of it and hence Ambedkar revolt against it. His dream of society based on gender equality is yet to be realized and therefore his thoughts are important for the social reconstruction that favors women's empowerment'.

Objectives of Research: The objectives of this research paper are- 1) To study concept of women empowerment. 2) To study analysis of Dr. B. R. Ambedkar on women backwardness of Indian women. 3) To study the role and contribution of Dr. B. R. Ambedkar for women empowerment in India.

Research Methodology: The secondary data i. e. books written by Dr. Ambedkar, research papers available on the women empowerment and thoughts of Dr. Ambedkar and material available elsewhere is used for the purpose of writing this research paper.

Importance and Limitation of the Study: To study women empowerment is important because women represent half of the world's population, but contribute less than 50 percent of economic activity. In some countries, per-capita incomes lag because women are denied equal opportunity. Dr. B. R. Ambedkar being an Economist was aware about this fact and hence emphasis women empowerment in India. To understand his views on empowerment and solution for upliftment of women present study is crucial.

The limitation of present paper is, it studies contribution of Dr. Ambedkar in women empowerment and does not study Dr. Ambedkar's contribution in other areas.

Concept of Women Empowerment: Empowerment in general is considered as complex and multi-dimensional concept. The concept of women empowerment is in general explained assuming that women differ from men in their social positions and these differences consist of unequal power relations between the genders. The control over material, human and intellectual resources by the members of society shows their empowerment. In the process of empowerment women gain control



over material, human and intellectual resources. The control over these resources is a right of women like other members of the society. These resources are in the form of knowledge, ideas and financial resources like money, power of decision-making in the home, community, society and nation. The control over these resources is a symbol of her empowerment. Yet, the necessary condition for women empowerment is to build up of a society, social, political environment, in which she can breathe without the fear of discrimination, domination, abuse, and the harassment that is generally associated with male-dominated society. This supports the ability to manage risk and improve women's well-being. Empowerment of women enhances the quality and the quantity of human resources available for development in particular country.

According to Keshab Chandra Mandal female empowerment could be defined in five separate categories: social, educational, economic, political, and psychological. Social empowerment is one of the most prominent forms of empowerment. Because it strengthens women's social relations, their positions in the particular social structures, giving them more of a purpose outside of the home and economic empowerment allows women to control and benefit from resources, assets, and income. According to Christine Lagarde, President of European Central bank, 'there are '3Ls' of women empowerment: i. e. Learning, Labour and Leadership. Learning helps women to get limitless knowledge which helps them to broaden their thoughts. It helps women to overcome difficulties. With learning labour and leadership can be easily achieved.' Though, today women's status is improving in India, historically women were discriminated on various grounds due to caste lead patriarchy. Her status in different periods is discussed here.

Status of Women in different periods in India:

a) Vedic Period: Female scholars of the Vedic period like Gargi, Ghosa, and Vak, Lopa Mudra, Maitrayi, Vishwa Verma, Navari was highly skilled and learned. This is evidence that Rig Veda period in India women enjoyed considerable freedom in social and political life. There was no gender division in political activities, hunting, education or warfare activities. She had freedom in choosing her matrimonial partner by organizing sayambhar and she was allowed to marry after the age 16. As a wife, mother and daughter she was considered a figure of profound respect. This period has provided women with socio-economic and political strength. She received higher status in the Vedic period but later it got deteriorated in the later Vedic period.

b) Post Vedic Period: In the post-Vedic period, the status of women had started deteriorating due to several factors. In the Smriti age child marriage began and the practice of self-immolation i. e. Sati started in the Medieval period. In the Muslim period, the practices like parada, female feticide, jauhar, devdasi etc, were the biggest social evils of the post-vedic period. These are the most ill practices mentioned in Indian history. The social, economic and political status of women deteriorated and she became an object of enjoyment in male dominated society in this period. She also accepted on the name of sankara given by her religion. Women accepted lower status given by Manusmriti and performed her duty as described by Dharmashastras.

c) British Period: Some radical changes took place through social reforms in this period. The western principles like liberty and equality were introduced in this period. The larger numbers of women participated in the freedom struggle on the call of Mahatma Gandhi in this period. Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar laid stress on women's education, remarriage of widows, prevention of child marriage, removal of polygamy and sati. The early 20th century gave women sense of equality with men and made her aware about her rights. Gradually after independence women's movements in India raised voice against age old customs, exploitation and discrimination etc. and demanded social, legal, religious reforms in India. Today also women are fighting for their rights. The courage they have is due to awareness of rights among the women.

In the British period the reforms in women's rights and their freedom are contribution of social reformers mentioned above. But there was a social reformer who emphasized that 'every section of



Indian women be given their due share and it is must to maintain and protect the dignity and modesty of women'.... he was Dr. B. R. Ambedkar. Dr. Ambedkar was aware about the status of women in Hinduism, differences in status of upper caste and lower caste women in the society and how women of low caste facing dual discrimination based on gender and caste. His analysis of lower status of women in Indian society is essential to understand his practical actions or contributions to women empowerment.

Ambedkar's analysis of lower status of women in Indian Society:

Dr. Ambedkar, after the study of Hinduism concluded that three pillars of patriarchy in Hinduism are Shastras, Endogamy and Caste and that are responsible for discriminatory practices against women in the society and degradation in her social status. The severe restrictions imposed on women by Hindu law giver Manu and his Manusmriti is responsible for down fall in the status of women in India. Manusmriti doesn't trust women as an honest human being, doesn't allow her independence. Thus, 'day and night women must be kept in dependence by the males of their families; her father protects her in childhood, her husband protects her in youth and her sons protect her in old age; a woman is never fit for independence' was the ultimate order of Manusmriti. Manu denied women basic human rights i. e. right to take education or to study religious scripture, offering sacrifices as a religious duty, right to earn income and keep property or right to take divorce etc. Manusmriti reduced her status to that of a slave by making her husband slave owner. Thus, under the influence of Manusmriti, women was held in bondage life and it made life of women miserable.

Ambedkar in his writings analyzed in detail about lower status of women through the concept of surplus women. He also explained causes of lower status including role of Manusmriti and other Dharmasutras in pushing women towards miserable conditions through depriving her from socio-economic and political rights. Thus, for upliftment of women of upper caste and lower caste both, he found solution based on analysis of lower status of women. Hence, his contribution for women empowerment starts by giving right to education to women in constitution to make her aware about their vulnerable condition and to introduce women to her inner strength or power.

Role of Ambedkar in Women Empowerment:

1) Women in Social movements of Ambedkar: Dr. Ambedkar was in favor of giving opportunities to women for her all-round development. He by following principle of equality included lower caste and upper caste women in social movement and strongly believed the movement led by women. A women's association was founded in Bombay in January 1928, Ramabai, was its president. In the historic Mahad satyagraha women's participation was observed in huge numbers. Women participated and arrested along with men in the Kalram Temple Entry Satyagraha at Nasik. A press conference held in 1931, Radhabai Vadalea women in movement addressed and said that "It is better to die a hundred times than live a life full of humiliation. We will sacrifice our lives but we will win our rights." Tulsibai Bansode started a newspaper 'Chokhamela' by inspiring the work and movement of Ambedkar. This shows how Ambedkar created awareness among poor, illiterate women and inspired them to fight against unjust and social practices like child marriages and the devadasi system. He said, "I measure the progress of a community by the degree of progress which women had achieved. Let every girl who marries stand by her husband, claim to be her husband's friend and equal, and refuse to be his slave. I am sure if you follow this advice, you will bring honor and glory to yourselves."

In a speech in 1936 he addressed communities of Joginis and Devadasis to fight the regressive religious practice of offering teen-age girls to gods in temples and become 'sexually available for upper caste community members. These Joginis and Devadasis were typically belonged to the Dalit community. In the speech Ambedkar said: "You will ask me how to make your living. I am not going to tell you that. There are hundreds of ways of doing it. But I insist that you give up this degraded life.... and do not live under conditions which inevitably drag you into prostitution." Thus, Ambedkar



start working for abolition of this ill-system and many women by inspiring left system. The credit for this self-respect and firm determination of women goes to Ambedkar.

2) Ambedkar's idea of reconstruction of Hindu society based on principle of equality: Ambedkar didn't accept the reforms initiated by Arya Samaj because their attempt was limited only to upper caste. The study of Smritis and Shastras and his experience from the response of upper castes during the temple entry movement force him to focus equality, liberty and fraternity. He being India's first Law Minister and chairman of Drafting Committee of the Constituent Assembly, thought that it is his duty to free women from the age-old slavery by reforming the Hindu social laws or code created by Manu. He, took the initiative to draft Hindu Code Bill and introduce it in the Constituent Assembly in 1948. The Bill was the most challenging legislative measure of modern India, made for the social reforms. It put an end to a variety of marriage systems in Indian society and legalize only monogamous marriages. The bill discussed the right of property to women and right to adoption which had been denied by Manu, ancient law giver. Hindu code bill put men and women on an equal level in all legal matters. This bill was threat to patriarchy on which traditional family structure in Hindu society was based. There was too much opposition to bill hence it was dropped. On this issue the Law Minister Dr. Ambedkar resigned on 27 September 1951.

The Hindu Code Bill was later split into four Bills, and the same was put on the Statute Book by Parliament. The Hindu Marriage Act, 1955, The Hindu Succession Act, 1956, The Hindu Minority and Guardianship Act, 1956, and The Hindu Adoption and Maintenance Act, 1956. These are the four enactments that incorporate the ideas and principles of the Hindu Code Bill formulated by Dr. Ambedkar. However, the Hindu code Bill helped the resurgence of feminist movement in India. Ambedkar said, "I should like to draw the attention of the house to one important fact. The great political philosopher Burke who wrote his great book against the French Revolution said that those who want to conserve must be ready to repair. And all I am asking this House is: If you want to maintain the Hindu system, Hindu culture, and Hindu society, do not hesitate to repair where repair is necessary. This bill asks for nothing more than to repair those parts of the Hindu system which has become dilapidated"

3) Inclusion of Women's rights in Constitution of India:

Ambedkar tried an adequate inclusion of women's rights in the political vocabulary and constitution of India. The Constitution of India along with granting equality to women, empowers the State to adopt measures of positive discrimination in favor of women for neutralizing the cumulative socio economic, education and political disadvantages faced by them historically and even present. Fundamental Rights, ensure equality before the law and equal protection of law. It also prohibits discrimination against any citizen on grounds of religion, race, caste, sex or place of birth, and guarantee equality of opportunity to all citizens in matters relating to employment. These articles are-

- Article 14 - Equal rights and opportunities in political, economic, and social spheres.
- Article 15 prohibits discrimination on the ground of sex.
- Article 15(3) enables affirmative discrimination in favor of women.
- Article 39 - Equal means of livelihood and equal pay for equal work.
- Article 42 - Human conditions of work and maternity relief.
- Article 51 (A) (C) - Fundamental duties to renounce practices, derogatory to the dignity of women.
- Article 46 - The state to promote with special care, the educational and economic interests of weaker section of people and to protect them from social injustice and all forms of exploitation.
- Article 47 - The state to raise the level of nutrition and standard of living of its people and the improvement of public health.
- Article 51(A) (e)- To promote harmony and the spirit of common brotherhood amongst all the people of India and to renounce practices derogatory to the dignity of women.
- Article 243 D(3)- Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled



by direct election in every Panchayat to be reserved for women and such seats to be allotted by rotation to different constituencies in a Panchayat.

- Article 243 D (4)- Not less than one- third of the total number of offices of Chairpersons in the Panchayats at each level to be reserved for women.
 - Article 243 T (3)- Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Municipality to be reserved for women and such seats to be allotted by rotation to different constituencies in a Municipality.
 - Article 243 T (4)- Reservation of offices of Chairpersons in Municipalities for the Scheduled Castes, the Scheduled Tribes and women in such manner as the legislature of a State may by law provide.
- Through this fundamental rights Dr. B. R. Ambedkar provided opportunity to take education, employment and work participation, political participation. Thus, overall development i. e. empowerment of women is possible under the framework of Indian constitution.

Conclusion: This fight of Ambedkar to liberate women from injustice inspires the women leaders of feminist movement. His fight was the starting point for women to recognize their position and pursue rights by acquiring strength through legal way by avoiding violence and accepting peace. Women in India and overall world are still fighting with issues such as rape, sexual harassment, domestic and social violence, dowry death, fundamentalism, poverty etc. But there is enough power in the words of Ambedkar which could give strength to everyone to fight against evil in the society. These words of Ambedkar are, 'my final words of advice to you are educate, agitate and organize, have faith in yourself. You must abolish your slavery yourselves. Do not depend for its abolition upon God or a superman.'

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Liberal Feminism

The Relevance of the Feministic Movement in the Twenty-First Century

Ms. Deepali Mehta /Ms. Jigna Pabari

Abstract:

Since last couple of decades there has been upsurge in feminist role and involvement in modern occupation/businesses. This study takes a deep dive in actual situations on ground and suggests actionable insights to decrease gender bias with help of government and society.

Mary Wollstonecraft (1759-1799) represents the beginning of the liberal feminist movement. She wrote A Vindication of the Rights of Woman, in which she makes the case that women need to be educated just as well as men so that they can grow up to be moral and autonomous human beings.

We used real data collected from women from various strata/professions with the help of a questionnaire targeting gender bias roles in profession. Contrary to current perception of women in the workplace; the analysis still suggests not all women are able to select professions of interest in urban areas. The situation is more thought provoking in rural and remote areas.

Introduction:

Liberal feminism began in the 18th and 19th centuries and has continued through to the present day. At its core, feminism is the belief in full social, economic, and political equality for women. Feminism largely arose in response to Western traditions that restricted the rights of women, but feminist thought has global manifestations and variations. Liberal feminism focus on equal rights to all citizens as medium of bringing progress in society.

Liberal feminism aims for individuals to use their own abilities and the democratic process to help women and men become more equal in the eyes of the law, in society and in the workplace. By organizing women into larger groups that can speak at a higher level, lobbying legislators and raising awareness of issues, liberal feminists use available resources and tools to advocate for change. As such, they stand in contrast to Marxist or socialist feminists who believe the democratic process itself needs to be changed. Liberal feminist emphasizes on approach of working within the democratic system to improve conditions. Liberal feminism is rooted in classic liberal thought and believes that individuals should be free to develop their own talents and pursue their own interests, even if it goes against gender role norms without any form of coercion to live a better life in society.

Liberal feminism as a broad school of thought and main tradition in feminism includes many different varieties, such as equality feminism, social feminism, equity feminism, and difference feminism. State feminism is often linked to liberal feminism, particularly in Western countries. Some forms of modern liberal feminism have been described as neoliberal feminism

Liberal feminism believe that all humans should be treated equal so all men and women should get equal opportunities in democratic society. It focuses on equal chance, rights, and freedom to all individuals irrespective of gender. Savitribai Phule who started the first school for girls in India, Tarabai Shinde who wrote India's first feminist text "Stri Purush Tulana".

"A feminist is anyone who recognizes the equality and full humanity of women and men."

Objectives of the study :

- To Study about Liberal Feminism
- To Understand the development of Liberal feminism in 21st Century in terms of girl/women is able to pursue the profession as per her talent & interest or not".
- To Analyze the impact of Liberal Feminism in terms of girl/women is able to pursue the profession as per her talent & interest or not" in 21st Century.
- To Conclude measures in order to reduce the gender bias in selection of profession.

**Scope of Study :**

The Researchers have majorly focus different aspects of women working in different profession in terms of Criteria of selection of profession, who helped in selection, Selected profession without gender bias, did they got support in selecting profession from parents without being gender bias, are they happy with profession, will they support their girl child without being gender bias. The respondents gave more positive and less negative responses, which shows a development towards Liberal Feminism in 21st Century.

Research Methodology:

For this research, Questionnaire was forwarded to people across Mumbai Suburbs to find that, "In urban areas girl/women is able to pursue the profession as per her talent & interest or not".

Source of Data Collection :

Primary Data : The Primary data collected through structured questionnaires in google form, it covered women of different professions in the age group of 20-30 years, 30-40 years, 40-50 years & 50-60 years. For this study, the sample size was 32 respondents from Mumbai suburbs of different profession.

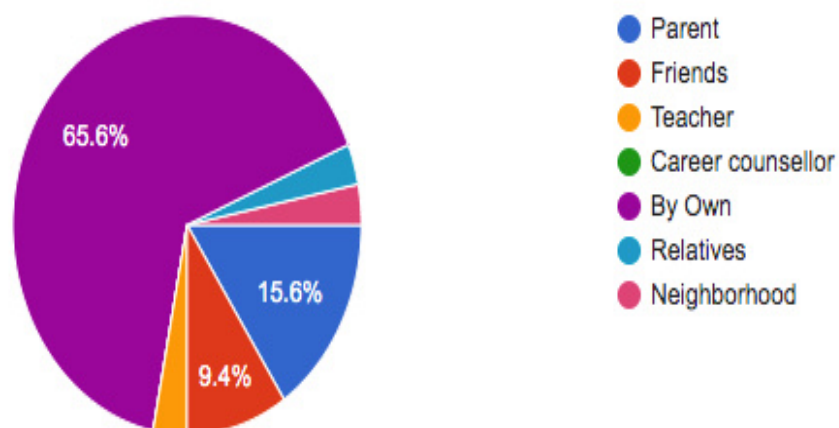
Data Analysis :

The research data was collected through primary data i.e. a questionnaire was prepared wherein all the questions were asked in reference to selection of profession, Criteria for selection of profession, happy or not with the profession, belief regarding certain professions are meant for men only, family support etc. The questionnaire focused on all the variant aspects of past, Present & future aspects of women regarding selecting a profession as per her talent & interest or not without being gender biased. The sample consisted of 32 respondents where it covered the female population. The data collected can be interpreted as follows: Maximum population (teaching academicians) covered was from the age group of 20 years (minimum) to 60 (maximum) years of age group was covered in the sample respondents.

The Major respondents were able to select the profession on their own but not independently or not as their first choice as the selection was dependent on various factors like social reputation, monetary benefit, financial problem, family pressure etc. In urban areas, still no all women are not able to select the profession of their interest.

Who helped you to select the profession ?

responses





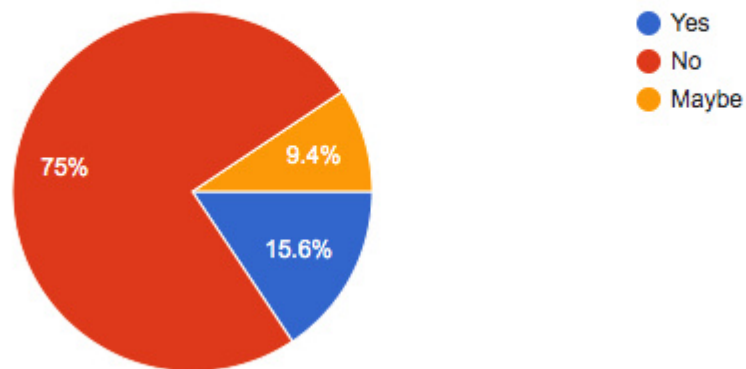
In the above Pie-diagram we can observe that 65.6% of the female population could select their profession Independently. Whereas still 34.4% of the female population were dependent on Parent, Relative, Friends, Neighbours & Teachers.

In the above pie-diagram we can observe that only 56.3% women could select the profession they were interested in. Others selected the profession due to Social Reputation, Family Pressure, Monetary Benefits, Financial problems etc.

Do you believe that certain professions are meant for men only ?

Responses

profe

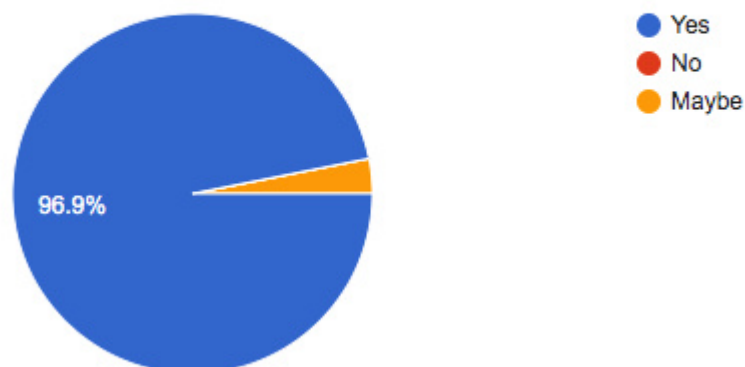


11. While selecting your profession, at the back of your mind did the thought prevailed that certain professions are meant for men ?

of w 32 responses

. You will support your child to pursue the profession by her choice ?

responses



The above pie-diagram shows that 96.9% women will support their girl child to pursue the profession of



their choice. Therefore, we can analyze that in the future inequality in profession will reduce but again it not only depends on the women of the house but also the men of the house and society also should change the thinking then only change can be brought.

Challenges:**Social Challenges faced by Liberal Feminism:**

In the 21st Century, some parts of society still believe that women should select their profession as per family customs and traditions. Even Financial problems and family pressure prohibits women from selecting the profession as per their interest and choice. Highly educated women compromise on their profession due to family responsibility because society and family has an opinion that females are good in taking household responsibility and men are good in earning money so there is no equality in sharing the social and economic responsibility. Since old family structures persist so strongly that women's economic roles are added to her traditional domestic household work. So, the biggest Challenge is to change the thinking and approach towards women in pursuing their own interest and profession.

Legal Challenges faced by Liberal Feminism:

Liberal Feminism face the challenge from the Legislature as there is no enforcement of Law regarding equal rights and liberty to women in pursuing their own profession. In Spite of having Law against Sex discrimination in employment and profession there is refusal to hire a woman or do business with her because she is a woman. Female's subordination is rooted in a set of Legal constraints that stops the women's entry and success in the so called public world and strives for gender equality through legal reform.

Suggestions:

- Men and Women should get equal opportunities while selecting their own profession.
- Women's decision and choices must be respected in relation to their profession.
- Even Men and Women should work together to fight for equality.
- Equity Feminism should be integral part of Educational Curriculum.
- Family should play an important role in educating girls and boys about gender equality.
- Women should not be the primary caregiver in the family and men should not be the primary bread earners.
- Women should be social, political and economically independent, gender equality in the home will follow automatically.
- Family structure and sex roles within the family should be change so there would end of Male dominated society.
- Awareness can be spread about equity feminism in pursuing their own interest and profession with the help of Government and Media.
- Law should uphold equal rights and equal opportunities for women in all areas as well as safety and security.

Conclusion:

The study has shown that women should get freedom in making their own choices and decisions and it is very important in the 21st Century we need Liberal Feminism not to overpower men but to provide women with equal opportunities in the society as men gets. The movement of Liberal Feminism is to continue the fight for equality across the world. Equal opportunities to Men and Women bring social and economic prosperity and keep society safe and healthy. A better democracy is democracy where women not only have the right to vote but to select their own profession as per her talent and interest. Liberal Feminism proves that women is standing up for themselves and saying "Give me the freedom to make my own choices without judging me."



Discussion & Reference:

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The Women and Her Significant Role in the Biodiversity Conservation

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Abstract:

21st Century Women is working as a like man in world in everywhere and any position in different locations. It can as serve as catalysts needed to achievement of Sustainable development. The Women is totally engaged in environmental sciences cultural and professional works dynamic. Now the Growing population and technological advancement are continuously putting a strain on the environment and natural resources. The roles women in direct contact with natural resources. They utilize and conserve these Sustainable development and resources to supply basic needs for their families. So conservation of Sustainable development natural resources in different areas cannot be done without the involvement of women. They need to be educated on the values, management and sustainability of natural resources as alternative sources of livelihood. The current research paper express the roles of women in natural resource conservation and Sustainable development and also we have studies the some specifics women's had worked numbers of movements for the better protection of nature and environmental conservation and protection.

Keywords: Women, Biodiversity Conservation, Environment, Natural resources, Sustainable development.

Introduction:

The important role play by Women a critical managing natural resources on family and community levels and are most affected by environmental degradation. Women have always been and remain the deciding influence on the quality of life and well being of their families and communities. They are the primary care givers and the managers of natural resources, including food, shelter and consumption of goods, in most cultures. The Women role as farmers and collectors of water and fire-woods have a close connection with their local environment and women children as well as marginalized sections are the prime victims of environmental degradation especially at times of natural disasters (Akwa L.et al and , Raymond E. et.al.).

In addition, many women also have jobs and have careers in the formal economy. Women's responsibilities place them in a unique position to improve human and economic well-being, and to conserve and maintain the natural environment. In communities around the world, women manage water, sources for fuel, and food, as well as both forests and agricultural terrain. Across the regions and cultures of the world, women play critical roles in relation to their natural environment. Often deeply dependent on available natural resources for food, fuel and shelter, women can be particularly vulnerable to environmental changes or threats. Because women's workload is often centered on managing natural resources, biodiversity and ecosystems, their experiences and perspectives are essential to sustainable development policymaking and actions at every level, for a healthy planet for generations to come. Environment means surroundings. It refers to everything remaining around human beings. Environment is the sum total of water, air and land, interrelationships among themselves and also with human beings, other living organisms, and property.

Women have always been and remain the deciding influence on the quality of life and well being of their families and communities. They are the primary care givers and the managers of natural resources, including food, shelter and consumption of goods, in most cultures. In addition, many women also have jobs and have careers in the formal economy. Women's responsibilities place them in a unique position to improve human and economic well-being, and to conserve and maintain the



natural environment. Generally speaking, there have been a number of improvements to women's lives in the past twenty years. For example, female life expectancy is increasing; more girls are going to school; more women are in the paid workforce; and, many countries have introduced laws to protect women's rights.

In 2018, the UN Women reported that they lacked sufficient evidence from different parts of the world in order to decipher how women will respond to changes in the environment (UN Women 2018). The Women in Environmental Sciences' forum was held in 2018 and 2019 at The University of Manchester, UK. The events, which hosted more than 130 participants, brought people together from across different disciplines and from all over the UK. The doctrine of 'sustainable development' derives from a discipline in economics that has been evolving for almost two centuries. The debate about whether Earth's limited natural resources will continue to provide life support for humanity's burgeoning population began with the work of the English political economist Thomas Malthus in the early 1800's (Dixon and Fallon, 1989).

Role of Women in Conservation of Environment:

In India more than the one third populations are rural based. This people are depends on nature for survival and basic need fulfill form agriculture and forts. Some of the important of Environmentalists are those who work towards the betterment of our environment. These are the Environmentalists have to worked on environment and its safety and also care for the living thinks.

These people have extra ordinary worked not in India for all nations to prevent the nature and saving to the environment. The first one how was the doing the revolution in India that is to protection the Kehjrli movement and gain momentum through Chipko movement, Appiko movement, Save Silent Valley movement and Narmada Bachao Andolan and the major trend in the environmental protection movements in India emphasises the fact that environment movements in India reflects the trend that most participants are women, Adivasi's, and poor people (Dr. P. Mago & Dr. I. Gunwal).

In India village and tribal Adivasi's, and poor people are doing farming and animal husbandry. The correlation of women and environment is good for the nature and environment conservation. Thus women actively participate in environment protection than men as women are directly affected and influenced by nature than men (Rao, Manisha, 2012). Women have been involved in several governmental & nongovernmental forestry & environment programs.

Chipko movement:

This chipko movement was inspired by the Gandhi philosophy of peaceful. One of the first environmentalist movements which were inspired by women was the protected the tree huggers and it was based on the loss of ecological balance and to protected the forest conservation in India. Chipko movement also called Chipko andolan was started in 1973 at Garhwal division of Uttar Pradesh specially Chamoli District. The protest movement was organised by Chandi Prasad Bhatt, who aired the slogan of "ecology is permanent economy." The Sunderial Bahugana gave a direction to the movement. She was appeal to government of India interfere to the banned cutting trees.

The Sunderlal Bahuguna, Bachi Devi, Gauri Devi and villages women of the Garhwali area saved trees by embracing them. Again in 1977 a large number of rural women saved the Adwani Forest under the leadership of Bachchni Devi. This movement against to the government for permission given to the corporation for commercial works. The villages women's are to protect the tress for his features and safeguard their lifestyle which is depend on surrounding forts.

Green Belt Movement:

The Green belt movement was the biggest in women and environment history. It was established by Nobel Prize winner Wangari Maathai founded this movement on the World Environment Day in June 1977, involving 80,000 women in planting of trees. This movement was a green movement because its aims to bring environmental restoration along with society's economic



growth. This movement led by Maathai focused on restoration of Kenya's rapidly diminishing forests as well as empowering the rural women through environmental preservation.

Narmada Bachao Andolan (1985):

The Narmada Bachao Andolan is also shortly known as NBA. This is the second one largest movement in India for river water and dams. This movement an Indian social movement spearheaded by the adivasis, farmers and also NGO's against a number of large dam projects across the Narmada River, which flows through the states of Gujarat, Madhya Pradesh and Maharashtra. It covers the states of Madhya Pradesh, Maharashtra, Gujarat and parts of Rajasthan. Its course is 1312 km to the Arabian Sea through lush forests, hills, agricultural regions and rocky gorges. Narmada Bachao Andolan is an environment movement against the building of a number of dams along the Narmada River funded by World Bank. The Sardar Sarovar Dam affects the environment and settlement of people of these areas. The river Narmada is the largest west-flowing river in the Indian peninsula that arises on the plateau of Amarkantak in the Shahdol district of Madhya Pradesh. It has around 41 tributaries, surrounded by 3 mountain ranges of Satpura, Vindhya and Maikal, and on the fourth side merges into the Arabian Sea. The Narmada river basin, the villages constitute 81% and comprise mainly tribal populations consisting of Bhils, Gonds, Baigas and others whose primary occupation is agriculture. The Narmada Bachao Andolan which led by the Medha Patkar, Baba Amte, and Arundhati Roy had turned into the International protest, gaining support from NGO's all around the globe. With strong protest from NBA World Bank withdraw project in 1993.

Silent Valley movement (1976):

In India this is the first one of to support the Silent Valley movement 1976 Silent Valley important biodiversity hotspot in Southern end of Western Ghats in Kerala. This movement is to oppose against the state government of the Kerala to construct a dam for hydroelectric power project in the Silent Valley forest area is One thousand two hundred seventy-six. In Kerala the important role of Malayalam poet and also she was a environmentalist, Sugatha Kumari was the prominent leader in this movement. Despite the offer of employment and development in the area, people, especially women opposed the hydro electricity project. The Malayalam poet and a environmentalist, Sugatha Kumari was done the work and as a result the project was cancelled by personal interventions of the central Government. At that time the leady Prime Minister Indira Gandhi in 1980 was declared the Silent Valley as a National Park in 1984.

Conclusion:

This research article was discussed the various ways women have participated actively in environmental protection and natural resource management in order to ensure sustainable use of environmental resources and it can help the goal of women empowerment. In this research article discuss about the Women should be allowed to participate at the local, regional, national, and international levels on environmental issues and also all so many kind of role women can be done very well as social worker, as environmental, as community activists, and also as protector environment. She was the protection of the environment are being developed.

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Women Empowerment And Politics

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Abstract

The development of any nation only depends on the status of women in the society. Fifty percent of the world's population comprises of women. In this male dominated society, women have always suffered. We need to make the women of our country strong socially, economically, psychologically and politically and we need to tell the men of our country about their wrongdoings. The position of women stays the same everywhere. In a country like India, on one hand the goddess is a woman and on the other hand she is ill-treated, oppressed, suppressed, and exploited by the males of our society. The United Nations report states that "woman constitutes half of the world population, perform nearly 2/3 of works hours, receive one tenth of the world's income and own less than one-hundredth percent of the world's property." One of the major problem's which women are dealing today is with the political participation. Not all women are given the equal rights in the society to choose their desired candidate or stand in elections or go for election campaigns or even be associated with political parties.

Key-words: women, political participation, patriarchy, laws for political participation, equality.

Introduction

Woman is the companion of man, gifted with equal mental capacities. She has the right to participate in the minutest details in the activities of man, and she has an equal right of freedom and liberty with him. -Mahatma Gandhi

Politics involves representation, policy, power and position with Government as its area. Political participation refers to the participation of individuals in the political process. It ensures that individuals are able to take part in deciding the common goals of the society and the best ways of achieving it. Political participation means not merely exercising the right to vote, but also power sharing, decision making, policy making at all levels of governance of the State. Political participation refers to actual participation in these voluntary activities by which the members of the society share in selection of rules and formulation of public policy directly or indirectly. The participation of women and their involvement in electoral process is an important marker of the maturity of democracy in any country. It can be defined as equality and freedom with which women share political power with men. Despite various provisions in the constitution, women in the Indian subcontinent continue to be under-represented in the legislatures, both at the national and the state levels. The number of female representatives in legislative bodies in the Centre and in most of the states of India is below 20%, reflecting a pan Indian gender exclusion from electoral participation and quality representation. The Indian female participants in the electoral politics are mainly less because of political party competition, as national political parties and the regional political parties in the states discriminate not only in terms of seat allotments, but also in the party rank and file and chain of command. This is a major contributor to the party competition structure in the Indian politics that is ruled by inherent male dominance and a patriarchal mindset that excludes women from the electoral process.

At the same time, even though India is considered to be a country which follows equality, the lawmakers or the people in the politics are to a certain extent influenced by the old-time rules and customs of male dominance and patriarchy especially when it comes to matters of making laws for the society and governing the people. This poses a problem when it comes to devising efficient solutions and also creates a dilemma as to what is more important; preserving something that



has been practiced for long or making a change and trying methods which shall bring equality in the society. This can be addressed by going back to the origin.

Historical Perspective

The emotional, sexual, and psychological stereotyping of females begins when the doctor says, "It's a girl." – Shirley Chisholm. The roots of the present always lie in the past. So, the justification of the law relating to the political participation of the women can be appropriately scrutinized only by looking into the past history of any system. The way to shed some light on the women's right of political participation is to look at its past at national as well as global level. If we see the international history of women's political participation, the history of equal participation of women in the political fields in a few countries, it can be observed that in ancient Greece and Republican Rome as well as in few more democracies having emerged in Europe, women were completely not given voting rights by the end of the 18th century. In the United States of America, the women in this country were the first ones to fight for their right to vote in the whole world. If we see the Indian history, women have a record of suffering and exploitation. The women have remained victims of violence and also, they have suffered various types of discrimination, exploitation and torture – both physical and mental not only in the men's society but also within their own house by their family thereby disturbing the balance in the society. Before Independence, Local Self-Governments have existed in India since Vedas, Puranas, Smritis and books on statecrafts and religious texts have vivid description of this. In the past, the Panchayati Raj system was confined to solve social problems with the help of five senior members of village called 'Panchas'.² The fact that women are capable of exhibiting extraordinary qualities of leadership is visible by the participation of many women during the national freedom movement. There were many women who fought during the freedom struggle but some of them who were the prominent women were Sarojini Naidu, Kamala Devi Chattopadhyaya, Sucheta Kriplani, Aruna Asif Ali, Kasturba Gandhi and Kamala Nehru. They stand out prominently for their leadership skills.

The demand for women's voting rights was initiated by Sarojini Naidu who led a delegation of Indian Women before the British Parliament in the year 1917. Consulting the Reforms Act of 1921 women were given the right to vote, but this right came with certain restrictions like wifehood, property and education. The Government of India Act of 1935 granted voting rights to all women without any conditions as it was there in the Reforms Act of 1921. Finally, the Constitution of India in the year of 1950 gave all women equal political and legal rights.

The status of women in Indian politics was never more significant than after independence. This golden era for women in Indian politics started with the name of Mrs. Vijayalakshmi Pandit. She was an active worker in Indian Nationalist Movement and was the first Indian to be elected the president of UN General Assembly in 1953. Then came Sucheta Kriplani who became Chief Minister of UP in 1963. The most important name in the category of women politicians came in 1966 and that was Mrs. Indira Gandhi. She became the first woman Prime Minister of India in 1966 and made the world stop and notice the immense potential of women.

Today as per 73rd and 74th amendment acts, all local elected bodies reserve 1/3rd of their seats for women. The names such as Mamta Banerjee, J. Jayalalitha, Uma Bharti, Vasundhara Raje Sindhia, Sushma Swaraj, Rabdi Devi, Mayawati and last but not the least the two young MP's Agatha Sangma and Supriya Sule are the well known politicians. Various Methods In Which Women Can Participate In Politics In India During the old times, political power was in the hands of a few and these people were considered to be as important. In India, women participating in political activities and programs are of recent origin. According to Myron Weiner, "The concept of political participation refers to any voluntary action, successful or unsuccessful, organized or unorganized, episodic or continuous, employing legitimate or illegitimate methods, intended to influence the choice of public policies, the administration of public affairs, or the choice of political leaders at any level of



Government, local or national". Women are still fighting with the society to eradicate the old norms and traditions which stopped women from political participation. The actual interest of women in politics and the extent to which women can participate in politics is explained in the later stages:

i. Voting Right: Voting is the commonest yet the most important act of political participation. Women constitute half the population of the country, as a result they play an important role in politics of the country, yet they are not given equal importance. There have been a number of schemes which have been initiated for women voters so that they can know the importance of voting. More awareness is required to be created so that women are encouraged to go and cast their vote. This political right to vote is granted to all adult citizens irrespective of their sex from the time the constitution came into power on 26th January 1950 when the first free elections were held. All the votes carry equal weightage whether it is a male vote or a female vote.

(ii) Participation in canvassing, political meetings and agitations: As women became more aware about politics and gained education. The method of personal contact with the voters will help in gaining more votes and support for the political party through political meeting and agitations. Campaigning also helps in getting attention of the people about what the party plans on doing and what are its ideologies. Campaigning often helps people to come and vote who usually do not go and vote. People also actively start working for a party when campaigning begins, they often initiate a political meeting or rally or are a part of it. The people working for a party often contribute money to the party as they believe that the ideologies of the party and the leadership can help them win in the future and fulfill their needs through the party. Membership of women in these political clubs are really important as through these methods they can represent their group which lacks representation and the public who doesn't know them. Great leaders like Mayawati and Mamata Bannerjee are the women political leaders who have been Chief Ministers representing their marginalized group and their various interests.

(iii) Membership in any association or political party: Traditionally, only a few women were allowed or were associated to a political party. In Muslims, only elite women were allowed to be a part of the political party. This was mainly because these women came from backgrounds who had a standing in politics or were economically well off. But now the times are changing as due to various socio-political processes more women are taking part in political parties. In today's date, a woman can be a leader, a social figure and a person who can bring a change. Women are victims to various aggression in the society, as a result, women have started forming groups which work for women facing violence and aggressive behavior. There are various NGOs which work for women who also conduct movements to get justice. In the case of Nirbhaya in 2012. Various NGOs came together seeking justice for the girl. Women who are a part of such political parties prefer to work for the betterment of the society. There are various groups which work for the poor by providing them education, financial support, etc., these groups are affiliated to the political parties who on a large scale **benefit the whole country.**

Obstacles And Barriers For Non-Participation Of Women In Politics In India The Constitution of India gives universal adult franchise to both men and women with equal rights to participate in electoral competition, but the existing societal value system, the private-public divide in terms of domain identification in political institutions restrict women from exercising their electoral rights and a fair participation in electoral competition as it is dominated by men.

These factors also act as key barriers and obstacles in women's active participation in the Indian electoral system and in the larger issue of women's advancement as a whole. One of the main barriers to participation of women in politics in this country is illiteracy. India has one of the largest illiterate populations. Illiteracy limits the ability of the women to understand the political system and issues. Due to illiteracy, many women are sometimes left off the voters list and, as a result, they are not able to exercise their political right. Women who are into active politics and are not



educated are not able to handle the office efficiently as the women who are educated have access to all sources of communication like memos and newspaper which help them to be updated with all the latest news which helps them to make wise political decisions. Poverty is another barrier which has led to low political participation of women in India. Often poor people have no direct voting stance. It is often influenced by rich and well-off people. Just before elections the poor people are given resources such as blankets, television, food, alcohol by various political party workers so that these people vote in favour of them. There are various political parties who work for the poor people and there are some political groups and parties who only work for these groups. These political parties don't win easily as they are low in their funds if compared to other political parties who get their funding from rich business tycoons. Rich business tycoons invest in the parties from which they will get adequate returns. But from these poor people, they shall get no returns as they do not pay that much tax which the other citizens of the country pay who are better off than these poor people. The institution of marriage is another barrier which leads to less political participation of women in India. After a woman gets married, all her political decisions are controlled by the family she is married into if she comes from an uneducated family. Even if she comes from an educated family, to an extent she is influenced by the family she is married to and often there is a clash in ideology. After getting married, the woman has hardly any time to contest elections or go for campaigns as she has new responsibility added to her shoulders. She needs to look after her family, she needs to look after the kids, needs to do all the household work, even go to work.

Conclusion And Solutions

Any meaningful assessment of the political participation of women should begin with asking whether lack of sufficient representation is responsible for their low status or is it their poor status that is responsible for the exclusion of women from certain levels of political power. "Education is the most powerful tool that can be used to change the world." This is one of the major solutions to so many problems faced by India. The more we educate, higher the number of people who are aware of their rights. As we start eliminating illiteracy, we also change the way people think and this makes them more rational towards problems faced by various sections of society. Injustice is something that shouldn't be tolerated and by education, we empower people to stand up for themselves, refrain from harming others and at the same time make remedies more accessible. It also instills in citizens a sense of being protected as they will realize that there is recourse in law for them.

Educating the masses is definitely not a piece of cake and on the other hand, it's a hard task to make people evolve in terms of their mindset. Even though our current society does have people who are highly educated, we still find them backward/narrow minded in the way they think. Education isn't the only tool that should be absolutely relied upon to solve this problem. The government has been providing free education and mid-day meals but how many families are actually willing to send their kids to school? It also comes down to the aspect of poverty where sending the child to work would be a source of additional income. It is a tradeoff between earning extra money for survival and education and most people under these circumstances would choose money that is necessary for survival.

At last I would like to conclude with a quote "In politics, if you want anything said, ask a man. If you want anything done, ask a woman."

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**Women Empowerment: Special reference to Bharatiya Mahila Bank****Dr. Santosh S. Budhwant**

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Abstract :-

Indian women according to Indian culture are known as goddess who is also revered as mother & sister. This paper focuses on an empowerment to Indian women through the scheme of BharatiyaMahila Bank. India's former Prime minister Dr. Manmohan Singh inaugurated the system on 19 November 2013 on the occasion of the 94th anniversary of former Indian Prime Minister Shrimathi Indira Gandhi. BMB will allow deposits to flow from everyone but an advance will be issued for women. Hence every women will be able to access financial services for their economic upliftment and befferment as well.

Keywords- Women Employment, Challenges, Objective of Scheme, Economical Development, Future Anticipation of BMB.

Introduction :-

Bank plays pivotal role in Economic Development in term of mobilizing recourses from one sector to another sector for structural development in the country. Therefore bank which is considered as aEconomic Backbone of the Economy.

“BharatiyaMahila Bank the country's first women bank has started in public sector since 19th November 2013 when Miss Usha Subramanyam was elected and appointed as a first president of BMB. The Government plans to provide direct financial Aid to this bank initially the bank has a board of director of consisting eight women such as ChhaviRajawat Sarpanch of Rajasthan, Nupur Mitra (Ex-president of Dena Bank), Kalpana Saroj (CEO), Renuka Dubhash (President of Godrej Marketing) and Priya Kumar a government nominee. At present there are 28 Nationalized banks including BMB. BharatiyaMahila Bank shall also aim to inspire people with entrepreneurial skill, plans to train women's for different vocations like toy making, driving tractor, mobile repairing, self employment etc. There is 26% women in the country who accessed banking services and 8% females who avail loan facilities. However BMB will raise lending capacity to women throughout the country for their financial betterment.

BMB owned initial capital consist of Rs.100000 Crore. Whereas the Government plans to have 25 branches of the said bank by the end of March 2014, and 500 branches by 2017. BharatiyaMahila Bank has started its various branches in The Country at Mumbai, Aagartala (Trepura), Shilong (Meghalaya), Gangtoke (Sikkim), &Itanagar. BMB will also open some new branches in country's rural regions in future.”¹

Features of BharatiyaMahila Bank :-

1. The bank includes 8 members in boards which may extend upto 12.
2. Bank will offer 4.5% interest on savings.
3. The bank will also support financially for self help groups.
4. Loans will be provided primarily to women and will also lend low cost educational loans for girls.
5. Key positions of the bank like treasury head, security head will be held by women.

□ Objective of Research Paper :-

1. To study the contribution of BharatiyaMahilaBank towards Economic Development of Women in the country.
2. To study the scope of BMB throughout the country in case of women empowerment.
3. To analysis the problems & challenges in team of operating BMB.
4. To study a various objectives of BMB.
5. To encourage women empowerment through various scheme of BMB.

**Assumptions :-**

1. BharatiyaMahila Bank contributes in the economic development of women in the country.
2. Each women of the country can be a good entrepreneur with the financial aid given by BMB.
3. BharatiyaMahila Bank faces different kinds of challenges in the country.
4. BMB is able to create an empowerment in every women of the country.

Statement of the problem :-

The banking sector plays an important role for the development of india. Various banks and financial institution mobilize resources towards development sector. It is necessary to study that how banking sector is able to make entrepreneur and empowerment by providing financial assest hence the researcher has been made attempt to study the women empowerment through BharatiyaMahila Bank.

Research Methodology :-

The main objective of research to learn more about an empowerment through BMB for this purpose the study takes into account of secondary data.

The type of research is descriptive in nature therefore secondary data is more convenient for collecting necessary facts. Here the researcher has taken the data from newspaper, research journal, references, articles, magazines etc.

SampleMethod :-

The sample method chosen is simple convenience sampling which is a type of probability sampling.

Review of Literature :-

Indian women's bank an overview' (March-2010) Dr. Sukhjeet Kaur Matharu& Dimple Kriplani studied on initiatives taken by BharatiyaMahila Bank and objective of BMB. "The progressive way of BharatiyaMahila Bank (July – September 2015), Mr. HaribhauGilbile has been studied a future aspect & challenges face by Indian women for operating BMB with respect to empowerment of today's women. "opportunities & challenges of BharatiyaMahila Bank" (January 2016), Dr. R. Angamuthu, Dr. P. Senthikumar. Both have been highlighted on major challenges faced by Indian women to run BMB as they also proved that BMB's branch expansion is quite satisfactory and how BMB is able to provide different loan scheme to make women empower in today's period. "Role of Banking sector in empowering women:- The experience of india." (December -2015), B. N. Laleth Chandra And Smt. T. Lavanya Kumari who have been studied that various schemes and programs implemented by BMB to make an women empowerment. They also studied comparatively different schemes of other banks with BMB's loan schemes with respect to women empowerment. "All Women Bank Prospects And Challenges"(March-2015), Ritu who have been found that how BMB plays an important role for women' empowerment as she also pointed out on major objectives of BMB. " A Survey Report On Customer Awareness Towards BharatiyaMahila Bank With Special Reference to Coimbatore City." (April-2015), Mrs. K. ParimalaKanthi, Mr. B. H. Singhu. Both have been made a research on BMB with respected to Coimbatore city. They found the problems of BMB in this city and how BMB plays role in the Economic development of women In the city. As like above literature review on research point of view we are trying to find out challenges of BMB and scheme for women empowerment.

Objectives of BharatiyaMahilaBank :-

- 1.The primary objective of BharatiyaMahila Bank is to fulfill the financial requirement to promote economic empowerment.
- 2.BMB helps to asset ownership amongst women customer.
- 3.Bank also has an objective to complete financial inclusion of india's unbalanced rural women.
- 4.To create more job opportunities through various loan scheme provided by bank In the country.
- 5.To create a financial awareness among the women so that their financial access will go up.



6. Bank also has an objective to make women as a self employed and create entrepreneurship written them.

□ **Loan schemes of BMB :-**

“Normally Indian women is facing so many bounding obstacles, traditional problems to become entrepreneur in the society, however to overcome such a problem and for making empowerment of them as BharatiyaMahila Bank has been introduced following loan scheme.”²

Name of bank	Types of loan	Use of loan
BharatiyaMahila Bank	1. BMB Shringar	Loan for setting up of beauty parlor for women.
	2. BMB Kitchen modernasation loan.	Financing faculties for working women for kitchen renovation and purchasing kitchen electronic items.
	3. BMB Annapurna loan	Loans for setting up catering business for women entrepreneur.
	4. BMB Parvarish	Loans for setting up of child care center and purchasing some equipments for that.
	5. BMB She easy	Offers loans at concessional rate to she business for women.
	6. BMB Loan against property	Provides loan against property for women entrepreneur between the age of 21 and 70 years at concessional rate of interest.

Sources :- Loan scheme report of the BMB Bank.

□ **Challenges of BharatiyaMahilaBank :-**

“Indian is known as second populous country in the world where mail dominancy is most effective. Therefore thousands of women are neglected from their basic Economical, social & political rights on the other hand only 26% women access bank faculties. In india most of the decision related to money and finance are taken by the mae members in the family.

Indian women have long history of savings & borrowing still now Indian women is very shy of going into a bank and intersecting with the officials of the bank.

Here following challenges faced by BMB :-

1. In Bharathi Mahila Bank some staff will be a men. Through this is for women welfare., 35-36 percent employees will be a men so naturally again women have to be complete with them for job.
2. Opening a branch is one of the big challenge for BMB to select a perfect location is very difficult.
3. Some people don't want to open an account with BMB as it is womanly oriented so there should be official survey organized by bank to encourage people for opening accounts with bank.
4. The bank will also find difficulty to rivals private sector lenders and microfinance companies.
5. It will be very tough to achieving its objective of economic empowerment of women in remote village.
6. Another challenges is to empowering women through micro credit.”³

□ **Future Anticipation of BMB :-**

“In future BharatiyaMahila Bank has commuted to establish 770 branches up to 2020 simultaneously bank will make Economic transaction & business of sixty thousand crore rupees. In



short that the bank will put 100% effort for women's empowerment in rural as well as urban region of the country.

BMB also focuses on Branches expansion in rural region of the country where bank is planning to open 20 branches in rural however BMB is supposed to spread its business for women empowerment through out the country.”

Conclusion :-

Though government & public sector banks have been putting best effort for economic upliftment, women still remind away from banking services as per above research article. The researcher has been found that BharatiyaMahila Bank is able to make financial empowerment of women in the country however an objectives of BMB are positive in case of women empowerment on the other hand BMB is also facing some challenges but still this bank will surely able to increase a banking access of women from 26% up to more in future. Therefore the point must be noted that 'BharatiyaMahila Bank' is a bank for women welfare.

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Women's Political Participation in Local Self Government

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Abstract

Even though ladies have participated in various developments still ladies are not treated equally to men. To overcome this problem foremost necessary steps were taken in 73rd & 74th CAA for 50% reservation of women in local self-government. The paper aims to focus to understand How an increase in women's participation in politics will be beneficial to Society. In this research, I used qualitative and quantitative research methods for findings. By conducting an observation study, I visited an NGO (Resources & Support center for Development) that work for women's development & provide training to newly Elected Women Representatives of Gram Panchayats, Panchayat Samiti & Zilla Parishad to gain Self-awareness & Self Confidence through which the feminist vision will develop in them. In general, we discover that social action implies that additional women enter politics however doesn't guarantee that women have become active in politics and function as non-appointive members. Still male dominance, lack of family support, education, awareness are major constraints behind less participation of women. In this research paper, the limitation is that its focus on the political participation of women in PRIs

Keywords – Local self-government, Participation, Reservation, Awareness, Women, PRI's (Panchayat Raj Institute), NGO (Non-Governmental Organisation) RSCD recourse & support Centre for development, CAA Constitutional Amendment Act, NSS (National Service Scheme)

Introduction

“To awaken the people, we should first awaken the women, because once a woman has been awakened then the whole nation and family gets awakened with her”.

- Pandit Jawaharlal Nehru

It is indicated that how women are important in a society when women enter in grass-root politics automatically confidence is developed in other women also. Political participation is viewed in terms of membership in a political party, standing for election, holding office, involving in social issues, etc. This also assumes basic levels of confidence, skills, and resources. Empowerment of Indian women can also come out through “bridging gaps in education, renegotiating gender roles, the gender division of labor and addressing biased attitudes. “Mahatma Gandhi also believed that full and balanced development of the nation and establishment of a just society is possible only when women participate actively and fully in the political deliberations of the nation”. Today there is an urgent need to define women's political participation as larger than just women serving in a public office. Although Indian women have a tradition of rich contribution to various walks of life and the freedom struggle, the arena of politics has predominantly been a male domain. In the village panchayats or urban administration, the presence of women was negligible both in terms of number and quality of leadership even after independence and providing constitutional guarantees of political equality. The 73rd and 74th Constitutional Amendment Acts, however, have opened up great opportunities before the hitherto neglected women to make they're in the local self-governments, in the Panchayati raj institutions in rural areas, and municipal bodies in urban areas. In a democratic order, the Local Self-Governments (LSGs) are instituted to decentralize power down to the grassroots. In recent times the participation of women has been increasing but “Large Numbers has not been enough” the issue that remains to be understood is that with the given Conservative background, will elected women members actually will be able to participate in the functioning of PRI's? This important dimension makes women's participation in PRIS an interesting area for research. Women still constitute 70

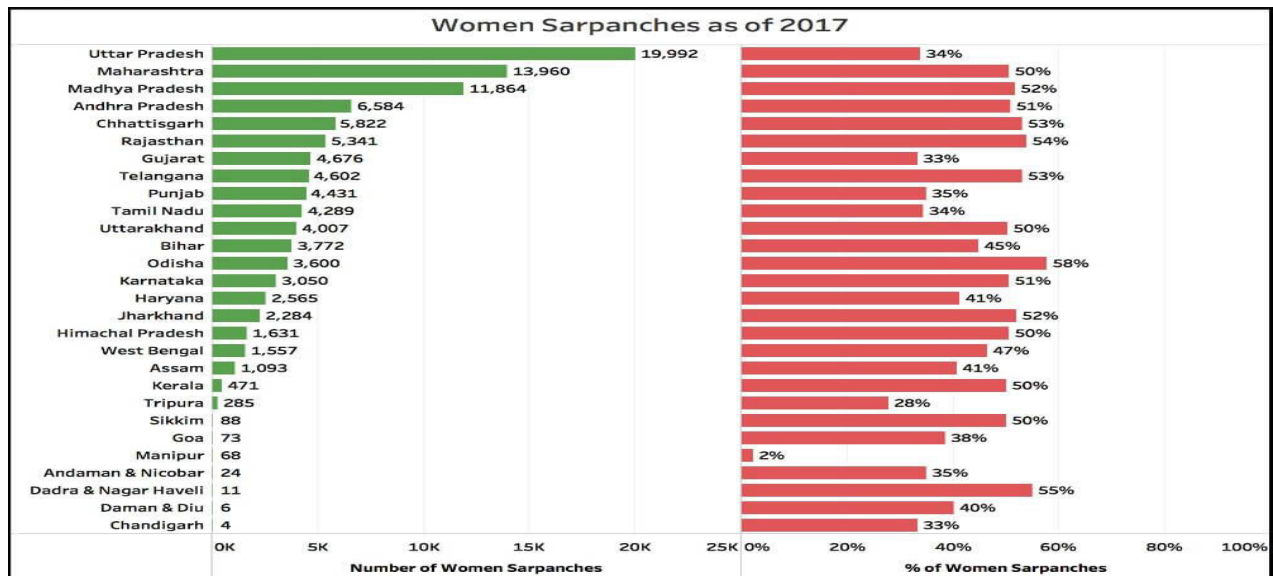


percent of the world's poor & two-thirds of the World's illiterate A review of available literature gives an insight into empirical work & there is a need to developed more indicators for Studying this issue that how women participated actively in PRI's?

Statistical Data of Participation of Women in PRI's

India has dropped 28 places to rank 140th among 156 countries in the World Economic Forum's Global Gender Gap Report 2021, becoming the third-worst performer in South Asia. According to the report, India has closed 62.5% of its gender gap till now. The country had ranked 112th among 153 countries in the Global Gender Gap Index 2020. this indicates that still men are dominant & Women are deprived.

Women's Political participation bitterly understood on following Charts (source- Government of India)



(Source:<https://factly.in/representation-to-participation-women-in-panchayat-raj-institutions-state-assemblies>)

According to the Government of India statistics, Uttar Pradesh has the highest number of women sarpanches at 19,992 but only 34% of total sarpanches. The state of Odisha has 3600-woman sarpanches, an above-average 58% of the total number. Manipur has a very less percentage of women sarpanches with just 2% representation. These statistics show that most of the states still have very low participation of women in grassroots governance.

Challenges of political participation of women in Grass root politics

Gender equity is the major challenge- Social scientists and development activists are giving increasing emphasis to these fields in their agenda for research and development. In Indian Constitution there are various Articles (Art. 14, 15, 23, 29, 30, 42, 45, etc.) that did guarantee equal rights for women, still, Indian women continue to remain oppressed and struggle over everything from survival to resources. While women have made considerable progress in some areas such as education and employment and they continue to be subjected to the influence of the existing patriarchal attitudes in Indian society.

The family, community, and the state have together created a situation wherein elected women representatives are facing many operational difficulties while playing their roles and discharging their functions in the PRIs. Further Difficulties like:

- Illiteracy and low education levels of the majority of the women elected to the PRIs.
- Overburdened with family responsibilities.
- Due to Lack of Confidence poor communication skills.
- Women enter into the system with poor capacity building due to their poor socio-economic background.



- Patriarchal system indirectly controls and directs their participation.'
- There are some other limitations regarding women's qualitative participation in PRIs:
- Male family members and also leaders from the caste group/community interfere in the affairs of the Panchayats.
 - Indifferent attitude and behaviour of officials working in the system.
 - Misguidance by the local bureaucracy.
 - Building pressure from the political party which has vested interests in the gender reservation for positions in the PR system.

Solution & Suggestions

a) In keeping with its past and present policy objectives Should Focus on effecting Implementing policy - the government has launched several programs focused on empowerment of rural women, so large participation of women increasing in Local Politics. In the 1998 Swashakti scheme, in 2001, the government launched "Swayam Siddha" the Integrated Women Empowerment Scheme that aims at holistic empowerment of women through awareness generation.

b) With the help of the NGO government provided training to the women who got elected in a rural area- Sharifa Kazi Sarpanch, Humarat Village, block kankavli, District Sindhudurg when she shares an experience with RSCD NGO she stated that when I was elected first few months of gram panchayat, I was scared that I would end up making some irrevocable mistake. Therefore, I was Shunned work, till I got a chance to participate in "Kranti Jyoti Panchayat Training" after Training I feel more confident & Now I am Actively Participating matter of panchayat. We focus on strengthening NGO's Who work for Women & who try to involve rural women in participating in politics at larger- RSCD NGO taking Initiative "Panchayat Sakhi" so women gather through initiative & discussed the issue in the village

d) Every College NSS department existed so government make proper planning & collaborate with the NSS department & conducting survey time to time so we got information on what situation is going on in the village so accordingly, we can make effective implements of policies for involving women in grassroots politics. It is vital to have more exchange of ideas between female candidates and aspiring students of political science, educating them about their voting rights, encouraging critical thinking among them, and encouraging youngsters overall to promote decision making and initiative among them in the field of politics so they can guide the women in the rural areas, the importance of positive and well-defined actions, to achieve the targets, and the need for gender-neutral policies to support women, and having them mentored by men.

Experts Views through Discussion –

To study the same, the Gender Impact Studies Center at (IMPRI) Impact and Policy Research Institute, New Delhi, organized a #webpolicytalk on 'Political Participation of Women: Impact and the Way Forward', on June 10, 2021. In his Discussion Prof Vibhuti Patel, Eminent Economist, Feminist; Former Professor, TATA Institute of Social Sciences Mumbai, pointed out that despite constituting almost 50 % of the world's population, women's representation in politics and important decision-making bodies has been considerably low. Out of 204 countries, only 20 have female leaders. He also pointed out that even though they globally have been at the forefront of social movements, mainstream politics is still dominated by men with high muscle and mafia power, preventing sincere and gifted women from entering electoral politics. As per the journal of public economics, 2011, both gender and caste affect policy. Dr. Chaitra Redkar, Associate Professor, Humanities and Social Sciences Department, Indian Institute of Science Education and Research (IISER), Pune, discusses the case of women in Maharashtra, as the state has had a long history of women's movements. However, despite the long history of movements, there has been no drastic change, and there is not much difference in the political representation in Maharashtra and other states of India.



Findings

On the opposite facet, now ladies are additionally creating their substitute politics by fighting all the odds, & participate large quantity in local government but there's nonetheless way great distance to travel.

Now, generally notice that the percentage of women at various levels of political activities has increased formally. but the quality was less.

If quality increased automatically, we see a positive impact of the grassroots level experiment is the increase in the female literacy rate. Studies disclose that after two years of their election to PRIs, many women demanded literacy skills and also felt the need to educate their daughters. Women representatives generally take interest in the issues of drinking water supply, primary health, child care, the public distribution system, and environmental protection. One quality observed among women representatives is their patience to listen to the problems of the public. They also work in unfavourable circumstances. Women are considered an extremely crucial point in the process of change in rural areas. Ex. Sarpanch Vandana Bahadur Maida in Khankhandvi village of Madhya Pradesh imagined that she would one day be making plans to build bridges and schools and solve some critical livelihood problems of her people. Her work also got her featured in the UN women's calendar of 2013.

Conclusion

It is clear that reservation is not enough because lack of qualitative participation of woman representatives due to both internal and external factors. It is challenging in India, for villages as even today women cannot take any independent decision. Even woman was a representative she treated subordinates to her husband and even to her son. They should have equal participation in the governance of the nation—legislative, executive, and judiciary on the basis of their numerical strength. Women in our society deliberately have to fight for justice and equality. Without power positions and roles in policymaking, there will be no effective empowerment of women. Today women got a golden opportunity in the case of local representation. The wishful and meaningful utilization of this will determine the future of gender politics in our state.

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A Study of Social Relationship skill of Female Student-teachers

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Abstract-

The present paper deals with social relationship skills of female student teachers. The researcher has adopted descriptive survey method of research. The researcher has collected data through three point rating scale from thirty two female student teachers of B.Ed. course enrolled under University of Mumbai. Percentage was used as statistical tool to analyze data. Collected data has been shown in the form of graphs. It was found after study that female student teachers can frequently show social relationships but they need to work on meeting with organizations and solving problems of others. Majority of female student teachers were ready for interaction with others and co- operation.

Key Words- Social relationship, persuade, aware, co-operation, interaction, team, community, peers, trust, acceptance.

Introduction-

Social relation is a blanket term for interactions between two or more people, groups, or organizations. Individual social relationships are composed of an immense number of social, physical, and verbal interactions that create a climate for the exchange of feelings and ideas. They provide us with a sense of connection, purpose, support and, ultimately, overall better health and longevity. Dozens of studies have shown that people who have fulfilling relationships with family, friends and community members are happier, have fewer health problems, and live longer.

Objective

To study opinion of female student teachers about social relationship.

Scope

The findings of present study will be applicable to the female student teachers of Maharashtra. The researcher has considered female student teachers of Bachelor of Education course. Female student teachers enrolled for Bachelor of Education course under University of Mumbai are considered only. Thirty two female student teachers are considered for the present research.

Research Methodology

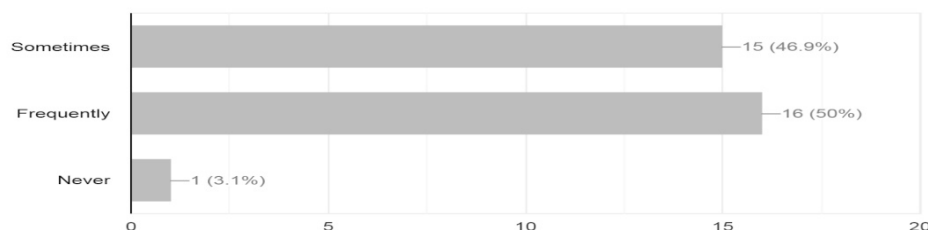
For the present research descriptive survey method was used.

Data collection tool

three point rating scale prepared by researcher was used by the researcher. **Data Analysis**

The researcher has tried to analyze the collected data by using percentage statistic as follows.

1. I negotiate with others very well
0 / 32 correct responses



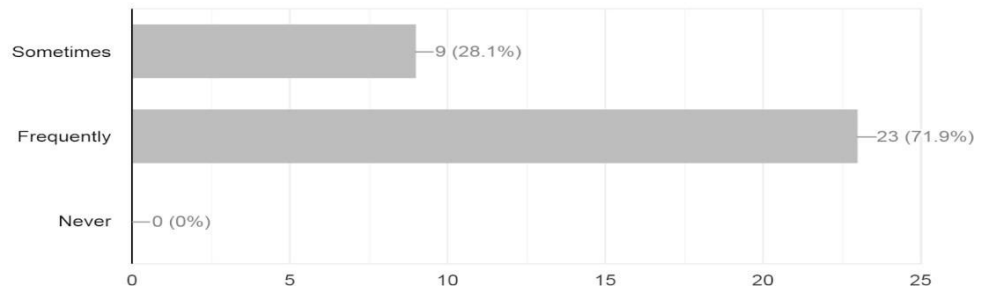


1. I negotiate with others very well

The above graph no.1.1 shows that 15 (46.9%) female student teachers sometimes, 16 (50%) frequently and 1 (3.9%) never negotiates others very well.

2. I connect with other people very well

0 / 32 correct responses

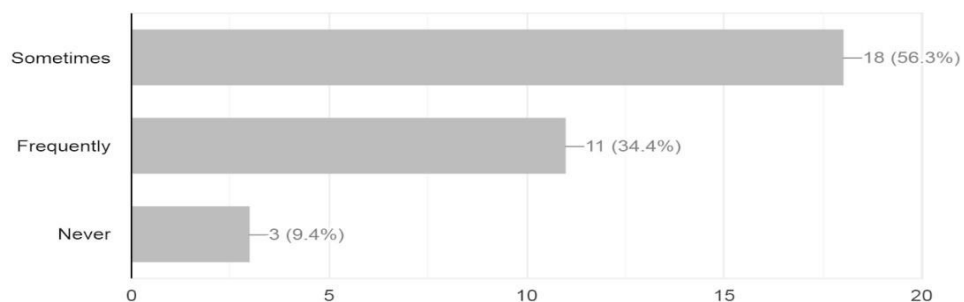


2. I connect with other people very well

The above graph no.1.2 shows that 9 (28.1%) female student teachers sometimes and 23 (71.9%) frequently connects with other people. There is not a single female student teacher who never connects with other people.

3. I can persuade others to do what i want

0 / 32 correct responses

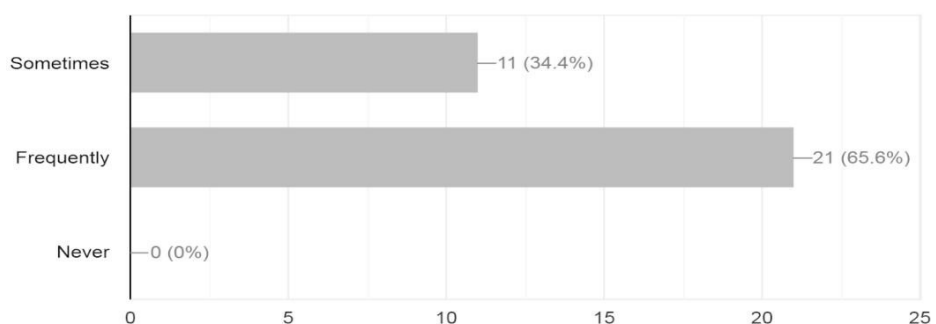


1.3. I can persuade others to do what I want

The above graph no.1.3 shows that 18 (56.3%) female student teachers sometimes, 11 (34.4%) frequently and 3 (9.4%) persuade others to do what they want.

4. I am aware of my society's problems

0 / 32 correct responses



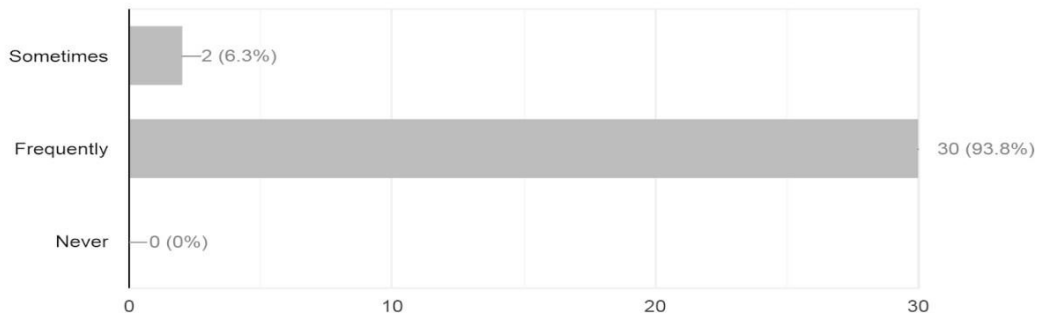


4.I am aware of my society’s problems

The above graph no.1.4 shows that 11 (34.4%) female student teachers sometimes, 21 (65.6%) frequently are aware about the problems of society. There is not a single female student teacher who is not aware about social problems.

5. I am ready for co-operation and interaction with others

0 / 32 correct responses

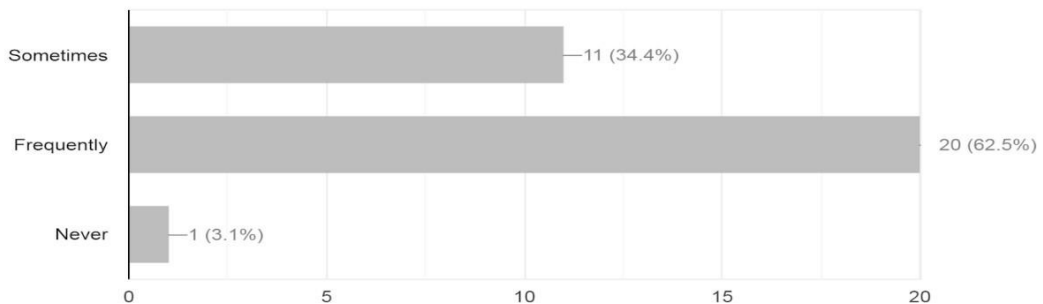


5. I am ready for co-operation and interaction with others

The above graph no.1.5 shows that 2(6.3%) female student teachers sometimes and 30 (93.8%) frequently are ready for co-operation and interaction with others. There is not a single female student teacher who is not ready for co-operation and interaction with others.

6. I work with group of neighbours to do team work

0 / 32 correct responses

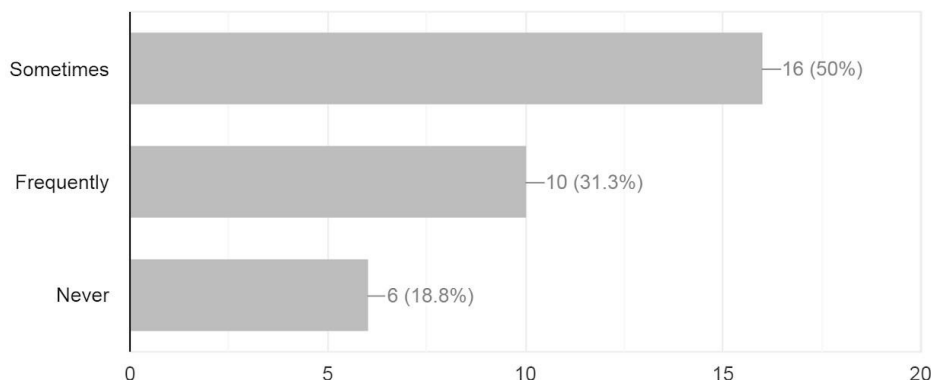


6. I work with group of neighbours to do team work

The above graph no.1.6 shows that 11(34.4%) female student teachers sometimes and 20 (62.5%) and 1 (3.1%) never work with neighbours to do team work.

7. I am in touch with organizations and community groups.

0 / 32 correct responses

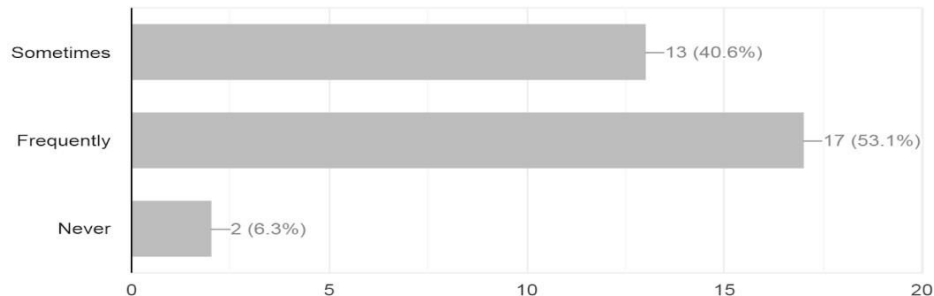




7. I am in touch with organizations and community groups

The above graph no.1.7 shows that 16(50%) female student teachers sometimes, 10(31.3%) frequently and 6 (18.8%) never in touch with organizations and community groups.

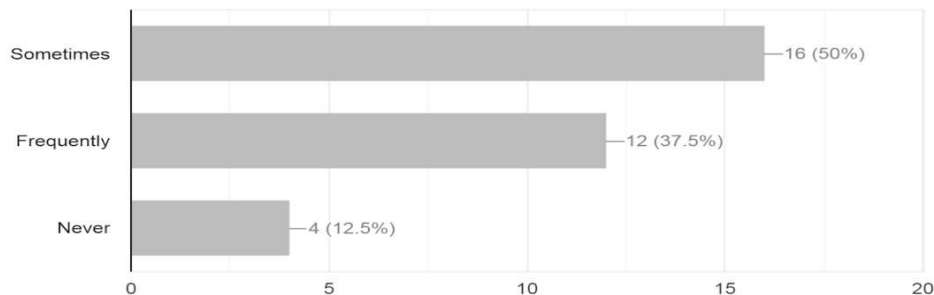
8. I have my own position among peers.
0 / 32 correct responses



8. I have my own position among others

The above graph no.1.8 shows that 13(40.6%) female student teachers sometimes, 17 (53.1%) frequently and 2 (6.3%) never has own position among peers.

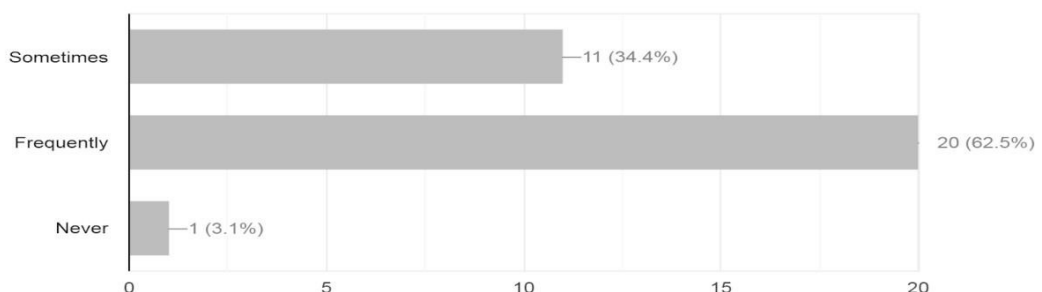
9. I establish sessions to solve the problems of others
0 / 32 correct responses



9. I establish sessions to solve the problems of others

The above graph no.1.9 shows that 16(50%) female student teachers sometimes, 12 (37.5%) frequently and 4 (12.5%) never establish sessions to solve the problems of others.

10. I have social trust and acceptance.
0 / 32 correct responses



10. I have social trust and acceptance

The above graph no. 1.10 shows that 11(34.4%) female student teachers sometimes, 20 (62.5%) frequently and 1(3.1%) never has social trust and acceptance.

Findings

1. Female student teachers frequently negotiate with others.
2. Female student teachers frequently connect with other people very well.



3. Female student teachers can sometimes persuade others to do what they want.
4. Female student teachers frequently are aware of social problems.
5. Female student teachers frequently are ready for co-operation and interaction with others.
6. Female student teachers frequently work with group of neighbours to do team work.
7. Female student teachers sometimes are in touch with organizations and community groups.
8. Female student teachers frequently have their own position among peers.
9. Female student teachers sometimes establish sessions to solve the problems of others.
10. Female student teachers frequently have social trust and acceptance.

Conclusion

From the above study the researcher reached to the conclusion that female student teachers are frequently likes to negotiate, connect with people, persuade others, aware of social problems, ready for co-operation, willing to do team work and have trust on others. They sometimes can persuade, in touch with community and solve others problems.

Female teachers need to work on skills of persuasion, mix up with the community and try to know how to solve problems of others.

There should be a separate curriculum to develop social relationship skills in teacher education. So that females can be more competent in maintaining relationships and there will be less problems in the society about relationships.

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Feminism and Tribal Women: An Empirical Study of Todas Tribes of Nilgiris

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Abstract

The tribal population in India, though a numerically small minority, represents an enormous diversity of groups. Despite constitutional protection and assurances, even after four and a half decades, their status is found to be lower than not only that of women in the general population and the Scheduled Caste women but is also lower than the status of tribal men. It is characterised by over-work, illiteracy, sub-human physical living conditions, high fertility, and high malnutrition and near women is discussed and early intervention for the tribal girl is emphasized in order to improve the status of the tribal women. It is portrayed generally that the socio-economic status of women in the Toda tribal society. Toda women, like women all over India, are still far from achieving socio-political and ritual parity with their men folk. This paper, focus on the socio-economic status of women in the Toda tribal society of Nilgiris Hills.

Key Words: Feminist theory, Todas, Settlements, patriarchal, Infant marriage, Polyandry, Introduction

Feminist theory is the extension of feminism into the theoretical or philosophical framework. Feminist theory aims to understand the nature of inequality and focuses on gender politics, power relations and sexuality. While generally providing a critique of social relations, much of feminist theory also focuses on analyzing gender inequality, and the promotion of women's rights, interests and issues. The basic assumption of all the traditions of feminism is that they believe in human equality. They object vehemently to the discrimination of women made on the basis of gender. They are critical of the imposition of men-centric dress codes and taboos against women. They urge that all women should have the choice of everything in their lives and they should have the same opportunities as men do in day-to-day activities. They are critical of patriarchy. They seek to uncover the influence of patriarchy not only in politics, public life and the economy, but also in all aspects of social, personal and sexual existence. Women's liberation, female emancipation and gender inequality are their chief concerns.

Objective:

The main objective of this paper is to study the role and socio-economic status of the tribal women in Jharkhand.

1. To assess the role of the women in the society.

To assess gender issues focussing in the Toda society.

To Know their approach to the education of a female child.

To find out the causes behind the non-acceptance of education of the tribal women and possible strategies.

4. To know the tribal women conscious of their social disadvantages.

To study the society patriarchal in structure

To study the male members' attitude to tribal females

To Know the tribal women conscious of their social disadvantages,

Methodology

Nilgiri district has been chosen for the study of Todas tribe, it is located on the north- west of Tamil Nadu. Descriptive research design has been adopted for this study. The main objective of this research design to describe the status and problems related to socio- economic background and to get



new information about the tribal women. Both primary and secondary data collection are included in the study. Primary data collection was done from 10 Munds out of 61 Munds through individual personal interviews, as well as small group meetings. For the study the secondary data were obtained from government documents, books, journals, research articles, and websites.

Sons of the Soil:

Nilgiris is often called "**The Little Switzerland**". This is one of the most salubrious health resorts in the world. The Nilgiris District is a celebrated summer resort for the tourists from all of India. The Nilgiris region has constituted a distinct locale for tribal people. It is the special home for primitive tribes like Todas, Kotas, Kurumbas, Irulas, Paniyas and Kattunaickens. **The Toda** people are a small pastoral tribe of Southern India who reside in the Nilgiri Hills. They are one of the original tribes inhabiting the highest regions of the Nilgiris mountain range and have remained secluded for a very long time. They are an isolated people who speak Toda, a Dravidian language. The Todas settlements in Nilgiris are widely scattered and picturesquely situated in the midst of shola forest. They have continued to attract the attention of social scientists from the early European period till today. They live in 69 'munds' (settlements)

Population

The growth rate of the Toda population is very interesting, After the pains taken to ensure accuracy in enumeration, James Wilkinson Breeks (1873) concluded on 15th November 1871 that the Toda in Nilgiris numbered 639 by the census (376 males and 263 females). In the year 1892, the total population of the Todas was estimated to be 739 and in 1901 their population was 805. Census of India 1961 enumerated Todas as 714. According to census of India 1981 Toda population were 874 members (434 males and 440 females). The Tribal Research Centre conducted census of the Toda population in 2004 and found that 1648 Todas live in the Nilgiris District, the number also includes Christian Todas.

Patriarchal Society

All the tribal societies in the study area are **patriarchal in** which men dominate in public sector. However, in their own world women have a freedom, and a self-expression Gender roles are socially constructed. The family structure in India is patriarchal, patrilocal and patrilineal. The Toda society is a patrilineage .i.e a descent group whose membership is based upon rule of patrilineal descent. The community divided into two endogamous groups, namely: **a. Tharthazoll, b. Thevelioll**. Being a patrilineal society, a Toda woman becomes a member of her husband's clan.

Infant marriage

The custom of infant marriage is well established among the Todas, and a child is often married when only two or three years of age. Usually parents arrange marital alliances for their offspring before the children are two or three old. The children remain with their parents until maturity. From the time of the child-marriage the boy has to give a tadrp (dress) twice a year until the girl is ten years old. The marriage is initiated in childhood and completed at maturity, when the husband takes his wife from her parental home to his own mund (village). They celebrate their marriage after confirming the fertility. It is possible that the original alliance will be dissolved and a new one arranged before the young couple being to live together. If the girl refuses to join her husband the fine is heavier, and at the present time usually amounts to five or ten buffaloes, the number being settled by a council according to the circumstances of the people. In 1902, the Todas, in petition to Government, prayed for special legislation to legalise their marriage on the lines of the Malabar Marriage Act. The Treasury Deputy Collector of the Nilgiris was appointed as Registrar of Toda marriages. No marriage has been registered.

The Todas have very definite restrictions on the freedom of individuals to marry. One of the most important of these is that which prevents intermarriage between the Thartharol and the Teivaliol. No man or woman may marry a member of his or her own clan, but must marry into another clan.



They have never married people outside their own community, and a strong prejudice against such marriages still exists. The impact of child marriage over the young bride's future is enforced widowhood, inadequate socialisation, education deprivation, lack of economic independence, psychological as well as marital adjustment, Nutritional status as a result of early/frequent pregnancies in an unprepared psychological state of the young bride.

Polyandry

Traditionally, Toda practiced fraternal polyandry, younger brothers becoming co husbands to the eldest's wife. Now abandoned, polyandry was necessary because of the sexual imbalance caused by female infanticide. The Toda have a completely organised and definite system of polyandry. When a woman marries a man, it is understood that she becomes the wife of his brothers at the same time. When a boy married to a girl, not only is his brothers usually regarded as also the husbands of the girl, but any brother born later will similarly be regarded as sharing his older brothers' rights. In a few cases in which the husbands are not own brothers, they are clan-brothers. The marriage tie among the Todas was very loose. Wives are constantly transferred from one husband, or group of husbands, to another, the new husband or husband paying a certain number of buffaloes to the old. The amount of the compensation or ter is settled by a council. Many changes in marriage rules occurred among the Todas after the disappearance of the polyandrous form of marriage. Monogamy has brought many changes in the rules of marriage.

Female infanticide

In South India, the practise of female infanticide existed among the *Toda* tribe of Tamil Nadu. The only factual evidence to prove that it still exists among them is the sex ratio data in the Nilgiri District of Tamil Nadu.

Year	Male	Female	Total
1871	405	288	693
1881	397	278	675
1891	427	312	739
1901	453	354	807
1911	426	322	748
1921	360	280	640
1931	340	257	597
1941	342	288	630
1951	426	453	879
1961	384	375	759
1971	495	435	930
1981	428	436	864

Source: Gazetteer of Nilgiris.

The German missionary Metz bears out the statement that the Toda babies were killed by suffocation. Colonel Marshall, writing in 1872, refers to the large amount of female infanticide in former years. The supposition of female infanticide, by accounting for the great disproportion in the numbers of the sexes, that:-

1. Among the Todas, males predominate greatly over females.
2. This preponderance is doubtless due to the practice of female infanticide, which is probably still to some extent prevalent.
3. The numerical preponderance of the males has been steadily sinking during recent years, owing probably to the check which foreign intercourse has imposed upon female infanticide.



4. Literacy status

Literacy and Educational attainment is one of the important indicator of any country’s level of human development. Education is essential for everybody irrespective of gender, caste, class, colour and creed , it is essential for both men and women. Education is a tool that enable women to find the right path for their overall growth and development. Even today in most of the States the tribal women are suffering due to blind beliefs, superstitions, orthodoxy and ignorance, though Scheduled tribe women and Girls are guaranteed Constitutional rights as well as rights under specific laws constituted by Parliament, especially for PESA(Panchayats (Extension to Scheduled areas) areas).

In the year 1904, with an objective to improve the literacy among the Todas, the church of England Zenana Mission Society started a special school for Toda children, but unfortunately, the Church of England closed down the school in the same year because of irregular attendance. But with patience, an English woman, educationist, Catherine F.Ling, who was an educationist, associated with the same church of England Zenana Mission Society, decided to stay among the Todas. She learnt Toda language and started teaching the Toda Children by starting little schools. Gradually, after Independence, the Government of Tamil Nadu established many schools in tribal areas. Toda men are busy with their rearing and breeding of the buffaloes, selling milk, religious activities and political participation besides cultivating vegetables on their lands. Toda women are always engaged in embroidery, domestic duties like cooking, washing, cleaning the house, land work besides socializing their girl children in all these activities besides great skill work of embroidery.

Status of Todas education and achievements

Source: Jakka

Name of the Tribe	Illiterates		Literates		10 th failed		10 th passed		Graduates		Post Graduates	
	M	F	M	F	M	F	M	F	M	F	M	F
Todas	580	467	316	285	48	41	29	32	4	12	0	3

Parthasarathi, “Education and development among the Tribes”, Tribal Research Centre and H.A.D.P April 2007, p.p58

The table reveals that among the Todas, only 36.47 percent are literates and 63.53 % are illiterates. Among the literates, they have three Post- graduate belong to females,(one in English Literature no post-graduates among males and totally they have 16 graduates. One Toda women who completed post graduation joined Indian Postal Department and another post graduate woman joined Madras Regimental Centre as an Assistant. 28.46% of the Todas girls have dropped out of school between the standards of 6th and 9th.Only 16.76 % have dropped out of school after reaching 9th standards.

Problems of Tribal Education: There are many critical issues and problems in the field of tribal education. They are as follows:

Medium of language – Language is one of the important constraints of tribal children which prevents them access to education.

The Location of the Village - The physical barriers creates a hindrance for the children of a tribal village to attend the school in a neighbouring village.

Economic Condition - The economic condition of tribal people is so poor that they do not desire to spare their children or their labour power and allow them to attend schools.

Attitude of the parents - As education does not yield any immediate economic return, the tribal parents prefer to engage their children in remunerative employment which supplements the family income.



Toda parents think that if their girl goes in for higher education, they will find it difficult to get educated boys as husbands.

Mothers encourage girls to be more involved in Embroidery work.

Early Marriage:

Whether the Toda girl continues in school or not is decided by her parents but by her would be –in laws and her would be husband because of the fixation of early marriage when girls reached the puberty stage.

Teacher Related Problems - In the remote tribal areas the teacher absenteeism is a regular phenomenon.

Religious status

Todas do not worship idols or deities. The religion of the Todas is highly ritualised with the concept of purity and pollution around buffaloes, dairies, and priest. The greater part of religious observance is also focused on buffalo and its care. They are living from the birth to death in the shadow of buffalo. Central to Toda religion are sacred places associated with the community's dairy-temples, their related buffalo herds, appurtenances and priesthood of ghee etc is the sole right of men. This temple is considered by them sacred and they do not allow anyone to go near it. They have many rites connected with the sacred buffalo, milking of these buffaloes, churning of the milk, preparation. Entry into a Toda dairy is prohibited to women. But the dairy-temples are not "secret"; many are located within the *munds* themselves. The women are not allowed to participate in their religious activities but they are also prohibited from any part in the milking of the ordinary buffaloes or in the churning of the milk which is performed solely by males. They are excluded from any share in the work

of the dairy connected with the sacred buffaloes. Many Toda women embraced Christianity, in order to avoid traditional rituals like pre-puberty defloration, social paternity, and funeral rites of sacrificing the buffaloes, have established their own families away from the traditional family organization. The life of the Christian Todas is to a greater extent different from the traditional Toda family in the functions of enculturation and socialization of the child.

Economic status

In traditional tribal societies, the economic roles of men and women are sharply divided. In the pastoral tribes, looking after the cattle is the exclusive duty of men folk. Toda women are not even allowed to enter the dairy as they are considered impure. Toda women do not have the legal rights to share their property of their parents except allowing their husbands to accept dowry in the form of buffaloes. The daily life has revolved around the activities of herdsman. Both morning and evening every day the buffaloes should be milked. The collection of milk, the buttering will be done by the respective man. In these activities the women will not participate and there is a strict restriction for women. The major task of the female Toda is housekeeping. Traditionally, the Toda women are associated with the three major works like sweeping the hut, pounding the grains and then winnowing it. But in the present days they sweep the hut, prepare food, and clean the vessels and cloth, rear children and do embroidery work during their leisure time. "With the feeling that they cannot change the chauvinistic attitude of men in the Toda Society, the Toda women even approached Government authorities to reform their customs and to enhance the low status of Toda women. The Toda women recently joined the Hill Women's Front (Malayaaga Manther Munnani) with demands of high status for women in Toda society and for their basic needs including marketing facility for their embroidery. Today the female Todas are posted in government and nongovernmental organization and even they are marketing their unique handmade embroidered cloths such as tablecloths, placemats shawls and bedcovers through Toda Multipurpose Society.

**Political status**

The Toda tribal council is not a permanent body but only a group of elderly males selected by common consent for a particular matter of dispute. Their political organisation is called Nawyn. Women are not allowed to hold office in the village council and to participate in the council meetings. They have no role in the political sphere of the traditional Toda council. Though they always have a strong voice in the decision-making process in the family and home, they have no direct say in matters relating to common concerns in the village. They usually convey their opinions to the village council through their husbands and other men folk.

Conclusion

The tribal culture appears to be more open than the non-tribal culture; it is generally believed that tribal women have more freedom to enjoy life than the non-tribal woman. But in the case of Toda women have less freedom to enjoy life. They are not allowed to officiate in any of the ceremonies, whether at birth, death or marriage, or in other occasions or festivals. But they greatly contribute in the ceremonies. The Toda women are neither allowed near their temple nor are they allowed participating in any religious rites. The women are not allowed to participate in their family religious activities and they have no role in the political sphere of the traditional Toda council. They are not allowed to hold office in the village council and to participate in the council meetings. Though they always have a strong voice in the decision-making process in the family and home, they have no direct say in matters relating to common concerns in the village. *In most patrilineal societies women do not have an important role in religious activities.* In Toda society, marriage is initiated in childhood and completed at maturity. Illiteracy is rampant among the Toda women and this retards their march towards progress. The fixation of early marriage disturbs the schooling of girls. The oppression of the Toda women is very striking in Independent India and many developments and new trends are causing great misery to them, including women. But to write of post-pastoral Toda society in the 21st century as one in which "*Toda women play a subsidiary role to the Toda man*" is patently absurd. Toda women, like women all over India, are still far from achieving socio-political and ritual parity with their menfolk. But much change is in the air. Moreover, this society seems always to have permitted greater liberty to its womenfolk than in the Indian norm.

The main aim of taking steps to encourage scheduled tribe women and girls to educate is to change their patterns of life, to make them economically independent, to motivate them to organise themselves, to educate them to understand their rights and responsibilities, to make them understood their situations, analyse the situations and enable them to participate meaningfully and contribute for their overall development, development of women and girls and development of the society as a whole.

Women's education assumes particular importance in the context of the country's development as women constitute nearly half of the nation's population. Education enables women to learn basic skills and fosters a value system which helps in uplifting their status in society. For the development of society, inclusive growth of all section is needed, and for this perspective, it is essential to uplift the People, who are aboriginals, a primitive, uncivilized, indigenous, marginalized and deprived section of the society. These communities are far behind in the process of development. They are economically, culturally, politically, and socially excluded people of India. Women of these Communities are one of the most neglected sections of the society. The main reason for their underdevelopment is lack of education. Recognizing this fact, more priority has been laid on women in five-year plan to promote women's enrolment and retention in school various incentives like free distribution of text-books, school uniforms for girls, providing Mid-Day Meal and attendance scholarship.

Suggestions:

Some suggestions for improvement of tribal education are as follows



Literacy campaign - Proper awareness campaign should be organized to create the awareness about the importance of education. Extensive literacy campaign in the tribal dominated districts may be undertaken on a priority basis to literate the tribal.

1. Attitude of the tribal parents - The attitude of the tribal parents toward education should be improved through proper counseling and guidance.
2. Relevant study materials in local languages - All study materials should be supplied in local languages of tribes.
3. Appointment of Local teachers and female teachers - It is suggested to appoint more tribal teachers and female teachers in the tribal areas. The ecological, cultural, psychological characteristics of tribal children should be considered carefully by the teachers in tribal areas.
4. Stipends and various scholarships - Since higher education among the tribes is less, special ST scholarships should be provided to the tribal students perusing higher education, particularly in medical, engineering, and other vocational streams.
5. Proper Monitoring - Higher level officials should check the functioning of schools frequently relating to the teaching methods, working hours, and attendance registers.

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The Relevance of Liberal Feminism in India: In the light of past and the present context

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Abstract -

The research paper studies the relevance of the traditional tools used under the umbrella of Liberal feminism to establish gender equality in the society. The paper analyses the role of Liberal feminism in the past context (that includes India's pre-independence era) and the present context of the Indian society. The paper also covers the role of religion and caste, and its effects on the feminist movements. The ideas and tools of Liberal feminism has been beneficial in the past in uplifting the state of women in the society.

We have utilised the primary method of questionnaire and secondary method of interview while conducting this research.

The paper concludes by addressing the barriers and providing solutions through the tools of liberal feminism, especially in the present context.

Keywords: liberal feminism, gender equality, political rights, traditional and modern approach, feminist movements

Introduction -

The term liberal feminism uses the legal framework to bring about political , economical and social empowerment of women. Because liberal political notion bases rights on what would seem to be gender neutral concepts such as rationality. Liberal feminism being one of the earliest form of feminism has always been against the secondary status of the womens in the society. The basic beliefs are grounded in the British and German liberalist philosophical traditions. Typically liberal feminist believe that sexism, racism or any form of political, social or economic discrimination or oppression for reason of gender,sexual practice,political oreintaton, religious persuassion, age or phliosphical temperament are evils no normally sensitive society can or will indefinitely allow. When individuals or society believe in this with general defining character affirm to be the object of such discrimination liberal feminist believe that this practices should be prevented by proposing remedies within the law.

The rise of femminist movements in the west in the early 1970s began to catch the focus of the other world countries too. With regards to India, where patriarchy is the highest hierarchy, we can cite this mentality even from the mythological incidents of Draupadi's vastraharan, sita haran were women portrayed as the weak and how men are needed to protect her the age old practises like purdah system, sati, tonsure, dowry, infanticide, menstruation taboos, etc. where women veiled behind the cage highlight the extent of male dominance. This practice also emphasises that strong,capable men have to protect the weak,fragile women. Feminism as an initiatve started by savitribai phule in maharashtra demanding the educational rights of the women set the benchmark. Tarabai Shinde who wrote the essay titled stri purush tulana in the year 1882 which is the bold move to reform the traditional social structure. 19th century is considered as the period that saw the major women issue which were spotlighted and reformed the indian independence movement saw the major participation of women like Chanmma kittur who fought the guerilla warfare against the British, Begum hazart mahal of the avadh, rani laxmi bai of Jhansi, Rani of Ramgarh, Rani Jindan Kaur, Rani Tace Bai, Baiza Bai, Chauhan Rani, Tapasvini Maharani daringly led their troops into the battlefield. Sarla Devi, Muthulaxmi Reddy, Susheela Nair, Rajkumari Amrit Kaur, Sucheta Kripalani and Aruna Asaf Ali are some of the women who participated in the non-violent movement. Kasturba Gandhi, the wife of



Mahatma Gandhi, and the women of the Nehru family, Kamla Nehru, Vijaya Lakshmi Pandit and Swarup Rani, also participated in the National Movement. Lado Rani Zutshi and her daughters Manmohini, Shyama and Janak led the movement in Lahore. Starting by the 20th century a new narrative began to constitute women activism that was newly researched and started to expand its vision and aim across the country . The constitution of india by then granted them a political and constitutional status but the question remains still is it enough even after so many reform movements why the crime rates against women in india is still very high what has to be done to change the mindset. Even after the nation got it's first women prime minister , president , chief minister and even now the women fighter plane pilot women are breaking the glass ceiling effect and achieving greater heights and being compatible with the mens. To understand the situation regarding the current status and where exactly the movement stands we surveyed.

Need of the Research:

The aim of the research of this topic was to find out the status of women in the society after 70 years of independence. Where women have been given the constitutional status of equality, right to vote but not enough participation of women in the assembly, where every woman in the country still gets questioned about the attire she is wearing, the career she is choosing and why is that so. Even though there are acts and laws regarding the protection of women the crime rates are still very concerning the present and the future of the womens in society.

Statement of the problem:

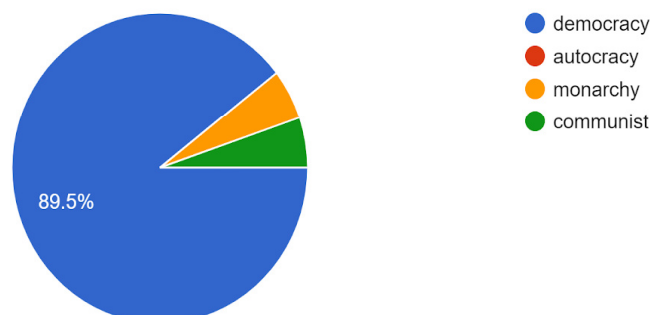
Our research seeks to find the resources under the umbrella of liberal feminism that will help in finding solutions to the problems faced by women living in the 21st century. The research studies the contribution of women in the Indian freedom struggle and the recent advances in the feminist movements. Thus, studying the subtle changes in demands for rights of women from one-time frame to another. The paper analyses the legal reforms that can help women to uplift and empower themselves in today's society.

Conceptual framework;

To survey the current situations and scenarios we adopted a questionnaire method as a primary method of the research paper. We asked the audience the 20 questions and their opinions about them are as follows;

According to you which is the best form government for creating equal society

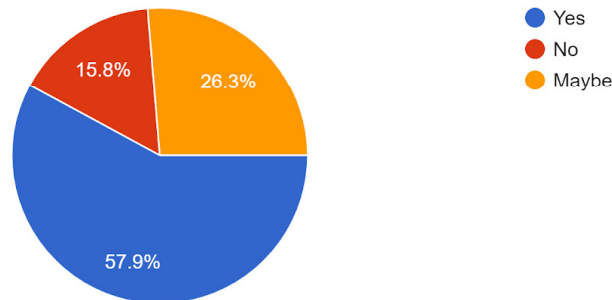
19 responses





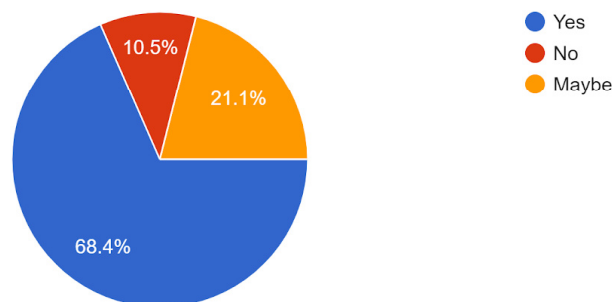
Do you think that a legal system of the country is responsible for the state of women of the country

19 responses



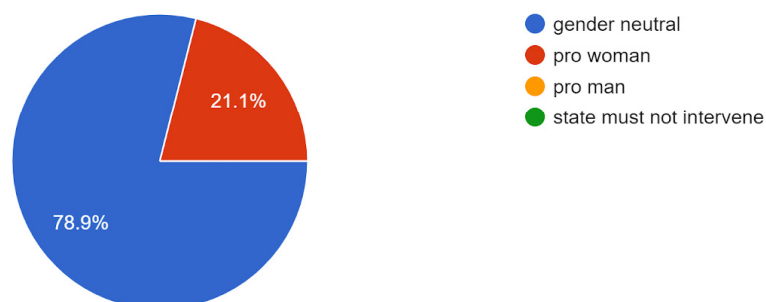
Do you think that some positive discrimination by the state is a necessary evil [positive discrimination: creates opportunities through polici...eg. reservation for women, freeship for girls, etc.

19 responses



What must be the attitude of government regarding the gender laws.

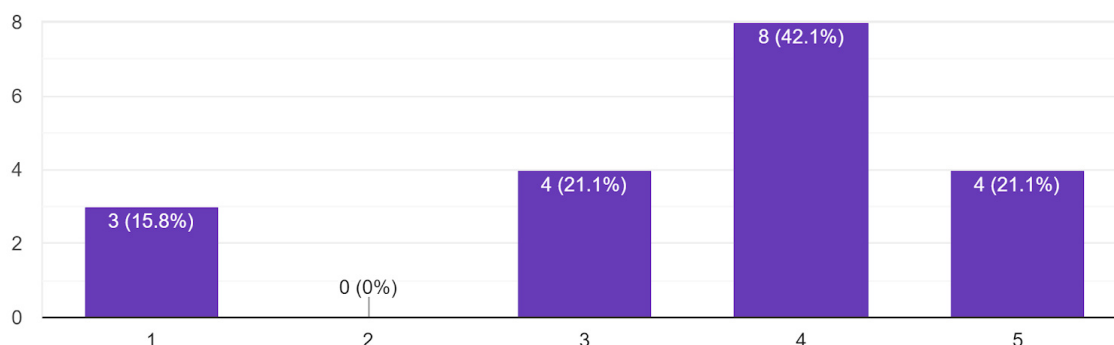
19 responses





Do you think that liberal feminism will pave the way for women empowerment

19 responses



For secondary method we choose the interview method and formulate a 11 questions and ask for their opinions on them;

1. Equal political representation for both genders is a necessity. What are your views on that ?
2. More rights for women - how will it help the society and the concerned gender ?
3. Women empowerment and LGBTQ. Do you think that there is any link between them? If yes, what is the connection?
4. What are your views on gender neutral laws?
5. Any reforms that you would like to introduce in the Indian judiciary regarding gender equality.
6. Role of women in the Indian independence struggle (in present and past context)
7. What subtle changes can you spot between the women of the 20th century and the women of the 21st century?
8. What do you think is the Role of feminism in India - effective ineffective for women empowerment
9. Do you think that the issue of religion and casteism in any way affects the feminist movements
10. Can you site any feminists from India and their work
11. Do you think that liberal feminism can help in upliftment and empowerment of women ?

Review of literature:

While reviewing we found out that even though 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. Any basic definition of Feminism or Feminisms can start with the assertion that at the center of feminism is the concerns for women's subordinate status in society and with the discrimination encountered by women because of their sex. Furthermore, feminists call for changes in the social, economic, political or cultural order to reduce and eventually overcome this discrimination against women and creation of an equitable society in which gender justice is achieved. This has been achieved throughout the world through movements and the establishment of Institutions. India has had both.

Hypothesis:

If the times changed then will there be a need for change in the tools too

Findings:

The paper found out that with changing times it is necessary that we update our traditional methods. During the research we found out that only a handful of women were fighting for Empowerment in the past, as in today's context we see that the idea of feminism propagating deeper



i.e. in different classes of society. The LGBTQIA++ community share the common fate in terms of inequality and hence must come together for attaining common rights through liberal feminism as the very concept of feminism is based on gender equality. The prongs of Liberal feminism are still strong enough to uplift and empower the women in the society and bring gender equality. With the advent of spread of western liberal ideologies it is evident that modern women can much more easily use these tools to attain their rights than their earlier counterparts would have attained. The concepts like religion, caste and classes act as barriers of the society and also hamper the success of the feminist movements. Hence we must find potent ways under the ideology to overcome these barriers. India has a wide range of laws and articles that provide a foundation for gender equality on paper, but lack a strong implementation. The government in power must ensure that proper implementation of these policies is carried out. The study found out that the rate of crime against women has risen considerably over the past centuries hence a need for reforms in the laws and proper implementation of those laws is the need of the hour.

Reference ;

Google form link

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नारी जागृति : उत्तराखण्ड की जनजातियों के परिप्रेक्ष्य में गीता पाण्डेय उप्रेती पूजा दरमोड़ा

शोधार्थी, इतिहास विभाग एच.एन.बी. गढ़वाल विश्वविद्यालय, श्रीनगर गढ़वाल, उत्तराखण्ड

सारांश-

भारत के निर्माण में महिलाओं की भूमिका सदैव सराहनीय रही है। महिलाओं ने सामाजिक, राजनैतिक तथा आर्थिक क्षेत्रों में पुरुषों के साथ कदम मिलाकर राष्ट्र निर्माण में महत्वपूर्ण भूमिका निभाई है। पुरुष प्रधान समाज में अनेक उतार-चढ़ाव के बीच गुजरते हुये भारतीय नारी ने अपनी महत्ता स्वीकार कर प्रत्येक क्षेत्र में अपनी पहचान बनायी है, इसी संदर्भ में हिमालयी राज्य उत्तराखण्ड की महिलाओं ने भी अनेक क्षेत्रों में सराहनीय योगदान दिया है, साथ ही यहां की जनजातीय महिलाओं ने भी अनेक पारम्परिक कुरीतियों से किनारा करते हुए अपनी विशिष्ट पहचान बनाई है। उत्तराखण्ड की ये जनजातीय महिलाएं राजनीतिक, आर्थिक, शैक्षिक, आदि समस्त क्षेत्रों में नई ऊंचाईयों को छू रही हैं, जिसके लिए नारीवादी विचारधारा के साथ ही महिला सशक्तिकरण के अनेक आयामों का सहयोग इन्हें मिला है।

मुख्य शब्द- उत्तराखण्ड, महिलाएं, जनजाति, जागरूकता, अधिकार।

प्रस्तावना-

जनजाति समाज का अपना संसार है, वे देश-विदेश की हलचलों से दूर जंगलों और पहाड़ों पर निवास करने वाली जातियां हैं। नगरों और महानगरों की सभ्यता और संस्कृति एक लम्बे समय तक इन्हें स्पर्श नहीं कर पायी। जनजातीय समाज के स्त्री और पुरुष सीमित साधनों में जीने वाले प्राणी हैं जिनके पास फसली खेत, शिकार, जंगल के कंद-मूल, मछली पकड़ना, डलिया बुनना आदि छोटे-छोटे काम थे जिनसे वे अपने सीमित जरूरतों को पूरा करते रहे हैं। नगरीकरण और औद्योगिकरण ने उन्हें जीविका के अनेक विकल्प दिए हैं, तथा वर्तमान में उन्हें विभिन्न कार्यों में प्रशिक्षित किया जा रहा है। इसी प्रकार जनजातीय महिलाओं की स्थिति में भी परस्पर सुधार देखा गया है, जनजातीय परिवारों की असंख्य लड़कियां शिक्षित होकर नगरों में कार्यरत हैं, तथा अन्य सभ्य समाजों की भांति हर क्षेत्र में आगे बढ़ रही है।

किसी भी समयकाल में विश्व के प्रत्येक भाग में, महिलाएं प्रत्यक्ष तथा अप्रत्यक्ष रूप से हमेशा परिस्थितियों द्वारा शोषित होती रही हैं, वे किसी भी जाति, जनजाति, समर्थ समाज या विकसित जनतंत्र की ही क्यों न हों शोषण से मुक्त नहीं रही हैं। उत्तराखण्ड की समस्त पांचों जनजातियों (भोटिया, बोक्सा, थारू, राजी तथा जौनसार) की महिलाएं इन सारे सामाजिक और वैयक्तिक संघर्ष के मध्य अपना अस्तित्व बनाये हुए हैं, इनकी सामाजिक संरचना में भी रूढ़ितगत संस्कार और कुछ हद तक पुरुष वर्चस्व कायम रहा है। ये अत्यंत पिछड़े क्षेत्र की जनजातीय महिलायें स्वतंत्रता, अधिकार, आधुनिकता जैसे शब्दों का कोई अर्थ नहीं जानती, किन्तु अत्यधिक विषम परिस्थितियों में भी जीवन रस ढूंढने और पुरुष से कंधा मिलाकर चलने तथा दिन-रात जी तोड़ मेहनत करने वाली ये जनजातीय महिलाएं अपने निर्णय स्वयं लेने का अधिकार शहरी महिलाओं की अपेक्षा कहीं अधिक रखती हैं। इनमें परम्परागत एवं आधुनिकता का समागम एक साथ देखा जा सकता है।

भोटिया जनजाति पर नारी जागृति का प्रभाव- भोटिया जनजाति उत्तराखण्ड के सीमांत जनपदों उत्तरकाशी, चमोली तथा पिथौरागढ़ जनपदों में निवास करती है। अत्यंत विपरीत भौगोलिक परिस्थितियों तथा दुर्गम पहाड़ियों के निवासी इस जनजातीय समाज में शिक्षा के प्रति प्रचार-प्रसार प्रारम्भ में अपेक्षाकृत कम हो पाया, तथा ये लोग भी अपने पारम्परिक तिब्बत व्यापार में व्यस्तता के कारण शिक्षा में रूची नहीं रखते थे, किन्तु १९६२ में भारत-चीन युद्ध के बाद जब इनके इस पारम्परिक व्यापार बंद हो गया परिणामस्वरूप इन लोगों ने अन्य समाजों की भांति शिक्षा प्राप्त करने तथा अन्य व्यवसाय के लिए बाहरी समाजों से जुड़ने लगे, परिणामस्वरूप इस जनजातीय समाज में अनेक साकारात्मक परिवर्तन हुए तथा महिला अधिकारों के प्रति जागरूकता भी बढ़ी।



भोटिया जनजाति एक कर्मठ, जूझारू तथा अत्यंत परिश्रमी जनजाति मानी जाती है, इसका प्रभाव इस समाज की महिलाओं में भी प्रत्यक्ष रूप से देखा जा सकता है। भोटिया जनजाति सामाजिक स्थिति परम्परागत तौर पर भी अन्य जनजातियों से उन्नत अवस्था में रही है, उत्तराखण्ड में अन्य जनजातियों की अपेक्षा आर्थिक, राजनीतिक तथा शैक्षिक दृष्टि से भोटिया जनजाति की स्थिति बेतहर देखी गयी है। यही कारण है कि इस जनजाति की महिलाएं सभ्य समाज की महिलाओं से भी पहले ही अपने अधिकारों के प्रति जागरूक दिखाई दी, जिसका सर्वोत्तम उदाहरण ७० के दशक में देखा गया, जब भोटिया महिला गौरा देवी, बाली देवी व उनकी अन्य सहयोगी महिलाओं ने 'चिपको आन्दोलन' के रूप में पर्यावरण के प्रति उनकी चेतना को समाज के सामने रखा, देश व दुनिया में प्रसिद्ध इस पर्यावरणीय आन्दोलन की सूत्रधार एक जनजातीय महिला ही थी। इसके अतिरिक्त भारत की प्रथम महिला एवरेस्ट विजेता बछेन्द्री पाल भी एक भोटिया महिला ही है, इन उदाहरणों से समझा जा सकता है कि अन्य मुख्य समाजों की अपेक्षा इस भोटिया समाज में नारी चेतना का विकास पहले हो चुका था, क्योंकि जिस दौर में सभ्य समाजों की महिला अपने अधिकारों से अपरिचित थी, या तो अपने अस्तित्व की लड़ाई लड़ रही थी उसी समय ये प्रसिद्ध भोटिया महिलाएं अपने-अपने क्षेत्र में परचम लहरा चुकीं थी।

थारू जनजाति पर महिला जागृति का प्रभाव- उत्तराखण्ड में जनसंख्या की दृष्टि से थारू समुदाय सबसे बड़ा जनजातीय समुदाय है, यह जनजाति उत्तराखण्ड के उधमसिंह नगर जिले के खटीमा व सितारगंज विकासखण्ड में निवास करती है। थारू जनजाति यद्यपि एक पितृसत्तात्मक समाज है किन्तु महिलाओं की स्थिति इस समाज में पुरुषों के समान व कुछ क्षेत्रों में उनसे भी उच्च मानी जाती है, कुछ विशेष देवी-देवताओं की पूजा में केवल महिलाएं की भाग ले सकती हैं। स्वतंत्रता से पूर्व थारू समाज में महिला शिक्षा का पूर्णतः अभाव था, वह अज्ञानता, अंधविश्वास, अशिक्षा व जागरूकता की कमी के कारण अन्यंत पिछड़ा और दयनीय जीवन जीने को विवश थी, किन्तु वर्तमान में थारू महिलाएं उच्च शिक्षा प्राप्त कर रहीं हैं, शैक्षिक स्थिति में सुधार के परिणामस्वरूप ही थारू महिलाएं घर से निकलकर आर्थिक क्रियाकलापों में भाग ले रहीं हैं, ये सरकारी/प्राइवेट नौकरी, उद्यमिता तथा व्यापार आदि प्रत्येक क्षेत्र में कार्यरत हैं। राजनीतिक के प्रति भी इस समुदाय में जागरूकता बढ़ी है, और महिलाएं चुनावों में हिस्सेदारी बढ़ती जा रही है, इसका सर्वश्रेष्ठ उदाहरण श्रीमती पूनम राणा है, जो इस जनजातीय क्षेत्र खटीमा से जिला पंचायत सदस्य के रूप में कार्यरत हैं। इसी प्रकार प्रत्येक क्षेत्र में थारू महिलाएं सक्रिय हैं जिससे वर्तमान में इस जनजातीय क्षेत्र में महिला जागरूकता दृष्टिगोचर होती हैं जो इस समाज में परिवर्तन का प्रतीक है।

बोक्सा जनजाति पर महिला जागृति का प्रभाव- बोक्सा समुदाय एक ऐतिहासिक रूप से मातृसत्तात्मक समाज रहा था, किन्तु अन्य बाहरी समाजों के सम्पर्क में आने के बाद इस जनजातीय समाज में भी पितृसत्तात्मक समाज के रूप में परिवर्तित हो गया है। बोक्सा जनजाति में अन्य समाजों की अपेक्षा महिलाओं को परम्परागत तौर पर अधिक महत्व दिया जाता था तथा उनकी स्थिति अपेक्षाकृत उच्च समझी जाती थी, परन्तु अशिक्षा तथा जागरूकता के अभाव में यह जनजातीय समाज जो कि पुरुषों की अपेक्षा महिलाओं को अधिक उच्च समझता था में भी महिलाओं की स्थिति अत्यंत दयनीय ही रही। आर्थिक, राजनैतिक तथा शैक्षिक दृष्टि से वे अन्य समाजों से भी पिछड़ी रहीं हैं, परन्तु वर्तमान समय में अनेक सरकारी व गैर सरकारी प्रयासों तथा महिलाओं के अधिकारों के प्रति जागरूकता बढ़ने के परिणामस्वरूप इस समाज में भी साकारात्मक परिवर्तन दिखाई दे रहे हैं। सभ्य समाजों से सम्पर्क बढ़ने से ये लोग शिक्षा के प्रति जागरूक हुए और समय के साथ लड़कियों को भी स्कूल भेजना प्रारम्भ कर दिया, हालांकि उच्च शिक्षा में अब भी ये जनजाति अत्यधिक पिछड़ी हुई है। शिक्षा के बढ़ते प्रचार-प्रसार से ये लोग अन्य क्षेत्रों के प्रति भी जागरूकता बढ़ी जिससे ये जनजाति राजनीति के प्रति भी रुचि दिखाने लगी, जहां कुछ समय पहले तक इन जनजातीय महिलाओं की राजनीतिक सहभागिता सिर्फ मतदान करने तक सीमित थी, वहीं अब ये प्रत्याशी बनकर चुनाव लड़ने लगीं हैं, सरकार द्वारा कुछ निर्वाचन क्षेत्रों में महिला सीट आरक्षित करने से महिलाएं ग्राम प्रधान के रूप में कार्यरत हैं तथा ब्लॉक प्रमुख की सीट भी एक महिला किशोरी देवी सम्भाल चुकीं है, जो कि इस जनजातीय क्षेत्र में महिलाओं की राजनीतिक चेतना को बढ़ाने में प्रमुख स्थान रखती हैं। इसी प्रकार इन जनजातीय महिलाओं की आर्थिक स्थिति को मजबूत बनाने एवं इन्हें



आत्मनिर्भर बनाने के लिए भी अनेक प्रयास किये जा रहे हैं, मातृ-शिशु कल्याण केन्द्रों के माध्यम से परम्परागत कढ़ाई, बुनाई के साथ ही तकनीकी शिक्षा भी प्रदान की जा रही है।

वनराजी/राजी जनजाति पर महिला जागृति का प्रभाव- उत्तराखण्ड के सीमान्त जनपद पिथौरागढ़ तथा चम्पावत के जंगलों में निवास करने वाली राजी जनजाति एक आदिम जनजाति है, तथा यह उत्तराखण्ड का सबसे छोटा जनजातीय समुदाय है, २०११ के जनगणना आंकड़ों के अनुसार इनकी संख्या मात्र ६६० है। अन्य समाजों की भांति राजी भी पितृसत्तात्मक समाज रहा है, किन्तु महिलाओं की स्थिति इस समाज में अत्यंत सम्मानजन रही है, जिससे इनके मातृसत्तात्मक होने का भ्रम होता है। इस समाज में महिला की भूमिका सर्वोपरि है, किन्तु फिर भी वह आधिकारिक रूप से सम्पत्ति की उत्तराधिकारी नहीं होती है। शैक्षिक दृष्टि से यह जनजाति सर्वाधिक पिछड़ी हुई है, राजनीतिक चेतना का भी इस जनजातीय महिलाओं में पूर्ण अभाव देखा गया है, किन्तु वर्तमान में अनेक सरकारी-गैर सरकारी प्रयासों तथा महिलाओं के उत्थान के लिए उठाए गये कदमों से इस जनजाति में भी साकारात्मक परिवर्तन देखे जा रहे हैं, अन्य समुदायों की भांति ये लोग भी अपने बच्चों को शिक्षा दे रहे हैं। राजनीति के प्रति भी इन जनजातीय महिलाओं में जागरूकता बढ़ी है, तथा वे चुनावी गतिविधियों में भी प्रतिभाग कर रहे हैं, स्थानीय चुनावों में कुछ महिलाएं चुनाव भी लड़ चुकीं हैं, तथा बी.टी.सी. सदस्य के पद पर भी कार्यरत हैं।

जौनसारी जनजाति पर महिला जागृति का प्रभाव- जौनसारी जनजाति उत्तराखण्ड के देहरादून जनपद के त्यूनी, चकराता एवं कालसी तहसीलों में निवास करती है। जौनसारी समाज में भी महिलाओं की स्थिति अन्य समाजों से उच्च समझी जाती है, जो कि परम्परागत तौर पर चली आ रही कई प्रथाओं से भी दृष्टिगोचर होती हैं, उदाहरण स्वरूप- वह घर की घरयाई (मुखिया) है, समस्त परिवार की देखभाल करती, पूरे परिवार के लिये खाने की व्यवस्था करती है, घर की योजनाकार है, खेती के काम-धन्धे देखती है, सबको खुश व अनुशासित रखना, तथा समस्त परिवार को इकट्ठा रखना आदि जौनसारी महिला के कुछ अधिकार व कर्तव्य समझे जाते हैं। इन सबके बावजूद यहां महिलाओं के लिए कुछ ऐसे बंधन भी थे, समय रहते समाप्त होना अत्यंत आवश्यक था, जैसे- परिवार में निर्णय लेने संबंधी अधिकार उन्हें प्राप्त नहीं था, न ही खत (स्थानीय पंचायत व्यवस्था) बैठकों में भाग लेने की स्वतंत्रता थी, चाहे वह विषय महिलाओं संबंधी ही क्यों न हो, इसके अतिरिक्त घर की मुखिया कहलाने के बाद भी सम्पत्ति में उनका कोई मालिकाना हक नहीं होता था। इसके अतिरिक्त बहुपति जैसी प्रथा भी इस समाज में विद्यमान थी, जिसे इस जनजातीय समाज में पारिवारिक सौहार्द, प्रेम और भाईचारे का प्रतीक समझा जाता था। किन्तु वर्तमान में अनेक नारीवादी आन्दोलनों व महिला सशक्तिकरण के प्रयासों से इस जनजातीय समाज की महिलायें भी अपने अधिकारों के प्रति जागरूक हैं, तथा प्रत्येक क्षेत्र में आगे बढ़ी हैं। वर्तमान में जौनसार में महिलाओं की शैक्षिक स्थिति में अत्यधिक सुधार हुआ है, परिणामस्वरूप प्रत्येक आर्थिक क्षेत्रों में यहां की महिलाएं कार्यरत हैं। राजनीतिक चेतना का विकास भी यहां की महिलाओं में प्रत्यक्ष रूप से देखा जा सकता है, इसका उदाहरण मधु चौहान हैं, जो इस जनजातीय क्षेत्र से पहली महिला जिला पंचायत अध्यक्ष हैं। साथ ही कड़ पीढ़ियों से चली आ रही बहुपति प्रथा को भी इन महिलाओं द्वारा समाप्त करने का प्रयास किया गया है, जो कि यहां की महिलाओं का शैक्षित, जागरूक तथा आत्मनिर्भर होने का प्रतीक है।

निष्कर्ष- उत्तराखण्ड की जनजातीय महिलाओं की स्थिति का प्रत्यक्ष अवलोकन द्वारा जितना ज्ञात हो पाया, उससे यह निष्कर्ष निकाला जा सकता है कि इन जनजातीय महिलाओं की स्थिति में जितने भी सकारात्मक परिवर्तन हुए हैं, उसके लिए नारीवादी सोच के साथ महिला सशक्तिकरण एवं जनजातीय समाजों की बेहतरी के लिए किये गये अनेक प्रयास उत्तरदायी रहे हैं। वस्तुतः यहां की जनजातीय महिलाएं मुख्य समाज की महिलाओं से बेहतर स्थिति में थी, किन्तु फिर भी कुछ परम्परागत कुरीतियों से वे अवश्य जकड़ी हुई थीं यह नारीवादी विचारधारा का ही परिणाम है कि जहां एक ओर जौनसारी जनजाति की महिलाएं बहुपति प्रथा से निकल पाईं, थारु जनजाति की सरमिस्ता अपना हथकरघा व्यवसाय शुरू कर पायीं तथा वनराजी जैसी आदिम जनजाति की 'जानकी' पहली इंटर पास करने वाली बेटी बन पाईं।

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डॉ. सैय्यद मुजाहिद सैय्यद बासीत

घर नं. ४९ अलमास नगर पांढरकवडा रोड, यवतमाळ ४४५००१

प्रस्तावना :-

विश्व के सभी विद्वानों तथा मानसशास्त्रज्ञों के अनुसार बच्चे की प्रथम पाठशाला माँ की गोद होती है। शिशु अवस्था से ही जिस प्रकार के संस्कार बच्चे पर पड़ते हैं बच्चे का व्यक्तित्व वैसा ही बनता है। जैसे विचार बालावस्था से बालक को परोसे जाते हैं वैसी ही कल्पना शक्ति का निर्माण होता है। विश्व के इतिहास में जितनी भी बड़ी क्रांतियाँ हुईं, जितने भी आंदोलन हुए, जितनी भी उत्पत्तियाँ हुईं जिसने समूचे जगत का इतिहास — भुगोल परिवर्तित कर दिया उन सब में नारी जाती की महत्वपूर्ण भूमिका रही है। नारी ने यह भूमिका कभी माँ के रूप में तो कभी बेटी, पत्नी, बहन हर रूप में बड़ी ही कुशलता के साथ निभाई है। विश्व के महत्वपूर्ण आंदोलनों तथा क्रांतियों में भारतीय स्वतंत्रता आंदोलन का इतिहास बहुत अधिक महत्वपूर्ण है जिस में भारतीय नारिने विशेषरूप से अपना उल्लेखनीय योगदान दिया है। इस शोध में भारतीय स्वतंत्रता आंदोलन, हिंदू— मुस्लिम एकता का मजबूत पहाड़ खड़ा कर के स्वतंत्रता आंदोलन को बल देनेवाले खिलाफत आंदोलन का संचालन करनेवाले अली बंधुओं के रूप में कुशल तथा योग्य नेतृत्व प्रदान करनेवाली बी अम्मा की राष्ट्रवादी गतिविधियों तथा संदेश की स्वतंत्रता आंदोलन में सक्रीय सहभागीता का तथ्योंके आधार पर चिकित्सक अभ्यास प्रस्तुत किया गया।

बी अम्मा तथा उन के परिवार की राष्ट्रवादी गतिविधियाँ : बी अम्मा का नाम आबादी बानो था परंतु संपूर्ण भारत में वे बी अम्मा के नाम से परिचित हुईं। बी अम्मा देश प्रेम, राष्ट्रीय एकात्मता, सत्यप्रियता, विचार अंतरात्मा की स्वतंत्रता, साहस, दृढ़ संकल्प सम्राजी अत्याचार से निर्भय टकरा जाने का असाधारण साहस, वृद्धावस्था में युवाओं जैसी सक्रीयता एवं कार्यक्षमता और ऐसी ही अनगिनत सुंदर रंगों का समिश्रण थी। स्वतंत्रता आंदोलन के मतवालों ने उन्हें “ उम्मूल अहरार ” अर्थात् “ स्वतंत्रता प्रेमियों की माँ ” की उपाधी से अलंकृत किया था तथा यह सभी की बी अम्मा बन गई। व्यवहारीक रूप से बी अम्मा के राजनीतिक जीवन का आरंभ प्रथम विश्व युद्ध से हुआ जब भारत सुरक्षा अधिनियम लागू हुआ। इस कानून के तहत सैकड़ों स्वतंत्रता आंदोलनकारियों को प्रताड़ित किया गया। लंदन टाईम्स के एक उत्तेजनपूर्ण लेख के जवाब में लिखे गए मौलाना मोहम्मद अली जोहर के लेख को सरकार ने आपत्ती जनक बताया और इस अपराध में अली बंधुओं को छिंदवाडा में नजरबंद कर दिया गया। अपने पुत्रों को मिली हुई इस शिक्षा के प्रति बी अम्मा ने मद्रास होमरूल लीग के अध्यक्ष सर सुब्रामण्यम अय्यर को ४ अगस्त १९१७ को लिखे गए पत्र में अपनी भावनाओं को व्यक्त करते हुए लिखा कि, यह इज्जत सिर्फ उन ही लोगों के लिए है जिन को खुदा ने अपने मुल्क अपने मजहब की खातिर तकलीफें बर्दाश्त करने के लिए चुना है।

बी अम्मा २७ वर्ष की आयु में विधवा हो गई थी । उन के बच्चों को दादा की जागीर विरासत में मिली थी। बी अम्मा ने अपने बच्चों का शिक्षण और पालन पोषण सीमित साधनों में किया परंतु जागीर को बेचा नहीं ताकी बच्चे बड़े होने के बाद उन के काम आ सके। बी अम्मा के बच्चे बड़े हुए तो वे विदेशी सरकार के विरुद्ध स्वतंत्रता आंदोलन में सक्रीय हो गए । जिस



के कारण ब्रिटीश सरकार अली बंधूओं को बार बार जेल भेज देती या नजरबंद कर देती। जिस के परिणामस्वरूप उन की आर्थिक परिस्थिती दयनीय हो गई और उन पर कर्ज बढ़ता चला गया। उसी बीच होमरूल लीग का आंदोलनकारी स्वतंत्रता सेनानी अनी बेसेण्ट को चंदे के तौर पर राशी हर महीने भेजती थी जिस की पूछी बी अम्मा व्दारा सुब्रमाणि अय्यर को लिखे गए पत्रों से होती है। देश के लिए शहीद स्वतंत्रता प्रेमियों के घर के बाकी सदस्यों के संबंध क्रियात्मक कदम उठाने के वर्णन के साथ तथा उन की सहायता के लिए मिसेज एनीबेसेण्ट के नाम पर एक फंड स्थापित करने के साथ उन के दृढ विश्वास की पुनरावृत्ति की पुष्टी होती है। विभिन्न लोगों को लिखे गए इन पत्रों से उन के देश के अन्दर और बाहर की परिस्थितीयों और मामलों पर गाढी दृष्टी, समस्याओं की पूरी जानकारी तथा उन के निदान की खोज से उन के अन्दर की व्याकुलता का अच्छी तरह अनुमान लगाया जा सकता है। बहुत से अधिकारी अंग्रेज सरकार की वफादारी दिखाने के चक्कर में होमरूल लीग के लाल हरे झण्डे गिरा देते थे। बी अम्मा ने अपनी विधवावस्था में कभी कोई रंगीन वस्त्र एवं कोई रंगीन वस्तु नहीं पहनी परंतु देश के खातिर होमरूल लीग का लाल हरा झण्डा बुर्का पहन कर बाहर निकलती भी जिस से आंदोलन कारियों में उत्साह भर जाता था।

बी अम्मा का वह बयान जिस में उन्होंने विस्तार से बताया है कि मोहम्मद अली शौकत अली क्यों आजाद ना हुए कई पत्रिकाओं में प्रकाशित हुआ। जिस के अनुसार ७ सितंबर १९१७ कि सुबह डिप्टी सुपरिटेण्डेंट पुलिस गुप्तचर विभाग को सर चार्ल्स क्लैब लॅड गुप्तचर विभाग के डायरेक्टर ने अली बंधूओं के पास एक प्रस्ताव लेकर भेजा था जिस में ब्रिटीश सरकार की ओर से सहानुभूतीपूर्वक कहा गया था कि यदि अली बंधू अपनी आंदोलनकारी गतिविधीओं के चलते स्वतंत्रता आंदोलन में दुबारा फिर कभी भाग नही लेने का शपथ पत्र सरकार को देते है तो उन की शिक्षाएँ क्षमा कर के उन पर लगाए गए प्रतिबंध समाप्त कर दिए जाएँगे। अली बंधूओं ने इस सहानुभूतीपूर्वक प्रस्ताव के उत्तर में लिखा कि हम दोनों भी भाई अंतिम श्वास तक स्वतंत्रता आंदोलन से पीछे नही हटेंगे चाहे हमें सरकार मृत्युदंड ही क्यों ना दे। जब मोहम्मद अली सरकार के उस प्रस्ताव का मसूदा लिख रह थे उस समय बी अम्मा बुरखा ओढे डिप्टी सुपरीटेण्डेंट ऑफ पोलीस से कह रही थी यदि उस के पुत्रों ने सरकार के इस प्रस्ताव को स्विकार कर लिया तो वह उन दोनों को गला घोटकर मार दूंगी।

ढाई साल से नजरबंदी और देश निकाले जाने की शिक्षा भोग रहे व्यक्तियों के लिए उस शिक्षा से मुक्ती पाना कितना सुखद हो सकता है इस का अनुमान आसानी से लगाया जा सकता है परंतु इस कठीन समय मे सरकारी कारकुन की उपस्थिती में उस वृध्दा माँ ने जिस धैर्य, साहस और अनुकरणीय वीरता का उदाहरण प्रस्तुत किया वह उन की राष्ट्रवादी विचारधारा के दृढ संकल्प का ज्वलंत उदाहरण है। बी अम्मा के पत्र युवाओ, स्वतंत्रता सेनानियों में उत्साह और राष्ट्रवाद की भावना को जागृत कर देते थे। ५ वर्षों तक नजरबंद की शिक्षा भोगने के पश्चात अली बंधूओं को आजाद किया गया तो बी अम्मा अपनी ममताई इच्छा के अनुसार यह चाहती थी कि अब उन के दोनों बच्चे कुछदिन अम्मा के पास रहे किंतु स्वतंत्रता सेनानी मोहम्मद अली को खिलाफत प्रतिरोधी मंडल का अध्यक्ष बनाकर इंगलिस्तान भेजने की योजना बना रहे थे और कई महिनों के लिए घर ही नही बल्कि देश से उन का अलग रहना आवश्यक था। बी अम्मा से कहा गया कि आगे उन्हें देश की सेवा करने दे तो अपनी बरसों से दबी दिली आरजू पर उन्होंने इस बात को देश की स्वतंत्रता को वरियता दी।

बी अम्मा के हिंदु मुस्लिम एकता के लिए प्रयास तथा स्वतंत्रता आंदोलन में सक्रीय सहभागीता: खिलाफत आंदोलन के उपलक्ष्य में सितंबर १९२१ की कराची खिलाफत कांफ्रेस में अपने भाषण



के दौरान फिरंगी फौज की नौकरी हराम है कहा तो इस के परिणामस्वरूप अली भाईयों को दो वर्ष कैद की शिक्षा सुनाई गई। उस समय बी अम्मा काफी बुढ़ी हो चुकी थी और किसी सहारे के बिना मुश्किल से खड़ी हो सकती थी किंतु बेटों की गिरफ्तारी ने उन में एक नई जान फूँक दी। उन्होने खिलाफत आंदोलन में भरपूर हिस्सा लिया तथा बी अम्मा अब पूरी तरह से जनता के समक्ष आ गई थी। सफर के दौरान स्टेशनो पर दर्शन को उत्सुक भीड़ से मिलती और उन्हें संबोधित करती थी। उन की क्रांतीकारी गतिविधियों ने खिलाफत आंदोलन को एक नया जीवन प्रदान किया। जगह जगह उन की आवाज पर हजारों रूपये खिलाफत फंड में जमा हुए । मिस्टर मलकम हेली ने अली बंधुओं पर लगाए गए आरोपों में यह आरोप भी शामिल किया था कि उन के घर की औरतें भी रूपये जमा कर रही है। जैसे जैसे ब्रिटीश सरकार का रवैय्या सख्त होता गया बी अम्मा का स्वर भी तीव्र होता गया। वह जनसभाओं में जोर शोर से भाषण कर रही थी और खिलाफत तथा आजादी की प्राप्ति के लिए हिंदूओं और मुसलमानों को एक दुसरे के करीब लाने के अथक प्रयास में व्यस्त थी। मोहम्मद कादिर हुसैन ने मुंशी नुर मोहम्मद की छह पदों पर आधारित एक “ नज्म सदा ए खातून बी अम्मा का प्यामें —फरजंद क नाम” से मद्रास में प्रकाशित किया।

बोली अम्मा मोहम्मद अली की, जान बेटा खिलाफत पे दे दो।।

तुम तो जाते हो दो दो बरस को, बुढ़ी अम्मा का कुछ गम ना करना।।

कलीमा पढ पढ के फॉसी पर चढना, जान बेटा खिलाफत पे दे दो।।

इस की प्रतिध्वनी भारत के कोने कोने में स्वतंत्रता प्रेमियों के लिए प्रेरणा बन कर पहुँची। ३० दिसंबर १९२१ को अहमदाबाद में अखिल भारतीय महिला कॉफ्रेस बी अम्मा की अध्यक्षता में आयोजित हुई जिस में कस्तुरबा गांधी, मिसेज सरोजनी नायडू, अनुसया बाई चौधराईन, सरला देवी अमजदी बेगम, शम्सुन्निसा बेगम, निशातुन्निसा बेगम, बेगम ख्वाजा, बेगम सैफुद्दीन किचलू आदि सहभागी हुए थे। इस संमेलन में अपने अध्यक्षीय भाषण में राष्ट्रीय एकात्मता , सभी भारतीय समुदायों की एकता पर विशेष जोर दिया।

गांधीजी ने उन की खिलाफत आंदोलन की गतिविधियों का उल्लेख करते हुये यंग इंडिया में लिखा “यद्यपि वे बुढ़ी थीं किंतु उन में नौजवानों जैसे शक्ती थी। उन्होने खिलाफत और स्वराज की प्राप्ति के लिए निरंतर सफर किए। वे इस्लाम की कट्टर अनुयायी थी और भारत की स्वतंत्रता उन के निकट और हिंदु मुस्लिम एकता के बिना असंभव थी। इसलिए उन्होने दोनो की एकता के लिए अथक प्रयास किए जो उन के नजदीक इमान का हिस्सा था।

अली भाईयों की रिहाई के बाद भी बी अम्मा की गतिविधियाँ बराबर जारी रही, यद्यपि स्वास्थ्य तेजी से गिर रहा था। फिर भी कॉग्रेस के आंतरिक मतभेद, हिंदु—मुस्लिम कटुता, उन के ध्यान का केंद्र रही। इ.स. १९२३ में मौलाना शौकत अली की रिहाई के बाद उन्हें मिलने वे काठियावाड गई। फिर बम्बई, बीजापूर और कोकनाड के सफर किए । मौलाना शौकत अली के साथ कॉग्रेस के सम्मेलन के बाद वे सैलून भी गई और प्रभावशाली भाषण किए। बढ़ती हुई उम्र और लगातार दिन रात के सफर के परिणामस्वरूप उन की तबीयत खराब होती चली गई जिस के कारण बेटों ने उन्हें आराम करने की सलाह दी वे ना मानी, जिस की पुष्टी मौलाना मोहम्मद अली ने ११ नवंबर ई.स. १९२४ के हमदर्द के अंक में की ।

बी अम्मा का देहांत १२, १३ नवंबर की मध्यरात्री ई.स. १९२४ में हुआ । कामरेड का प्रेस बी अम्मा के कमरे के निकट था लेकिन वहाँ काम एक पल के लिए भी नहीं रूका । बी अम्मा के देहांत की रात भी मौलाना कामरेड की प्रेस में जाकर पुफ पढने लगे । फज्र की नमाज के बाद लीडिंग आर्टिकल लिखते रहे । बी अम्मा को दरगाह शाह अबुल खौर में दफनाया गया



। समुचे भारत में बी अम्मा की सराहनीय तथा उल्लेखनीय देश की स्वतंत्रता के लिए दिए गए बलीदानों तथा सेवाओं को श्रद्धांजलीयाँ अर्पित की गई । समुचे भारत में जगह जगह शोक सभाएँ आयोजित की गई ।

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गढ़वाल की प्रथम महिला सांसद : महारानी कमलेन्दुमति शाह

रीना रांगड़ / वन्दना आर्य

हेमवती नन्दन बहुगुणा गढ़वाल विश्वविद्यालय श्रीनगर गढ़वाल उत्तराखंड.

सारांश –

महारानी कमलेन्दुमति शाह उत्तराखंड के गढ़वाल सम्भाग से पहली महिला सांसद के रूप में निर्वाचित हुई थी। स्वतंत्रता के पश्चात हुए प्रथम लोकसभा चुनाव में कमलेन्दुमति शाह ने अपने निर्वाचन क्षेत्र बिजनौर से निर्दलीय प्रत्याशी के रूप में लोकसभा सदस्य के रूप में प्रतिभाग किया। लोकसभा सदस्य के रूप में इन्होंने अपनी महत्वपूर्ण भूमिका अदा की। अपने कार्यों से उन्होंने साबित किया कि वह सही मायनों में राजमाता हैं।

शोध पत्र का उद्देश्य – प्रस्तुत शोध पत्र का उद्देश्य गढ़वाल की प्रथम महिला सांसद के रूप में महारानी कमलेन्दुमति शाह के योगदान का विश्लेषण करना है।

प्रस्तावना–

भारत में महिलाओं की स्थिति सदैव एक समान नहीं रही है, समय-समय पर उसमें परिवर्तन होता रहा है। यदि हम वैदिक युग से लेकर वर्तमान समय तक महिलाओं की सामाजिक का अध्ययन करें तो पता चलता है कि उनकी सामाजिक स्थिति में अनेक तरह के उतार-चढ़ाव व बदलाव आते रहें हैं। उसके अनुसार ही उनके अधिकारों में बड़े बदलाव होते रहे। इन्हीं बदलावों का परिणाम है कि महिलाओं का योगदान भारतीय राजनीति, आर्थिक, सामाजिक, एवं सांस्कृतिक क्षेत्र में देखने को मिला। महिलाएं समाज के विकास एवं तरक्की में महत्वपूर्ण भूमिका अदा करती हैं। उनके बिना विकसित तथा समृद्ध समाज की कल्पना भी नहीं की जा सकती। भारतीय इतिहास इस बात का साक्षी है कि यहाँ की राजनीति में महिलाओं की महत्वपूर्ण भागीदारी रही है। सरोजनी नायडू, सुचेता कृपलानी, इन्दिरा गाँधी, विजय लक्ष्मी पंडित, आदि ने हमारे स्वतंत्रता संग्राम में महत्वपूर्ण योगदान दिया आजादी तथा मिलने के पश्चात् भारतीय राजनीति में सुषमा स्वराज, सोनिया गाँधी, शीला दीक्षित, प्रतिभा पाटिल आदि ने सक्रियता दिखाई। इन्दिरा गाँधी ने 16 वर्षों तक प्रधान मंत्री के रूप में देश का नेतृत्व किया। इसके फलस्वरूप अनेक महिलाओं ने राजनीति में भी आना प्रारंभ किया। भारत को आजादी मिलने के पश्चात देश में प्रथम लोकसभा चुनाव हुए जिनमें अनेक प्रतिनिधियों ने भाग लिया। उनमें एक प्रतिनिधि थी गढ़वाल क्षेत्र से राजमाता कमलेन्दुमति शाह।

जीवन परिचय– कमलेन्दुमति का जन्म 20 मार्च 1903 को शिमला (हिमांचल) के क्यूँठल फनगा रियासत में हुआ। इनके पिता का नाम राजा विजयसेन था। 17 फरवरी 1916 ई० को इनका विवाह टिहरी नरेश नरेन्द्र शाह के साथ हुआ। कमलेन्दुमति टिहरी नरेश की बड़ी रानी थी। इन्होंने दो पुत्रों कुंवरसार्दुल विक्रम शाह तथा कुंवर बालेन्दु शाह को जन्म दिया। भारतीय संगीत तथा भारतीय दर्शन में इनकी विशेष रुचि थी इसके साथ ही इन्हें हिंदी, संस्कृत, अंग्रेजी, उर्दू, फ्रेंच भाषाओं का भी ज्ञान था।¹

22 सितम्बर 1950 में महाराजा नरेन्द्र शाह की मृत्यु के पश्चात् सक्रिय रूप से इनके राजनीतिक जीवन की शुरुआत हुयी। महाराजा नरेन्द्र शाह के शासन काल में टिहरी में हुए आंदोलनों तथा प्रजामंडल (एक सक्रिय राजनीतिक संस्था) जो कि टिहरी की जनता में राजनीतिक चेतना जागृत कर राजशाही के विरुद्ध लड़ रही थी, इन सभी घटनाक्रमों को कमलेन्दुमति ने निकट से देखा था। महारानी होने के कारण इन्हें इन परिस्थितियों से निपटने का अनुभव भी प्राप्त हुआ तथा टिहरी की जनता की प्रतिनिध्यात्मक विचारधारा से भी यह परिचित हुयीं जिसने इनके राजनीतिक जीवन को



दिशा दी, परिणामस्वरूप 1952 में उत्तर प्रदेश राज्य के गढ़वाल संभाग(वर्तमान में उत्तराखंड राज्य में स्थित) की प्रथम महिला सांसद होने का गौरव इन्हें प्राप्त हुआ² इस सम्बन्ध में उस वक़्त व्यवस्था में आये परिवर्तनों पर शोध कर रही एक अमेरिकी महिला ने टिप्पणी की कि “भारत में अपनाई जा रही नयी राजनीतिक कर्मभूमि में अग्रणी एक महारानी पर्दे से निकल कर संसद में उत्तरी हैं”³

सांसद के रूप में कमलेन्दुमति शाह की भूमिका (1952- 1957)

महारानी कमलेन्दुमति शाह ने 13 अप्रैल 1952 से 4 अप्रैल 1957 तक लोकसभा में टिहरी गढ़वाल का नेतृत्व किया⁴ इनके सांसद काल में लोकसभा में उठे विभिन्न मुद्दों पर इन्होंने अपने विचार प्रस्तुत किये जिनका विवरण निम्नवत है –

- विशेष विवाह विधेयक – 16 मई 1954 को संसद में स्पेशल मैरिज बिल प्रस्तुत किया गया जिसकी चर्चा में भाग लेते हुए कमलेन्दुमति शाह ने एक पत्रित्व के प्रश्न का समर्थन किया⁵
 - भारतीय दंड विधान सुधार अधिनियम पर 30 नवम्बर 1954 को कमलेन्दुमति शाह ने वक्तव्य दिया था। इस विधेयक के विधानात्मक स्वरूप धारण करने से देश की न्याय पद्धति और अधिक विकृत, दूषित और भ्रष्ट होने की सम्भावना है ऐसा उनका विचार था। इस विधेयक में मंत्रियों और सरकारी कर्मचारियों को साधारण जनता से ऊँचा उठाकर उन्हें विशेष अधिकार प्रदान करने का प्रावधान था जिसे कमलेन्दुमति शाह ने प्रजातान्त्रिक राज्य का कलंक बताते हुए आपत्तिजनक माना⁶
 - टिहरी गढ़वाल मोटर मार्ग के विकास हेतु प्रयास – 16 सितम्बर 1954 को कमलेन्दुमति ने 1954-55 की पूरक मांगों पर अपने विचार व्यक्त करते हुए टिहरी गढ़वाल में मोटर मार्गों के विकास हेतु निवेदन किया। मोटर मार्गों के विस्तार से होने वाले लाभों जैसे निलेंग तथा नीति घाटी तक व्यापार बढ़ाने, पहाड़ी क्षेत्र के वनों की लकड़ी का निर्यात, खाद्य सामग्री सस्ते दामों पर उपलब्ध कराने की सुविधा, जड़ी-बूटियों की प्राप्ति इत्यादि की ओर उन्होंने संसदीय सदस्यों का ध्यान आकृष्ट किया। इसके साथ ही उन्होंने सुझाव दिया कि ग्रामीणों के श्रमदानों से निर्मित मार्गों को केंद्रीय या प्रांतीय सरकारों को अपने संरक्षण में लेना चाहिए⁷
 - अस्पृश्यता (अपमान) विधेयक 27 अप्रैल 1955 को संसद में अस्पृश्यता विधेयक पर हुयी चर्चा में भाग लेते हुए कमलेन्दुमति ने गढ़वाल के हरिजनों के सम्बन्ध में अपने विचार रखे तथा उन्हें गढ़वाली समाज का महत्वपूर्ण अंग माना। हरिजनों की भूमिहीन स्थिति, मंदिरों में उनके प्रवेश निषेध, आर्थिक रूप से उनके पिछड़ेपन पर उन्होंने अपना वक्तव्य दिया⁸
 - 9 अगस्त 1955 को संसद में भारतीय नागरिकता विधेयक पर हुई चर्चा में कमलेन्दुमति ने अपने विचार प्रस्तुत किये उनका मानना था कि एक व्यक्ति की एक ही राष्ट्रीयता होनी चाहिए। उन्होंने इस बात पर विशेष जोर दिया कि हमें विदेशियों को नागरिकता के अधिकार बहुत कम या उसी मात्र में देने चाहिए जितने अन्य देशों में भारतीयों को मिलते हों⁹ नागरिकता देने के सम्बन्ध में उनके विचार बराबरी के नियमों पर आधारित थे।
- उपरोक्त विषयों के अलावा उन्होंने संसद में हिंदी भाषा का अधिक प्रयोग करने, बांधों के निर्माण (विशेष कर गढ़वाल में), रेल सेवा में सुधार व ऋषिकेश से रुद्रप्रयाग तक 82 मील लम्बी रेलवे लाइन का निर्माण, गढ़वाल के किसानों की समस्याओं इत्यादि मुद्दों को संसद में रखा¹⁰

सांसद रहते हुए अपने निर्वाचन क्षेत्र में लोककल्याण के कार्यों में कमलेन्दुमति लगी रहीं। अपने क्षेत्र का वे भ्रमण करतीं, गांव गांव जा कर लोगों से मिलती उनके दुःख दर्द सुनती और उसके अनुसार विकास नीतियाँ तय करवातीं। वह पिछड़े क्षेत्रों और औरतों के कल्याण हेतु खासतौर पर प्रयासरत रहीं। निर्दलीय सांसद के रूप में उन्होंने दो विधेयक पहला महिलाओं के कल्याण हेतु काम करने वाली संस्थाओं को लाइसेंस जारी करने की व्यवस्था से सम्बंधित



विधेयक (1954) व दूसरा समाज में व्याप्त स्त्रियों के अनैतिक देह-व्यापार पर प्रतिबन्ध विधेयक (1957) संसद में रखे जापान व चीन भ्रमण के लिए गठित की गयी भारतीय संसदीय महिला समिति की वें सदस्या रहीं।¹¹

सामाजिक क्षेत्र में कमलेन्दुमति का योगदान-

कमलेन्दुमति शाह ने अपने पति महाराजा नरेन्द्र शाह की स्मृति में 'नरेन्द्रशाह धर्मार्थ ट्रस्ट' का निर्माण करवाया। इस ट्रस्ट ने टिहरी में एक बालिका महाविद्यालय खोला।¹² 1963 में इनके द्वारा अपनी बहिन के नाम पर 'इंदुमती अंध शिशु शरणालय सोसाइटी' तथा 1965 में निराश्रितों हेतु 'जनसेवा आश्रम सोसाइटी' बनवाई। अपने ससुर के नाम पर उन्होंने कुछ रोगियों के कल्याण हेतु 'राजा कीर्तिशाह धर्मार्थ न्यास' स्थापित किया। सामाजिक क्षेत्र में उनके सराहनीय योगदान के लिए सरकार द्वारा उन्हें 1958 में 'पद्म-भूषण' से नवाज़ा गया। 'पद्म-भूषण' प्राप्त करने वाली वह पहली उत्तराखंडी तथा यह सम्मान पाने वाली तीसरी महिला थीं। एक प्रभावी जीवन जीते हुए 15 जुलाई 1999 को देहरादून में उनका देहावसान हुआ।¹³

गढ़वाल की प्रथम महिला सांसद के रूप में राजमाता कमलेन्दुमति शाह ने लोकसभा में समय समय पर प्रस्तुत होने वाले विधेयकों, प्रस्तावों की चर्चा में भाग ले कर क्षेत्रीय, राष्ट्रीय समस्याओं को सुलझाने हेतु महत्वपूर्ण सुझाव दिए। उन्होंने महिलाओं की प्रगति व उन्हें समुचित आदर दिलवाने हेतु भी प्रयास किये। सांसद होने के साथ ही उन्होंने व्यक्तिगत रूप से अनेक सामाजिक कार्य भी किये। पुराने सामन्ती संस्कारों में पली बड़ी वें एक पारंपरिक महिला थी, जो बदलती हुयी सामाजिक व्यवस्थाओं, शासन- प्रशासन की प्रक्रियाओं के बदलते हुए स्वरूप को स्वीकार कर एक सशक्त महिला नेतृत्व के रूप में उभरीं।

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स्थानीय स्वशासन में महिलाओं की राजनीतिक सहभागिता का एक सभिक्षात्मक
अध्ययन :सिंगरौली जिले के विशेष संदर्भ में
राम मिलन कुम्हार /डॉ० अमरजीत कुमार सिंह

प्राध्यापक राजनीति शास्त्र शा० कन्या स्नातकोत्तर महावि०रीवा जिलारीवा (म०प्र०)
सहा०प्रा० राजनीति शास्त्रशा० जे० एन० सिंह स्मृति महावि० चितरंगी, जिलासिंगरौली (म०प्र०)

सारांश :—

ग्रामीण एवं नगरीय क्षेत्रों का सर्वांगीण विकास स्थानीय संस्थाओं के माध्यम से ही किया जा सकता है। साथ ही स्थानीय समस्याओं के समाधान में इन संस्थाओं की महत्वपूर्ण भूमिका होती है। प्राथमिक शिक्षा, बिजली, पानी, सड़क, स्वास्थ्य, बीमारियों की रोकथाम, जलापूर्ति, सड़कों का रखरखाव तथा साफ—सफाई आदि कार्य केंद्रीय सरकार अथवा राज्य सरकारों द्वारा आसानी से नहीं कराये जा सकते हैं। ऐसे कार्य मात्र स्थानीय स्तर पर ही सही तरीके से किया जाना संभव है। स्थानीय स्वशासन के विकास का अध्ययन दो पार्ट में किया जायेगा। ग्रामीण स्थानीय स्वशासन और नगरीय स्थानीय स्वशासन। ७३वें संविधान संशोधन अधिनियम १९९३ के द्वारा ग्रामीण स्थानीय स्वशासन को बढ़ावा देने हेतु पंचायती राज व्यवस्था की शुरूआत की गई। इन्हें ग्यारहवीं अंक सूची में जोड़ा गया तथा नगरीय क्षेत्रों में स्थानीय स्वशासन को बढ़ावा देने हेतु ७४वाँ संविधान संशोधन अधिनियम वर्ष १९९४ में लागू किया गया। इन्हें संविधान की बारहवीं अनुसूची में जोड़ा गया है। म०प्र० पंचायत राज अधिनियम १९६२, १९८१, १९८८ और १९९३ बन चुके हैं उनके द्वारा म०प्र० में पंचायती राज की स्थापना के प्रयास किये गये हैं। १९९३ में पारित ७३वाँ संविधान संशोधन के द्वारा पंचायती राज की स्थापना करने वाला देश का पहला राज्य है। इसी प्रकार से स्वायत्त शासन की दृष्टि से वर्ष १८६४ में जबलपुर नगर पालिका की स्थापना हुई व वर्ष १८६७ में नगर पालिका अधिनियम क्रं. १५ के द्वारा १४ नगर पालिकाएं स्थापित की गई। इसी प्रकार से मध्य भारत नगर पालिका अधिनियम २६ जनवरी १९५६ के प्रभावशील होने के बाद इन्दौर और ग्वालियर नगर पालिकाओं को नगर निगमों में बदल दिया गया।

जन सामान्य को राजनीतिक सहभागिता मिले इसके लिए गांधी जी हमेशा प्रयत्नशील रहे, उन्ही के प्रयत्नों का परिणाम है कि संविधान के भाग—४ के अनु० ४० में पंचायती राज व्यवस्था को शामिल किया गया। उ०प्र० समेत कई राज्यों में संविधान के लागू होने के पूर्व से ग्राम संभाओं की स्थापना हो चकी थी। किसी भी देश के सर्वांगीण विकास हेतु यह आवश्यक है कि सरकार में आमजनों की भागीदारी हो तथा सत्ता के कई केंद्र बिन्दु हो, ऐसा होने पर प्रत्येक व्यक्ति को न केवल सत्ता भागीदारी का अवसर मिलता है। बल्कि उसे शासन प्रशासन के कार्यों तथा बारीकियों को समझने का अवसर भी प्राप्त होता है। साथ ही उसे समाज तथा राष्ट्र के प्रति जिम्मेदारी एवं स्वाभिमान एवं सम्मान का अहसास होता है।

वही सत्ता के कई केंद्र बिन्दु होने से एक साथ कई लाभ होते हैं जैसे कि शासन प्रशासन में तानाशाही की संभावना समाप्त हो जाती है। कार्य शीघ्रता से होते हैं तथा आनावश्यक समय और धन की बचत होती है साथ ही ज्यादा से ज्यादा लोगों को शासन में भागीदारी मिलती है एवं क्षेत्रीय असंतुलन को समाप्त किया जा सकता है।



प्रजातांत्रिक शासन व्यवस्था मूल रूप से विकेंद्रीकरण की भावना पर आधारित है। वर्ष १९५७ में विकेंद्रीकरण की इसी भावना को दृष्टिगत रखते हुए वलवंतराय मेहता समिति, सामुदायिक विकास कार्यक्रम (१९५२), अशोक मेहता समिति (१९७७), जी०के० राव एवं एम०एम० सिंघवी समिति (१९८६) की सिफारिशों के अनुसार प्रयास किये गये हैं। ग्राम सभाओं की बैठक में यह सुनिश्चित किया जाये कि महिलाओं की उपस्थिति अनिवार्य रूप से हो। म०प्र० के पंचायत राज अधिनियम १९९३ में प्रावधान है कि अजा०/अजजा०/पिछड़े वर्गों एवं महिलाओं को प्रतिनिधित्व दिलाने हेतु आरक्षण का प्रावधान होगा।

ज्ञमल वतके रू. स्थानीय स्वशासन पंचायती राज व्यवस्था एवं नगरीय निकाय, लोकतांत्रिक विकेंद्रीकरण, आर्थिक विकास, महिला आरक्षण।

प्रस्तावना

रू. भारतीय संविधान की प्रस्तावना में स्पष्ट उल्लेख किया गया है कि भारत अर्थात् इण्डिया राज्यों का संघ होगा। भारत में संघीय शासन व्यवस्था में तीन प्रमुख भागों में शासन की विभाजित किया गया है—केंद्रीय, राज्य और स्थानीय स्वशासन। स्थानीय स्वशासन दो भागों में लागू किया गया। एक ग्रामीण क्षेत्रों के लिए तथा दूसरे नगरीय क्षेत्रों के लिए। ग्रामीण क्षेत्रों के विकास हेतु सबसे निचली इकाई शासन की ग्राम पंचायत को माना गया। यह राजनीति शासन का आधारभूत अंग होती है, इसके ऊपर नियंत्रण हेतु कई ग्राम पंचायतों के मध्य जनपद पंचायत होती है। मेहता समिति ने वर्ष १९५८ में पहली बार मध्यवर्ती स्तर पर पंचायती राज का एक समन्वयकारी ढांचा स्थापित किया, अशोक मेहता समिति ने भी वर्ष १९७७ में मध्यवर्ती स्तर की स्थापना का सुझाव दिया। स्थानीय संस्थाओं के द्वारा नगरीय और ग्रामीण आवश्यकताओं को पूरा करने का प्रयास एवं सार्वजनिक कल्याण को प्राथमिकता दी जानी है। भारत के प्रथम प्रधानमंत्री पं० जवाहर लाल नेहरू ने स्थानीय संस्थाओं के महत्व के बारे में कहा था कि — "स्थानीय शासन भी अच्छी लोकतांत्रिक व्यवस्था के सुदृढ़ आधार होते हैं।"

प्रथम पंचवर्षीय योजना के संदर्भ में बोलते हुए प्रो० टी०एन० रामास्वामी ने लिखा था कि — जनसाधारण में नियोजित अर्थव्यवस्था के प्रति जागरूकता होने पर ही प्रजातांत्रिक आयोजन सफल हो सकता है। उनकी इस बात पर संज्ञान लेते हुए आयोग ने निचले स्तर यथा—ग्राम विकासखण्ड, तहसील और जिला स्तर पर स्वशासन की स्थापना के संबंध में सुझाव दिये।

म०प्र० पंचायती राज अधिनियम १९९३ के अनुसार ग्राम पंचायत का गठन राज्यपाल द्वारा होगा। प्रत्येक १००० की आबादी वाले गांवों में १० वार्ड होंगे तथा १००० से ऊपर की आबादी वाले गांव में अधिकतम २० वार्ड होंगी।

प्रत्येक ५०,००० की आबादी पर एक खण्ड पंचायत होगी, ऐसे निर्वाचन क्षेत्र जहां की आबादी ५०,००० से कम है। वहां १० निर्वाचन क्षेत्र, किंतु किसी भी हाल में २५ से अधिक निर्वाचन क्षेत्र नहीं होगा।

प्रत्येक ५०००० की जनसंख्या पर एक जिला पंचायत होगी, जिसमें कम से कम १० क्षेत्र होंगे परंतु किसी भी स्थिति में ३५ से अधिक क्षेत्र नहीं हो सकते हैं।

अधिनियम में (७३वें संविधान संशोधन) प्रावधान है कि ग्राम पंचायत के सरपंच का निर्वाचन प्रत्यक्ष रीति से एवं जनपद अध्यक्ष एवं जिला पंचायत अध्यक्ष का निर्वाचन सदस्यों द्वारा अप्रत्यक्ष रीति से किया जायेगा। ऐसी पंचायतें जहां ५० प्रतिशत स्थान अजा०/अजजा० के लिए आरक्षित हैं वहां कुल स्थानों के २५ प्रतिशत स्थान पिछड़े वर्गों के लिए आरक्षित होंगे।

ऐसे खण्ड जहां पर अजा०/अजजा० की जनसंख्या ५० प्रतिशत से कम है, वहां पर २५ प्रतिशत पद अन्य पिछड़े वर्गों के लिए आरक्षित होंगे। संघ ऐसे जिले जहां अजा०/अजजा० की



जनसंख्या ५० प्रतिशत से कम है वहां २५ प्रतिशत स्थानों पर जनपद अध्यक्षों के पद अन्य पिछड़े वर्गों हेतु आरक्षित होंगे तथा जिला पंचायत अध्यक्ष के २५ प्रतिशत स्थान अन्य पिछड़े वर्ग हेतु आरक्षित होंगे एवं प्रत्येक स्तर पर ५० प्रतिशत स्थान महिलाओं हेतु आरक्षित होंगे।

अधिनियम में यह भी व्यवस्था है कि यदि ग्राम पंचायत जनपद पंचायत अथवा जिला पंचायत में से किसी में भी निर्वाचन के बाद अजा०/अजजा० का प्रतिनिधित्व न हो पाया हो तो इन वर्गों का एक-एक प्रतिनिधि सहयोजित किये जायेगे।

७४वें संविधान संशोधन अधिनियम १९९४ में प्रावधान है कि राज्यपाल नगरीय क्षेत्र की जनसंख्या सघनता, राजस्व कृषि से भिन्न क्रियाकलापों में नियोजन का प्रतिशत तथा आर्थिक महत्व आदि बातों को ध्यान में रखते हुए नगर निगम, नगर पालिका एवं नगर पंचायत के रूप में अधिसूचित करेंगे।

अधिनियम में यह भी प्रावधान है कि विशेष अनुभव रखने वाले व्यक्तियों जैसे लोकसभा, विधानसभा एवं राज्यसभा सदस्य नगरीय निकाय में पार्षद की हैसियत से भाग लेंगे यद्यपि वे मतदान नहीं करेंगे। राज्य सरकारों को नगरीय क्षेत्र में वार्डों के निर्धारण का अधिकार है, परंतु एक नगर निगम में अधिकतम ७० वार्ड तथा कम से कम ०४ वार्ड हो सकते हैं। नगर पालिका निगम अधिनियम १९६१ के प्रावधान अनुसार नगर निगम की नीतियों, स्थापना विकास, कर्मचारियों की नियुक्ति, नागरियों की सुविधाएं, अधिकार एवं कर्तव्य फिर चाहे वह सामाजिक हो, आर्थिक अथवा प्रशासनिक हो, किया जाता है।

शोध का उद्देश्य :- प्रस्तुत शोध का उद्देश्य नगरीय एवं ग्रामीण क्षेत्रों स्थानीय स्वशासन व्यवस्था एवं उसमें राजनीतिक एवं प्रशासनिक कार्यों के सम्बंध में अध्ययन करना है। बढ़ते शहरीकरण से उपजी गंभीर समस्याओं जैसे कि प्रदूषण, पेयजल की समस्या, कचड़ा निपटान की समस्या, आवास समस्या, रात्रिकालीन ठहराव (रैनबसेरा), गरीबी, भुखमरी, बेरोजगारी, अपराध आदि के बारे में अध्ययन तथा इससे सबसे अधिक प्रभावित होने वाले महिलाएं और बच्चे होते हैं। नगरीय जीवन प्रतिस्पर्धा भरा होता है। हर एक काम रकम से होते हैं, बिना रकम अदा किये कुछ भी संभव नहीं, वही ऐसे वातावरण में गरीबों/पिछड़े और महिलाओं को शासन द्वारा किये जाने वाले रक्षात्मक प्रावधान एवं आरक्षण आदि का अध्ययन जिससे कि उन्हें समुचित, प्रतिनिधित्व दिलाया जा सके। वर्तमान प्रजातांत्रिक युग में गांवों को वातावरण भी राजनीतिक हो गया है। अपराध, लूट-चोरी-डाकैती, बालात्कार, बेरोजगारी, कुपोषण आदि समस्याएं हैं, जिसे ग्रामीण स्थानीय स्वशासन में बिना भागीदारी के संभवन ही है। इसमें कमजोर वर्गों, महिलाओं के समुचित प्रतिनिधित्व का अध्ययन करना है। सिंगरौली के जिला बनने के बाद यहां के आदिवासी बहुल समाज में कितना परिवर्तन आया है, लोगों में राजनीतिक भागीदारी के प्रति अभिरूचि तथा मिलने वाले भाग में हिस्सेदारी का अध्ययन करना है।

ग्राम स्तर की जनता का सशक्तिकरण एवं विकास में भागीदारी को बढ़ाना पंचायत राज व्यवस्था की स्थापना का मूल उद्देश्य था। म०प्र० पंचायत राज अधिनियम १९९६ के द्वारा प्रावधान किया गया है कि ग्राम सभा के एक दशमांश सदस्यों से गणपूर्ति होगी। जिससे कम से कम एक तिहाई सदस्य महिलाएं होंगी।

वलवंतराय मेहता समिति ने प्रजातांत्रिक विकेंद्रीकरण को बढ़ावा देने के उद्देश्य से त्रिस्तरीय व्यवस्था की वकालत की थी। समिति का मानना था कि पंचायत की रचना चुनाव द्वारा होनी चाहिए तथा इसमें दो स्त्री सदस्य और प्रत्येक अनुसूचित जनजाति से एक सदस्य सध्योजित किये जाये।



अशोक मेहता समिति का भी मानना था कि पंचायती राज्य की सफलता के लिए महिलाओं के विशाल वर्ग का सहयोग निहायत जरूरी है। अशोक मेहता समिति का यह भी सुझाव था कि मण्डल पंचायत में अजा०/अजजा० और महिलाओं के लिए आरक्षण की व्यवस्था होनी चाहिए।

७३वां संविधान संशोधन अधिनियम १९९३ के खण्ड (१) में कहा गया है कि कुल संख्या के एक तिहाई अन्यून स्थान यथासंभव अनुसूचित जातियों या अनुसूचित जनजातियों की स्त्रियों के लिए आरक्षित होंगे। साथ ही प्रत्यक्ष निर्वाचन द्वारा प्रत्येक पंचायत में भरे जाने वाले स्थानों की कुल संख्या के एक तिहाई के अन्यून स्थान (जिसके अंतर्गत अनुसूचित जातियों और अनुसूचित जनजातियों की स्त्रियों के लिए आरक्षित स्थानों की संख्या भी है) स्त्रियों के लिए आरक्षित रहेंगे और ऐसे स्थान किसी पंचायत में भिन्न-भिन्न निर्वाचन क्षेत्रों को चक्रानुक्रम से आवंटित किए जा सकेंगे।

७३वें संविधान संशोधन में यह भी कहा गया है कि सभी स्तरों की पंचायतों के अध्यक्षों के पद भी अनुसूचित जातियों और जनजातियों के लिए उनकी आबादी के अनुपात में आरक्षित होंगे। सभी स्तरों की पंचायतों के अध्यक्ष पदों में से भी एक तिहाई महिलाओं के लिए सुरक्षित रहेंगे।

७४वें संविधान संशोधन अधिनियम द्वारा अजा०/अजजा० के साथ महिलाओं के लिए वार्डों की कुल संख्या के एक तिहाई वार्ड आरक्षित करना अनिवार्य किया गया और पिछड़े वर्गों की आरक्षण राज्यों पर छोड़ा गया है। २००९ में महिलाओं के लिए सभी वर्गों में ५० प्रतिशत आरक्षण कर दिया गया है।

शोध प्रविधि :- मनुष्य एवं जिज्ञाशु जीव है वह हमेशा कुछ न कुछ नया करने की सोचता है, अज्ञात तत्वों की खोज में लगा रहता है तथा उसी दिशा में आगे बढ़ता जाता है। मानव समाज में कई सारी ऐसी घटनाएं होती हैं। जिसके बारे में जाने बगैर आगे नहीं बढ़ा जा सकता है। कई सामाजिक घटनाएं अत्यंत जटिल भी हैं, जिनके पीछे अनेक कारण होते हैं। इन कारणों को खोजना आसान नहीं होता।

जब इस प्रकार की सामाजिक समस्याओं को खोजने का व्यवस्थित प्रयास किया जाता है तो की सामाजिक शोध कहा जाता है।

प्रस्तुत शोध कार्य हेतु प्राथमिक एवं द्वितीयक समकों का प्रयोग किया गया है। इसके लिए हमारे द्वारा स्थानीय स्वशासन से संबंधित एक प्रश्नावली तैयार की जाकर ग्रामीण एवं नगरीय क्षेत्र (सिंगरौली नगर निगम) की महिलाओं के उत्तर प्राप्त करने का कार्य किया गया तथा उनसे स्थानीय स्वशासन में भागीदारी एवं मिलने वाले लाभों के बारे में जानने का प्रयास मेरे द्वारा किया गया।

द्वितीयक आंकड़े नगर पालिक निगम सिंगरौली एवं जिला पंचायत सिंगरौली, जिला निर्वाचन कार्या० सिंगरौली तथा तीनों ब्लॉकों बैढ़न, देवसर तथा चितरंगी में जाकर आंकड़े जुटाये गये। साथ मेरे द्वारा पुस्तकों/पत्र-पत्रिकाओं, समाचार पत्रों का अध्ययन कर आंकड़े संग्रहित किये गये हैं।

तथ्यों का सारणीकरण :- कोई भी शोध कार्य तभी प्रभावी होता है जब शोधार्थी द्वारा समस्या की वास्तविक स्थिति का मूल्यांकन सही तरीके से करें, इसके लिए जरूरी हो जाता है कि वह समस्या की जड़ तक पहुंचे। शोधार्थी द्वारा शोध अध्ययन में प्रयुक्त शोध उपकरणों एवं अध्ययन सामग्री का सारणीपन, आंकड़ों का सारणीपन शोध अध्ययन के लिए आवश्यक होता है। प्रस्तुत शोध अध्ययन में हमने सिंगरौली जिले की वर्ष २०१४ की स्थिति में स्थानीय स्वशासन में महिलाओं की सहभागिता का अध्ययन करना है। इसके लिए यह आवश्यक है कि वर्ष २०११ में



सिंगरौली जिले की आबादी (ग्रामीण—शहरी) तथा लिंगानुपात आदि का तथा उसमें भागीदारी का पता लगाये। इसके लिए मेरे द्वारा निम्नानुसार तथ्यों का सारणीयन किया गया।

कुल जनसंख्या	ग्रामीण क्षेत्र						शहरी क्षेत्र			कुल मतदाता	पुरुष मतदाता	महिला मतदाता
	पुरुष	महिला	साक्षरता		महिला लिंगानुपात ११६		साक्षरता					
			पुरुष	महिला	अजा०	अजजा०	पुरुष	महिला	लिंगानुपात			
११७८२ ७३	६१३६ ३७	५६४६ ३६	७३ .८:	४९. ९:	९३८	९६०	७५ .५:	७१. ३:	८८५	६७४३ ६६	३६७८ १९	३०६५ ४५

सन्दर्भ— इन्टरनेट सर्च—<http://Singrauli.nic.in> time 11:03 a.m. Date&23.02.2022 सिंगरौली जिले में स्थानीय स्वशासन में महिला प्रतिनिधित्व की स्थिति—

यहां पर वर्ष २०१५ के सिंगरौली निगर निगम के निर्वाचन परिणामों का अध्ययन करने पर पता चलता है कि सिंगरौली नगर निगम के कुल ४५ वर्षों में से २३ वार्डों में महिला वार्ड पार्षद निर्वाचित हुई थी, जो कुल पार्षद संख्या का ५१.१: था। इसमें एक मात्र अध्यक्ष की कुर्सी भी महिला वो अ०जाति के लिए आरक्षित थी, पर काविज हो गई। अगर अध्यक्ष पद को भी शामिल करे तो आंकड़ा ५३.३: पर पहुंच जाता है। जबकि इसके मुकाबले मात्र ४८.८: पुरुष ही वार्ड पार्षद चुने गये थे। माना कि कुछ कम ही सही परंतु पुरुषों की तुलना में महिलाओं का प्रदर्शन काफी हद तक संतोषजनक कहा जा सकता है।

इसी प्रकार से सिंगरौली जिले के तीनों ब्लाकों बैढ़ना देवसर तथा चितरंगी के जिला पंचायत सदस्य जनपद पंचायत अध्यक्ष एवं सदस्य तथा सरपंच एवं पंच पदों के निर्वाचन संबंधी आंकड़ों का विश्लेषण कर परिणाम प्राप्त करने का मेरे द्वारा प्रयास किया गया। अध्ययन से पता चलता है कि सिंगरौली जिले में महिलाएं स्थानीय स्वशासन में बढ़ चढ़कर भागीदारी निभा रही है।

सिंगरौली नगर निगम — २०१५ के निर्वाचन की स्थिति —

महापौर — महिला (अनुसूचित जाति)

वार्ड पार्षद कुल वार्ड — ४५

महिला वार्ड पार्षद — २३ (५१.१:)

पुरुष वार्ड पार्षद — २२ (४८.८:)

सिंगरौली जिले में पंचायती संस्थाओं में महिला प्रतिनिधित्व की स्थिति का अध्ययन
जिला पंचायत सिंगरौली

सिंगरौली	पुरुष	महिला	अजा०	अजजा०	अनारक्षित
अध्यक्ष	०१	००	—	—	०१
जिला पंचायत सदस्य	०७	०८	०३	—०८	०४

जनपद पंचायत बैढ़न

बैढ़न	पुरुष	महिला	अजा०	अजजा०	अपिव०	सामान्य
अध्यक्ष	०१	००	—	—	—	०१
जनपद पंचायत सदस्य	१०	१५	०२	०४	०२	०४



जनपद पंचायत देवसर महिला प्रतिनिधित्व

देवसर	पुरुष	महिला	अजा०	अजजा०	अनारक्षित
अध्यक्ष	—	०१	—	०१	—
जनपद पंचायत सदस्य	०७	०७	०३	०६	०५

जनपद पंचायत चितरंगी महिला प्रतिनिधित्व

चितरंगी	पुरुष	महिला	अजा०	अजजा०	अनारक्षित
अध्यक्ष	—	०१	—	—	०१
जनपद पंचायत सदस्य	१०	१५	०२	०६	०५

इसी प्रकार से सरपंच एवं पंच पदों में महिला प्रतिनिधित्व की स्थिति निम्नानुसार रही थी।

ब्लाक का नाम	कुल पद	पुरुष	महिला	अजा०	अजजा०	अनारक्षित	कुल महिला
जनपद पंचायत बैढ़न सरपंच	१०४	४७	५७	१३	२४	२०	५७
जनपद पंचायत देवसर	९७	४५	५५	०५	२३	२७	५५
जनपद पंचायत चितरंगी	१२२	६१	६१	०६	२७	२८	६१

ब्लाक का नाम	कुल पद	पुरुष	महिला	वर्गवार महिला प्रतिनिधित्व			
				अजा०	अजजा०	अनारक्षित	कुल योग
जनपद पंचायत बैढ़न सरपंच	६८७२	९२०१	९५०	९६	४१६	३६८	९५०
जनपद पंचायत देवसर	१७६७	८९६	८७१	९६	४२१	३७६	८९३
जनपद पंचायत चितरंगी	२२३३	११३३	११००	१०९	५१७	४५७	११८३

संदर्भ:—कार्यालय मुख्य कार्यपालन अधिकारी से प्राप्त जानकारी १५.०२.२०२२

इसी क्षेत्र में श्रीमती रीती पाठक लगातार दो पंचवर्षीय से संसद सदस्य रही है। इसके पूर्व वह सीधी जिला पंचायत अध्यक्ष रही थी। इसी जिले से चितरंगी (अजजा०) सुरक्षित सीट से श्रीमती सरस्वती भूतपूर्व विधायक रही है। श्रीमती राधा सिंह सिंगरौली जिले की भूतपूर्व जिलाध्यक्ष रही थी। चितरंगी जनपद पंचायत की भूतपूर्व अध्यक्ष दो महिलाएं रह चुकी है। जनपद पंचायत देवसर की जनपद अध्यक्ष महिला रही है। सिंगरौली की दो मेयर महिलाएं रह चुकी है। इसी जिले की धौहीन विधानसभा क्षेत्र से श्रीमती जगवा देवी दो बार लगातार विधायक १९८० के दशक में रह चुकी है।

उपर्युक्त अध्ययन से पता चलता है कि सिंगरौली में पंचायती राज्य व्यवस्था में ५०: आरक्षण होने से महिलाओं का प्रतिनिधित्व बढ़ा है। महिलाएं स्थानीय स्वशासन में न केवल रूचि ले रहा है, बल्कि इन्होंने बेहतर परफार्मेंस भी राजनीतिक क्षेत्र में दिया है।

इसी क्षेत्र में श्रीमती रीती पाठक लगातार दो पंचवर्षीय से संसद सदस्य रही है। इसके पूर्व वह सीधी जिला पंचायत अध्यक्ष रही थी। इसी जिले से चितरंगी (अजजा०) सुरक्षित सीट से श्रीमती सरस्वती भूतपूर्व विधायक रही है। श्रीमती राधा सिंह सिंगरौली जिले की भूतपूर्व जिलाध्यक्ष रही थी। चितरंगी जनपद पंचायत की भूतपूर्व अध्यक्ष दो महिलाएं रह चुकी है। जनपद पंचायत देवसर की जनपद अध्यक्ष महिला रही है। सिंगरौली की दो मेयर महिलाएं रह चुकी है। इसी जिले



की धौहनी विधानसभा क्षेत्र से श्रीमती जगवा देवी दो बार लगातार विधायक १९८० के दशक में रह चुकी है।

सुझाव :-

प्रस्तुत शोध अध्ययन के परिणामों का अवलोकन करने पर पता चलता है कि यद्यपि सिंगरौली जिले में महिलाओं में न सिर्फ जागरूकता बढ़ी है, बल्कि उनकी राजनीतिक भागीदारी भी बढ़ी है, और वे अब घर की चहारदीवारी से बाहर निकलकर राजनीति के मैदान में चहलकदमी करने लगी है। परंतु यह सब कुद संवैधानिक प्रावधानों की वजह से संभव हो पाया है। आरक्षण की बैसाखी के सहारे महिलाएं राजनीति के शिखर पर पहुंची है।

हालांकि वर्ष २०१४ एवं २०१९ के लोकसभा चुनाव सामान्य सीट हो श्रीमती पाठक जीती है। परंतु एक दो परिणामों को छोड़ दे तो अधिकांश में उन्होने आरक्षण का ही सहारा लिया है। इसलिए आवश्यक है कि महिलाओं के संदर्भ में संवैधानिक प्रावधानों को मजबूती प्रदान की जाय। वही यह जिला आदिवासी बाहुल्य है। यहां पर मद्यपान, नशा आदि का प्रचलन है और इसी की वजह से हत्या, बलात्कार, छिनैती, जादू-टोना आदि की वजह से महिलाओं का लिंगानुपात घट रहा है। जिस पर रोक लगाना जाना चाहिए।

यहां पर कुपोषण, बेरोजगारी, भुखमरी आदि की वजह से लोगों के स्वास्थ्य पर बुरा असर पड़ा है। महिलाएं तथा बच्चे एनीमिया आदि से ग्रसित हो काल के गाल में समा रही हैं। इस पर गंभीरतापूर्वक विचार करना होगा।

लोगों में राजनीतिक अभिरूचि पैदाकर उन्हें राजनीतिक शिक्षा दी जाना आवश्यक है, साथ ही सरकार को लोगों रोजगार दिया जाकर आर्थिक असमानता की खाई को पाटना होगा, क्योंकि यह कटु सत्य है कि बिना आर्थिक समानता के राजनीतिक समानता और सामाजिक समानता असंभव है।



भारत में महिलाओं का राजनीतिक प्रतिनिधित्व

डॉ.शाहेदा मुनाफ

उर्दू विभाग प्रमुख, राजे छत्रपती कला महाविद्यालय, धामणगांव बढे ता.मोताला, जि.बुलडाणा.

“कद्र अब तक तेरी तारीख ने जानी ही नहीं,
तुझा मे शोले भी हैं, बस अशक फिशानी ही नहीं!!”

प्रस्तावना :-

“महिला” एवम “औरत” परमात्मा की सर्वोत्कृष्ट उत्पत्तियों में से एक है! महिलाओं को हर धर्म व समाज में आदर व सम्मान की दृष्टि से देखा जाता है! क्योंकि महिलाओं के बिना सृष्टि का यह चक्र अधुरा ही रह जाता है! महिलाएँ, पुरुषों की तरह ही सामाजिक, सांस्कृतिक, धार्मिक और राजनीतिक जीवन का एक महत्वपूर्ण स्तंभ हैं! हमारे मुल्क में स्त्रियों की पुजा की जाती थी और आज ती स्त्रियों को दुर्गा का रूप माना जाता है! वह स्त्री ही है, महिला ही है जिस की कोख में बड़े बड़े राजा महाराजा, शहिशाह, संन्यासी, वली, वैज्ञानिक, और महापुरुषों ने जन्म लिया है! यदी, रजिया सुलतान ना होती, झॉसी की रानी ना होती, माँ जिजाउ ना होती, क्रांतीज्योती सावित्रीबाई, बीबी फातेमा, बी अम्मा, हजरत महेल, इंदिरा गांधी, जैसी कर्तृत्ववान, धैर्यवान देशभक्त महिलाएँ माताओं ना होती तो हमारा देश महान नहीं बन सकता था!

भारत देश की सांस्कृतिक, धार्मिक, शैक्षणिक, सामाजिक व राजनैतिक में पुरुषों के समान ही महिलाओं का भी बड़ा सहभाग रहा है!

आज भारत देश में महिलाओं पुरुषों के साथ कन्धेसे कन्धा मिलाकर काम कर रही है! इस निबंध में मेरा विषय “महिलाओं का राजनीति” में योगदान है! आज के आधुनिक युग में और खासकर हमारे भारत देश में ‘हमारे संविधान के शिल्पकार’ भारतरत्न डॉ.बाबा साहेब आंबेडकरने जो संविधान की रचना की है उसमें स्त्रियों की सुरक्षा, स्त्रियों की शिक्षा, स्त्रियों का आदर सम्मान, स्त्रियों का आरोग्य महिलाओं के अधिकार पर पुरे न्याय और समानता के साथ व्यवस्था की है जिस के आधार पर हमारे देश में नारी शक्ति का सबलीकरण हुवा है! यहाँ महिलाओं को पुरुषों के समान ही अधिकार व सुविधाएँ दी गई है! इसीलिए आज के महिलाएँ भारत देश का गौरव सिद्ध हो रही है! जिन से श्रीमती इंदिरा गांधी, कस्तुरबा गांधी, प्रतिभा पाटील, किरण बेदी, कल्पना चॉवला, सुषमा स्वराज, नजमा हेपतुल्ला, मेरी कॉम, सानिया मिर्जा, ममता बॅनर्जी, फौजीया खान जैसे नाम प्रसिद्ध हैं!

यहाँ हम भारत देश की कुछ महानतम महिला राजनेताओं की मालूमात पेश करेंगे!

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१) श्रीमती इंदिरा गांधी :-

विश्व राजनीति के क्षितिज पर चमकने वाली भारत देश की पहिली महिला प्रधानमंत्री थी! उनका पुरा नाम इंदिरा प्रियदर्शनी था लाड से उन्हें “इंदु” पुकारते थे! वह मोतीलाल नेहरू की पोती और जवाहरलाल नेहरू स्वतंत्रता देश के पहले प्रधानमंत्री की पुत्री थी! बचपन से ही उन्हें राजनैतिक विरसा मिला था जिस के कारण वह कॉग्रेस, प्रधानमंत्री, और भारत जैसे महान देशकी समाजसेविका बन सकी, उन्होंने जैसा कहाँ वैसेही देश की सेवा करते करते...अपनी जान की बाजी लगा दी! वह लोगों के हृदयों पर राज करती थी आज भी लोग उन्हें आदर सम्मान से याद



करते हैं! अपनी प्राथमिक शिक्षा पूरी करने के बाद इंदिराजीने शांतीनिकेतन में रविंद्रनाथ टागोर के 'विश्वभारती विश्वविद्यालय में प्रवेश लिया!'

उसके पश्चात ऑक्सफोर्ड में दाखला लिया! ऑक्सफोर्ड से वापस आने के बाद वह भारतीय स्वतंत्रता आंदोलनमें शामिल हो गई! उसके बाद कॉंग्रेस अध्यक्ष, प्रसारण मंत्री बनाई गयी!

२४ जनवरी १९६६ में इंदिरा गांधी भारत की प्रथम महिला प्रधानमंत्री बन गयी! वह १६ वर्षों तक देशकी प्रधानमंत्री रही और राजनीति में सफल रही !

श्रीमती इंदिरा गांधी के कार्यकाल में कई उतार चढ़ाव आये लेकिन उन्होंने हिम्मत ना हारी, अपने सहकारीयों को साथ लेकर वह सफलता की सिडीयों पर चढ़ती गयी और देश व देश की जनता की आर्थिक, सामाजिक, राष्ट्रीय विकास को पुरा करती रही! आखिर ३१ अक्टोबर १९८४ को देश की इस महान आत्मा ने देश की सेवा करते करते हम से विदा ली!

२) नजमा हेपतुल्ला :-

मध्यप्रदेश के शहर भोपाल में जन्मी डॉ. नजमा हेपतुल्ला को राजनीति विरासत में मिली थी! वह मौलाना अबुल कलाम के परिवार से नातीन होती है! उन्होंने एम.एस.सी. के बाद हृदयरोग विज्ञान की शिक्षा ग्रहण की! लेकिन उन्हें राजनीति पसंद होने के कारण वह राजनीतिमें आ गयी! वह एक राजनेता, अच्छी लेखिका और मोदी सरकार के मंत्रिमंडल में केंद्रीय मंत्री के रूप में कार्यरत रही! उन्होंने अपने राजनीतिक जीवन के शुरुवात मुंबई कॉंग्रेस कमेटी की महासचिव के रूप में शुरू किया था! वह १९८० से राज्यसभा भी रह चुकी है! २००४ में वह भाजपा में शामिल हो गयी! उनका लेखी कार्य, कविताओं का संग्रह "इम्प्रेशन्स" प्रकाशित हुआ है! वह उपराष्ट्रपति के चुनाव में हामीद अन्सारी से २३३ वोटोंसे पराजित हुई! // २ //

३) सुषमा स्वराज :-

सुषमा स्वराज एक भारतीय राजनीतिज्ञ और भारत की पूर्व विदेश मंत्री रह चुकी है! २००९ में उसे भारतीय जनता पार्टी की तरफसे संसद में विपक्ष की नेता चुना गया था! सुषमा स्वराज का शुमार भारतीय जनता पार्टी के तेज तर्रार और बड़े नेताओं में होता है! उन्हें सात बार सांसद और तीन बार विधानसभा सदस्य चुना गया था! सुषमाजी अंतर संसदीय संघ सम्मेलन, ब्रुसेल्स, बेल्जियम और जेनेवा में भारतीय संसदीय प्रतिनिधी मंडलकी सदस्य रह चुकी थी! इसके पश्चात १. सार्क दूरसंचार मंत्री सम्मेलन ढाका, २. सार्क आई और बी मंत्री सम्मेलन इस्लामाबाद, ३. सार्क दूरसंचार मंत्री सम्मेलन कोलंबो में सामील रही ! उनके पति भारत में सबसे कम उम्र के गवर्नर होनेका गौरव रखते थे और लिमका बुक ऑफ रिकार्ड्स में "प्रतिष्ठित युगल" के रूप में शामिल किया जा चुका है!

४) प्रतिभा पाटील :-

प्रतिभा देवीसिंह पाटील को भारत की पहली महिला राष्ट्रपति होने का गर्व प्राप्त है! वह २००७ से २०१२ तक इस पद पर रही! महाराष्ट्र के शहर जलगांव में जन्मी प्रतिभा पाटील के पिता का नाम भी नारायणराव पाटील था! वह टेबल टेनिस की अच्छी खिलाडी थी! सामाजिक कार्योंमें ऋची रखती थी! कॉलेज के जमाने में कॉलेज क्वीन चुनी गयी थी! उन्होंने एदलाबाद (मुक्ताईनगर) क्षेत्र में विधान सभा की सदस्य रही!

उन्होंने राज्यमंत्री और कॅबिनेट मंत्री के पद को विभोषित किया! उसके पश्चात वह सार्वजनिक स्वास्थ्य, निषेध, पर्यटन आवास और संसदीय कार्य, महाराष्ट्र सरकार में उपमुख्यमंत्री पद पर कार्यरत रह चुकी है! श्रीमती पाटील को राजस्थान की राज्यपाल नियुक्त किया गया था! श्रीमती पाटील को २५ जुलाई २००७ में भारत की राष्ट्रपति नियुक्त किया गया था! २०१९ को



पूर्व राष्ट्रपति प्रतिभा पाटील को मेक्सिको के सर्वोच्च नागरिक पुरस्कार 'आर्देन मे क्विसकाना डेल एम्बेला एजटेका से सम्मानित किया गया!

५) **मायावती :-**

मायावती उर्फ बहेनजी एक भारतीय राजनीतिज्ञ है, जो उत्तरप्रदेश की मुख्यमंत्री रह चुकी है! वह भारत में अनुसूचित जाती की पहली महिला मुख्यमंत्री! १९८९ में लोकसभा के चुनाव में पहली बार जीत हासिल की थी! १९९४ में राज्यसभा से जित दर्ज की! १९९५ में पहली बार उत्तर प्रदेश का मुख्यमंत्री चुनी गई! १९९७ में और २००२ में भाजपा के बाहरी समर्थन से मुख्यमंत्री रही !// ३ //

६) **महेबूबा मुफ्ती :-**

जम्मू-काश्मीर के पूर्व मुख्यमंत्री मुफ्ती मोहम्मद सईद की पुत्री और जम्मू-काश्मीर की पहली महिला मुख्यमंत्री महेबूबा मुफ्ती पहली बार १९९६ में बिजबेहरा विधानसभा सिट से जित दर्ज कराई थी! महेबूबा मुफ्ती पहली महिला है जो जम्मू-काश्मीर से एक सक्रिय राजनीति का हिस्सा है! २०१६ में भाजपा के साथ मिलकर महेबूबा मुफ्ती ने सरकार बनाई थी! २००९ में वह जम्मू -काश्मीर पीपल पार्टी की अध्यक्ष चुनी गयी!

७) **सुप्रिया सुळे :-**

सुप्रिया सदानंद सुळे महाराष्ट्र की एक सक्रिय राजनीतिज्ञ है वह राष्ट्रवादी कांग्रेस के अध्यक्ष श्री. शरद पवार की पुत्री है! उन्होने बारामती से संसदीय चुनाव जिता है! राजनीति से पहले वह के लिफोर्निया में रह चुकी है! जहाँ उन्होने यूसीबर्कले में जल प्रदूषण का अध्ययन किया! वह एक उत्कृष्ट वक्ता, सक्रिय सामाजिक कार्यकर्ता और मंज़ी हुयी सांसद है! इसलिए सुप्रिया सुळे जी को तिसरी बार सांसदरत्न के खिताब से सम्मानित किया जा रहा है! २०१५ में उन्हें महिला सशक्तीकरण समिती के सदस्य के रूप में चुना गया!

८) **फौजिया खान :-**

राष्ट्रवादी कांग्रेस की सांसद डॉ.फौजिया तहसीन खान एक सक्रिय मुस्लिम महिला सांसद है! फौजिया खान के पिता का नाम डॉ. जफर नकशबंदी और माता का नाम फैमिदा बेगम है! जो परभणी (महाराष्ट्र) के रहनेवाले है! उन्होने मराठवाडा युनिवर्सिटी से पीएच.डी. की है! फौजिया खान राष्ट्रवादी कांग्रेस की महिला विंग्स की अध्यक्ष है! वह दो बार एम.एल.सी. चुनी गयी है! डॉ.फौजिया तहसीन खान के महाराष्ट्र की पहली मुस्लिम महिला मंत्री होने का गौरव प्राप्त हो चुका है! डॉ.फौजिया खान "फेडरेशन ऑफ ऑल महाराष्ट्र मायनॉरिटीज एज्युकेशन आर्गनायझेशन (fame) परभणी की अध्यक्ष है! उन्होने कई उर्दू शिक्षा संस्थाओं परभणी में शुरु किये है!

९) **ममता बॅनर्जी :-**

ममता बॅनर्जी को दीदी के नाम से जाना जाता है! ममता बॅनर्जी पश्चिम बंगाल की वर्तमान मुख्यमंत्री और अखिल भारतीय तृणमूल कांग्रेस की प्रमुख है! उनका जन्म कोलकत्ता के मध्यम वर्ग के परिवार में हुआ! १९८४ में उन्होने जाधवपूर सिट जितकर लोकसभा का सफर शुरु किया! १९९७ में उन्होने तृणमूल कांग्रेस की स्थापना की और दो बार रेलमंत्री बनी! ममता बॅनर्जी पश्चिम बंगाल की पहली महिला मुख्यमंत्री है! उन्होने इतिहास में ऑनर्स डिग्री और इस्लामी // ४ //

इतिहास में मास्टर डिग्री और साथ ही लॉ की डिग्री प्राप्त की है! उन्हें पेन्टिंग का शौक है! साथ ही वह अच्छी कविताएँ भी लिखती है! वह एक उत्कृष्ट राजनेता ही नहीं बल्कि एक समझदार, कर्तृत्ववान समाजसेविका भी है!

**१०) सोनिया गांधी :-**

सोनिया गांधी भारतीय राष्ट्रीय कांग्रेस की राष्ट्रीय अध्यक्ष है! वह भारत के पूर्व प्रधानमंत्री राजीव गांधी की पत्नी है! सोनिया गांधी इटली निवासी होने के कारण हमेशा नागरिकता के विवाद में रही!

११) वसुंधरा राजे / सिन्धिया :-

वसुंधरा राजे राजस्थान की पहली महिला मुख्यमंत्री है! उनका संबंध सिन्धिया परिवार से है! वह मध्यप्रदेश के कांग्रेस नेता माधवराव सिन्धिया की बहिन है! १९८४ में उन्हें भाजपा की राष्ट्रीय कार्यकारिणी में शामिल किया गया! १९८७ में वसुंधरा राजे राजस्थान प्रदेश भाजपा की उपाध्यक्ष नियुक्त हुयी! उनकी कार्यक्षमता व विनम्रता की बिना पर उन्हें अटलबिहारी वाजपेयी मंत्री मंडल में विदेश राज्यमंत्री बनाया गया! वसुंधरा राजे दो बार राजस्थान की मुख्यमंत्री रह चुकी है!

निष्कर्ष :-

भारत एक सुसंस्कृतिक देश है! यहाँ प्राचिन युग से ही महिलाओं, स्त्रियों को देवी का दर्जा दिया जाता रहा है! आज की स्त्री पुरानी रस्मों रेवाज, रुढी परम्पराओंसे आझाद है! महिलाओं को शिक्षा, संरक्षण, कायदा व्यवस्था, मूलभूत अधिकार, धार्मिक, वैचारिक, आर्थिक, राजनैतिक स्वतंत्रता प्राप्त है! हमारे समाज में और देश के कानून यांनी "देश के संविधान" की कई धाराओं में स्त्रियों को समता व न्याय दिलाने का कार्य किया है! डॉ.बाबासाहेब आंबेडकर ने स्त्रियोंकी स्वतंत्रता, समानता और सबलीकरणपर विशेष ध्यान दिया है! आज स्त्रियों को सिर्फ वोट डालने का ही अधिकार नहीं है बल्कि वह राजनीति पर भी अपना प्रभाव डाल रही है! आज महिलायें ना सिर्फ, लोकसभा, राज्यसभा की सदस्य है बल्कि वह मुख्यमंत्री, राज्यपाल, प्रधानमंत्री, उपराष्ट्रपती, राष्ट्रपती और किंगमेकर के रूपमें उभर कर आ रही है! आज श्रीमती इंदिरा गांधी से लेकर ममता बॅनर्जी तक महिलाओं ने पुरुषों को ललकारा है! अपना शिक्का, शिक्षा, शासन व ज्ञान विज्ञान में उमटाया है! इसके साथ ही देश व दुनियाकी प्रगती व राजनीति में भी "सिंहाचा वाटा" बनाया है!

आज भारतवर्ष में काश्मिर से कन्याकुमारी तक, गुजरातसे नागालैंड, बिहार तक हर एक राज्य में अनेकों महिलाएँ राजनीति में अपनी भाग्यदारी की नोंद कर रही है! जिनमें मेनका गांधी, शिला दीक्षित, निर्मला सितारमण, स्मृती ईराणी, जयललिता, हरसिमरन कौर बादल, डिम्पल यादव, राबडी देवी, प्रियंका गांधी, जया प्रदा, जैसी हजारों महिलाओं का नाम और कार्य गौरव पूर्ण है!

संदर्भ :-

१. भारत वर्ष की चर्चित महिलाएँ — सुधा गोस्वामी
२. भारतातील कर्तबगार महिलाएँ — डॉ.मनोहर रोकडे
३. १०१ श्रेष्ठ महिलाएँ — प्रा.सै.माधवी कवि
४. google.com/search.



बीसवीं शताब्दी के अंतिम दशक के हिंदी उपन्यासों में व्यक्त नारी जीवन (प्रतिनिधिक महिला उपन्यासकारों के विशेष सन्दर्भ में)

प्रा.डी.आर.भुरे

सहायक प्राध्यापक, हिंदी विभाग, महात्मा बसवेश्वर महाविद्यालय, लातूर

बीसवीं शताब्दी के अंतिम दशक के हिंदी उपन्यासों में विविध प्रवृत्तियों का आना तत्कालीन परिवेश की उपज लगती है। वह प्रवृत्तियाँ नब्बे के दशक के पहले जैसे थी वैसे न रहकर अस्मितावादी विमर्श के रूप में रूपांतरित होकर उपस्थित हो चुकी है। क्योंकि यह दशक अस्मितावादी विमर्शों का दशक रहा है। इस काल में हाशिए पर पड़े समाज के सामने पहचान का संकट उठ खड़ा दिखाई देता है। हाशिए पर पड़ी अस्मिताओं में समाज की मुख्यधारा से जुड़ने की अकुलाहट है; अधिकार प्राप्ति की छटपटाहट है। अपने साथ सदियों से हुए शोषण के प्रति क्षोभ भी है और उस शोषण से लड़ने के लिए उनमें अदम्य साहस भी निर्माण हुआ है। इसी में नारी ने समाज और साहित्य में स्थान पाने के लिए अपनी अभिव्यक्ति को मुखरित किया। पितृसत्तात्मक समाज को नकारकर समतामूलक समाज की स्थापना करने में इस काल की लेखिकाओं की महत्वपूर्ण भूमिका मानी गयी। इस दशक में लिखित नारी साहित्य पर एक लेख में प्रो. शिवकुमार मिश्र लिखते हैं, "स्त्री के सवाल पर चर्चाएँ पहले भी होती रही हैं, परंतु इस अवधि में स्त्री की अस्मिता से जुड़े सवालों को कविता तथा कथा-परिदृश्य पर उन नारी लेखिकाओं ने उठाया है जो नारीवाद के विभ्रमों से बचते हुए उसकी सीमाओं से वाकिफ स्त्री-मुक्ति और स्त्री-अस्मिता के सवाल को औरत मात्र की मुक्ति और अस्मिता से, जो नगरों और महानगरों की चकाचौंध से दूर, खेतों-खलिहातों, झुग्गीझोंपड़ियों, मिलों और खदानों में तथा बंद घरों की सीलन भरी कोठरियों में काम कर रही है, श्रम कर रही हैं, सुलग और घुट रही हैं। नारी मुक्ति को एक बेहतर समाज रचना के दायरे में विक्षेपित करने वाली, बड़े सामाजिक परिप्रेक्ष्य में इस मुक्ति को विशद करनेवाली कवि हों या कथाकार, ये नारी लेखिकाएँ इन दशकों की उपलब्धि हैं। आज का यह नारी लेखन नारीवादी लेखन नहीं, नारी केंद्रीत सवालों को बड़े आशयों में लानेवाला, नारी की मुक्ति की साधारण जन की सार्वदेशिक मुक्ति से जोड़नेवाला, पर बेहतरीन मानवीय और तर्क संगत सामाजिक संरचना में नारी को उसकी सही हैसियत के साथ प्रतिष्ठा देने की कोशिश में लगा, नारी अस्मिता का प्रामाणिक लेखन है।"⁰¹

बीसवीं शताब्दी का अंतिम दशक मानव समाज की दृष्टि से काफी महत्वपूर्ण रहा है। भूमंडलीकरण, आर्थिक उदारता, वैज्ञानिक अविष्कार बाजारवाद से निर्मित उपभोक्तावादी संस्कृति जैसे मुद्दों के कारण भारतीय जनमानस में सामाजिक, राजनीतिक, धार्मिक, सांस्कृतिक, आर्थिक रूपों में अत्यंत महत्वपूर्ण परिवर्तन हुए। जिसका परिणाम नारी जीवन पर काफी गहरा पड़ा। शताब्दी का अंतिम दशक वह यही समय था जब शिक्षा, रोजगार, राजनीति, सम्पत्ति विषयक अधिकारों का उपभोग करने का अवसर नारी को मिला। शिक्षा एवं रोजगार ने नारी जीवन में सामाजिक, आर्थिक, राजनीतिक बदलाव हेतु अनुकूल वातावरण को जन्म दिया। "राष्ट्रीय स्तर पर नारी हितों की रक्षक संस्था के रूप में सरकार ने जनवरी 1992 में राष्ट्रीय महिला आयोग की स्थापना कर एक महत्वपूर्ण कार्य किया। अनेक सजग महिला कार्यकर्ताओं ने महिलाओं को जागरूक बनाने, उनके अधिकारों की रक्षा, लैंगिक आधार पर किसी भी प्रकार के भेदभाव का विरोध, दहेज प्रथा का विरोध, कार्य स्थलों पर विभिन्न प्रकार के उत्पीड़नों का विरोध, वौयक्तिक स्तर पर नारी को सभी प्रकार की देहगत, वौचारिक स्वतंत्रता, महिलाओं प्रत्येक क्षेत्र, विशेषतः संसद तथा विधानसभाओं



में 33% आरक्षण आदि को अपना लक्ष्य बनाकर तत्संबंधी क्षेत्रों में उल्लेखनीय कार्य किए हैं।⁰² पुष्पपाल सिंह का उक्त कथन इस दशक के नारी जीवन में आए विभिन्न बदलावों पर सही दिशा में प्रकाश डालता है।

इसी दशक में स्थानिक स्वराज संस्थाओं में नारी को मिले राजनीतिक आरक्षण ने स्त्री को केंद्र में आने में मदद की। नए-नए वैज्ञानिक शोधों ने नारी को पुरुष की तुलना में जैविक आधार पर दायम दर्जे की भूमिका को नकारा। रेखा कस्तवार ने इस काल के नारी जीवन पर टिप्पणी करते हुए लिखा कि, "साहित्य जगत् में विगत दस वर्षों में स्त्री का समाज के केन्द्र में आना हमारे आर्थिक विकास का परिणाम है। इन दस वर्षों में स्त्री मुक्ति के सभी प्रश्न उठे, आयोग बने, कानून बदले, नए कानून बने। जनसंचार, पत्रकारिता, शिक्षा, तकनीकी क्षेत्र, व्यापार के क्षेत्र में पंढी-लिखी महिलाओं ने एक महत्वपूर्ण उपस्थिति दर्ज की। शाहबानो और रूपकवर के समलों ने ऐसे बुनियादी प्रश्न उठाए जो अब तक नहीं उठे थे। इस दशक में विशेष रूप से स्त्री की व्यक्ति के रूप में पहचान रेखांकित हो सकी है। इन प्रश्नों ने भारतीय यथार्थ पर नए सिरे से सोचने को विवश किया।"⁰³

युगीन प्रमुख महिला उपन्यासकारों के उपन्यासों में व्यक्त नारी जीवन -

बीसवीं शताब्दी के अंतिम दशक में महिला रचनाकारों ने उपन्यास विधा को काफी समृद्ध किया है। इस दशक में प्रवृत्ति विशेष का महत्व न रहकर हाशिए के समाज की अस्मितावादी चिंतन का विशेष महत्व परिलक्षित होता है। इस हाशिए के चिंतन में नारी जीवन उपन्यासों में विविध केन्द्रीय विषय लेकर प्रस्तुत हुआ है। इस दशक में प्रकाशित विभिन्न उपन्यासों में प्रायः नारी ही केन्द्र में रही है। उसमें नायक की अपेक्षा नायिका का ही विशद चित्रण मिलता है। शिक्षा का बढ़ता प्रभाव, वैज्ञानिक प्रगति, भूमंडलीकरण, आर्थिक निजीकरण, मीडिया का बढ़ता प्रभाव जैसे विषयों ने नारी जीवन को गहराई से प्रभावित किया जिसकी प्रतीति तत्कालीन उपन्यासों के माध्यम से दिखाई पड़ती है। एक ओर वैज्ञानिक और प्रौद्योगिकी के विकास ने जीवन के लिए नई-नई सुख-सुविधाएँ उपलब्ध कराई वहीं दूसरी ओर उसने जीवन मूल्यों पर प्रश्न-चिह्न लगा दिए। लोकतंत्र के होते हुए भी देश में व्याप्त समाजिक, राजनीतिक, आर्थिक एवं धार्मिक विषमताएँ समाप्त न हो सकीं। विभिन्न नई दिशाओं में इस सभी पक्षों की समस्याएँ को उजागर करने का प्रयास इस दशक की कतिपय महिला उपन्यासकारों ने किया। जिसमें महानगरीय जीवन से संबंधित उपन्यासों में खोखली आधुनिकता, संवेदनहीनता, यांत्रिकता, एकाकीपन, नौकरीपेशा स्त्री का शोषण जैसे विषयों को साजींदगी से प्रस्तुत किया। साथ ही साथ अवसरवादिता, स्वार्थ एवं धन लोलुपता, भ्रष्टाचार, भाई-भतिजावाद, राजनीति कों की चरित्रहीनता तथा रिश्तखोरी आदि विषयों के माध्यम से इस दशक की महिला उपन्यासकारों ने अपनी प्रतिभा को निखारा है।

अस्मितावादी चिन्तन ने महिला रचनाकारों के सामने सदियों से पितृसत्तात्मक राजनीति का शिकार होती नारी को दिखाया। परिणाम स्वरूप कतिपय महिला रचनाकारों ने इस सदियों से होनेवाले शोषण के खिलाफ लिखने के लिए कलम उठाई। क्षमा शर्मा का कथन है कि, "स्त्रियाँ लिखती हैं तो अपने लिए लिखती हैं। अपनी पीड़ाओं को दूसरे की पीड़ा से मिला देने के लिए ही। स्त्री का लिखना उसकी मुक्ति का पहला क्षण है।"⁰⁴

इसलिए बीसवीं शताब्दी के अंतिम दशक में महिला उपन्यासकारों की एक सुदीर्घ परंपरा का निर्माण हुआ। उस परंपरा की रचनाकारों ने सदियों से शृंखला की कड़ियों में कैद स्त्री को मुक्त कराने का प्रयास किया। संविधान को अभिप्रेत समानता के तत्त्व को प्राप्त कर लोकतांत्रिक समाज की नींव रखने की कोशिश इस महिला उपन्यासकारों की महत्वपूर्ण उपलब्धि मानी जा सकती है। इस दशक में जो महिला उपन्यासकार सक्रिय रही उसमें कुछ उपन्यासकार तो पिछले दो-तीन दशकों से साहित्य के क्षेत्र में अपने योगदान को दे रही थीं। तो कुछ ने इस दशक से लिखना आरंभ किया। कुल मिलाकर यहाँ इस अंतिम दशक में उपन्यासों के माध्यम से जिन-जिन महिला उपन्यासकारों ने नारी जीवन की विभिन्न छटाओं को कलमबद्ध किया उनका ही विश्लेषण महत्वपूर्ण है।



सूर्यबाला - नयी लेखिकाओं में निम्नमध्यवर्गीय जीवन की त्रासदी और आर्थिक दबाव से निर्मित विवशता एवं द्वंद का चित्रण कनरने में इनको बड़ी सफलता मिली है। इस दशक में इनके 'यामिनी कथा' (1991) और 'जूझ' (1992) आदि उपन्यास प्रकाशित हुए। 'यामिनी कथा' नामक उपन्यास में एक विभक्त माँ और विभक्त पत्नी के मानसिक तनाव और बहुस्तरीय यातना का, वर्तमान पति और पूर्व पति से पुत्र की निष्ठाओं के बीच तनाव झेलती स्त्री का बेहद झकझोरनेवाला चित्रण मिलता है। यामिनी पहले पति की मृत्यु के बाद टूटे परिवार को संभालने के लिए निखिल से दूसरा विवाह तो करती है किन्तु सुखी दाम्पत्य जीवन को सँवार नहीं पाती। 'जूझ' में एक ईमानदार अध्यापक की हारती-टूटती जिंदगी की त्रासदी का संवेदनात्मक दृष्टि से चित्रण किया है। शैक्षिक जीवन में निर्मित विसंगतियों, व्यवसायीकरण, शिक्षकों के अवमूल्यन और बेचारगी की जिन्दगी, भ्रष्टाचार से नरक बने परिसर को केन्द्र बनाकर इस रचना का निर्माण किया गया है। अपनी रचनाओं में नारी उत्पीड़न, दाम्पत्य जीवन के अनेक पक्षों को उद्घाटित कर निम्नवर्गियों की मानसिकता तथा शोषित वर्ग का जीने के लिए संघर्ष रचनाओं को विशेष बनाता है

प्रभा खेतान - शताब्दी के आखिरी दौर की समर्थ कथा-लेखिकाओं में से एक है। उन्होंने अपने उपन्यासों में नारी जीवन की त्रासदी को एक संवेदनशील नारी की दृष्टि से देखा है। इस दशक में उन्होंने 'तालाबन्दी' (1991), 'छिन्नमस्ता' (1993), 'अपने-अपने चेहरे' (1994) और 'पीली आँधी' (1996) आदि चर्चित उपन्यासों के माध्यम से मारवाड़ी समाज की नारी जीवन की त्रासदी को चित्रित किया है। 'छिन्नमस्ता' में एक ऐसी नारी का जीवन संघर्ष चित्रित हुआ है, जो पुरुषप्रधान समाज में पुरुषों के वर्चस्व के विरुद्ध अपनी अलग पहचान और जमीन बनाना चाहती है। कथा नायिका प्रिया जन्म से ही परिवार तथा बाहरी लोगों के विभिन्न शोषण का शिकार होती है। लेकिन गुरुद्वारा मिले मंत्र 'स्त्री होना कोई अपराध नहीं है पर नारीत्व की आँसू भरी नियति स्वीकारना बहुत बड़ा अपराध है', को प्राप्त कर प्रिया अपने ही भाईद्वारा किए गए बलात्कार के खिलाफ बोलना आरंभ करती है। छिन्नमस्ता नारी यातना विद्रोह और मुक्ति की कहानी है। नितांत विसंगत स्थितियों में भी छिन्नमस्ता की सभी स्त्री पात्र अपना मार्ग चुनकर दयनीय स्थितियों से मुक्त हो जाती है।

'अपने-अपने चेहरे' - में भी एक समृद्ध मारवाड़ी परिवार की कथा के माध्यम से नारी जीवन की त्रासदी को दर्शाया है। राजेन्द्र गोयंका शादीशूदा होने के बावजूद भी रमा नामक सुशिक्षित एवं सभ्रात महिला को पहली मुलाकात में ही अपना सा करता है। वह रमा को दिल से चाहता है पर उसे (रमा) सामाजिक स्थान नहीं दे पाते। रमा का दर्द है - 'मेरा परिचय क्या है इस उम्र में? किसकी पत्नी किसकी माँ? किस घर की बहू? मैं न सधवा, न विधवा। अपनी ही तस्वीर इतनी धुँधली क्यों लगती है।' उपन्यास में राजेन्द्र की पत्नी और प्रेमिका दोनों भी अपनी-अपनी स्थितियों में 'पुरुष' द्वारा शोषित होने के लिए विवश है। 'रीतू' राजेन्द्र की बेटी है। सभ्रात परिवार में विवाह होने के बाद भी पति किसी अन्या से प्रेम करने के कारण आहत हो अपने पिता के घर लौटती है। पिता इस सदमें को बर्दाश्त नहीं कर पाते और उनकी मृत्यु हो जाती है। पश्चात रमा 'रीतू' को सहारा देती है। तात्पर्य उपन्यास इस जीवंत सत्य को रेखांकित करता है कि पुरुषप्रधान समाज में नारी चाहे जिस वर्ग की, समुदाय की, जाति की या जिस भूमिका में हो, उसे आहत, अपमानित और उपेक्षित होना ही है।

कुल मिलाकर देखा जाए तो प्रभा खेतान का उपन्यास संसार नारी जीवन की त्रासदी को मारवाड़ी समुदाय के आलोक में रखकर उसे सार्वभौम नारी जीवन की त्रासदी में दिखाकर नारी मुक्ति का आगाज करता दिखाई पड़ता है।

चंद्रकांता - पिछले दो दशकों से उपन्यास विधा में बड़ी सक्रिय रचनाकार रही है। इन्होंने अपने उपन्यासों में आधुनिक मध्वर्गीय परिवारों के विघटन तथा पारंपारिक मूल्यों एवं नयी मानसिकता के बीच उभरनेवाली अन्तर्विरोधी की विभिन्न स्थितियों को बड़ी सजीवता के साथ किया है। इस दशक में उनके 'यहाँ विवस्ता बहती है'



(1992) और 'अपने-अपने कोणार्क' (1995) ये दो उपन्यास प्रकाशित हुए। 'यहाँ विरस्ता बहती है' उपन्यास मुख्य रूप से नारी अस्मिता पर केंद्रित नहीं है। केन्द्र में कश्मीर का जनजीवन और उसकी सांस्कृतिक आबो हवा है। प्रकाश मनु के शब्दों में, "लेकिन उनके ये उपन्यास भी जीवंत स्त्री चरित्रों से भरपूर हैं। स्त्री के जीवन का उत्सवधर्मी उल्लास और आँसू, दोनों ही यहाँ हैं और अपने सच्चे, जीवन्त और खुरदरे रूप में हैं।"⁰⁵ इसमें एक बुद्धिजीवी और संवेदनशील पात्र के चरित्र के माध्यम से कश्मीर के सम्पन्न हिंदू समाज के सहज प्रवाहमान जीवन का प्रामाणिक चित्रण किया गया है। इनका दूसरा उपन्यास 'अपने-अपने कोणार्क' है। 'कुनी' उपन्यास की प्रमुख नायिका है। पढ़ी-लिखी एवं आर्थिक स्वतंत्रता से परिपूर्ण होने के बावजूद भी कुनी पारिवारिक मर्यादा के रूढ़ मूल्यों, तिलक दहेज की बाधाओं, परिवार के प्रति स्वयं ओढ़ी जिम्मेदारियों के कारण लगभग 32 वर्ष की उम्र तक एकाकीपन और अनिर्णय की मानसिकता में जी रही है। कोणार्क की यात्रा पर निकलने के बाद उसका सम्पर्क सिद्धार्थ से होने से उसके मन की गाँठ खुलती है। तब उसे अपने स्त्री तथा एकाकी होने का एहसास होता है। लेकिन अप्रत्याशित घटनाओं के कारण यह बनता संबंध भी समाप्त होता है। अन्त में डॉ. अवीरूद्ध को जीवन साथी के रूप में पाकर वह अपने जीवन को सार्थकता प्रदान करती है। चंद्रकांता ने मध्यवर्गीय मानसिकता के विश्लेषण क्रम में आर्थिक, समाजिक कारणों को रखकर रचनाओं को विस्तृत करने का प्रयास किया है।

कृष्णा सोबती - बीसवीं शताब्दी की उन बड़ी उपन्यास लेखिकाओं में से है, जिनसे हिंदी उपन्यास को एक अलग पहचान और अश्वस्ति मिली है। इस दशक में इनके 'दिलोदानिश' (1993) और 'समय-सरगम' (2000) यह दो उपन्यास प्रकाशित हुए। 'दिलोदानिश' दिल्ली की पृष्ठभूमि पर लिखा उपन्यास है। "दिलोदानिश" में वे प्रेम और परिवार के तनाव के बीच उस स्त्री को संपूर्णता में अंकित करने का प्रयास करती है, जिसे उस दौर में 'रखौल' कहा जाता था। वकील परम नारायण अपने पेशे के सिलसिले में महक बानो के संपर्क में आते हैं और यह संपर्क एक जटिल और नाजुक रिश्ते में बदल जाता है। जिसमें परिवार, धर्म और सम्प्रदाय सब होते हुए भी जैसे नहीं है। यह महक बानो के 'औरत' होने की कहानी है - जब वह अंगिया, ओढनी और सलवार से भिन्न एक स्वतंत्र और फैसला लेनेवाली और के रूप में संघर्ष करके अपनी पहचान बनाने में सफल होती है।"⁰⁶ उपन्यास में उन्नीसवीं शताब्दी की दिल्ली के अमीरों के जीवन का प्रतिबिम्ब ही नहीं वरन् उसमें भारतीय नारी की त्रासदी का जीवन्त दस्तावेज भी है। 'समय सरगम' में महानगरों में निवास करनेवाले अविवाहित अरण्या और विधुर ईशान इन दो सयानों (बूढ़े) की विभिन्न समस्याओं का लेखा-जोखा प्रस्तुत करनेवाला उपन्यास है। पूरा उपन्यास जीवन को जीने, पहचानने और उसे स्वीकारने की कथा बनकर उपस्थित होता है।

मैत्रेयी पुष्पा - नारी चेतना की नई भावधारा लेकर उपन्यास जगत में अपनी उपस्थिति दर्ज कराती हैं। मैत्रेयी उपन्यासों के माध्यम से ग्रामीण जीवन, बुंदेलखंड और ब्रज-क्षेत्र के विभिन्न पात्रों के माध्यम से, वहाँ नारी चेतना का निर्माण करती हुई निरंतरता में 'नारीवाद' का पाठ बिना किसी आंदोलनकारी स्वरो में कहने में कामयाब होती है। निश्चित ही वहाँ परंपरा से विद्रोह करते हुए स्त्री जो अपना स्वरूप ग्रहण करती है, वह उसके व्यक्ति स्वातंत्र्य की अपनी तलाश है। इनका लेखन शताब्दी के अंतिम दशक के आस-पास ही आरंभ होता है। जिसमें से अंतिम दशक में उनके 'बेतवा बहती रही' (1993), 'इदन्नमम्' (1994), 'चाक' (1997), 'झूला नट' (1999), और 'अल्मा कबूतरी' (2000) आदि उपन्यास प्रकाशित हुए हैं।

'बेतवा बहती रही' गरीब परिवार में जन्मी, कम पढ़ी-लिखी 'उर्वशी' नामक स्त्री की संघर्ष गाथा हैं। उर्वशी का सुंदर, सुशिल होने से सर्वदमन नामक सुशिक्षित युवक से विवाह होता है। सर्वदमन का उर्वशी को भरपूर प्रेम मिलता है। लेकिन दुर्भाग्यवश उर्वशी कम उम्र में ही विधवा बन जाती हैं। तभी से उसकी संघर्ष भरी जिंदगी का आरंभ होता है। उर्वशी का भाई दस वीघा जमीन लेकर उसका दूसरा ब्याह नरभक्षक बरजोर सिंह से करवाता है जो उसकी



सखी मीरा का पिता है। वहाँ वह जिन्दा लाश बनकर जीती है। उसका मूक विद्रोह उसकी हर एक चेष्टा से स्पष्ट होता है। पति बिना प्रतिरोध किए वह सब कुछ सहती रहती है। पति बरजोर के विरुद्ध अपनी जबान तब खोलती है जब उसके बड़े बेटे की मृत्यु के बाद विधवा पत्नी से दूसरे बेटे की शादी न तय कराते समय। उर्वशी दूसरा बेटा उदय की शादी विधवा से कराती जो बरजोर को रास नहीं आता। क्योंकि वह दहेज लेकर उदय की शादी अमीर परिवार की लड़की से करवाना चाहता है। इस घटना से आहत होकर बरजोर उर्वशी को दुवा में जहर मिलाकर देता है, जिससे उसकी मृत्यु होती है। उर्वशी की इच्छानुसार उसका दाह संस्कार बेतवा के किनारे किया जाता है। यह उपन्यास बुंदेलखण्ड की पृष्ठभूमि में बेतवा के कछारी क्षेत्र में साधारण क्षेत्र स्त्री के उत्पीड़न और यातना के संदर्भों को उद्घाटित करता है। अशिक्षा, रूढ़ियों तथा अंध-विश्वासोंवाले समाज में उर्वशी, मीरा, गजरा, उर्वशी की माँ अपनी यातना में अकेली नहीं हैं।

'इदन्नमम्' की कथाभूमि बड़ी विस्तृत है। इसमें व्यापक सामाजिक परिवेश के आलोक में नारी चेतना का चित्रण किया गया है। उपन्यास में आजादी के बाद का समूचा सामाजिक परिदृश्य अपने-अपने अंतर्विरोधों के साथ यथार्थ रूप से विद्यमान है। सामंतीय संस्कारों में रचे-बसे परिवार, आर्थिक प्रलोभनों के चलते पारिवारिक रिश्ते-नाते, राजनीति का भ्रष्ट रूप, नौकरशाही का अमानवीय चरित्र, नये नेता और शोषण के नये तरीके, वोट बैंक की राजनीति, हिंदु-मुस्लिम संबंधों की खटास, विभिन्न जातिय समीकरण, आरक्षण, असंतुलित विकास की योजनाएँ तथा चरित्र के संकट के चलते उनकी विफलता आदि जीवन संदर्भों की सघनता का अंकन उपन्यास में बड़े विशाल फलक पर चित्रित है। नारी पात्रों का शोषण यहाँ भी है, उपन्यास की नायिका मंदा पिता की राजनीतिक हत्या के बाद विभिन्न पड़ावों के शोषण को सहती, संघर्ष करती अपनी जमीन बनाती दिखती है। मंदाकिनी के संदर्भ में गोपाल राय का कथन है, "इदन्नमम् की मंदाकिनी वास्तविक अर्थों में एक जुझारू युवती है, जो केवल परिवार और समाज द्वारा स्त्री के लिए निर्मित बंधनों को ही नहीं तोड़ती वरन उस शोषण के विरुद्ध भी तनकर खड़ी होती है जो आज के नेताओं और माफिया ठेकेदारों द्वारा आदिवासियों और अन्य ग्राणों पर कहर के रूप में बरपा जा रहा है।"⁰⁷

'चाक' में जाट समाज में नैतिक संहिताओं की रूढ़ियों में जकड़ी पुरानी पीढी के करता भरे हट का, उसी क्रूरता के वातावरण में उन संहिताओं का उल्लंघन करनेवाली नारी से जीने के संबंध अधिकारों को छीन लेने की घटना और तब सारंग जैसी कम पढ़ी-लिखी लड़की के माध्यम से उस व्यवस्था के विरुद्ध बिगूल बजाने की घटना का विस्तारपूर्वक वर्णन है। इस समाज में प्रेम करना गुनाह है जिसकी सजा 'रेशम' एवं 'गुलबन्दी' दोनों को चूकानी पडती है। इसके खिलाफ गाँव में एक छोटी सी सुगबुगाहट के अतिरिक्त कोई विशेष हलचल नहीं होती। सारंग इसके खिलाफ जंग छेड़ती है। साथ देता है श्रीधर प्रजापति नामक संवेदनशील, विवेकी एवं संगठन क्षमता से परिपूर्ण पात्र। सारंग नारी संहिताकी समस्त मान्यताओं को चुनौती देती हुई श्रीधर प्रजापति से केवल देह सम्बन्ध ही स्थापित नहीं करती अपितु पुरुष सत्ता को चुनौती देने के लिए ग्राम पंचायत के चुनाव में प्रधान पद के लिए खड़ी भी होती है। समस्त पुरुषी सत्ता के विरोध के बावजूद भी अपने बनाए नारी संगठन के बल पर सस्तासिन होती है। लेखिका ने सारंग के माध्यम से रचनात्मक प्रतिभा का उपयोग कर नारी-शक्ति को जगाने में कोई कसर नहीं छोड़ी है।

मैत्रेयी के उपन्यास अंचल विशेष के रंग में रंगे होने पर भी आंचलिक नहीं है। उनके नारी पात्र अधिकता में सक्रिय, सजग एवं प्रभावी दिखाई देते हैं। उनकी नारी चेतना मूक विद्रोह से चलकर मुखरता से सामूहिक संघर्ष की दिशा में अग्रसर होती है। उनकी नायिकाएँ अनुभव की आँच और अनुभूति के ताप से प्रेरित होकर सच कहने का साहस ही नहीं जुटाती अपितु उसके खिलाफ बिना किसी नारीवादी विचारधारा से विरोध में खड़ी भी होती है। निश्चितही अंतिम दशक के महिला उपन्यासकारों में इनका अनन्य साधारण महत्त्व है।



गीतांजलि श्री - अंतिम दशक की सशक्त रचनाकार 'एक बोलड कथा-लेखिका' के रूप में साहित्य क्षेत्र में सर्व परिचित है। इस दशक में इनके 'माई' (1993) और 'हमारा शहर उस बरस' (1998) यह दो उपन्यास प्रकाशित हुए। उक्त उपन्यासों का कव्य और शिल्प दोनों स्तरों पर उनकी एक अलग पहचान बनाने में कामयाब हुए हैं। 'माई' में उत्तर प्रदेश के छोटे से शहर में बसे एक ब्राह्मण जमींदार के परिवार की बटू 'माई' की यात्रनाओं का संवेदनशील चित्रण है। माई एक ऐसी नारी है, जो परंपरा से चिपकी हुई और उस त्रासदी को भुगतने में ही जीवनकी सार्थकता माननेवाली है। उपन्यास में दादा-दादी, बाबू-माई और भाई-बहन (सुबोध-सुनौना) यह तीन पीढ़ियाँ हैं। दादा का बाहर हुक्त चलता है तो दादी घर के भीतर। माई सबकी आज्ञाकारिनी हैं। सबकी सेवा करते और परिवार का सारर बोझ ढोते उसकी रीढ़ की हड्डी कमजारे होते हुए भी सब करती है। बाबू अपने में ही सीमित स्वत्वविहीन व्यक्ति है। बेटी सुनौना कथा लेखिका के रूप में परिवार के तीन पीढ़ियों की अंतरंग कथा को बुनती जाती है। "पहली पीढ़ी डोढ़ी की सीमाओं में कैद अपने में संतुष्ट है। दूसरी पीढ़ी ऊपर से शांत, शीतल किन्तु भीतर सुलग रही है। तीसरी बाहर निकलकर भी घुटनभरी निजता में कैद है। सुनौना इस तीसरी पीढ़ी की नारी है। वह निजता के कैद से उबरने के लिए बचौन है।"⁰⁸ कुल मिलाकर तीन पीढ़ियों की नारी को बखुबी से चित्रित किया है। इनका दूसरा उपन्यास 'हमारा शहर उस बरस' सांप्रदायिकता के विषय को लेकर लिखा गया एक महत्त्वकांक्षी उपन्यास है, जो धार्मिक हिंसा और सांप्रदायिकता की जड़ों तक जाकर इन्सान के भीतर बहराई तक उन्हें टटोलता है।

मृदुला गर्ग - ने स्वातंत्र्योत्तर समय के बदलते जीवन और जगत् के संदर्भ में आधुनिक नारी जीवन की बदलती विभिन्न परिस्थितियों एवं समस्याओं को अपने उपन्यासों के माध्यम से विवेचित करने का सफल प्रयास किया है। मृदुला जी हिंदी उपन्यास की परंपरा में पाँच दशकों तक एक सक्रीय लेखिका के रूप में उपस्थित है। सदी के अंतिम दशक में उनका एक महत्त्वपूर्ण उपन्यास प्रकाशित होता है, वह है 'कठगुलाब' (1996)। 'कठगुलाब' पुरुष प्रधान समाज में नारी के विभिन्न शोषण और मुक्ति संघर्ष की गाथा प्रस्तुत करती है। इसमें स्मिता, मारियान, नर्मदा, असीमा जैसी विभिन्न समुदाय का प्रतिनिधित्व करती कई नारी पात्र है जो अपनी-अपनी नियमि की कथा को हमारे सामने रखती है। पुरुष पात्रों में केवल एक पात्र विपिन ही है, जो नारीवाद का समर्थक है। वह मुक्त स्त्री साहचर्य का पुरस्कर्ता है। उपन्यास में यह बात स्पष्ट की है कि, नारी चाहे भारत की हो या अमेरिका की उच्च वर्ग का हो या मध्य, निम्न वर्ग की पुरुष द्वारा उसका श्रम और देह शोषण उसको नियति है। ऐसे पुरुष प्रधान समाज से मुक्ति का उपाय क्या है? उपन्यास लेखिका की नायिकाएँ पुरुष से सम्पूर्ण मुक्ति नहीं चाहती वह तो स्वाभिमान तथा स्वावलंबन के पथ पर चलते हुए आर्थिक एवं सामाजिक दृष्टि से अपने पौरों पर खड़े रहकर अपना संतुलन न खोते हुए उन मूल्यों की रक्षा करते हुए जो मनुष्य मात्र को सहज जीवन प्रदान करते हैं, नारी सम्मान के साथ अपनी पहचान कायम रखते हुए प्रेम, सुरक्षा तथा संतान की कामना करती है। उपन्यास की चारों प्रमुख नारियाँ नारी जीवन की त्रासदी से मुक्त होने की प्रक्रिया में सफल दिखाई पड़ती है। निश्चित ही अंतिम दशक की श्रेष्ठ कृतियों में 'कठगुलाब' महत्त्वपूर्ण कृति है।

ममता कालिया - वर्तमान युग की एक सशक्त उपन्यासकार है। इस दशक में इनके दो उपन्यास प्रकाशित हुए हैं। 'एक पत्नी के नोट्स' (1997) में उच्च शिक्षित नौकरीपेशा नारी की पुरुषप्रधान संस्कृति में पति वर्चस्व के कारण नायिका कविता की जो दयनीय दशा होती है उसका मार्मिक चित्रण किया गया है। साथ-ही-साथ स्त्री-पुरुष संबंधों में आयी दरारों, प्रेम विवाह की असफलता, परंपरागत धार्मिक, सामाजिक नैतिकता की संहिताओं के चलते मध्यवर्गीय दाम्पत्य जीवन नरकमय बनने, दाम्पत्य जीवन का दिखावटी व खोखलेपन और संवेदनाहीन होने, उच्च विद्या विभूषित तथा उच्च पदों पर आसीन पुरुषों द्वारा नारी / पत्नी को घर की केवल एक वस्तु समझने, पुरुष की पाखंडी, आत्मकेंद्रित, परपीड़क, संवेदनाहीन हरकतों का चित्रण करते हुए नारी के शोषण, उसकी अस्मिता, मनोदशा का सूक्ष्म तथा यथार्थ वर्णन किया है। उपन्यास में जहाँ-तहाँ संदीप की ओर से आहत होती कविता एक मुकम्मल जीवन



जीने के लिए उससे उबकर घर छोड़ देती है। यहाँ कविता के माध्यम से उच्च शिक्षित नारी की नियति से साक्षात्कार कराने में रचनाकार को सफलता मिली है।

इसी दशक में उनका दूसरा उपन्यास 'दौड़' (2000) प्रकाशित होता है। 'दौड़' भूमंडलीकरण के बढ़ते प्रभाव में पले-बढ़े मनुष्य पर बाजार एवं बाजार की ताकतों का दबाव समूह, आक्रमण, अंधी दौड़ में नष्ट होते मनुष्य के आसन्न खतरे में पड़े मनुष्य को उजागर करता है। तथाकथित अर्थ केन्द्रीत सामाजिक व्यवस्था में मनुष्य के अपने पारम्परिक नाते-रिश्ते इतने अनुदार, मतलबी बना दिए हैं कि बिगड़े परिप्रेक्ष्य में आज संबंधों के मूल्य और अर्थ बदलें ही नहीं बल्कि वह नष्ट हुए हैं। रचनाकार ने यहाँ विभिन्न पात्रों के माध्यम से उनकी जीवनगत परिस्थितियों के माध्यम से इतना लिखा है कि यह रचना मनुष्य चरित्र का प्रामाणिक दस्तावेज लगता है। नारी जीवन के साथ-साथ सामाजिक समस्याओं पर भी ममता जी ने खूब लिखा है।

चित्रा मुद्गल - ने 'एक जमीन अपनी' की अपूर्व सफलता के बाद 'आँवा' (1999) उपन्यास लिखा। उपन्यास की कथा का क्षेत्र मुंबई के मजदूर संघटनों के जीवन संघर्ष है। जिसमें दो बातें उभरकर सामने आती हैं। एक यह कि वर्ग हीन समाज का निर्माण करने के महान उद्देश्य को सामने रखकर संघर्ष करनेवाली ट्रेड यूनियनों आज स्वयं सत्ताकांक्षियों की कठपूतली बन गई हैं। उनका संघर्ष लक्ष्यहीन हो चुका है। दूसरी बात यह कि समाज के हर किसी वर्ग में पुरुषप्राधान्य समाज में नारी केवल और केवल उत्पीड़ित होने के लिए अभिशप्त है। उपभोक्तावादी संस्कृति ने आज के समय में मानवीय संवेदना को कुंठित कर दिया है। जिससे हर कोई बिकाऊ 'माल' बन गया है। उपन्यास की नायिका 'नमिता' मजदूरों के लिए अजीवन संघर्ष करनेवाले पक्षाघात से पीड़ित पाण्डेय जी की संवेदनशील पुत्री यह नहीं समझ पाती कि औरत के अस्तित्व का तिलिस्म उसकी देह से ही उपजता है। इसी लिए वह जीवन के विभिन्न मोड़ों पर हमेशा शोषण का शिकार बनती है। नमिता बचपन में सगे मौसा के, युवा होने पर मजदूर संघ के नेता अन्ना साहब से शोषित होती है। करोड़पति आभूषण निर्माता के संपर्क में आने के आद उसका अनचाहा गर्भ धारण करती है। तात्पर्य नमिता हर जगह 'देह शोषण' का शिकार होती है। ममता, गौतमी, स्मिता जैसी कई नारियाँ भी उपन्यास में हैं जो नारी की अस्मिता का साहस जुटाकर स्वतंत्रता से जीना चाहती हैं। कुल मिलाकर पूँजीवादी सभ्यता में नारी जीवन शोषण की नियति बनकर सामने आता दिखाई पड़ता है।

मृणाल पाण्डेय - ने पत्रकारिता के क्षेत्र के साथ-साथ कहानी, उपन्यास, नाटक जैसी विधाओं के माध्यम से अपनी प्रतिभा का परिचय दिया है। नारी की अस्मिता के लिए आधुनिक सामाजिक परिवेश में जिन लेखिकाओं ने अपनी कलम से संघर्ष किया उनमें मृणाल जी अग्रणी लेखिका हैं। इस दशक में उनका चर्चित उपन्यास 'रास्तों पर भटकते हुए' (2000) प्रकाशित हुआ। उपन्यास में उपभोक्तावादी समय में मानवीय संबंधों की मृत्यु, भ्रष्टाचार का सर्वव्यापीकरण, धन और सत्ता की अंधी राक्षसी दौड़ में मानवीयता को पैरों तले रौंदकर जीनेवाले डॉक्टर, उद्योगपति, राजनेता तथा पत्रकार आदि का संवेदनात्मक पद्धति से चित्रण किया है। इन सबके बीच में उपन्यास की पत्रकार नायिका मंजरी का सामाजिक व्यवस्था के खिलाफ का संघर्ष समस्त नारी जीवन के लिए 'संघर्षशील व्यवस्था का प्रतीक' बन जाता है। उपन्यास में मंजरी पति से अलग रहकर सामाजिक एवं आर्थिक रूप से स्वयं को असहाय न समझकर स्वावलंबी नारी बन जाती है। तो पार्वती नामक दूसरी नारी पात्र आर्थिक व सामाजिक मजबूरी की वजह से वेश्या बन जाने को विवश होती है। तभी पार्वती के बच्चे की मृत्यु का कारण सामाजिक, राजनीतिक, प्रशासनीक तथा अस्पताल की भ्रष्ट नीतियों की पोल खोलने के लिए मंजरी को प्रभावित करता है और वहाँ मंजरी सामाजिक व्यवस्था के कड़वे सच को उजागर करने में जुट जाती है। पूरे कथा में जहाँ-तहाँ नारी जीवन का सशक्त रूप दिखाकर मंजरी अपनी मुकम्मल पहचान बनाने में सफल होती है।



जया जादवानी - का पहला उपन्यास 'तत्त्वमसि' (2000) है। प्रेम की गहन अनुभूति को अद्वैतता की उदात्त भूमि तक पहुँचानेवाली कथा उपन्यास की नायिका 'मानसी' के माध्यम से दिखाई गई है। मानसी उस स्त्री का प्रतिनिधित्व करती नारी पात्र है जो वर्षों बाद स्वत्व की खोज कर अपनी मुकम्मल जमीन निर्माण कराना जानती है। हेमंत कुकरेती उपन्यास के बारे में लिखते हैं, "जया जादवानी का तत्त्वमसि सामान्य प्रेमकथात्मक उपन्यास नहीं है। यह उपन्यास मनुष्य के अंतरंग सम्बंधों के जटिल अंतर्बोध की गम्भीर प्रस्तावना है। पहाड़, जगल, नदी इन शीर्षकों को बाँटकर जया जादवानी स्त्री-पुरुष जगत् के आशयों को व्यक्त करती है। इस प्रक्रिया में मनुष्य जीवन के राग-विराग, सम्पूर्ण आसक्ति के साथ, अनासक्त होकर प्रस्तुत होते हैं। यहाँ प्रेम के बहाने जीवन को समझने का उपक्रम भी मौजूद है। प्रेम की विसंगत संगति में ही उसकी पूर्णता है।"⁰⁹ उपन्यास में सिद्धार्थ-मानसी-विक्रम के माध्यम से लेखिका ने जीवन के तत्सम यथार्थ को शास्त्र, विज्ञान, दर्शन तथा साहित्यिक संदर्भों का उपयोग कर बौद्धिक विमर्शों के रूप में रखा है। उपन्यास की नायिका मानसी प्रेम को पाकर अपने जीवन के उद्देश्य की खोज करने में सफल होती है।

को बड़ छोट कहत अपराधू - इन रचनाकारों के अतिरिक्त अन्य कई महिला उपन्यासकारों की लम्बी फेहरिस्त है जिन्हें छोटा या अप्रमुख नहीं कहा जा सकता। जिन्होंने विभिन्न कथाभूमि का निर्माण कर पुरुष प्रधान समाज की नारी संहिता को उसके शोषण का प्रमुख कारण बताने का प्रयास किया। जिसमें ऋता शुक्ल कृत 'अग्निपर्व', 'कितने जन्म वैदेही', 'अरुंधती', चित्रा चतुर्वेदी कृत 'वेजयंती', 'अम्बा नहीं मैं भीष्मा', शुभा वर्मा कृत 'मकान नंबर पैंतीस', 'कला मठ', पद्मा सचदेव कृत 'अब न बनेगी देहरी', 'नौशीन', तथा 'भटको नहीं धनंजय', उषा किरण खान कृत 'सीमान्त कथा', कुसुम कुमार कृत 'पर्दाबाडी', उषा चौधरी कृत 'मेरे पटोले', अनामिका कृत 'अवांतर कथा' आदि का नामोल्लेख किया जा सकता है। उक्त रचनाकारों ने भी भारतीय समाज में व्याप्त नारी शोषण की नियति को अपनी रचनाओं के माध्यम से वाणी देने का सफल प्रयास किया है।

बीसवीं शताब्दी के अंतिम दशक में महिला रचनाकारों द्वारा लिखित उपर्युक्त उपन्यासों पर विचार करने पर यह स्पष्ट हो जाता है कि इस दशक में महिला उपन्यासकारों के उपन्यास बड़ी संख्या में आए हैं। जो नारी संवेदना की बनी-बनाई लीक को तोड़कर एक नई परंपरा का निर्माण कर रहे हैं। यह ऐसी रचनाएँ हैं जिसके माध्यम से महिला रचनाकारों ने अपने हिस्से का दर्द और मुष्किलों के बारे में स्वयं लिखा। साथ-ही-साथ पूरी तलखी, तंज और गुस्से के साथ लिखा। यह आधी दुनिया का फिर से प्रकाश में आना है। तात्पर्य यह कि यह नारी जीवन का एक नया संघर्षशील रूप था, जो लेखन में ही उभर सकता था। साठोत्तरी उपन्यासों तक महिला लेखन में नारी जीवन के दुखों का बखान भर दिखता है। किन्तु इस दशक में अब वह नारी के संघर्ष एवं विद्रोह की कहानी के रूप में आरंभ हो चूका है। इसके साथ इस दशक की नारी केवल नारी जीवन पर ही नहीं रुकी बल्कि उसने मनुष्य जीवन के सामाजिक, आर्थिक, राजनीतिक, धार्मिक, दर्शन जैसे विषयों को आधार बनाकर भी सफल रचनाओं का निर्माण किया है। इस दशक के महिला उपन्यासकारों की रचनाओं को पढ़ने से ऐसे नारी पात्रों से हमारा परिचय होता है जो नारी पात्र जीवन में आनेवाली विभिन्न समस्याओं का दृढ़ता के साथ सामना करती है। और इसके लिए वह किसी पुरुष पात्र पर निर्भर नहीं होती। राजी सेठ की वसुधा, नासिरा शर्मा की महरूख, चंद्रकांता की कुनी, मैत्रेयी की मंदाकिनी, सारंग, अल्मा, प्रभा खेतान की प्रिया, सोमा, चित्रा मुद्गल की नमिता, उषा प्रियवंदा की वाना आदि जैसी विभिन्न नारी पात्र अपनी खुशी, मुक्ति, अस्मिता की पहचान, रक्षा, अधिकारों की प्राप्ति के लिए दृढ़ता के साथ साहसपूर्ण कदम उठाने की पहल करती है। आत्मचेतना और स्वयं निर्णय से परिपूर्ण होकर यह नारी पात्र नारी जीवन की श्रृंखला रूपी कड़ियों को तोड़कर सकारात्मकता से अपने व्यक्तित्व के निर्माण में सचेत दिखाई देती हैं।



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महिला सशक्तिकरण में पंचायत राज की भूमिका (झारखण्ड राज्य का एक अध्ययन)

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स्वामी विवेकानंद ने कहा था कि-पुरुष और नारी गरुड़ रूपी पंक्षी के दो पंख के समान हैं एक पंख से गगन रूपी संसार में उड़ान नहीं भर सकते .इसलिए नारी को सशक्त एवं जागरूक बनाकर ही समाज को सशक्त बना सकते हैं | किसी भी समाज की वास्तविक पहचान उस समाज में महिलाओं की स्थिति से प्राप्त होता है| उनके अधिकार, उनकी शैक्षणिक दशा, उनकी मुलभूत

संसाधनों तक पहुँच और उनकी राजनीतिक सहभागिता की स्थिति से किसी समाज की वास्तविकता का पता चलता है |

महिला सशक्तिकरण वर्तमान समय में काफी महत्वपूर्ण विषय है | महिला सशक्तिकरण क्या है? वास्तव में इसका अर्थ है-महिला को शक्ति संपन्न बनाना | 1 निर्बल को सबल बनाने का प्रयास ही सशक्तिकरण है | शोषण के विरुद्ध आवाज उठाना सशक्तिकरण है | परन्तु व्यापकता में इसका अर्थ और भी कुछ है | सशक्तिकरण को सामाजिक , आर्थिक एवं राजनीतिक असमानताओं से पैदा हुई समस्याओं एवं रिक्तताओं से निपटने के रूप में भी देखा जा सकता है | इसमें जागरूकता, अधिकार, एवं हकों को जानने, सहभागिता, निर्णयन जैसे घटकों को भी लिया जा सकता है | महिला सशक्तिकरण को परिभाषित करते हुए पैलिनी थुराई ने कहा है कि "महिला सशक्तिकरण वह प्रक्रिया है जिसके द्वारा समाज के विकास की प्रक्रिया में राजनीतिक संस्थाओं के द्वारा महिलाओं को पुरुषों के बराबर मान्यता दी जाती है |" 2 महिला सशक्तिकरण का अर्थ है महिलाओं में आत्मसम्मान, आत्मनिर्भरता व आत्मविश्वास होना | यदि कोई महिला अपने अधिकारों के संबंध में सजग है, आत्मनिर्भर है तो उसके आत्मसम्मान में अवश्य वृद्धि हुई है, जिससे वह सशक्त हुई है |

विश्वपटल पर महिला सशक्तिकरण की शुरुआत संयुक्त राष्ट्रसंघ द्वारा 8 मार्च, 1975 को अन्तराष्ट्रीय महिला दिवस से मानी जाती है | 18 दिसम्बर, 1979 को महिलाओं के विकास और उनके अधिकारों की रक्षा के लिए संयुक्त राष्ट्र संघ द्वारा महिलाओं के साथ सभी प्रकार के भेदभाव को समाप्त करने के बारे में प्रस्ताव पारित किया गया जो 3 सितम्बर 1981 से प्रभावी हुआ | 3 तत्पश्चात 1985 में नैरोबी में अंतराष्ट्रीय महिला सम्मेलन आयोजित हुआ जिसमें पहली बार महिला सशक्तिकरण शब्द का प्रयोग किया गया | 1993 में चीन के बीजिंग शहर में अंतराष्ट्रीय महिला सम्मेलन में महिलाओं की भागीदारी सुनिश्चित करने के लिए उनके आरक्षण की आवश्यकता पर बल दिया गया | 4 भारत में महिलाओं की स्थिति में सुधार के लिए समय-समय पर अनेक प्रयास होते रहे हैं |

स्वतंत्रता के पश्चात संविधान एवं सरकारी प्रयास से भारत में महिलाओं की स्थिति में गुणात्मक सुधार हो रहा है| भारत में महिलाओं के अधिकारों के संरक्षण के लिए कानूनों का निम्न प्रावधान किये गये हैं-

समान पारिश्रमिक अधिनियम-1976, बाल विवाह निषेध अधिनियम-1976, वेश्यावृत्ति निवारण अधिनियम-1986, सतीप्रथा निरोधक अधिनियम-1987, गर्व का चिकित्सीय समापन अधिनियम-1971, अनैतिक व्यापार निरोधक अधिनियम-1986, घरेलू हिंसा रोकथाम अधिनियम-2005, हिन्दू उतराधिकारी संशोधन अधिनियम-2005 आदि | 5

केंद्र सरकार द्वारा महिला सशक्तिकरण की दिशा में कई कार्यक्रमों एवं योजनाओं को चलाया गया- समेकित बाल विकास योजना, प्रशिक्षण एवं रोजगार कार्यक्रम(STEP), महिला समाख्या, बालिका समृद्धि, किशोरी शक्ति ,



श्रीशक्ति पुरुस्कार , स्वधार योजना सर्वशिक्षा अभियान, जीवन भारती महिला सुरक्षा , कस्तूरबा गाँधी विशेष बालिका विद्यालय ,जननी सुरक्षा, इंदिरा गाँधी इकलौती कन्या छात्रवृत्ति , इंदिरा गाँधी राष्ट्रीय निशक्तता पेंशन , प्रियदर्शनी परियोजना, इंदिरा गाँधी मातृत्व सहयोग , सुकन्या समृद्धि , बेटी बचाओ बेटी पढाओ, राज्य महिला सम्मान एवं जिला महिला सम्मान ,निर्भया, प्रधानमंत्री उज्वला , महिला पुलिस स्वयंसेवक , फ्री सिलाई मशीन योजना आदि |

उपर्युक्त योजनाओं से स्पष्ट होता है कि सरकार महिलाओं के समग्र विकास के लिए हर तरह के प्रयास काफी लम्बे समय से करती आ रही है और यही कारण है कि आज समाज में महिलाओं की भूमिकाओं में बहुत तरह के बदलाव भी दिखायी देने लगे हैं | आज शायद ही कोई ऐसा क्षेत्र होगा जहाँ पर महिलाओं ने अपनी उपस्थिति दर्ज ना करायी हो |

महिलाओं को और सशक्त बनाने के लिए राजनीतिक क्षेत्र में उनकी सहभागिता बढ़ाने के लिए और महिला राजनीतिक सशक्तिकरण के लिए 73वें संविधान संशोधन ,1993 के द्वारा पंचायती राज की स्थापना की गयी | महिला सशक्तिकरण में पंचायती राज की विशेष भूमिका रही है क्योंकि इसके माध्यम से सामाजिक एवं संस्थानिक स्तर पर बदलाव आया है और महिला राजनीतिक सशक्तिकरण के माध्यम से महिला सामाजिक सशक्तिकरण लाने का प्रयास किया जा रहा है|महिला सशक्तिकरण की दृष्टि से पंचायती राज व्यवस्था मिल का पत्थर साबित हो रहा है | कई विद्वान इसे नारीवादी क्रांति का नाम देते हैं क्योंकि इसका परिप्रेक्ष्य बहुत व्यापक है |

महिला सशक्तिकरण का उद्देश्य एक न्यायपूर्ण एवं सम समाज की स्थापना करना है क्योंकि लैंगिक समानता सुशासन की एक कुंजी है | सभी समस्याओं की जड़ असमानता में अंतरनिहित है एवं समाज अपने स्वभाव एवं प्रकृति में पितृसत्तात्मक है | सिमोन दी बुआ ने अपनी किताब द सेकेण्ड सेक्स में लिखा है की "अब तक औरतों के बारे में पुरुषों ने जो कुछ लिखा है उस पर शक किया जाना चाहिए,क्योंकि लिखनेवाला न्यायाधीश और अपराधी दोनों है | इसलिए महिलाओं के साथ व्यवहार में समानता और देश के विकास में उनकी पूरी सहभागिता के लिए आवश्यक कदम उठाया जाना चाहिए | " 6 महिला सशक्तिकरण एक महत्वपूर्ण सामाजिक घटक है जिसे समझने के लिए जिसे समझने के लिए हमें अपने राजनीतिक ,सामाजिक ,आर्थिक,धार्मिक एवं पारिवारिक ढांचे सहित उसके बहुअयामी प्रभाव पर चिंतन करना होगा जिसमें असमानता गहरे रूप में विद्यमान है| जहाँ तक राजनीतिक सरंचना का प्रश्न है महिलाएं आज विश्व मतदाताओं का आधा हिस्सा बनने के बावजूद उनकी सहभागिता विश्व स्तर पर संसद और विधानसभा में लगभग 18 प्रतिशत है | अमेरिकी देशों में 21%,यूरोपीय देशों में 19%अफ्रीकी देशों में 17%,अरब देशों में 9.5%,भारत देश में 11.8% है | अधिकतर राज्यों में यह आंकड़ा और भी कम है | भारत के 31 विधानसभाओं के 4153 सीटों में लगभग 9% महिलाएं नेतृत्व कर रही है जो संतोषजनक नहीं है | झारखण्ड विधानसभा के दूसरे चुनाव में 4,तीसरे चुनाव में 8,चौथे चुनाव में 9 तथा 2019 के लोकसभा चुनाव में 2 महिला झारखण्ड से लोकसभा पहुँच पायी | 67 साल के सफर में महिला सांसदों की संख्या 20 से 78 तक ही हो पायी है जो चिंताजनक है |

1952 से लेकर अब तक महिलाओं को लोकसभा का टिकट देने में संकोच रहा है | आधी जनसंख्या का प्रतिनिधित्व कमसे कम 33 प्रतिशत जरूर होना चाहिए|

पंचायत राज के माध्यम से इसकी भरपायी करने का प्रयास किया गया है | राज्य सरकारें महिलाओं को 33 प्रतिशत से 50 प्रतिशत तक आरक्षण प्रदान की है और जिससे एक नवीन संस्कृति का उदभव हुआ है |

73वें संवैधानिक संशोधन अधिनियम 1992 तथा पंचायत उपबंध(अनुसूचित क्षेत्रों तक विस्तार)अधिनियम /पेसा अधिनियम,1996 के आधार पर झारखण्ड पंचायत राज विधेयक 30 मार्च 2001 को झारखण्ड विधानसभा में



पारित किया गया | 23 अप्रैल, 2001 को राज्यपाल की स्वीकृति मिलने के बाद 10 मई, 2001 को झारखण्ड सरकार ने अधिसूचना जारी की गयी। 7 झारखण्ड पंचायत राज अधिनियम 2001 में 17 अध्याय एवं 163 धाराएँ हैं | कुल 29 विषयों को शामिल किया गया है | अध्याय 1 में संक्षिप्त नाम एवं परिभाषा है जिसमें मुख्य रूप से यह कहा गया कि यह अधिनियम झारखण्ड पंचायत राज अधिनियम 2000 कहा जा सकेगा तथा इसका विस्तार सम्पूर्ण झारखण्ड राज्य में उन क्षेत्रों को छोड़कर जहाँ पटना नगर निगम अधिनियम 1951, बिहार एवं उड़ीसा म्युनिसिपल अधिनियम, 1992 या कैंटोनमेंट अधिनियम 1924 के उपबंध लागू हैं, होगा |

अधिनियम की धारा 2 में जनसंख्या, ग्राम, ग्रामसभा, ग्राम पंचायत, पंचायत क्षेत्र, सस्दय, मुखिया, उपमुखिया, पंचायत समिति, प्रखंड, प्रमुख, उप प्रमुख, जिला, जिला परिषद्, अध्यक्ष, उपाध्यक्ष आदि कुल 42 शब्दों को परिभाषित किया गया है |

झारखण्ड पंचायत राज अधिनियम के तहत यहाँ की ग्राम सभा, उसकी बैठकें होती है | ग्राम सभा की बैठक का संयोजन मुखिया के द्वारा किया जाता है | बैठक के लिए गणपूर्ति ग्राम सभा के सदस्यों की 1/10 भाग की होती है जिसमें 1/3 भाग महिलाओं का आवश्यक होता है | 8 परन्तु अनुसूचित क्षेत्रों में किसी बैठक की गणपूर्ति ग्राम सभा के सदस्यों की 1/3 भाग की होती है जिसमें कमसे कम 1/3 भाग महिला संख्या का होना आवश्यक है | ग्राम सभा को वे सारे अधिकार एवं शक्तियाँ हैं जिसे राज्य सरकार ने जारी कर दिया है |

पंचायत का गठन त्रिस्तरीय है-ग्राम स्तर पर ग्राम पंचायत, प्रखंड स्तर पर पंचायत समिति तथा जिला स्तर पर जिला परिषद् | तीनों स्तर पर महिलाओं को 50 प्रतिशत का आरक्षण चक्रानुक्रम में आवंटित करने का प्रावधान है | ग्राम पंचायत का प्रधान मुखिया, पंचायत समिति का प्रधान प्रमुख और जिला परिषद् का प्रधान अध्यक्ष को बनाया गया है | सभी पदों के लिए आवश्यक योग्यताएं/अयोग्यताएं निर्धारित है और भ्रष्ट आचरण, कर्तव्यहीनता आदि के आधार पर उन्हें मुक्त करने का भी प्रावधान किया गया है |

झारखण्ड में अब तक 2 पंचायत चुनाव संपन्न हुए हैं | 32 वर्षों के बाद नव निर्मित झारखण्ड में पहली बार नवम्बर-दिसंबर 2010 में चुनाव हुए इसके पूर्व एकीकृत बिहार के समय में 1977 में चुनाव हुए थे | झारखण्ड के प्रथम पंचायत चुनाव 2000 में 24 जिलों के 259 प्रखंडों से संबंध 4423 पंचायतों में मतदान हुए | 43922 मतदान केन्द्रों पर वोट डाले गए जिसमें औसतन 68 प्रतिशत मतदाताओं ने अपने मताधिकार का प्रयोग किया | महिलाओं का नामांकन पुरुषों से ज्यादा हुआ और 48 प्रतिशत मतदाताओं ने अपने वोट डाले | 9 पंचायत के तीनों स्तर पर महिलाओं की भागीदारी औसतन 55 प्रतिशत रही | इस चुनाव परिणाम से महिला के राजनीतिक सशक्तिकरण के रूप दिखायी दिए | दूसरा पंचायत चुनाव नवम्बर-दिसम्बर, 2015 में 24 जिलों के 263 प्रखंडों में संपन्न हुए | 10 इस चुनाव में ग्राम पंचायत की संख्या 5423 तथा जिला परिषद् सदस्यों की संख्या 545 थी | पंचायत चुनाव में लगभग 54 प्रतिशत महिलाएं चुनकर आयी |

पंचायत राज के माध्यम से महिलाओं का राजनीतिक सशक्तिकरण संभव हो पाया है | अब महिलाएं अपने घरों की चहारदिवारी से बहार निकलकर सामाजिक एवं राजनीतिक कार्यों में अपनी भूमिका निभाने निकल रही है लेकिन अभी भी उनके सामने कई प्रकार की समस्याएं एवं चुनौतियाँ हैं |

यहाँ की संस्कृति में धर्म- परम्परा, रूढ़िवादी मान्यताएं, आस्था एवं विश्वास व्यक्ति के जीवन में घुले मिले होते हैं | इस व्यवस्था में नारी और पुरुष के जीवन में अनेक प्रकार की लक्ष्मण रेखाएं हैं | दोनों के लालन-पालन और कर्तव्य क्षेत्र में भिन्नताएं हैं | भारतीय परिवार मूलतः पितृसत्तात्मक है | झारखण्ड चूँकि जनजातीय बहुल क्षेत्र है जिसमें कुल जनसंख्या का लगभग 26 प्रतिशत आबादी जनजातियों की है | यहाँ की कुछ कबीलाई संस्कृति में मातृसत्तात्मक परिवार के लक्षण मौजूद हैं लेकिन अधिकांश भाग पितृसत्तात्मक है | पंचायती राज के दौरान ऐसे



परिवार से कुछ महिलाएं पुरुषों के आदेशानुसार ही चुनाव में प्रत्याशी बनते हैं एवं वोट करने जाते हैं। घरेलु महिलाएं पंचायती राज में कोई पद धारण करने के बावजूद पूरा समय राजनीतिक क्रियाकलापों में नहीं दे पाती हैं और उनकी जगह उनके पति, ससुर, देवर, भाई या उनका कोई रिश्तेदार महत्वपूर्ण भूमिका में आ जाता है। इसे एक नई संस्कृति का नाम दिया गया है जिसे सरपंच पति संस्कृति कहते हैं। 24 अप्रैल 2015 को राष्ट्रीय पंचायत दिवस के अवसर पर भारतीय प्रधानमंत्री नरेन्द्र मोदी ने कहा था कि सरपंच पति की संस्कृति समाप्त होनी चाहिए। इसके साथ ही दहेज प्रथा, घरेलु हिंसा, सार्वजनिक एवं कार्यस्थलों स्थलों पर छेड़खानी आदि कारण महिला सशक्तिकरण में एक बड़ी समस्या के रूप में सामने आ जाती है।

महिला सशक्तिकरण तब तक अधूरा है जब तक महिलाएं आर्थिक रूप से सशक्त न हो जाएं, लेकिन हमारे भारतीय समाज में अधिकांश महिलाएं आर्थिक रूप से पुरुषों पर निर्भर रहती हैं। राजनीतिक क्षेत्र में अत्यंत प्रतियोगिता, असुरक्षा का भय, राजनीति का अपराधीकरण आदि के कारण महिलाएं राजनीति में कम दिलचस्पी लेती हैं। शिक्षा की कमी, कुपोषण, पारिवारिक दायित्व, जागरूकता का अभाव आदि कारणों से भी महिलाओं का सशक्तिकरण तीव्र गति से नहीं हो रहा है। राज्य सरकार की मंशा भी सकारात्मक हमेशा नहीं रही है। नौकरशाह अपने सामने गाँव के चुने हुए कम पढ़े लिखे हुए प्रतिनिधि के अधीन काम करने में दिलचस्पी नहीं लेते हैं। ऐसे कई उदाहरण झारखण्ड पंचायत में हुई हैं जहाँ के मुखिया जैसे प्रतिनिधि को वहाँ खाता खुलवाना पड़ा है जहाँ वहाँ के बीडीओ ने चाहा है। कानून की कम जानकारी के चलते सरकारी अधिकारी पंचायत के जनप्रतिनिधि को गुमराह करते हैं। महिला जनप्रतिनिधि भी वेतन चाहती हैं लेकिन उन्हें बहुत राशि खर्च हेतु नहीं मिलता है इस कारण भी वे राजनीतिक गतिविधि में उदासीन रहती हैं।

उपरोक्त समस्याओं को दूर कर समाधान संभव है। शिक्षा, स्वास्थ्य, प्रशिक्षण, रोजगार, अधिकार एवं वेतन, राज्य सरकार एवं नौकरशाही के मंशा में सकारात्मक सोच, पुरुषों एवं महिलाओं के मानसिक सोच में परिवर्तन आदि से महिला सशक्तिकरण को पंचायत राज के माध्यम से और भी मजबूत किया जा सकता है।

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स्त्रीवाद और महिला सशक्तिकरण (Feminism: Women Empowerment)

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सार या संक्षेप

महिला सशक्तिकरण का फलक अत्यंत ही व्यापक है यह अपने आप में सामाजिक, आर्थिक, सांस्कृतिक एवं राजनीतिक विचार विमर्श का विषय बन गया है इसमें एक ओर जहां मनुवादी पुरुष वर्चस्व का विरोध है तो दूसरी ओर भारतीय सामाजिक एवं सांस्कृतिक परंपरा का स्वीकार भी है जो मानवता के विकास के लिए उपयुक्त हैं आज भारतीय नारी अपने अधिकारों एवं स्वतंत्रता को पाने के लिए और सब तरह के शोषण से मुक्त होने के लिए संघर्षरत है शिक्षा के प्रसार के साथ ही, सूचना प्रौद्योगिकी और संचार माध्यमों में आई क्रांति के बाद भारतीय नारी एवं समाज में भी सजगता आई है ऐसा कोई भी क्षेत्र नहीं है जहां स्त्रियों की पहुंच ना हो भारतीय नारियों ने विमान चलाने से लेकर सक्रिय राजनीति, कुशल प्रशासन, वाणिज्य प्रबंधन, सूचना प्रौद्योगिकी और शेयर बाजार जैसी दिशा में भी उन्होंने अपनी विशेषताओं का परिचय पूरे विश्व को दिया है

मूल शब्द : पितृसत्तात्मक सत्ता सामाजिक सशक्तिकरण, सामाजिक असमानता आर्थिक निर्भरता, अधिकार एवं स्वतंत्रता.

महिला सशक्तिकरण की अवधारणा

महिला सशक्तिकरण भौतिक, आध्यात्मिक, शारीरिक या मानसिक सभी स्तर पर महिलाओं में आत्मविश्वास पैदा करके उन्हें सशक्त बनाने की प्रक्रिया है सशक्तिकरण की प्रक्रिया में समाज को पारंपरिक पितृसत्तात्मक दृष्टिकोण के प्रति जागरूक किया जाता है जिसने महिलाओं की स्थिति को सदैव कमतर माना है महिला सशक्तिकरण के अंतर्गत महिलाओं से जुड़े सामाजिक आर्थिक राजनीतिक और कानूनी मुद्दों पर संवेदना और सरोकार व्यक्त किया जाता है वैश्विक स्तर पर नारीवादी आंदोलनों ने महिलाओं के सामाजिक समता स्वतंत्रता और न्याय के राजनीतिक अधिकारों को प्राप्त करने में महत्वपूर्ण भूमिका निभाई है महिला सशक्तिकरण के लिए डॉक्टर बी आर अंबेडकर का कथन है कि भारतीय नारी श्रम से नहीं घबराती किंतु आंसू की चिंता करते हुए वह असमान व्यवहार और शोषण से अवश्य डरती है इसमें उन्होंने महिलाओं की वास्तविक वेदना को मुखरित किया है

महिला सशक्तिकरण की आवश्यकता

महिला सशक्तिकरण की आवश्यकता बहुआयामी है यह प्रक्रिया पुरुष निरपेक्ष नहीं बल्कि सापेक्ष विमर्श है इसके लिए पुरुषों को भी आगे आना होगा महिलाओं के सामाजिक सशक्तिकरण में शिक्षा की भूमिका महत्वपूर्ण है सामाजिक असमानता, पारिवारिक हिंसा, अत्याचार और आर्थिक अनिर्भरता इन सभी से महिलाओं को छूटकारा पाना है तो जरूरत है महिला सशक्तिकरण की, यह महिलाओं के सर्वांगीण विकास के लिए प्रथम एवं मूलभूत साधन है क्योंकि महिलाओं के शिक्षित होने पर जागरूकता और चेतना आएगी अधिकारों की सजगता होगी रूढ़ियां कुरीतियां प्रथाओं का अंधेरा छटेगा और वैचारिक क्रांति से प्रकाश पुंज फूट निकलेगा शिक्षा के माध्यम से महिलाएं समाज में सशक्त समान और महत्वपूर्ण भूमिका दर्ज करा सकती हैं। इसके साथ ही अपनी आर्थिक व सामाजिक भागीदारी भी सुनिश्चित कर सकती हैं जिसमें राष्ट्रीय और अंतरराष्ट्रीय स्तर की महिलाओं से जुड़ी योजनाएं महत्वपूर्ण हैं



महिला सशक्तिकरण के विभिन्न आयाम

हमारी पूरी सभ्यता मनुष्य के विकास के साथ-साथ स्त्री की गुलामी के विकास का भी दस्तावेज है घरेलू हिंसा कानून ने भारतीय नारी को इस गुलामी से बाहर निकालने का एक मौका दिया है मगर यह बहुत कुछ उसकी सामाजिक, आर्थिक और राजनीतिक स्थिति पर निर्भर करता है और उसके जागरूक होने की इच्छा पर निर्भर करता है

सामाजिक सशक्तिकरण

भारतीय परिवेश में स्त्री की छवि देवी के रूप में और शक्ति के रूप में दिखाई देती है भारत की अपनी सांस्कृतिक दृष्टि है जीवन दृष्टि है यहां हमने स्त्री को देवी का रूप तो दे दिया परंतु जिंदगी का यथार्थ यह है कि अक्सर वह देवी नहीं दासी बनकर रहती है स्त्री की मांग है कि उसे सिर्फ समझा जाए भारतीय नारी वादी दृष्टिकोण पितृसत्तात्मक समाज द्वारा स्थापित कई मूल्यों को चुनौती देता है

आज जरूरत है कि स्त्री को पुरुषों की तरह ही भौतिक माननीय बौद्धिक एवं आर्थिक सभी संसाधनों पर अपना समान नियंत्रण रखना पड़ेगा स्त्री को अब स्वयं मूल्यों को तय करने की शक्ति सीखनी होगी उसे निर्णय लेना सीखना होगा उसे संसाधनों का उपयोग करना सीखना होगा उसे अपने स्त्रियों चित गुण बरकरार रखते हुए बौद्धिकता पूर्ण कार्य करके स्वयं को सिद्ध करना है स्त्रियों को जो अधिकार हासिल नहीं है उन्हें उसे प्राप्त करना ही होगा जैसे बच्चों की परवरिश की जिम्मेदारी में उनके पिता का साथ घर की आमदनी पर अधिकार इत्यादि

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एक राष्ट्र का सर्वांगीण विकास तभी संभव है जब महिलाओं को समाज में यथोचित पद दिया जाए तथा पुरुषों के साथ विकास में बराबर का सहभागी माना जाए सशक्तिकरण के अंतर्गत महिलाएं अपने आर्थिक स्वालंबन, राजनीतिक भागीदारी व सामाजिक विकास के लिए आवश्यक विभिन्न कारकों पर पहुंच और नियंत्रण प्राप्त करती हैं अपनी शक्तियों के प्रति जागृत होती हैं और अपना आत्मविश्वास व आंतरिक शक्ति को बढ़ाती हैं जिससे वह जीवन के सभी क्षेत्रों जैसे सामाजिक, आर्थिक, राजनीतिक में अपना विकास कर सकें इस माहौल में पहले की अपेक्षा भारत की महिलाएं मतदान का अधिकार जिम्मेदारी के साथ सार्थक रूप में निभाती हैं महिला प्रतिनिधि पंचायत स्तर से लेकर संसद तक महिला वर्ग के अधिकारों के लिए आवाज उठाने में सक्षम हैं नागरिकों को मिले समान अधिकारों के साथ ही भारतीय महिलाओं को भी शिक्षा, संपत्ति और विरासत में भागीदारी का अधिकार है आजादी के इतने वर्षों के बाद देश में परिवर्तन के कई आयाम को स्थापित किया गया है लेकिन इन सबके बावजूद महिलाओं के लिए देश के राजनीतिक मानचित्र पर अभी भी बहुत कुछ नहीं बदला है महिलाएं राजनीति में बराबरी के अधिकार से वंचित हैं राजनीति में भागीदारी के दावे तो सभी दलों ने किए हैं पर यह प्रश्न चिन्ह है कि क्या संसद और विधानसभाओं में उचित प्रतिनिधित्व दिया जाएगा वर्तमान में संसद में महिलाओं का प्रतिनिधित्व कम है राजनीति में महिलाएं सकारात्मक भूमिका निभाकर बदलाव ला सकती हैं

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यह प्रश्न नारी वर्ग के मन में सहज उत्पन्न होता है कि यदि स्त्री पढ़ी लिखी है और आर्थिक तौर पर सुदृढ़ हो जाए तो उसके प्रति समाज का रवैया बदल जाता है ऐसा प्रश्न उठाना स्वाभाविक है क्योंकि विकसित देशों में जहां स्त्री का जीवन स्तर ऊंचा है वहां भी उसका दमन होता है वहां भी असमानता मौजूद है आर्थिक शक्ति मिलने के बावजूद स्त्रियों को घरेलू हिंसा का सामना करना पड़ रहा है साथ ही घरेलू कार्यों में कोई सहयोग उन्हें नहीं मिलता बल्कि कई बार उन्हें त्रासदी का सामना करना पड़ता है इस बात पर ध्यान दिया जाना चाहिए कि जब तक स्त्री अपने को कमतर मानती रहेगी तब तक बाहरी हस्तक्षेप उसे वह ताकत नहीं देंगे जिसके बल पर वह परिवार और समाज के सामने



उठकर खड़ी रहे उसे समाज को यह एहसास दिलाना आवश्यक है होगा कि उसका घर बार चलाने में कितना सहयोग है साथ ही उसे स्वयं भी अपनी योग्यता और समझ की कद्र करनी चाहिए किसी बाहरी शक्ति का सहयोग लेने के बजाय अपने आसपास की महिलाओं को संगठित कर इस मुहिम को शक्ति प्रदान करनी होगी

महिला सशक्तिकरण के मार्ग में बाधाएं

जब तक महिलाएं सक्षम होने के लिए स्वयं प्रयास नहीं करेंगी तब तक महिला सशक्तिकरण मुश्किल है इसके लिए महिलाएं स्वयं कन्या भ्रूण हत्या में भागीदार नहीं रहेगी जब तक महिलाएं पुरुषों में मित्र साथी के बजाय एक पालनहारा और सुरक्षा गार्ड देखती रहेंगी तब तक महिला सशक्तिकरण नहीं हो सकता

निष्कर्ष

भूमंडलीकरण, उपभोक्तावाद और बाजारवाद के इस दौर में स्त्री को मात्र वस्तु बनाने की होड़ सी लगी है महिलाओं की अपनी उपलब्धियों के बावजूद उसका सुंदर सौंदर्य बिकाऊ हो गया है यह एक दुखद सत्य है भारत की आम महिलाएं शोषण और पुरुष वर्ग की दासता से अपने को मुक्त नहीं कर पाई हैं पितृसत्तात्मक समाज के माहौल में पलने के कारण औरतें कई तरह की मानसिक ग्रंथियों से पीड़ित हैं वर्तमान में स्त्री आंदोलनों को समाज में व्याप्त असमानता और खामियों को जड़ से उखाड़ने के लिए संघर्षरत रहना पड़ेगा

स्त्रियों को हर मोर्चे पर आर्थिक, सामाजिक, मानसिक स्तर पर अपनी पहचान बनाने में सक्षम बनना होगा न्यू टेक्नोलॉजी और ज्ञान-विज्ञान स्त्रियों को मुक्त करते हैं विशेषकर शारीरिक श्रम वाले रोजगार से वही स्त्री को कुछ हद तक अंधविश्वासों और परंपराओं से भी मुक्त करते हैं भारतीय परिवेश में महिला सशक्तिकरण को लेकर गौरवान्वित महसूस करने में अभी लंबे समय तक इंतजार करना होगा तभी सही अर्थ में स्त्री मुक्ति होगी स्त्री सशक्तिकरण का निर्माण होगा

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स्वतंत्रता संग्राम में सरोजिनी नायडू की भूमिका : एक अध्ययन

डॉ. विनोद संभाजी सोनवणे

इतिहास विभाग प्रमुख, कला, वाणिज्य एवं विज्ञान महाविद्यालय, ओंदे, ता. विक्रमगड, जि. पालघर महाराष्ट्र, भारत.

परिचय :

सरोजिनी नायडू एक मशहूर कवयित्री, स्वतंत्रता सेनानी और महान वक्ता रही हैं। सरोजिनी पहली महिला थी जो भारतीय राष्ट्रीय कांग्रेस की अध्यक्ष बनीं। साथ ही किसी प्रदेश की गवर्नर बनने वाली भी वह पहली भारतीय महिला थीं। सरोजिनी को उनकी कविता के लिए भी जाना जाता है। सरोजिनी नायडू मातृभूमि की सच्ची सेविका थीं। प्रस्तुत शोधनिबंध में स्वतंत्रता संग्राम में सरोजिनी नायडू की भूमिका और उनका योगदान पर प्रकाश डालने का प्रयास किया है।

सरोजिनी नायडू :

सरोजिनी नायडू का जन्म १३ फरवरी १८७९ को हैदराबाद में हुआ था। सरोजिनी जी का जन्म एक बंगाली परिवार में हुआ था। सरोजिनी नायडू के पिता का नाम अघोरनाथ चट्टोपध्याय था। वह वैज्ञानिक व डॉक्टर थे। सरोजिनी नायडू के पिता हैदराबाद के पहले सदस्य थे जो कांग्रेस में शामिल हुए थे। आगे चलकर अघोरनाथ ने अपनी नौकरी छोड़ दी और देश की आजादी की जंग में कूद गए। सरोजिनी नायडू की माता का नाम वरद सुन्दरी देवी था। वह एक बंगाली लेखिका थीं। सरोजिनी नायडू अपने ८ भाई-बहनों में सबसे बड़ी थीं। उनके एक भाई क्रांतिकारी थे, जिन्हें अंग्रेजों ने मार दिया था, जबकि दूसरे भाई एक्टर थे।

सरोजिनी नायडू की शिक्षा :

सरोजिनी नायडू बचपन से ही एक होनहार छात्रा थीं। वह उर्दू, तेलगू, इंग्लिश, बांग्ला और फारसी भाषा में निपुण थीं। उन्होंने १२ साल की उम्र में ही मैट्रिक की परीक्षा पास कर ली थी। सरोजिनी नायडू के पिता उन्हें गणितज्ञ या वैज्ञानिक बनाना चाहते थे, लेकिन सरोजिनी की रुचि कविता में थी। सरोजिनी नायडू की कविता से हैदराबाद के निज़ाम भी खासे प्रभावित थे और उन्होंने सरोजिनी को विदेश में पढ़ने के लिए छात्रवृत्ति दी। सरोजिनी ने १६ साल की उम्र में इंग्लैंड के किंग कॉलेज लंदन में दाखिला लिया। इसके बाद सरोजिनी ने कैम्ब्रिज के ग्रीतान कॉलेज से पढ़ाई की है। अपनी पढ़ाई के दौरान सरोजिनी की मुलाकात उस समय के प्रसिद्ध कवि अर्थर साइमन और इडमंड गोसे से हुई। इडमंड ने सरोजिनी को भारतीय विषयों को ध्यान में रखकर कविता लिखने की सलाह दी।

झील की रानी :

सरोजिनी नायडू ने मात्र १३ वर्ष की आयु में ही १३०० पदों की 'झील की रानी' नामक लंबी कविता और लगभग २००० पंक्तियों का एक विस्तृत नाटक लिखकर अंग्रेजी भाषा पर अपनी पकड़ का उदाहरण दिया था। सरोजिनी नायडू को शब्दों की जादूगरनी कहा जाता था। वह बहुभाषाविद थीं। वह क्षेत्रानुसार अपना भाषण अंग्रेजी, हिन्दी, बंगला या गुजराती भाषा में देती थीं।

पहला कविता संग्रह - द गोल्डन थ्रेशहोल्ड :

सरोजिनी नायडू का प्रथम कविता-संग्रह 'द गोल्डन थ्रेशहोल्ड' (The Golden Threshold) १९०५ में प्रकाशित हुआ जो आज भी पाठकों के बीच बेहद लोकप्रिय है। अंग्रेजी भाषा का अधिक से अधिक ज्ञान अर्जित करने के



लिए सरोजनी नायडू इंग्लैंड भी गई लेकिन वहां का मौसम अनुकूल ना होने के वजह से वह १८९८ में ही इंग्लैंड से लौट आई.

सरोजिनी नायडू की शादी :

कॉलेज में पढाई के दौरान सरोजिनी की मुलाकात डॉ गोविन्द राजुलू नायडू से हुई। इस दौरान दोनों एक दूसरे के करीब आए। १९ साल की उम्र में अपनी पढाई खत्म होने के बाद सरोजनी ने डॉ गोविन्द राजुलू नायडू से शादी कर ली। खास बात यह है कि नायडू गैर-ब्राह्मण थे। उस समय अंतर्जातीय विवाह को समय में मान्यता नहीं थी। इसके बावजूद सरोजिनी ने समाज की परवाह किए बिना नायडू से शादी की। सरोजिनी के इस कदम में उनके पिता ने भी उनका साथ दिया। सरोजिनी और गोविन्द का वैवाहिक जीवन सुखमय रहा। दोनों के चार बच्चे हुए, जिनका नाम जयसूर्या, पदमज, रणधीर और लीलामणि था। उनकी बेटी पद्मजा भी अपनी मां सरोजनी की तरह कवियत्री बनी और फिर राजनीति में उतरी और इ.स. १९६१ में पश्चिम बंगाल की गवर्नर बनी।

सरोजनी जी का राजनीति जीवन :

शादी के बाद भी सरोजिनी लगातार कविता लिखती रही। उनकी कविता प्रकाशित होने लगी। इससे उनके बहुत सारे प्रशंसक बन गए। उनके प्रशंसकों की सूची में जवाहरलाल नेहरू, रवीन्द्रनाथ टैगोर जैसे महान लोग भी शामिल थे। एक दिन सरोजिनी नायडू की मुलाकात स्वतंत्रता सेनानी और समाजसेवी गोपाल कृष्ण गोखले से हुई। गोपाल कृष्ण गोखले ने सरोजिनी से कहा कि वह अपनी कविताओं में क्रान्तिकारीपन लेकर आए और लोगों को देश की आजादी के लिए प्रेरित करे। जगह-जगह सत्याग्रह का आयोजन कर क्रान्तिकारी साहित्य लोगों तक पहुंचाया। उनकी भाषण की ओजस्वी शैली तथा कोकिल कण्ठी आवाज से प्रभावित होकर लोग उनकी ओर खींचे चले आते थे। अत्यंत मधुर स्वर में अपनी कविताओं का पाठ करने के कारण सरोजिनी नायडू को भारत कोकिला कहा जाता था।

गांधीजी से सानिध्य :

साल १९१६ में सरोजिनी नायडू की मुलाकात महात्मा गाँधी से हुई। महात्मा गाँधी से मुलाकात होने के बाद सरोजिनी की सोच में बदलाव आया और वह देश को आजाद कराने के आंदोलन में कूद गए। सरोजिनी पूरे देश में घूम-घूमकर लोगों के दिलों में आजादी की अलख जगाने लगी। वे देश के अलग अलग प्रदेश, शहर, गाँव में जाती और औरतों को समझाती थी।

स्त्री संगठन का महान कार्य :

श्रीमती एनी बेसेन्ट के साथ रहते हुए उन्होंने कांग्रेस अधिवेशन में भारतीय स्वतन्त्रता की मांग की। कांग्रेस के स्त्री संगठन में उन्होंने एनीबेसेन्ट के "होमरूल लीग" तथा 1918 के बॉम्बे प्रेसीडेन्सी वूमन एसोशियेशन तथा कर्वे द्वारा स्थापित महिला यूनिवर्सिटी द्वारा स्त्री जागृति का कार्य किया।

स्थानीय निकायों से लेकर बड़े स्तर तक उन्होंने स्त्रियों को मताधिकार देने से लेकर समस्त प्रकार के अवसर प्रदान करने की मांग की। मान्टेग्यू चेम्सफोर्ड सुधार समिति द्वारा स्त्रियों को मताधिकार से वंचित रखने पर उन्होंने विरोधस्वरूप ८०० लोगों का हस्ताक्षर सहित पत्र समिति के पास भेजा। इसी मांग से सम्बन्धित इंग्लैंड के ११ नेताओं को तार भी भेजे।

इंडियन नेशनल कांग्रेस की अध्यक्ष बनी

साल १९२५ में सरोजिनी नायडू इंडियन नेशनल कांग्रेस की अध्यक्ष पद के लिए खड़ी हुई और जीत हासिल की। इस तरह वह इंडियन नेशनल कांग्रेस की पहली महिला अध्यक्ष बनी।

दांडी मार्च :



दांडी मार्च के दौरान गांधी जी के साथ अग्रिम पंक्ति में चलने वालों में सरोजनी नायडू भी शामिल थीं। उन्होंने जीवन-पर्यंत गांधीजी के विचारों और मार्ग का अनुसरण किया। सरोजिनी ने सविनय अवज्ञा आंदोलन में भी हिस्सा लिया और महात्मा गाँधी के साथ जेल भी गई। आजादी की लड़ाई में तो उनका अहम योगदान था ही साथ ही भारतीय समाज में जातिवाद और लिंग-भेद को मिटाने के लिए भी उन्होंने कई कार्य किए।

गोलमेज सम्मेलन :

मदन मोहन मालवीय तथा गांधीजी के साथ द्वितीय गोलमेज सम्मेलन में भाग लेने लंदन भी गयीं थीं
भारत छोड़ो आंदोलन :

इसके बाद सरोजिनी ने १९४२ में 'भारत छोड़ो आंदोलन' में हिस्सा लिया और २१ महीने के लिए जेल गई। सरोजिनी नायडू के महात्मा गाँधी से मधुर सम्बन्ध थे और वह गाँधी जी को की माउस कहकर पुकारती थीं। 1942 को उन्हें आगा खां महल में अन्य नेताओं के साथ नजरबन्द किया गया। इस दौरान गांधीजी के अस्वस्थ होने पर उनकी सेवा-सुश्रुषा भी की।

विदेश में कार्य :

उन्होंने १९२० में जेनेवा के अन्तर्राष्ट्रीय सम्मेलन में भी भाग लिया था। १९२४ में वे भारतीयों की दशा का पता लगाने दक्षिण अफ्रीका गयी थीं। वहां पर उन्होंने ईस्ट अफ्रीकन कांग्रेस की अध्यक्षता करते हुए अपने महत्वपूर्ण विचार रखे। १९२८ में अमेरिका की २०० से भी अधिक सभाओं को सम्बोधित करते हुए उन्होंने भारतीयों की स्थिति से उन्हें अवगत कराया। १९२९ में इंग्लैण्ड जाकर वहां के प्रतिनिधियों से भेंट की। १९२९ में संयुक्त प्रान्तों की युवा कान्फ्रेंस को सम्बोधित करते हुए नवयुवकों को भारत की आजादी हेतु संकलित किया।

भारत की पहली महिला गवर्नर :

स्वाधीनता की प्राप्ति के बाद, देश को उस लक्ष्य तक पहुँचाने वाले नेताओं के सामने अब दूसरा ही कार्य था। आज तक उन्होंने संघर्ष किया था। किन्तु अब राष्ट्र निर्माण का उत्तरदायित्व उनके कंधों पर आ गया। कुछ नेताओं को सरकारी तंत्र और प्रशासन में नौकरी दे दी गई थी। उनमें सरोजिनी नायडू भी एक थीं। उन्हें उत्तर प्रदेश का राज्यपाल नियुक्त कर दिया गया। वह विस्तार और जनसंख्या की दृष्टि से देश का सबसे बड़ा प्रांत था। उस पद को स्वीकार करते हुए उन्होंने कहा, 'मैं अपने को 'कैद कर दिये गये जंगल के पक्षी' की तरह अनुभव कर रही हूँ।' लेकिन वह प्रधानमंत्री जवाहर लाल नेहरू की इच्छा को टाल न सकीं जिनके प्रति उनके मन में गहन प्रेम व स्नेह था। इसलिए वह लखनऊ में जाकर बस गईं और वहाँ सौजन्य और गौरवपूर्ण व्यवहार के द्वारा अपने राजनीतिक कर्तव्यों को निभाया। इस तरह सरोजिनी नायडू देश की पहली महिला गवर्नर बनीं।

सरोजिनी नायडू की मृत्यु :

सरोजिनी नायडू की मृत्यु २ मार्च १९४९ को हुई थी। इसी दिन ऑफिस में काम करने के दौरान सरोजिनी नायडू को हार्टअटैक आया और उनका निधन हो गया। इस तरह देश की औरतों के लिए आदर्श का प्रतीक सरोजिनी नायडू ने दुनिया को अलविदा कह दिया। लेकिन देश उनके योगदान को कभी नहीं भूला सकता। १३ फरवरी १९६४ को भारत सरकार ने उनकी जयंती के अवसर पर उनके सम्मान में १५ नए पैसे का एक डाकटिकट भी जारी किया।

निष्कर्ष :

सरोजिनी नायडू मातृभूमि की सच्ची सेविका थीं। कवि हृदय होने के कारण वे अत्यन्त संवेदनशील, भावुक थीं। वे दूसरों के कष्ट के बारे में हमेशा सोचा करती थीं। त्याग, सेवा, समर्पण, सादगी, साहस, नेतृत्व क्षमता की अनूठी



मिसाल थीं-सरोजनी नायडू । भारतीय महिलाओं को उनके अभूतपूर्व कार्यों पर सदा ही गर्व रहेगा । वे उनकी प्रेरणास्त्रोत बनी रहेंगी।

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हिंदी साहित्य में नारी की प्रतिमा

प्रा. वर्षा मोरे – पावडे

पीपल्स कॉलेज, नांदेड (महाराष्ट्र)

प्रतिमा चाहे अंतर्गत हो या बहिर्गत, दोनों रूपों में स्त्री की चर्चा होती रहती है। साहित्य में स्त्री की प्रतिमा समय के अनुसार बदली हुई दिखायी देती है। रामायण, महाभारत की नारी हमारे कल्पना के परे की है। उसे अबला कहाँ गया। वह साधन मात्र थी। सतीत्व की परीक्षा देनेवाली नारी थी। आदिकाल में राजकुमारी, रानी के रूप में वह चित्रित है। जो बंदिश में जीवन बिताती है। उस पर काफी बंदिशें लगी। वह मान-प्रतिष्ठा के प्रतीक रूप में चित्रित हुई है। इस युग में उसको सती जाना पड़ता था। इस कुप्रथा के विरुद्ध में जाकर साहित्य रचा जाने लगा। भक्तिकाल में स्त्री का वर्णन भक्ति की धारा तक ही सीमित है। यहाँ स्त्री किसी कवि के साथ पत्नी, प्रेमिका, दासी रूप में आयी हुई है। उसकी छबी अपने पति के साथ आती है, जैसे तुलसी की पत्नी रत्नावली। उसे पति को भक्ति के लिए प्रेरित करनेवाली कहाँ जाता है। अर्थात् उसने अवहेलना भी झेली है। उसे हमेशा द्वितीय दर्जे का स्थान प्राप्त हुआ है। स्त्री हमेशा पिता, पति, बेटे पर निर्भर रहती आयी है। जो 'अप्रतिवादिनी' में रूप में थी, साहित्य में भी उसका वहीँ रूप मिलता है। "पिता रक्षति कौमारे भर्ता यौवने। रक्षन्ति स्थविरे पुत्राः न स्त्री स्वातंत्र्यमर्हति।" रीतिकाल का साहित्य स्त्री केन्द्रित है। इसमें स्त्री का शृंगार वर्णन, स्त्री के प्रति आसक्ति, प्रेम इस पर ज्यादा साहित्य मिलता है। जैसे - घनानंद की प्रियसी 'सुजान'। उसके साथ प्रेम इस कारण सुजान का नाम प्रियसी के रूप में साहित्य में अमर हो गया है। कहने का तात्पर्य यह है कि, यहाँ स्त्री भोग्या रूप में ही चित्रित हुई है। दरबारी नृतकी, दासी रूप में वह अपने सौन्दर्य और कला के रूप में जाने जाती है। नारी की छबी हमें आधुनिक काल में बदली हुई नजर आती है। अब तक के उसके रूप के विपरीत वह अब चित्रित होने लगी। वह सवाल कर रही है। विरोध कर रही है। वह व्यवस्था के विरुद्ध लड़ रही है। वह अपने हक और अधिकार की बात कर रही है। यह सब करना उसके लिए इतना आसान नहीं था। उसके लिए समाजसुधारकों ने आन्दोलन भी किये। जिसका परिणाम यह हुआ की साहित्य में भी स्त्री की छबी बढ़ने लगी।

आधुनिक काल में 'स्त्री' साहित्य लेखिकाओं द्वारा लिखा जाने लगा। जिसके मुख्य उद्देश्य - स्त्री-पुरुष समानता, शिक्षा, विवाह, नौकरी, हर क्षेत्र में राजनैतिक, व्यवसाय आदि में दोनों को समान अधिकार प्राप्त हो। जनतंत्र में वोट का अधिकार समान मिलता हुआ है। संविधान में समान अधिकार दिया हुआ है। किन्तु यथार्थ जीवन में स्त्री उस अधिकार से अभी भी दूर है। उस दूरी को मिटाने के लिए साहित्य लिखा जाने लगा। युग-काल के अनुसार साहित्य में स्त्री की स्थिति की प्रतिमा बदली हुई नजर आती है। वह अपने स्वातंत्र्य पर प्रश्न कर रही है। "यदि स्वतंत्रता और समानता मनुष्य की मूल चेतना का अंग है, तो स्त्री को भी बहुत दिनों तक दबाया नहीं जा सकता। इसीलिए वह आज वे प्रश्न पूछ रही है, जो युगों-युगों से उसकी माताओं-दादियों-नानियों के सीने में दफन पड़े रहे हैं। इस अर्थ में परंपरा बनाम आधुनिकता का प्रश्न आज के उग्रतम प्रश्नों में से है।"^२

साहित्य में स्त्री पात्रों का चित्रण पुरुषों द्वारा किया जाता था। वह भी उनके मन मस्तिष्क के अनुसार स्त्री का पारंपारिक रूप नजर आता है। जैसे- प्रेमचंद के उपन्यासों की नायिकाएँ - गबन की 'जालपा' हो या गोदान 'धनिया' हो। यह नारियाँ अपनी पारंपारिक छबी को लेकर उपस्थित होती है। स्त्री की प्रतिमा साहित्य में १९६० के बाद बदलती हुए नजर आती है। १९६० के बाद हिंदी साहित्य में लेखिकाएँ अपनी लेखनी चला रही थी। जब लेखक स्त्री साहित्य लिख रहा था। वह सहानुभूति परक लिख रहा था। उसके मन में स्त्री के जीवन के प्रति सहानुभूति है।



जिसकारण वह दया भाव दिखाते हुए नारी का चित्रण करता है। जैसे ही लेखिकाओं ने अपना लेखन शुरू किया तो, वह स्वनुभूति लिखने लगी। प्रसिद्ध लेखिका रमणिका गुप्ता ने एक जगह कहाँ है, 'अगर स्त्री सहन कर सकती है, तो वह लिख क्यों नहीं सकती?' वह खुलकर लिखने लगी थी। अपनी पीड़ा, वेदना, दुख-दर्द, शोषण, अन्याय, अत्याचार के ऊपर लिखती है। जहाँ पहले स्त्री की प्रतिमा पुरुष लेखकों द्वारा निर्मित थी। वहीं प्रतिमा आगे चलकर लेखिकाओं ने अपने हिसाब से बनाई और उसे संवारा-सजाया ताकि स्त्री जीवन का सच्चा समाज के सामने आ सके।

लेखिकाओं ने जब अपनी आपबीती बतानी शुरू की। तब हिंदी जगत में जैसे भूचाल आ गया। लेखिकाओं के लेखन को 'बोल्ल' लेखन कहाँ जाने लगा। अपनी 'हृद' भूलकर वह लिखने लगी। जो 'हृदे' व्यवस्था ने उस पर बरसों से लगायी थी। मैत्रेयी पुष्पा कहती है, कि, मैं जब लिख रही थी। तब पाठकों के पात्र इस तरह आते थे, "जिन्होंने 'चाक, अल्मा कबूतरी', 'कस्तूरी कुंडल बसैं' पढ़ा है, वे जानते हैं कि मैंने खुला लेखन किया है। मुझसे स्त्रियाँ कहती है कि आपकी किताब हमारे यहाँ आती है, तो पति भी पढ़ते है और पढ़कर कहते हैं कि मत पढ़ा करो, फेंक दो, हम बिगाड़ रहे हैं।"^३ स्पष्ट है कि, लेखिकाओं ने जो साहित्य लिखा। वह साहित्य उसकी छबी बिगाड़ने के लिए था की संवरने के लिए? बरसों से जिस अंधकारमय जीवन में जी रही है, उस लुप्त छबी को प्रकाश में लाने का काम इन लेखिकाओं ने किया है। इन लेखिकाओं में प्रमुख रूप से मैत्रेयी पुष्पा, प्रभा खेतान, कृष्णा अग्रिहोत्री, चित्रा मुद्गल, नासिरा शर्मा, कृष्णा सोबती, अनामिका, मुदुला गर्ग, गीतांजली श्री, मन्नू भंडारी आदि नाम आते है। यह लेखिकाएँ नारी के विरुद्ध में पुरुष को नहीं उस सोच, परंपरा, व्यवस्था को रखती है, जिसने नारी का शोषण किया है। पुरुष विरुद्ध नहीं बल्कि सोच विरुद्ध यह उनका संघर्ष है। "स्त्री विमर्श का मतलब यह नहीं कि पुरुष बहिष्कार, पुरुष से टकराव या लुकाठी लेकर घर फूंक दिया जाए। स्त्री विमर्श का मतलब है सह अस्तित्व की भावना। स्त्री संदर्भ या स्त्री मुक्ति का मतलब है स्त्री को समानता का, बराबरी का दर्जा दिया जाए। यह दर्जा उसे पुरुष नहीं देगा। स्त्री को आगे बढ़कर खुद लेना है।"^४ वहीं कार्य लेखिकाएँ अपना लेखन करते हुए कर रही है। वह अपने हक और अधिकार के लिए आवाज बुलंद कर रही है। अपनी ही बहनों को जागृत कर रही है। ताकि वह व्यवस्था के विरुद्ध लड़ाई लड़ सके।

निष्कर्षतः इतना ही कहाँ जा सकता है कि, हिंदी साहित्य में नारी के विविध रूप मिलते हैं। आज वह सदियों से चली आ रही शोषण और अत्याचार की स्थितियों का मुकाबला कर रही है। पहले वह शिकार बन जाती थी। आज वह आर्थिक, सामाजिक दृष्टि से स्वावलम्बन होकर हर क्षेत्र में अग्रेसर दिखायी देती है। वह रूप में चुनौती देने के लिए तैयार हो रही है।

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Contribution of Women Freedom Fighters from Tamil Nadu – A Study

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Indian women played a vital role for our country's freedom struggle, women from Tamil Nadu were no exceptional, they too contributed for our freedom movement. Even before the Great Revolt of 1857 women from Tamil Nadu showed their courage and spirit of dedication and devotion to our motherland. When Gandhiji called the women to come out of the four walls, a large number of women came out and actively participated and sacrificed their life for our country. Rukmini Lakshmipathi, Ambujammal, V. M. Kothainayaki Ammal, Nagammai, K.B. Sundarambal, Swornathammal, Muthulaxmi Reddi were some of the notable women freedom fighters who participated in the various hartal and demonstration. Their tremendous work greatly awakened the women and also encouraged the women from all over Tamil Nadu to participate in the freedom movement, which helped India to achieve freedom from the clutches of the British.

This study is about the present-day Tamil Nadu women and their contribution since 1920 especially during the Gandhian Era as he is the one who paved the way for women to join the freedom movement. and till the dawn of freedom of our country in 1947. The important reason for this topic is to give a clear picture about the women's sacrifice to the freedom movement. There was several evidence available for their participation in the freedom struggle but there is paucity of written records of their sacrifice and contribution. This study throws light on the contribution of women freedom fighters from Tamil Nadu.

When writing about India's freedom struggle many historians hold an opinion that India's liberation struggle should be written from the South. The Tamils fought about 100 years before the Great Revolt of 1857 against the British rule. Rani Velu Nachiyar was the first woman to liberate India from the clutches of the British rule was born 293 years ago.^{xx}

Women in Swadeshi movement

The mass movement which started in India before the entry of Mahatma Gandhi was the Swadeshi Movement which arose because of the partition of Bengal in 1905, which was triggered by the British and as a result for the first time several women participated in public life. Pamphlets were distributed in a simple Bengali language so that even a village woman can understand. In Tamil Nadu too women participated in the Swadeshi Movement and meetings were arranged and there arose patriotic fever among all the Tamilians.

Non-Cooperation Movement and Women in Tamil Nadu.

A large number of women came forward to pursue the liberation struggle after Gandhi arrived. Gandhiji started the Non-Cooperation Movement in 1920 which included the boycott of council, courts and schools. Gandhi declared that "No one will stop the country's march to independence if non-violence is the law of our being".^{xxi} Women from Tamil Nadu came forward and took active part in the boycott of foreign clothes, picketing of liquor shops and they also promoted the khadi by conducting meetings. Gandhi addressed several meetings in which he exhorted the women to take active part and as a result larger number of women came forward and contributed their ornaments.

During the non-cooperation agitation, Nagammai, wife of Periyar was incarcerated many times. When the law and order would get out of control if all these women were arrested so the government lifted the 144 - ban order and when asked Gandhiji to stop the movement, he replied it was not in his hand but now in the hands of two women from Erode. It shows the dedication of



Nagammai and Kannammal had in the movement.^{xxii} Ambujammal another active satyagrahi participated in the Non-Cooperation Movement and boycotted foreign goods and clothes.^{xxiii}

Neil Statue Satyagraha

During the Indian Independence Movement, Satyagraha was a strategy, adopted in Madras Presidency, British India. In 1927, there was an agitation in the Madras city for the removal of the Neil statue from the Mount Road as the people felt it was an insult for the public. Colonel James Neil' was instrumental for putting down the Indian revolt of 1857 A.D. He was assassinated after the siege of Lucknow, and the Indians dubbed him the "Butcher of Allahabad". His statue was erected on Mount Road, Madras in 1861 A.D.^{xxiv} The Congress volunteers saw him as a symbol of British imperials and so they decided to break it and the Indian nationalists made him a target in 1927 A.D. The agitators were headed by S. N. Somayajulu of Tirunelveli and protesters came from all areas of Madras Presidency. In this revolt sixty-eight volunteers including women and girls participated. Anjalai Ammal and her daughter Ammakammal participated in the satyagraha and both were arrested. Ammakammal was left in children's home Madras.

Women in Civil Disobedience Movement

In 1930 the Civil Disobedience Movement was started and it continued till 1934. When the British rejected the Nehru Report of 1928 and also continued the repression hence the Congress has no alternative but to start this movement.^{xxv} The first phase of the movement constituted Gandhi's march to Dandi on April, second phase from June 1930 till the general unrest and disobedience of the law in July and the last third phase from July to March 1931 till the settlement.^{xxvi}

In Tamil Nadu Rajaji marched to Vedaranyam to break the salt laws in 1930 and was imprisoned. Rukmini Lakshmi pathi, Vice President of TN Provisional Congress Committee who accompanied was also arrested and imprisoned for one year. She was the first lady in Madras to be arrested in connection with Salt Satyagraha.

In Madras Durgabai Ammal, led the lady satyagrahis and several ladies participated and also contribute their jewelry. The Madras 'dictator' as Durgabai was known was charged under the Section 117 I.P.C. with section 74 of the Madras Salt Act was imprisoned for nine months and another three months under Section 188 I.P.C. Saraswathy Pandurangan a congress volunteer and her husband also vigorously participated at Puzhal, a village near Red Hills.

In 1930 Ambujammal joined the Civil Disobedience Movement and participated in the Salt satyagraha and got courted arrested. In 1932 she was nominated as the 'Third Dictator' by the Congress and led the satyagrahis to participate in the boycott of foreign cloth and was arrested and sentenced to six-month of imprisonment.^{xxvii}

In 1931 Kothainayaki Ammal participated in the agitation against the toddy and liquor shops and was arrested and imprisoned for six months but she refused to pay the penalty her imprisonment was increased to eight months. Again in 1932 due to the stir for the boycott of foreign clothes and for participating in the agitation against the Lodhi commission she was imprisoned.^{xxviii}

In Coimbatore, Savithiri Ammal, Padmavathi, Bagiyalakshmi Ammal; from North Gounder Chamundi, Iyar Rama and Sakuthala Bai from South Arcot were some of the women took active part in Salt Satyagraha. R.C. Caveri, Alamelu Ammal, Agachiammal and Sakunthala Bai Gurjali from Salem were arrested. Caveri and Alamelu Ammal imprisoned for six months, Agachiammal for six months and Sakuthala Bai for four months. Devia Ammal and Padmasini Ammal from Trichy were arrested and sentenced one-year rigorous imprisonment in Vellore jail. From Kanchipura Varagalu Ammal was convicted on 27 July 1930 and imprisoned for six months. The arrested women satyagrahis were treated very badly in Coimbatore, Vellore and Cuddalore jails. They were not given any special consideration, they were asked to pay penalty if they failed to pay, they were imprisoned for four months.



Women in Individual Satyagraha

The individual satyagraha movement was started on 17 October 1940 a constructive programme for the persons who have faith in non-violence were eligible for offering Satyagraha and they selected by Gandhi himself.^{xxxix} Vinoba Bhave was the first Satyagraha and followed by Jawahar Lal Nehru were all arrested.

In Tamil Nadu all the former ministers of Rajaji offered Satyagraha and arrested, women from Tamil Nadu too responded immediately for the Individual Satyagraha also court arrested. In the city of Madras large number of them vigorously participated in Individual Satyagraha Movement. Rukmini Lakshmi pathi, Rajeswari Ammal, M.S Balammal, J. Navaneethammal, Thayaramma were some of the prominent satyagrahis.^{xxx}

The Deputy Speaker of Madras Assembly notified to the police commissioner to offer the Satyagraha in Madras.^{xxxi} Rukmini Lakshmi pathy, a member of the Indian National Congress participated vigorously in the agitation and she was convicted and sentenced to one year imprisonment and she was placed in "A" class prison.^{xxxii} When she was taken to jail, she declared that, "let the women in India follow the leadership Mahatma Gandhi and maintain the honour and dignity of our Motherland".^{xxxiii} Rajam Bharathi, shouted anti-war slogan and participated in the Individual Satyagraha after the arrest of Rukmini and she was also imprisoned for three months when she refused to pay she was asked to a pay fine of Rs, 250. The Individual Satyagraha not only limited in Madras but also it spread all over the parts of Tamil Nadu.

Women's participation in Quit India Movement

The last Satyagraha conducted by Gandhi in India was the Quit India Movement in 1942. In July 1942 at Wardha the Congress working committee passed a resolution to transfer the British power to India, and to "Quit India" and also stated that it would launch again Civil Disobedience Movement.^{xxxiv}

On 8 August 1942, Congress Committee accepted the "Quit India Resolution and Gandhi asked the country men to act as if there were "no longer under the heel of this imperialism."^{xxxv} On 9 August 1942, after the launch of Quit India movement, Gandhi and his wife Kasturba, Mahadev Desai his secretary and all others were arrested and taken to the Aga Khan Palace, Poona. Women's Indian Association of Mylapore in Madras passed a resolution strongly protesting against the arrest of Mahatma Gandhi and his associates.^{xxxvi}

In Tamil Nadu the Congress office was sealed and declared as an unlawful association^{xxxvii} and all the Congress leaders were arrested and imprisoned. When the news of their arrest spread all over the country there were hartals, strikes, protest meeting etc. and women also joined in all the processions, demonstrations.^{xxxviii}

After the arrest of the main leaders Rukmini Lakshmi pathi became the acting President of the Tamil Nadu Congress Committee and took the initiative to keep the organization alive^{xxxix} by giving directions to all and also appealed the people to participate in the movement.^{xl} Like Rukmini Lakshmi pathi others like Dhamayanthi, Ignatius Ammal, Janaki Ammal, Solai Bagiyalakshmi Ammal entered and seriously participated in the mass movement and also got arrested. Apart from these fighters in Madras city several others like Ammu Swaminathan, Vasugiammal, Anushya, M.S. Balammal, G. Janaki, Devaki Ammal, Manjubashini, Thirupura Sundari etc. very vigorously participated in the mass agitation and they were all punished and imprisoned by the British.^{xli} A.V. Kuttimalu Amma, Maya Thomas, Padmaja Naidu etc. are some of the women participated in the Quit India Movement who also championed for women's rights.^{xlii} Quit India Movement continued even in the year 1943.



Conclusion

Mahatma Gandhi remarked "When the history of India's fight for independence to be written, the sacrifice made by the women of India will occupy the foremost place". From the Swadeshi Movement to Quit India Movement women fighters very actively participated and awakened the spirit among the common people to free our nation from the clutches from the foreign rule. During India's freedom struggle in no way women lagged behind. Women joined men to protest against the British rule in all ways. Not only the Tamil women many European women like Annie Besant, Margaret Cousins, Dorothy etc. played significant role in India's struggle for freedom. The spirit and sacrifice they showed during the early stage of Non- Cooperation Movement was much appreciated. Several actresses too participated in the struggle for India's independence. When Bhagat Singh was executed in 1931 A.D., it reverberated throughout Tamil Nadu's theatres. As an actress, Ponnammal, being a true nationalist, took to the stage and sang "Bharata Singam Bhagat Singh" (Bhagat Singh, the Lion of Bharat). She became so emotional while singing that she swooned. During the Civil Disobedience Movement, the scenario was totally different from Non- Cooperation Movement as in this larger number of women participated, it's an advanced one. They broke their traditional seclusion, participated in public meetings, marched in processions, broke the salt law and organized picketing the foreign cloth and liquor shops. In the Quit India Movement thousands of women came forward they played a heroic role and courted arrest.

In 1943 Netaji gave a widespread call for women to participate in the fight for Azad Hind. Even in the Indian National Army women across the world roused into action and grabbed the chance to serve their country, something which was denied to them. Under Captain Lakshmi Sahgal, the RJR became an important and integral part of INA.^{xliii}

Women had made significant contributions, whether it was holding public meetings, confronting police and going behind bars, or participating in the national movement. Women had devoted their life in achieving democracy. Women battled with incredible bravery and zeal. Women freedom fighters had endured a great deal in order to secure India's independence.

End Notes

Endnotes

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