

WOMEN EMPOWERMENT THROUGH COMMUNITY APPROACH**Dr. Madhukar D. Wadate**

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ABSTRACT

The women are the backbone of agricultural workforce and are a vital part of Indian economy. Over the years, there is a gradual realization of the key role of women in agricultural development and their contribution in the field of agriculture, food security, horticulture, dairy, nutrition, sericulture, fisheries, and other allied sectors. Women form the backbone of agriculture, in India, comprising the majority of agricultural laborers; women have been putting in labour not only in terms of physical output but also in terms of quality and efficiency. With various targeted efforts, her enlightenment will change the face of rural India. Women have played and continue to play a key role in the conservation of basic life support systems such as land, water, flora and fauna. They have protected the health of the soil through organic recycling and promoted crop security through the maintenance of varietal diversity and genetic resistance. Therefore, without the total intellectual and physical participation of women, it will not be possible to popularize alternative systems of land management to shifting cultivation, arrest gene and soil erosion, and promote the care of the soil and the health of economic plants and farm animals. Women play a significant and crucial role in agricultural development and allied fields including .n the main crop production, livestock production, horticulture, post-harvest operations, agro/social forestry, 'fisheries, etc. is a fact long taken for granted but also long ignored. The nature and extent of women's involvement in agriculture, no doubt, varies greatly from region to region. Even within a region, their involvement varies widely among different ecological sub-zones, farming systems, and stages in the family cycle. But regardless of these variations, there is hardly any activity in agricultural: production, except ploughing in which women are not actively involved. In some of the farm activities like processing and storage, women predominate so strongly that men workers are numerically insignificant. Studies on women in agriculture conducted in India and other developing and under developed countries all point to the conclusion that women contribute far more too agricultural production than has generally been acknowledged. Recognition of their crucial role in agriculture should not obscure the fact that farm women continue to be concerned with their primary functions as wives, mothers and homemakers. Among the rural women workforce, most of them are agriculture labour and some of cultivators. There are of variations in involvement of women in agriculture which is based on their culture, economic status, regions. While the men are moving to cities for better occupations the women are taking care of cultivation and sometimes they used to work as farm labour to support their family needs. The weaker section of the women wed to market their products such as selling vegetables and other food crops in farmers market or door to door. Most the women cultivators are involved in food crops rather than cash crops since cash crops need more marketing Torts which are traditionally taken care by men. The women in higher socio economic sections are not involved in cultivation or livestock and they used to help in labour administration, supporting activities.

The Need to Emphasize Women Empowerment: Agricultural Facet

In order to empower and improve the women farmers' productivity, they need to have proper farm training and capacity building programs to compete various challenges in their rural livelihood. Women land ownership plays a major role in their credit worthiness, if they have right on the agriculture land they will have access to financial sources and savings. New legislations have to be taken place in farm land reforms like allocating the wasteland to men self-help groups (SHG). Rural women have been acknowledged as the core food producers and processors, milks should recognize them as entrepreneurs, loans and Kissan credit cards have to be approved for them.

Support and market connectivity has to establish for rural women artisans to sell their

agro based handicrafts The farm labour wages should be the same without gender differences and the equal employment benefits have bit given in all rural schemes like NREG. Sufficient political representation must be required by rural women in by local level councils, it directs them as an equal partners in political, economic and legal decision making. Smt.Pratibha Devisingh Patil. ex — President of India, in Global Conference on Women in Agriculture, held in New Delhi (13-15March 2012) emphasized the need to empower Women in agriculture with new knowledge and skills to bring women in the mainstream or development in agriculture and also to reduce gender disparity.

A five point's action plan was proposed during the conference which centers on following:

- We need to provide information and evidence through disaggregated data and convincing evidence on specific needs of farm women.

- There is urgency for developing collective action and leadership at various levels so as to ensure enabling environment for improved, efficient and higher productivity.

- Establishing rights to land ownership, equal pay/wages, access to credit, technology, knowledge, ICT, markets, services, etc. would enable inclusive growth and development in rural India.

- There is need to have effective mechanism of coordination and convergence between institutions at the national, regional and global levels. For this, we require an appropriate institutional mechanism.

The greater involvement of farm women in various activities of agriculture offers various opportunities for experimenting their thoughts and ideas while executing various farming operations. When women get exposed to the scientific knowledge and skill, their experimental capacity gets strengthened. The scientific knowledge and skills are given during training and demonstration. The implementation of science and technology in agriculture results in the innovation in various directions such as crop production, livestock farming, integrated farming, poor harvest and value addition, drudgery reduction which ultimately results in the women empowerment. 'Some of the examples of the women's role in developing cultivation:

- 1) Smt. Gitaben adopted scientific technologies from the training programme of Krishi Vigyan Kendra (KVK). She used drip and mini sprinklers for cumin crop and got benefit of good germination per cent, continuous and uniform growth, saving fertilizers and water. Using black plastic mulching in brinjal (eggplant), she got the benefit of weed free, healthy plant with good growth and quality product.

- 2) Smt. Nanuben Vasrambhai Chavada sets an example of vermin-composting from household and farm waste materials and utilized for crop production and sustainable soil fertility and productivity.

- 3) Smt. Swati Arvind Shingade, who is police sub-inspector, adopted hi-tech floriculture and she has generated employment opportunity in

the village. Yearly turnover of the project is Rs.50 lakhs out of which net returns per year is Rs.21 lakhs.

Post-Harvest and Value Addition

The Post-Harvest and Value Addition Group works on durable and perishable crops after harvest to reduce losses, enhance financial or nutritional crop-value, and assure food safety. Research ranges from the fundamentals of storage and preservation of quality throughout the marketing chain, to food-science aspects of agro-processing and responses of consumers to new food products. Development in the women empowerment in the field of agriculture is also due to the post harvesting and the Self Help Group of women (5110) which were formed by KVK conducts training programmes for the members of SHGs. Examples of some post harvesting development done by women.

- 1) Smt. Radha Devi prepared Bengal gram flour which is rich source of proteins and minerals. Bengal grams were sold just after harvest at cheap rates, but Bengal gram flour can be stored for longer period.

- 2) Smt. Shobhalakshmi Tarse innovation of flakes from ragi, maize, rice, sorghum as ready-to-eat products and marketed to different places.

Agricultural Biotechnology

In agricultural biotechnology, an array of tools is utilised to introduce or delete a quality and quantity of the A range of technologies comes under agricultural biotechnologies to improve the crops' an gene or genes to produce high yielding variety of crops, animals and micro-organisms. This process is known as "genetic engineering". The creation and commercialization of transgenic plants gives resistance to insects and herbicides. Many added crops such as Golden Rice which is rich in vitamin A, and corn with low phylate, etc. are already value a incorporated into varieties of rice and corns. In India, Bt cotton brought significant benefits to Indian farmers in tremendous ways:

- 1) Reducing the cost of spraying of pesticides

- 2) Increasing overall yields

- 3) Bringing benefits in economy and environmental safety.

In 2010, researchers at the University of Warwick published a research paper entitled

"GM crops and gender issues" and another report "the impact of Bt Cotton on Poor Households in Rural India" taking a comprehensive survey data from India to analyze welfare and distribution effects in a typical village economy. The Warwick study noted that the use of Bt cotton in India has produced massive gains in women's employment and income in the country. "Planting of insect-resistant *Bacillus thuringiensis* toxin cotton generated not only higher income for rural workers but also more employment, especially for hired female labour", reports the study (Subramaniam, 2010).

For the development of women empowerment in agricultural field of India, many technologies were used by the woman farmers which are managed by women.

Contribution of Women in Biotechnology: Agricultural Technology

For the development of women empowerment in agricultural field of India, many technologies was used by the farmers which are managed by women. Vandana Shiva born in Dehradun is a philosopher environmental activist, author and eco-feminist. She has fought for changes in the practices and paradigms of agriculture culture and food. Intellectual property rights, biodiversity, bioethics, genetic engineering are among the fields. Siva has contributed intellectually and through activist campaigns. She has assisted grassroots organizations the Green movement in Africa, Asia, Latin America, Ireland Switzerland, and Austria with campaigns against genetic engineering. Her first book, *Staying Alive* (1988) helped redefine perceptions of third world women. In 1990, a 'Volt for the FAO on Women and Agriculture' entitled, 'Most Farmers in India are Women'.

Conclusion

Women are actively 'Women's participation in agriculture & allied activities has positive impact on agriculture & science & technology, The upliftment of technology holds a strong concrete as a contribution given by involved pm-sowing, post-sowing, harvesting and post-harvesting operations as well as allied activities. The enhancement of women was visibility as for role of women, generation of knowledge and evidence for support and contextualization of global issues to suit local needs. More policy support and institutional mechanisms are required to achieve desired results. After overlooking the material obtained from the respective sources, a vague conclusion is drawn that though there is a growth in employment of women farmer or as a worker but it is at an unhurried rate. The government is coming forward with many other & different approaches but are implied lately.

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REREADING *THE SECOND SEX***Dr. Manohar A. Wasnik**Associate Professor, Dept. of English, S.M.B.S Arts College, Khamgaon
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ABSTRACT

Starting with a brief introduction about the book, this paper deals with various sheds of the book and analyse the critical reviews about The Second Sex. The purpose of this paper is to examine, very briefly, the career of this remarkable woman and the nature of The Second Sex, the ground-breaking study of women published in 1949 which is in many ways the founding text for feminists not just in France but all over the world.

Keywords: patriarchy culture, anguish, marginalized, humiliated, psychological dilemma, other. feminism

Introduction

The Second Sex was published in 1949, a work that was accessible, diverse and open. It was considered the foundational work for women's studies and contemporary feminism, and it forms the basis for the very existence, thinking, and personal commitment of many of us. The Second Sex exploded on the literary market like a bomb. 22,000 copies were sold in one week. Beauvoir's frank discussion of the female body and female sexuality shocked many readers.

Feminism is a collection of number of movements and ideologies that share a common goal; to establish and achieve equal political, social, economical, cultural and personal rights for the women. Feminism doesn't mean anti-man. It only means equality of women in every field, supporting women and equality of women including the right to vote, to hold public office, to work, to fair wages or equal pay, to own property, to education, to enter contracts, to have equal rights within marriage, and to have maternity leave. Feminists have also worked to promote bodily autonomy and integrity, and work to protect women and girls from rape, sexual harassment, and domestic violence. The feminist ideology emphasises on women's ability to show and maintain their equality through their own actions and choices in both domestic work and the workplace.

Simone de Beauvoir is one of the extraordinary names in French scholarly history: she was a remarkable savant, author, brief tale essayist, dramatist and writer, likewise distributing travel compositions, a splendid and rebellious composition on advanced age, and a few

volumes of journals which are among the best of her work. When the subject of E-conference is "Prospects of women Empowerment in the Present Era", it is to be required to study the second sex to underhand the issue.

As the study engages the identification and analysis of a work of art, the research approach is qualitative and interpretative. The researcher has followed the seventh edition of the MLA Handbook for Writers of Research Papers. By using the research methodology of analysing and summarizing, this paper interprets and analyse the second sex in various aspects.

The work takes numerous forms, lends itself to this diversity of receptions and interpretations. However, it was difficult to secure a number of contributions, and this difficulty is worth highlighting as it no doubt has to do with the emotional resonance of the proposed task. Eventually, each contributor had to tease out the contributions *The Second Sex* made to him or her personally from those it made to history in general.

While interpreting or rereading noteworthy the literary work of Simone De Beauvoir, some significant questions raise like: Was the semi existential experience that perusing *The Second Sex* could have been for the first pursuers (male and female) reproducible, and was it replicated in our commentators? Still it is important to understand gender discrimination that happening in particular India? Has this impact disseminated today, and is *The Second Sex* now basically simply one more book? Does it really help to define the relation of man-woman or it makes a gap between man and woman? What is its verifiable and hypothetical setting, and in what

regard would it be a good idea for it to be viewed as a result of its verifiable setting? How has it become obsolete? What have been the life and tradition of the book?

Coming from altogether different methodologies, the people who took part in this discussion were consistent in perceiving the influence and lavishness of this spearheading work, its persevering through claim, and the feeling of commonality it creates in peruses. Simone de Beauvoir's endeavours to compose just made the most complicated thoughts and clarifications open to everybody and permitted her to be very broadly perused, by men as well as ladies, and by individuals with fluctuating degrees of training.

Here is important to argue the role of Simone De Beauvoir as a feminist. She has not only discussed various aspects of feminism but also revolutionised the lives of so many women by the publication of *The Second Sex*. Beauvoir's achievement in producing the feminist analysis that she produced was quite extraordinary. An overview of her life will amply prove this point. Beauvoir was a woman from the upper middle class who herself experienced few of the burdens experienced by ordinary women. To use phrases much used today, she was single, childfree, economically self-sufficient and free of all domestic responsibilities; as an intellectual she concentrated all her life on issues totally divorced from the concerns of ordinary women.

Since the beginning, i.e. the first chapter of the book, Simone De Beauvoir presents the principle of spontaneous positivism, for positivism is an integral part of the scientific construction of topic.

Notwithstanding the fact that science studies relations, whereas spontaneous sociology or rather the public opinion perceives elements as scattered and independent entities, and regards branches as stable essences. Public opinion, prevailing not only people but also scientific arenas perceives women as predestination, as a fact, and as a non-transformable essence and rather as a finished, fixed and independent ontological entity.

Simon major discussion moves round the role of 'Gender'. She refers to the socially constructed roles of and relationships between

men and women. The major concerns are men and women, including conceptions of both femininity and masculinity. The difference between 'gender' and 'sex' is that the latter refers only to biological differences. Gender does not mean focusing solely on women or females, but rather on the inequalities between males and females, and should not be confused with feminism or women's studies. Analyses of gender differences often show a disadvantaged and weaker position of women and girls in social, political, economic, legal, educational and physical issues. This is why there is a tendency for gender discussions and interventions to focus on correcting these imbalances by specifically targeting women.

Construction of the other cannot come from one single source. It emerges in the aggregate, from hundreds and thousands of reinforcing factors. But the dominant theme is perception. A subjective point of view that is accepted as the correct view defines the Other. In this way, Othering depends on fictionalization, rejecting or neglecting to ask for another people's explanation of themselves and explaining them on one's own terms.

In actual fictional stories, this is exceptionally easy as fiction is defined as something that is made up. Fictional representation has a unique power to create an internally consistent reality indistinguishable from the author's perspective. In a fictional universe springs into being the moment the author tells it, and in this universe, the story's creator is omnipotent and the creator's perspective defines reality.

The author is free to limit the type and amount of information about a person or group of people in a story to portray them in a certain way, and within the confines of the story, can define this portrayal as the truth. If the author perceives women in a certain way, and chooses to express this perception through the story, women are that perception, are embodiments of that perception, within the story in question. Fictional characters do not have autonomy of their own, so they are whatever the author says they are.

Simone De Beauvoir did not identify herself as a feminist until late in life. It was not until 1971, after almost two decades of political activism, that she joined the feminist movement in France and began to participate in

campaigns for equal pay for equal work, the right to contraception and abortion, refuges for battered women and protection against rape and sexual abuse. She claims in her memoirs that as a child she never felt that she was inferior by virtue of being born a girl. All through her childhood and young womanhood she felt confident of her intellectual abilities, and as a young woman, joining the intellectual circle of which Sartre was the centre, she seems to have held her own and to have felt that she was treated as an equal.

Beauvoir's main argument is that man has created artificial distinctions between masculine and feminine functions, and, thus, has kept women in a false, passive role. From existentialist principles, Beauvoir stated two postulates in *The Second Sex* / man has conceived himself as the essential being and woman as "the Other"--viewed in opposition to man and toward whom hostility is directed; 25 and (2) there is no feminine nature, because there is no difference in human nature:

Conclusion

The Second Sex impresses the reader with Simone's groundwork to analyze and interpret gender discrimination. The title of the book indicates that it has interpreted 'second sex'

and defined a woman. She strongly points out that just as there is no such thing as the "eternal masculine," there is no such thing as "eternal feminine." There is no difference between man and woman, only experience. Woman is equally important and essential as man, but patriarchal society cuts wings and calls woman. Without women man is nothing and vice versa so there is no way to put women behind or make her feel that she is not essential. All beings, de Beauvoir insists, have the right to define their own existences rather than labour under some vague notion of "femininity." It has stimulated research, prompted the publication of neglected women writers, and helped many young women go out to speak and act for themselves in the patriarchal world

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THE INVISIBLE WORKFORCE: EXPLORING THE EXPERIENCES OF WOMEN IN HOME-MAKING

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ABSTRACT

This research paper explores the intersection of women and home-making, with a particular focus on the ways in which gender roles and societal expectations have influenced women's experiences in the domestic sphere. The paper draws on a range of academic literature, including feminist theory, sociology, and anthropology, as well as interviews with women from diverse backgrounds. The paper examines the historical context of home-making, from the traditional roles of women as wives and mothers to contemporary debates around the value and status of unpaid domestic work. It also considers the ways in which women's experiences of home-making vary according to factors such as race, class, and culture, and how these intersect with gender to shape women's identities and opportunities. Ultimately, the paper argues that a deeper understanding of women's experiences in the home is essential for achieving gender equality, both in the domestic sphere and in wider society.

Keywords: women, home maker, diversity, role

Introduction

Women and home-making have been closely linked throughout history. The traditional roles of women as wives and mothers included managing the household and providing care for children and other family members. However, in recent years, there has been increasing debate about the value and status of unpaid domestic work, and how gender roles and societal expectations continue to shape women's experiences in the home. This paper explores the intersection of women and home-making, drawing on a range of academic literature and interviews with women from diverse backgrounds.

Background

The history of home-making is closely intertwined with the history of gender roles and expectations. Women have long been expected to take on the majority of domestic work, including cooking, cleaning, and child-rearing. This work was often unpaid and undervalued, and was seen as a natural extension of women's roles as wives and mothers. However, as women have gained greater access to education and employment opportunities, the traditional model of home-making has come under increasing scrutiny.

In recent years, there has been a growing recognition of the importance of unpaid domestic work, and the ways in which it contributes to the functioning of society.

Feminist theorists have argued that domestic work should be recognized as a form of labor, and that women should be compensated for the time and effort they put into maintaining the home. However, this view is not universally accepted, and many continue to view home-making as a purely voluntary and unpaid activity.

Experiences of Women in Home-Making

The experiences of women in home-making vary widely, depending on factors such as race, class, and culture. Women from lower socio-economic backgrounds may face greater pressure to prioritize domestic work over paid employment, while women from certain ethnic or cultural backgrounds may be expected to conform to more traditional gender roles. In many cases, women may also face pressure to maintain an idealized version of the home, characterized by cleanliness, order, and a nurturing atmosphere.

Despite these challenges, many women find satisfaction and meaning in their role as home-makers. For some, home-making offers a sense of control and autonomy, allowing them to create a space that reflects their own values and priorities. Others may find fulfillment in the act of caring for their loved ones, or in the sense of accomplishment that comes from successfully managing a household. The experiences of women in home-making are diverse and complex, shaped by a range of factors such as

race, class, culture, and personal values. Women who take on the role of home-makers often face significant pressures and expectations, both from within and outside the home. One factor that can significantly influence the experiences of women in home-making is socioeconomic status. Women from lower-income households may face greater pressure to prioritize domestic work over paid employment, particularly if they do not have access to affordable childcare or other forms of support. This can limit their opportunities for economic mobility and may contribute to long-term economic insecurity. Women from higher-income households, on the other hand, may have greater access to resources and support systems that make it easier to balance home-making with other activities.

Another factor that can influence the experiences of women in home-making is culture. In some cultures, women are expected to prioritize domestic work and caretaking over paid employment, while in others, women are encouraged to pursue careers outside the home. These cultural expectations can be particularly difficult for women who do not fit into traditional gender roles or who feel conflicted about their roles as home-makers.

Race and ethnicity can also play a role in shaping women's experiences of home-making. Women of color may face unique challenges, such as navigating cultural expectations around family roles while also contending with systemic racism and discrimination. For example, Black women in the United States have historically been excluded from many opportunities for paid employment and have faced significant barriers to economic mobility, making home-making a necessity rather than a choice.

In addition to external pressures and expectations, women who take on the role of home-makers may also experience internal conflicts and challenges. Some women may feel undervalued or unsupported in their role, particularly if their work is not recognized or compensated. Others may struggle to balance the demands of home-making with other aspects of their lives, such as caring for children or pursuing personal goals.

Despite these challenges, many women find meaning and fulfillment in their role as home-

makers. For some, home-making offers a sense of control and autonomy, allowing them to create a space that reflects their own values and priorities. Others may find satisfaction in the act of caring for their loved ones or in the sense of accomplishment that comes from successfully managing a household. For many women, the decision to prioritize home-making is a deeply personal one, based on their own values and priorities.

Implications for Gender Equality

The role of women in home-making has important implications for gender equality. When women are expected to take on the majority of domestic work, they may face significant barriers to achieving equality in other areas of their lives. This can include reduced opportunities for education and employment, as well as reduced access to political and social power.

However, the recognition of domestic work as a form of labor can also have positive implications for gender equality. By valuing and compensating domestic work, society can begin to acknowledge the contributions that women make to the functioning of society. This can in turn lead to greater opportunities for women in other areas of their lives, as well as a greater sense of autonomy and control over their own bodies and lives.

The role of home-making has traditionally been associated with women, and as a result, it has been undervalued and devalued in our society. This has contributed to gender inequality in multiple ways, including limiting women's opportunities for economic and personal empowerment, and reinforcing harmful gender stereotypes. One of the main implications for gender equality is the impact that home-making has on women's economic opportunities. Women who take on the role of home-makers are often excluded from the formal labor market, which can limit their earning potential and contribute to long-term economic insecurity. This, in turn, can lead to a range of negative outcomes, such as limited access to healthcare, housing, and education. It also perpetuates the gender pay gap, which continues to be a significant issue in many countries.

Additionally, the expectation that women should prioritize home-making over paid employment reinforces harmful gender stereotypes, which contribute to broader gender inequalities. For example, it reinforces the idea that women are primarily responsible for caring for the home and children, while men are responsible for earning money and providing for the family. This reinforces the gender binary and can lead to discrimination against individuals who do not conform to traditional gender roles. Furthermore, the devaluation of home-making as a profession undermines the contributions that women make to society. The work of home-making, which includes tasks such as cooking, cleaning, and caring for children, is essential to the functioning of society, yet it is often undervalued and invisible. By recognizing the importance of home-making and providing support and resources for those who take on this role, we can create a more equitable society that values the contributions of all individuals. In conclusion, the implications of home-making for gender equality are complex and far-reaching. By recognizing the value of home-making and supporting those who take on this role, we can work towards a more just and equitable society that values the contributions of all individuals, regardless of gender.

The Role of a Homemaker

The role of a homemaker, also known as a home-maker, is to manage the household and care for the family. Historically, this role has been assigned to women, although increasingly, men are also taking on this responsibility. The work of a homemaker can be both physically and emotionally demanding, and requires a range of skills and abilities.

One of the primary responsibilities of a homemaker is to manage the home. This includes tasks such as cleaning, cooking, and laundry, as well as managing household finances and keeping track of appointments and schedules. Homemakers may also be responsible for shopping for groceries and other household supplies, as well as maintaining the home and its furnishings.

Another important aspect of the homemaker role is caring for the family. This includes

providing emotional support and nurturing to children and other family members, as well as managing their healthcare needs and ensuring that they have access to education and other opportunities. Homemakers may also be responsible for coordinating social activities and maintaining relationships with extended family and friends.

The role of a homemaker can be both rewarding and challenging. On the one hand, it offers the opportunity to create a nurturing and supportive environment for the family, and to take pride in the well-being and achievements of loved ones. On the other hand, it can be emotionally and physically draining, particularly if the homemaker does not have access to support and resources. One challenge that many homemakers face is the lack of recognition and compensation for their work. The work of a homemaker is often undervalued and dismissed as "women's work," which can lead to feelings of invisibility and resentment. This can be particularly difficult for women who do not have access to paid employment or other opportunities for personal fulfillment and economic empowerment.

Conclusion

The intersection of women and home-making is a complex and multifaceted issue, with implications for gender roles, social inequality, and the functioning of society as a whole. While there is no one-size-fits-all solution, it is clear that a deeper understanding of women's experiences in the home is essential for achieving gender equality, both in the domestic sphere and in wider society. By valuing and recognizing the contributions of women in the home, we can create a more just and equitable society for all. The experiences of women in home-making are complex and varied, shaped by a range of factors both internal and external. While many women find fulfilment in their role as home-makers, others face significant challenges and barriers to economic and personal empowerment. Understanding these experiences is essential for creating a more just and equitable society for all. The role of a homemaker is an important one, and requires a range of skills and abilities. Homemakers are responsible for managing the household and caring for the family, and play a vital role in

creating a nurturing and supportive environment for their loved ones. However, the work of a homemaker is often undervalued and dismissed, which can contribute to gender inequality and limit opportunities for personal and economic empowerment.

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AN EMPIRICAL STUDY ON CONTRIBUTION OF WOMEN COOPERATIVES IN EMPOWERING FISHERWOMEN

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ABSTRACT

India's fishing sector is steadily rising, increasing by an average of 10.87% annually since 2014–15. 161.87 lakh tonnes of fish were produced worldwide in 2021–2022, an all-time high. An important part of the Indian economy is the fishing sector, or Sunrise Sector. As a result, exports, employment growth, and national income are all impacted. India has improved its reputation as a global brand thanks to transformative changes, becoming the second-largest fish producer in the world and the fourth-largest exporter of fish and fishery products. Of the 120 million people who directly profit from fishing and processing, nearly 47% are women. On the other side, there aren't many women in executive roles. processing tasks including food gutting and can filling. Even while there aren't many women in leadership positions, they make up roughly 85% of the workforce in vocations like filling cans, gutting food, and other processing tasks. The goal of the Fisheries Cooperative Society is to encourage its members' independence, thrift, and reliance. The growth of fisherwomen cooperative organisations has led to the expansion of small-scale fishing units. The smaller cooperatives would manage manufacturing, and the bigger cooperatives would handle supply and marketing.

Keywords: Fisherwomen cooperative society, Women empowerment

Introduction

The Latin root of the word "power" indicates "to be able." In contrast, "empower" indicates to make someone capable by providing them strength, power, or competence. The word refers to enabling the fisherwoman to exercise her right to lead a happy life in the specific context of our analysis. It does not include training a small number of women and giving them leadership roles in programmes for social development. It entails empowering each woman to actively take part in decision-making for a better standard of living. A proactive, multifaceted process called empowerment should help people reach their full potential in all aspects of life. This power needs to be developed, maintained, and used. According to Nina Wallerstein and Edward Bernstein, empowerment is a process of social action that encourages participating organisations, communities, and individuals to take charge of their lives in the neighborhood and broader society. According to this viewpoint, empowerment is defined as having the ability to work in concert with others to bring about change rather than acquiring the authority to control others. In order to encourage change at the three levels of the individual, organisational, and community, they have

placed a special focus on group engagement. The fact that cooperative organizations are successful in getting the full cooperation of its members is, in fact, a major factor in their success. In light of this, it is not a difference in the laws under which they are registered that distinguishes a cooperative society from a stock company or a partnership; rather, it is a difference in the restrictions on share ownership, dividend payments, capital withdrawals, and voting rights that distinguishes a cooperative society from other trading organizations. The last two are merely strategies used by specific types of societies to ensure greater equality of treatment among their members; what makes an undertaking cooperative is the deliberate assessment of cooperation to the status of an organizational principle to be promoted and used in order to realize those goals for which the undertaking has been established. This industry is still one of the fastest-growing linked to agriculture industries.

Co-operative Societies

Cooperative societies are profit-driven organisations that work to increase the marketability of the goods produced by labor-intensive industries like agriculture. The Multi-State Co-operative Societies Act, which

provided for a democratic and independent functioning of the cooperatives, was passed by the Indian government in 2002 based on the recommendations of the Mirdha Committee and the Model Co-operative Societies Act. The key features of cooperative societies in India are discussed in this article. Often, a cooperative society is a group of people that voluntarily join together with the goal of advancing their economic interests. Both self-help and mutual support are a foundational tenet of these civilizations. Being able to support the members is the main objective. A cooperative society generally works for its members' self-help. A society can only be incorporated with the consent of at least ten adult members. A law known as "The Cooperative Societies Act 1912" was created to ensure the smooth operation of cooperative societies. This law governs all cooperative societies. A Cooperative Society becomes a separate legal body after being successfully registered under the aforementioned Act. A co-operative society ensures that everyone exits having made money. When a group of people with similar interests come together, pool their resources, and use them optimally, they are able to achieve success and gain a benefit for everyone. It is a group of people that voluntarily pool their resources in order to benefit the group's members on an individual basis. To encourage thriftiness, self-reliance, and interdependence among the members, a cooperative society is established.

Institution building process of fisherwomen cooperative society

Since rural women are sometimes referred to as the "invisible farmer" in the agrarian sector, they have traditionally made significant contributions to productivity and the rural economy in our nation. However, they are still in bad shape. Women in the traditional fishing industry are not an exception to this. The significance of fisheries cooperatives rests in providing economic aid to the scattered and unorganized fishermen, whose dependency on merchants and intermediaries is much higher than that of those engaging in agricultural endeavors.

Fishing industry in Karnataka

The role of fishing in the national economy has grown in prominence as a source of employment and a foreign exchange earner. Additionally, this industry has started to resemble an industrial organisation. The least expensive source of protein for human consumption is fish. The Department of Fisheries was founded in 1957 with the goal of boosting fish production by utilising the abundant resources in the marine and inland sectors. Karnataka has 313.02 km of coastline with 27,000 sq. km of continental shelf, 5.76 lakh ha of inland water resources, 8000 ha of brackish water, 2.38 lakh ha of water-logged and alkaline terrain, etc. The department is putting into action a number of plans to improve resource use, as well as the welfare of the public and fishermen in particular.

Early in the 1980s, Karnataka produced about 2.0 lakh tonnes of fish, and in the middle of the 1990s, it peaked at about 3.0 lakh tonnes. The average annual fish production over the past five years has been 5.95 lakh tonnes, with the marine sector contributing 66% and the inland sector 34% respectively. The state's fish output accounted for around 4.46% of all fish produced in India in 2019–20, placing it ninth overall, sixth among marine fish producers, and ninth among inland fish producers.

Currently, the state has about 8.08 kg of fish per person available. At current exchange rates, the Fisheries Sector contributed Rs. 2723 crore to the GSDP in 2011–12, and it will expand to Rs. 7827 crore in 2020–21. From 0.98 lakh metric tonnes in 2013–14 to 1.05 lakh metric tonnes in 2020–21, Karnataka exported more marine products.

A total of 5,99 lakh metric tonnes of fish would be produced in the state in 2020–21. The production of inland fish is 2.52 lakh metric tonnes, and the output of marine fish is 3.47 lakh metric tonnes.

Background of the study

There are some theoretical issues with the current investigation. They are the problems of eradicating poverty, gender inequality, and development in the framework of empowerment. India's and other countries' development discourses are enormous, intricate, and multifaceted. In this study, the

socio economic empowerment of women is compared to the contribution of fisherwomen cooperatives. The study is grounded on an empirical assessment of the issue in the setting of the Dakshina Kannada district of coastal Karnataka. This is done against the backdrop of these theoretical issues. It's interesting to note that this area has a unique history of modernization and growth, which eventually led to the emergence of a particularly particular type of commercial capitalism. This area has experienced a wide spectrum of ideological and cultural transformations with far-reaching effects in addition to the emergence of a particularly specific sort of modernisation. However, this does not imply that there aren't any of the pressing issues facing Indian society today. In actuality, Dakshina Kannada district struggles with poverty, prejudice, inequality, and injustice much like any other region of India. As a result, the government, financial and development institutions, as well as third sector groups, have begun to seriously address these challenges. As a result, this region is home to a sizable and vibrant cooperative movement.

Literature Review

Women's cooperatives offer self-employment opportunities that can contribute to women's social inclusion and empowerment. This article seeks to broaden existing understandings of women's entrepreneurship by focusing on less studied types of ventures and contexts-namely, a social entrepreneurial venture in India. A case study analysis was used to assess two primary areas of interest: (1) elements of empowerment embedded in the venture's business model and (2) individual perceptions of empowerment. The personal accounts of sister members reveal that this collective form of entrepreneurship has empowered them in three ways: economic security, development of entrepreneurial behavior, and increased contributions to the family. Women's empowerment is "a process whereby women become able to organize themselves to increase their own self-reliance, to assert their independent right to make choices and to control resources which will assist in challenging and eliminating their own subordination" (Keller and Mbwewe,

1991). Empowering women is one of the most crucial concerns of the Millennium Development Goals of the United Nations. One of the national priorities and goals of the Human Resource Development Strategic Plan outlined by the Social Sector of the Ministry of Economic Development in Sultanate of Oman includes the vision of the development of women, upgrading the status of women and facilitating their integration into the total social development. The key objective of this research article is to measure the women empowerment in Oman by identifying the household decision making ability

This paper reports on the results of survey among fisherwomen in Coastal Karnataka. Data was collected on the nature of their work, earnings and role in decision making by giving different weightage to individual activities. The study suggests that only 16 per cent of the women are fully involved in decision making, although their contribution to the family income and household work is substantial. There is a social stigma attached to fish marketing activities and the younger generation is not willing to enter the business. Government support in terms of subsidy does not help in improving social status. Employment generation by providing modern marketing facilities is required for improving the status of fisherwomen. © 2003, Sage Publications. All rights reserved.

Objectives of the study

- To study the approaches used by fisher women cooperatives to combat poverty and empower women.
- To study the factors contributed by the cooperatives towards the empowerment of the members.
- To evaluate the challenges in managing and implementing programmes for women's empowerment and offer solutions.

Methodology

This study has taken into account four cooperatives of fisherwomen. The cooperatives that were taken into consideration for the study are detailed in the following table.

Table 1: Showing the list of fisherwomen cooperative societies in Dakshina Kannada

Sl.No.	Name of the cooperative	Sample Size
1	Mulki fisherwomen cooperative society	12
2	Mangalore Bengre fisherwomen cooperative society	26
3	Bolar fisherwomen cooperative society	23
4	Ullala fisherwomen cooperative society	31
Total		92

There are two different forms of inquiry in the study. The first kind entails the analysis of a wide range of secondary sources that address topics including gender inequality, female emancipation, development, poverty reduction, and cooperative movements. The second kind is founded on a thorough field survey. To elicit information from cooperative societies' members, a standardized questionnaire was created. The researcher used a stratified random sampling technique.

Data Analysis and Interpretation

Table 2: Showing the changes in socioeconomic status of the respondents after joining Fisherwomen cooperative society

Impact	Number	Percentage
Sample Size	92	
Mobility		
Same	54	58.69
Increasd	38	41.30
Recognition in the family		
Same	43	46.73
Increasd	49	53.26
Recognition in community		
Same	45	48.92
Increasd	47	51.08
Interaction with outsiders		
Same	67	72.82
Increasd	25	27.17
Access to credit sources		
Same	36	39.13
Increasd	56	60.86
Asset building		
Same	81	88.04
Increasd	11	11.96
Voicing your concern		
Same	71	77.17
Increasd	21	22.82
Decision making related to money centered		
Same	69	75
Increasd	23	25

• **Mobility:-** Mobility is thought to be a crucial sign of women's empowerment. The majority of women are allegedly "house arrested" in rural areas. It is widely held that they don't have many chances to leave their homes and engage with the outside world. The issue of women's societies' influence on mobility is brought up in this context, and opinions are mobilized to support the claim that the introduction of these societies into the villages has had a substantial impact on this. In order to get the respondents' perspectives and opinions, the poll kept in mind a few well-known and visible mobility aspects. Approximately 59% of members claimed that their mobility had improved since joining the cooperative society, whereas 41% claimed that there had been no change.

• **Recognition in the family:** Around 47% claim that the recognition in the family is the same and 53% claim that there has been an increase.

• **Recognition in the community :** 49% of the members believed that their reputation after joining the group had not changed that much. And the remaining 51% felt that there is recognition in their community.

• **Interaction with outsiders:** 73% of the members felt that there was no difference between their access to interact with outsiders after joining the society.

• **Access to credit sources:** 61% of the members felt that their access to credit sources has increased after becoming a member. Only 39% of them feel that their access to credit source remains the same.

• **Asset Building:** The mission of the cooperative movement has always been to create a solid asset basis for the society's poorest and more disadvantaged groups. It was thought that greater asset bases would lead to socio-economic empowerment. 81% of the members opined that their asset base has remained the same even after joining the cooperative.

• **Voicing your concern:** After joining the cooperative, 77 of the respondents felt they had little capacity to express their concerns.

• **Decision making related to money centered:** 75% of respondents said that their ability to make financial decisions had not

changed, while 25% believed that joining the cooperative had given them more power.

Limitations of the study

- Data is gathered with the short time available in hand.
- Members' reluctance to provide specific details out of concern that doing so could compromise their standing in the society

Conclusion and Recommendation

Cooperative societies are simple to establish and have a predictable future. Everyone is welcome to join, and members have little legal responsibility. Women's cooperative groups are efficient in reducing poverty and empowering women. Particularly entrepreneurial are fishermen's ladies.

According to the reply, they wouldn't be able to survive without the cooperative society. The cooperatives' disadvantage is that its only activity is lending money. Other than credit availability, nothing else is known to the members.

Due to the employees' extremely low pay, there aren't many motivated individuals willing to take on the duties. Due to a shortage of free time, members do not actively participate in societal events. Societies must find some donors and consider raising their revenue in order to enhance their financial position. Service providers that want to be sustainable must instead create their own operating income through the delivery of effective services and setting a fair price for those services. Only through cooperatives can the government's initiatives and objectives for reducing poverty and empowering women get to the ground level and be successful. In order to facilitate these cooperatives to operate well, they must be reinforced financially.

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SURVIVAL OF FEMALE PROTAGONIST IN “CRIME AND PUNISHMENT” BY FYODOR DOSTOEVSKY

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ABSTRACT

The title represents the condition of women in 19th-century Russia. In the wake of the 'woman question', intellectuals, statesmen, scholars, and lawyers, while examining the legal and social status of women in Russian society, portrayed a horrifying picture of violence against women, employed by men to keep their wives and daughters in absolute subjection. The view of society towards women is a traditional biblical concept, male dominance. She does sacrifices, devotion, and kindness for their family. In "Crime and Punishment" Dostoevsky depicted the role of women to sacrifice their lives out of love to rescue others from turmoil. The sacrificial role of women is shown throughout the novel by denying their own lives. The female characters are seen as counterpoints to his male protagonists. They used them as repositories for their own sufferings, sins, and revelations. Rather than being the centers of their own lives, they are instead either candidates for sacrifice or scandal makers. The most prominent woman who expresses this role in "Crime and Punishment" is Sonya and the other one is Dunya. He also shows the response of the young girl to the loss of her mother at an early age, and the effect of the stepmother.

Keywords: sacrifices, suffering, kindness, devotion.

Introduction

The novel "Crime and Punishment" has been selected to study. The novel has been written by Russian writer Fyodor Dostoevsky, who generally wrote psychological novels, many of them bestselling books. The novel "Crime and Punishment" was published in 1866 by the publishing house The Russian Messenger. It is the second full-length novel of Dostoevsky. "Crime and Punishment" is considered the first great novel. It is the supreme achievement in the history of world literature. This is a notable work over the centuries that had a large impact on civilians, specifically those in poverty. This novel shows the setting of 19th-century St. Petersburg, Russia. The time of Alexander II holds reign, and consequently, political skepticism is abundant. There was unrest in the streets, conflict among the classes, economic disruption, and a lack of concern for those suffering by the government.

Dostoevsky was fascinated with the status of women in Russian society. His novels have generally focused on the male characters. The women be seen as the characters in their own rights, rather than merely as symbols or consorts for the men. Dostoevsky gives serious consideration to the experience of women in terms of their family relationships and works, Christian faith and spiritual development, and striving against personal and institutional evil.

Considering the role of the mother, sister, and beloved as protector. Also, he shows the concept of spiritual womanhood. The entire novel represents the terrible conditions of women.

Main Text

Dostoevsky did not write his novel characterizing his female characters through their words and conversations, but rather through their actions and beliefs. When we take the example of Dunya, she was not always allowed to voice her opinion because all of the men in her life never gave her a chance to give her opinion. We can analyze Dunya by her actions. For the longevity of world history, women have been forced to take on many roles and occupations. In recent years, women have broken standard gender roles and crafted a life that is one hundred percent their own. However, in Fyodor Dostoevsky's "Crime and Punishment", published in 1866, women are making lives of their own and becoming the providers in their households. Dostoevsky crafted female characters that make sacrifices to provide for their loved ones. Dostoevsky's characters, especially Sonya, have broken many gender roles, and the men of the story have become dependent on Sonya due to her actions.

Many of the women in the novel "Crime and Punishment" were explained in a way that

made their male counterparts seem weaker or less superior than themselves. The men always seem to do the wrong thing in turn making the women appeared not much stronger. When Raskolnikov came back to Sonya, he made her read him the story of Lazerus. He then realized, he came back for her forgiveness and then continued to confess to Sonya that, what he has done. This shows how much Raskolnikov really needed Sonya – a man needing a woman. Actually, it shows the emotional dependency of men on women but he denied it softly and here we can see the dominance of women.

Dostoevsky's novels could be considered feminist works, and such a view may be supported by information in Anna's Reminiscences about her husband's empathy with women. Through the female characters in his novels, Dostoevsky explores the ways in which women may transcend the role in society traditionally ascribed to them by their male relatives and priests of the church, a role 'circumscribed by their biological function of producing children and the associated tasks of nurturing and caring for the young, the old, and the sick'. One of these ways is through education and work. Work may be undertaken from financial necessity, but may also offer a means of personal fulfillment.

From the beginning of the story, we were aware that Sonya was quite a selfless character. In Marmeladov's drunken rant to Raskolnikov. Through the use of foils, which is a literary device in which one character is contrasted with another in order to emphasize particular qualities in the other, Dostoevsky explores the character's various responses to difficult situations. Both Katerina Ivanovna and Pulcheria Alexandrovna Raskolnikov are mothers both are living in poverty and struggling to support their families; each has a unique approach to support family for their financial position. The foil of Arkady Ivanovich Svidrigailov and Rodion Romanovitch Raskolnikov demonstrates the importance of attaining forgiveness.

This was Sonya's statement, that would stick with Raskolnikov until the day of his legal confession; Sonya wanted Raskolnikov to turn himself in, but, at first, he wouldn't. He believed there was not enough evidence to convict anyone, so a confession was virtually

pointless. However, despite that belief, he still asked Sonya, "Will you come to visit me in jail when I'm there?"

This seems to show that Raskolnikov needed that promise before he was ever caught or before he ever confessed because he, at least subconsciously, knew he wanted and needed visit from her.

Raskolnikov said nothing about Dunya or his mother when they were coming to visit him at St. Petersburgs after they found out in such a way they were not frightened. Only Sonya. Before Raskolnikov went to confess, Sonya was the last person he saw, at her house and at the police station. He had gone to her apartment to inform her of his future confession, and she was prepared to go with him. However, he denied her that chance, but she went anyways in secret. Once he walked out of the police station after avoiding his confession, he saw her. She stood "numb and deathly pale, and she looked at him with a wild look.... A ghastly, lost smile forced its way to his lips. He stood there and grinned. Then he turned back upstairs to the station".

The feminist theory aims to deconstruct the opposition of man, promote women's strength and female superiority.

Marmeladov – "And here I, her own father, here I took thirty copecks of that money for a drink! And I am drinking it! And I have already drunk it!"

This quote shows the Sonya's own father using her hard – earn money in order to get drunk. While he knows this behaviour is low, he still doesn't stop. This shows Sonya's willingness to sacrifice herself for her poor family. This quote illustrated the strength of woman and her sacrifices towards beloved family members. On turn, we see the weakness of a man which making the female role appear superior. The female characters have a lack of perception of male characters around them.

Dostoevsky did not write this novel characterizing his female characters through their words and conversations, but rather through their actions and beliefs.

"The thing is clear: for herself" for her own comfort, even to save herself from death, she wouldn't sell herself; no, she's selling herself for someone else! For a dear, beloved person

she will sell herself! Theat's and the drunken men whom he met continually, although it was a working day. Completed the revolting misery of the picture."

This quote shows exactly what feminist oppose. First, female being physically abused by someone who should be their equal. Also, the man trying to justify this behaviour when it should never happen in the first place.

Conclusion

The condition of women in 19th century Russia was very worst, and sacrificed. They sacrificed their lives for their beloved. For the enrichment of women and to show the reality of the women in the society many of the reformers as well as writers played an important role. Towards the end of the century some of the most popular Russian writers began to focus on feminist themes in their works. One of the most famous examples is, Leo Tolstoy's Anna "Karenina" which argued against the traditional institution of marriage and

incredible control husbands had over their wives. In his plays and shorts stories. Anton Chekhov himself played a variety of working female protagonist, from actresses and governesses who gave up their social esteem in the pursuit of financial and personal independent.

The situation of the women was same in India also. As we studied and concluded that the situation of women is same all over the world in 21st century also.

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WOMEN'S HEALTH ISSUES: EXAMINING THE CHALLENGES AND OPPORTUNITIES FOR PROMOTING WELLNESS AND EMPOWERMENT

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ABSTRACT

This research paper aims to explore the various health issues that women face throughout their lives and the impact of these issues on their overall well-being. The study examines the major health concerns affecting women, including reproductive health, mental health, and chronic diseases, and highlights the unique challenges faced by different groups of women, such as women of color, LGBTQ+ women, and women living in poverty. The paper also analyzes the social, economic, and cultural factors that contribute to these health disparities and presents strategies to address them. The research draws on a range of sources, including scholarly articles, government reports, and healthcare data, and emphasizes the importance of comprehensive, patient-centered care to improve women's health outcomes. Ultimately, this paper seeks to contribute to a broader conversation about gender equity in healthcare and the need for more inclusive, effective approaches to women's health.

Keywords : women, health issues, diseases

Introduction

Women's health issues are an important concern for healthcare professionals, policymakers, and society as a whole. Women face a range of health challenges throughout their lives, from reproductive health concerns to chronic diseases and mental health disorders. These issues can have a significant impact on women's well-being and quality of life, and can also contribute to health disparities and inequities. In this paper, we will explore the major health issues affecting women, the social and cultural factors that contribute to these issues, and strategies to address them.

Reproductive Health

Reproductive health is a critical aspect of women's health, encompassing a range of issues such as menstrual health, contraception, pregnancy, and childbirth. Despite significant progress in recent years, women still face numerous challenges in accessing comprehensive reproductive healthcare. For example, many women lack access to affordable contraception, leading to unintended pregnancies and higher rates of abortion. Moreover, women of color and low-income women face additional barriers to accessing reproductive healthcare, including lack of insurance coverage and limited availability of healthcare providers. Reproductive health is a critical aspect of women's overall health and well-being. It includes a wide range of issues related to sexual and reproductive function,

including contraception, sexually transmitted infections (STIs), infertility, menstrual health, and pregnancy and childbirth. Reproductive health encompasses the physical, emotional, and social aspects of reproductive function and affects women throughout their lives.

One of the most significant reproductive health challenges for women is access to safe, effective contraception. Contraception allows women to control their fertility and plan their families, but many women lack access to affordable and effective methods of birth control. This can lead to unintended pregnancies, which can have serious consequences for women and their families, including higher rates of maternal and infant mortality, poverty, and reduced educational and economic opportunities. In addition to contraception, reproductive health also includes STI prevention and treatment. Women are particularly vulnerable to STIs, which can have serious long-term health consequences such as infertility and increased risk of cervical cancer. Preventing and treating STIs is an important aspect of reproductive health care, particularly for women who are at higher risk due to factors such as age, sexual behavior, or lack of access to healthcare. Another aspect of reproductive health is menstrual health, including issues such as menstrual pain, heavy bleeding, and irregular cycles. Menstrual health can have a significant impact on women's quality of life and may also be a sign of

underlying health conditions. Access to menstrual products and education about menstrual health is essential for promoting women's health and well-being.

Pregnancy and childbirth are also critical components of reproductive health. While pregnancy and childbirth can be joyful experiences, they can also be challenging and carry significant health risks, particularly for women in low-resource settings or with underlying health conditions. Ensuring access to quality prenatal care, safe childbirth practices, and postpartum care is essential for promoting maternal and infant health.

Mental Health

Mental health is another critical aspect of women's overall health and well-being. Women are at higher risk for mental health disorders such as depression and anxiety, and may also experience trauma, abuse, and other forms of violence that can have long-term effects on their mental health. Women of color and LGBTQ+ women may face additional challenges in accessing mental healthcare, including stigma and discrimination.

Mental health is a critical aspect of women's overall health and well-being. It refers to a person's emotional, psychological, and social well-being, and encompasses how individuals think, feel, and behave. Good mental health enables individuals to cope with the daily challenges of life, maintain healthy relationships, and fulfill their potential. Women may face unique challenges to their mental health, such as gender-based discrimination, stigma, and societal expectations.

One of the most common mental health disorders affecting women is depression. Depression is a mood disorder characterized by persistent feelings of sadness, hopelessness, and loss of interest or pleasure in activities. Women are twice as likely as men to experience depression, and hormonal changes such as those that occur during pregnancy and menopause can increase a woman's risk. Other common mental health disorders affecting women include anxiety disorders, eating disorders, and post-traumatic stress disorder (PTSD).

Women are also more likely to experience trauma, abuse, and violence, which can have

long-term effects on their mental health. Domestic violence, sexual assault, and harassment are all too common and can lead to conditions such as PTSD, depression, and anxiety. Women of color and LGBTQ+ women may face additional challenges to their mental health due to discrimination, marginalization, and systemic barriers.

Access to mental healthcare is essential for promoting women's mental health and well-being. Unfortunately, many women face barriers to accessing mental healthcare, such as lack of insurance coverage, stigma, and inadequate provider networks. Healthcare providers can play a critical role in promoting women's mental health by providing culturally sensitive and evidence-based treatments and addressing systemic barriers to care.

Chronic Diseases

Chronic diseases such as diabetes, heart disease, and cancer are major health concerns for women, accounting for a significant proportion of deaths and disabilities worldwide. Women are at higher risk for certain chronic diseases, such as autoimmune disorders, and may also face additional challenges in accessing healthcare due to factors such as income, education, and cultural beliefs. Chronic diseases are long-term health conditions that can have a significant impact on women's health and well-being. These diseases typically progress slowly over time and may have no cure, but can often be managed with proper medical care and lifestyle modifications. Chronic diseases are a leading cause of morbidity and mortality worldwide, and women are disproportionately affected by many of these conditions.

One of the most common chronic diseases affecting women is cardiovascular disease. This includes conditions such as coronary artery disease, heart failure, and stroke. Cardiovascular disease is the leading cause of death for women worldwide, and risk factors include high blood pressure, high cholesterol, smoking, diabetes, and obesity. Another chronic disease that disproportionately affects women is osteoporosis. Osteoporosis is a condition characterized by a loss of bone density, making bones brittle and prone to fractures. Women are at higher risk of

developing osteoporosis due to factors such as hormonal changes during menopause, a smaller skeletal structure, and a longer lifespan.

Other chronic diseases that disproportionately affect women include autoimmune diseases, such as rheumatoid arthritis and lupus, and chronic pain conditions such as fibromyalgia. Women are also at increased risk for certain types of cancer, such as breast, ovarian, and cervical cancer.

Managing chronic diseases requires a multidisciplinary approach that includes medical care, lifestyle modifications, and social support. This may involve medication management, dietary changes, exercise, stress reduction, and psychological support. Women may face unique challenges to managing chronic diseases, such as balancing caregiving responsibilities and work, or addressing cultural and social factors that may impact their health.

Social and Cultural Factors

Social and cultural factors play a significant role in women's health and can contribute to health disparities and inequities. For example, women of color may face discrimination and bias in healthcare settings, leading to poorer health outcomes. Moreover, cultural beliefs and practices may impact women's health behaviors and decisions, such as seeking healthcare or adhering to treatment plans.

Social and cultural factors can have a significant impact on women's health and well-being. These factors include norms, beliefs, and practices that are specific to a particular society or culture and can influence a wide range of health outcomes. Social and cultural factors can shape women's access to healthcare, their risk for certain health conditions, and their ability to make informed decisions about their health.

One social and cultural factor that can impact women's health is gender-based discrimination. This can take many forms, such as wage gaps, limited job opportunities, and unequal access to education. Gender-based discrimination can also affect women's access to healthcare, including reproductive healthcare services. Women who face discrimination may be less likely to seek care or may have difficulty finding providers who understand their unique

needs. Cultural beliefs and practices can also impact women's health. For example, certain cultures may stigmatize mental health conditions, leading women to feel ashamed or afraid to seek help. In some cultures, there may be a belief that women should not seek care for reproductive health issues or that they should not receive care from male providers. These cultural beliefs can lead to delayed care or limited access to healthcare services.

Social support can also play an important role in women's health. Women who have strong social networks may be better able to manage stress and may be more likely to engage in healthy behaviors such as exercise and healthy eating. Conversely, women who lack social support may be at increased risk for mental health conditions and may have difficulty accessing healthcare services.

Addressing social and cultural factors requires a multifaceted approach that includes education, advocacy, and policy changes. Healthcare providers can play a critical role in addressing social and cultural factors by providing culturally sensitive care and addressing barriers to access. Advocacy groups can work to raise awareness of gender-based discrimination and promote policies that support women's health. Policy changes such as expanding access to healthcare services and addressing wage gaps can also help improve women's health outcomes.

Strategies to Address Women's Health Issues

There are several strategies that can be used to address women's health issues and improve health outcomes. These include:

Improving access to healthcare: This can be achieved through policies such as expanding Medicaid coverage and increasing funding for community health centers.

Increasing education and awareness: Educating women about their health and encouraging them to seek preventive care can help reduce the risk of chronic diseases and other health issues.

Addressing social and cultural factors: Healthcare providers can work to address cultural beliefs and practices that may impact women's health behaviors and decisions.

Conducting research: More research is needed on women's health issues to identify the causes

of health disparities and develop effective interventions.

There are a variety of strategies that can be used to address women's health issues. These strategies can focus on prevention, screening, treatment, and improving access to care. By prioritizing women's health and addressing the unique challenges they face, we can improve their health outcomes and ensure that they are able to lead healthy and fulfilling lives.

Prevention: One of the most effective ways to address women's health issues is through prevention. This can include education and awareness campaigns that focus on healthy behaviors such as regular exercise, healthy eating, and smoking cessation. Prevention can also involve addressing social determinants of health, such as poverty and gender-based discrimination, which can impact women's health outcomes.

Screening: Early detection is key to addressing many women's health issues, such as breast cancer and cervical cancer. Screening programs can help identify health issues early on, allowing for more effective treatment and management. This can involve regular mammograms, Pap tests, and other screenings based on age and risk factors.

Treatment: Access to effective and affordable healthcare is essential for addressing women's health issues. This can involve ensuring that women have access to a range of healthcare services, including reproductive healthcare, mental healthcare, and chronic disease management. Treatment also involves addressing disparities in care and ensuring that all women have access to high-quality care, regardless of their socioeconomic status or cultural background.

Research: Research is essential for understanding the complex factors that impact women's health and for developing effective interventions. Research can involve studying the biological, social, and cultural factors that impact women's health outcomes, as well as evaluating the effectiveness of various interventions and treatments.

Advocacy: Advocacy can play a critical role in addressing women's health issues by raising awareness, promoting policy changes, and supporting funding for research and programs.

This can involve advocating for policies that support reproductive health, promoting gender equality, and addressing disparities in care.

Conclusion

Women's health issues are complex and multifaceted, influenced by a range of social, cultural, and economic factors. Addressing these issues requires a comprehensive, patient-centered approach that takes into account the unique needs and experiences of women. By improving access to healthcare, increasing education and awareness, addressing social and cultural factors, and conducting research, we can work to improve the health and well-being of women worldwide.

In conclusion, addressing women's health issues requires a comprehensive approach that includes prevention, screening, treatment, research, and advocacy. By prioritizing women's health and addressing the unique challenges they face, we can improve their health outcomes and ensure that they have access to the care and support they need to lead healthy and fulfilling lives.

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DEPICTION OF WOMEN IN THE ONLINE SHORT VIDEO FORMAT: PERCEPTION OF YOUNG COLLEGE GIRLS OF MUMBAI.

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ABSTRACT

Traditional media (TV and film) in a highly stereotypical way. The younger generation is watching a lot of short-format videos (youtube, reels) as social media becomes more popular. It would be fascinating to see how women are portrayed in the new media video formats. Therefore, the study article in question makes an effort to comprehend young women's views on how women are portrayed in online short video formats. The researcher has conducted a focused group discussion to draw conclusions. The research paper also comments on how sexism or media stereotypes leads to wrong preconceptions and discriminations in society.

Keywords: Gender, sexism, stereo-type, New media, traditional media, Depiction & Portrayal of women

Introduction and Background

Stereotypes based on gender roles are known as gender stereotypes. The idea of gender roles is mostly influenced by heterosexual, cisgender partnerships. The relationship's male partner works, seldom lends a hand around the house, and enjoys sports. The female takes care of the household chores, nurtures the kids, indulges her husband's whims, and enjoys cosmetics or fashion.

Since the dawn of time, gender roles have been in the media and are still prevalent now. Ancient myths and epics even provide advice on how men or women should act. For Due to historical discrimination in western civilization, females (and those born with a gender identity other than female) did not have access to the same educational possibilities as their male counterparts. As a result, males produced a lot of media, and their perceptions of how women ought to act gave rise to stereotypes. Even today, book authors and other media producers occasionally struggle to depict anything as outlandish as a woman being something other than a wife or mother, despite the fact that everything is possible in fiction. When women are shown as habitually unattached, it is much too frequently as the femme fatale, who represents another stereotype. This character's connection with men likewise defines who she is, but instead of being a devoted wife and mother, she uses her sexuality as a weapon.

Stereotypes can cause animosity against a group and dehumanize its members. They may also encourage discriminating attitudes in their

offspring. Members of demographic groups that do not fit the preconceptions may suffer damage as a result of stereotypes. The use of stereotypes serves to increase social pressure.

Why are gender portrayals and stereotypes in Short-video formats such a big deal?

Around 7.34 billion individuals use the internet globally on contemporary devices like smartphones. And computers are used 85% of the time in wealthy nations and 45% of the time in developing countries, for a total coverage of 55%.¹ India is the second-largest Internet market, only after China, with over 460 million users. There will be around 935.8 million internet users in India by 2024. Given that India's internet penetration rate was about 10% in 2011, this is a tremendous gain over the previous years. In addition, males used the internet 71 percent more often than women (29%) in India.

The most popular online activity is watching short movies or reels on Facebook, Instagram, and YouTube. Users further share the videos through facebook, instagram and Whats app etc. The most adversely impacted are adolescents. Social media platforms like Facebook, Instagram and whats app are constantly diverting students from their schoolwork. Social media use has been shown to have widespread effects on people's mental health and behavior, which might be harmful. Children or youth who are frequently exposed to gender stereotypes may internalize those roles, which will shape their behavior for years to come, according to a Common Sense Media research. The researchers discovered that girls'

propensity to focus on their appearance, the rise in tolerant views of sexual harassment, the establishment of gendered behaviours in romantic and sexual relationships, as well as riskier behaviour in boys and career choices constrained by gender norms, are all effects of gendered media on children. When the kids get older, they are forced into a different set of gendered standards that are made for the job. It has been discovered that women who act in ways that don't conform to the gender standard, such as being forceful in their careers, are viewed as less likeable and are less likely to get recruited. Men's life might be negatively impacted by the restrictions placed on them by society, which prevents them from believing they are capable of expressing genuine empathy or emotion. According to one study, "agreeable" men who were perceived as being pleasant, kind, supporting, or sympathetic earned on average 18% less money and were viewed as having lower managerial potential than their more conventionally macho counterparts.

Literature review

Geena Davis, an Oscar-winning actor, noticed that there were few female roles in the films her daughter saw. Even the animated creatures tended to be mostly masculine. She questioned whether implicit bias against women resulted in people accepting female characters having fewer lines and screen time than male characters. So, in 2007, she established "The Geena Davis Institute on Gender in Media" and began gathering information about motion pictures. A team of academics started watching films one at a time and kept track of gender-based trends. There were a lot of films to look at and the data collection was cumbersome. The capacity of human brains is limited. The results of this study give us significant insights into the issues affecting the sector and the likely reasons why gender imbalance continues despite all the efforts made around the world to bring about gender equality. Men are heard and seen about twice as often as women, the survey found. Only one film genre—horror—features more women than males onscreen. We can see how women characters are portrayed on screen by looking at how many women appear in each genre:

Horror (53%), Romance (45%), Comedy (40%), Sci-Fi (36%), Drama (34%), Action (29%), Biography (30%), and Crime (23%).

In all rating categories seen in the 100 biggest grossing films of the last three years, women are underrepresented. In films that have won Academy Awards, women are rarely present. In films that won Academy Awards, 32% of the screen time belonged to women. In films that won Academy Awards, 27% of the speaking roles were held by women. Given the information above, it should come as no surprise that the 2020 Oscar nominations were depressing to read. For the second time in a row, only men received nominations for best director. The survey did find, however, that films with female leads make 16% more at the box office than films with male leads. Male-led films made an average of \$75,738,095 in revenue, compared to female-led films' \$89,941,176 revenue.

An exhaustive analysis of speaking roles in the largest filmmaking business in the world was conducted for the landmark publication "O Womaniya!" by Film Companion and Ormax Media. 100 theatrical films, 29 total direct-to-OTT films, and 5 languages (Hindi, Tamil, Telugu, Malayalam, and Kannada) were included in the study's 129 films. In fact, the findings of this study are alarming.

According to research, "women have less than a third of the dialogue" on average in the top five global film office successes of the last five years. In other words, males talk more than women by a wide margin. In the top 129 films of 2019–20, women occupied just 8% of the main HOD roles. In a film, males were in charge of 92% of the important departments.

The Bechdel test was failed by 59% of these films, meaning that not a single scene with two female characters conversing about something other than males or men has been included. In movie trailers, male characters 'outspoke' female characters by a factor of more than four. The survey also discovered that there is a particularly inadequate gender representation in the South Indian film industries, with only 1% of HOD positions in South Films being held by women. In terms of gender equality, the South Asian film industry remains well behind Bollywood. Hindi movie does better than South Asian cinema, where female to male

HOD representation was 1% for women and 99% for men.

Only 6% of the films between 2019 and 2020 were directed by women. Production design had the largest percentage of female employees, while cinematography had the lowest, at only 2%. Keiko Nakahara, the only female director of photography at this time, contributed 2% of the film with her work on Tanhaji, Shakuntala Devi, and Total Dhamaal. 15% of women and 85% of men work in production design.

10% of women and 90% of men write.

editing: 7% women, 93% men

Direction: 6% women, 94% men

Filmmaking: 2% women, 98% men

Though only slightly, streaming movies outperform theatrical movies in terms of gender balance.

Methodology

The researcher chose the focus group discussion technique of qualitative research because new media offers a wide range of topics. In contrast to conventional media, new media provide a variety of options. As a result, the person watches the video they wanted to. Through social media, people may connect with others who share their interests and perceive the continent as a whole. The YouTube video platform also displays a list of videos by genre or depending on the viewer's preferences for particular types of material. Consuming material in conventional media, such as television, was a communal activity. Families used to watch TV together all the time. Regardless of their preferences, young children and adults used to watch the same material because most Indian homes only had one TV. In addition, the family's female or elder members dominated the use of the remote control. People can choose and control what they want to view thanks to cellphones. The findings also address how women are portrayed and perceived in contemporary short video forms. Focused group discussions turn out to be the most effective way since people consume a range of information with little commonalities, making quantitative research methods ineffective at producing accurate results.

The target group of 10 participants was determined in light of the study paper's suggested title. The group's members were all students at Mumbai's SVT College of Home Science, ranging in age from 19 to 23. This student uses social media for an average of two hours each day, with the majority of that time being spent watching different short video forms.

The conversation was steered by the researcher himself. Both audio and written notes for the discussion's reference were obtained. In a classroom, each participant was required to find a comfortable seat facing the other. In order to prevent participant misunderstanding, the researcher thoroughly described the key ideas and the motivation for the study to them. Since gender studies was a required topic for all participants, they were all familiar with the fundamental ideas and problems. The major inquiries were developed in consideration of the well-known research by Vincent, R. C., Davis, D. K., and Boruszkowski in their study "Sexism on MTV: The Portrayal of Women in Rock Videos."

Following were the main points discussion identified by the researcher:

- 1) The kind or genre of content which the women prefer to watch.
- 2) Is there any bias or sexism identified in the short-video formats.
- 3) How gender is being depicted in the videos, mainly with reference to Power, decision making, role and screen time given to women.
- 4) Do they believe that sexism in the online short video formats have ill effects on the society.

Main Findings and conclusions:

- 1) a) Students mostly view instructive(educational) video material, comedic videos, friends reels, news videos, movie trailers, and fascinating videos that friends post. b) They enjoy or subscribe to particular channels and pals. c) They mostly use their mobile phones to access the material.
- 2) The majority of the videos shot in rural settings feature sexism. Women are frequently portrayed as ignorant or snooty in comedy videos or jokes. Girls with

liberal ideologies are frequently portrayed in comedic videos as being extremely egoistic. Short Bollywood-related videos often have stereotyped tunes, action, and dialogue.

- 3) Since most online videos are relatively liberal, most women did not consider any sexism to be a serious issue for education or information related content. Thanks to cell phones (Smart Phones), everyone may now freely participate in the creation of videos. These facilitate the creation of a variety of materials. Only engaging and valuable information will entice girls to see it or subscribe to it. Screen time wasn't a worry for any one gender, especially for educational material.
- 4) Every participant agreed that sexism and media stereotypes have been depicted in traditional media. This restricts a person's options and forces them to focus on a limited number of activities. The way a gender is regarded by society and how that gender adopts behavior is also profoundly impacted.

However, there is much potential for eradicating sexism and prejudices from short video formats. For more than three decades, traditional media has been widely used and has had a significant influence on society. With the proliferation of the internet and smartphones, the New Media, a phenomena that is comparably less than a decade old, is becoming more and more well-known.

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EVOLUTION OF WOMEN IN AMITAV GHOSH'S NOVELS *THE SHADOW LINES AND THE GLASS PALACE*

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ABSTRACT

The worship of Indian writers in English is never complete without the name of Amitav Ghosh. The novelist from the land of the Kali reserves a special role for his women characters in his works. The anthropologist traces the evolution of the feminine world from the stereotypes to the feminists. His women are portrayed as the life givers and are the leading spirit of his fiction. He portrays women and their experience with sympathetic understanding. This paper studies the portrayal of women in the novels of Amitav Ghosh-The Glass Palace and The Shadow Lines. These novels of Ghosh envisage a future where women empowerment will lead to the emancipator changes in the larger social issues. Both the novels depict the life of three generations across the borderland cultures. Man is born free, but not woman. She is not born with just an umbilical cord tied to her mother. But with lot of chains that eschews her from any individuality. Ghosh's women begin their life as puppets whose strings called culture and tradition are controlled by the patriarchs. But they slowly realize that they have life and come to being.

Keywords: women evolution, women empowerment

Introduction

The Glass Palace, a saga of three families, is epical in scope covering three countries –India, Burma and Malaya compressing the most turbulent of times in their history. The social and cultural complexities, feminine psyche and consciousness is brought out through family relationships.

An important incident that occurs early in the novel sets the tone of the women characters. The character of Ma Cho reveals the struggle of a single woman who suffers to gain a status in life. Amitav Ghosh mentions the details of Ma Cho only in the first part of *The Glass Palace*. Ma Cho is an half-Indian and half-Burmese.. She has no family, so she leads her life alone. She has her own small food-stall. She was in her mid -thirties, more Burmese than Indian in appearance. Ma Cho leads her life very independently without depending on others. But still she suffers from society's manacles. She is sexually exploited by some of her customers like Saya John. Rajkumar, an eleven-year-old-orphan, works as her helper views Ma Cho at nights through the wooden creaks, and learns about the female anatomy and sex. He even gets his first physical sensations through her. But Ma Cho resists him by saying:

Abruptly, she pushed him away, with a help of disgust. What am I doing with this boy, this child, this half-wit kaala? Elbowing him aside,

she clambered up her ladder and vanished into her room. (Ghosh, The Glass Palace, 57)

The situation is the same with the women of even the royal family. The princess of Mandalay was sexually exploited by the servant Sawant in Outram house. The condition of women in the rubber plantation and teak is even worse. Rajkumar Raha the successful businessman and a father] of two teen aged sons and a beautiful wife Dolly exploit the women in his plantation. He even denies giving his name to the son born of such relationship. The exploited plantation women, the mother of Ila go never makes an appearance. Even Uma Dey becomes the victim of Rajkumar. Jaya the great niece of Uma once finds Uma in the clutches of Rajkumar, who were above their sixties at that time. May Price, a woman from the western world in Ghosh's *The Shadow Lines* become the victim of the Indian unnamed narrator. The women irrespective of age, class, borders and culture face the problem of sexual exploitation and insecurity in the patriarchal world.

The women are also denied of being self, individuality or an identity in the patriarchal world. Uma Dey, the Madame collector, is attractive, charming, lively and self-possessed. She becomes an elegant hostess, a mere adjunct to the collector. She is a "role-filler". She starts to

re-assess the entire meaning of her life being jolted out of her unquestioning acceptance. But the wifely virtues that she could offer him as a typical Indian wife had no use for. Cambridge had taught him to want more: to make sure that nothing was held in abeyance, to bargain for a woman's soul with a coin of kindness and patience. The thought of this terrified her. This was subjection beyond decency, beyond her imagination. She is even coaxed by Benyprasad Dey, more a collector than a husband, about her unlikely friendship with the royal family in confinement and especially with Dolly. Uma wishes not to be flattened into a role, invariably stripped of all individualizing traits of a sentient being. She wills for a companionship based on understanding and love, and for autonomy of self. But she is denied the requisite space. She finds it difficult to cope with this atmosphere of "constrained enactment". Dolly, the wife of Rajkumar strives hard to live up to her family to maintain the good name the family has earned in the community. For Dolly Sein, life can be viewed as one filled with fulfillment in the role of a nurturer and homemaker. Dolly is the archetypal, earth mother capable of bringing a semblance of order even to the chaos of Outram House. Dolly is an outstanding example of adaptability to the vicissitudes of life, a typical Indian wife. As Meenakshi Mukherjee says,

Social conformity has always been more obligatory for a woman thana man, and generally a woman's identity tends to be defined by herself as well as by others, in terms of relationship with men – as a daughter, as a wife, and as a mother. (98)

Dolly shows that a woman willfully fulfills herself in a loving and harmonious relationship with others. What governs her is the act of giving, going out of oneself, a deep concern for the other, which is a point of profound significance for the women like Dolly. Marriage being a sacrament in the Indian context is the only suitable career open to a woman according to Dolly. She also sees it as a security for her orphan life. If she was not to marry Rajkumar and live single, she would have to face a life similar to that of Ma Cho's and May Price's. As return to her self-

denial she was not even paid with the loyalty of her husband towards her.

Ghosh's women are seeded with the feminist attitude, which is nurtured by the social issues they face

and the patriarchal dominance that suffocate them. They act as independent entities, growing and developing according to their own inclinations and finding social acceptance, defining their own space, determining their own lives, fighting their own battles, enjoying the fruits of victory and never fearing to taste the bitterness of defeat. Thamma in *The Shadow Lines* evolves into a freedom fighter from an old widow and a retired school teacher who dreams of borders filled with trenches, canons, soldiers and blood. She donates her only ruby pendent, the treasured gift from her husband. May Price becomes a social worker and collects funds in the street corners and from her concerts for the flood relief fund for the UN. Uma Dey is desperate to find recognition as the „independent other“. Even within the narrow confines of her life as the wife of the collector, she manages to assert herself by draping her saree in the newly introduced way that earns her the appreciation of Queen Supalayati. She is outraged by Rajkumar's infidelity to Dolly. She shares with the modern women the desire for mental freedom. Later, she has to struggle to release herself from the bondage imposed by the oppressive traditional society upon the young Hindu widow. Her situation is an argument in favour of property rights for women. Owing to her inheritance, she becomes a woman of substance, travelling abroad, quite the equal of many respectable and cultured Western women in similar circumstances.

While woman as leader in the old fashion is represented by the archetypal "terrible mother," Queen Supalayati with her mask like face and mauve lips is no ordinary woman. Though accustomed to authority, she suffered captivity and humiliation over freedom and goes on to live along with her daughters to twenty years of exile, for love of her ineffectual and scholarly husband Thebaw. Thebaw never shows off his anger against the British. But Supalayati accepts for the marriage of her daughter with a servant as her revenge against the British which results in the suicide of Beny

Prasad Jaya, Uma's great-niece, a widow, living alone in middle and old age with her son in America, explores Ratnagiri and Myanmar in order to understand the past. She is the woman who goes in search of roots. Interestingly, she gets the opportunity of studying the work of the enterprising Parsee woman photographer who shot the wedding photographs of Rajkumar and Dolly. Women's intellectual and professional fulfillment is depicted in Jaya who is a lecturer and researcher, and in Dinu's wife, Daw Thin Aye, the reputed novelist. Theater's language is so refined that the Burmese police official in charge of censoring her manuscript is under the impression that her grammar is faulty. This evolution of modern women reaches its culmination with Aung San Suu Kyi who had been confiding to her house for twenty years. She is the doyen of the world of feminism.

Conclusion

The women in this novel try to seek different levels of liberation. Each negotiates with her milieu to arrive at justifiable resolutions and each attempt is an accomplishment in itself. Amitav Ghosh's fiction portrays the two images of women: women as a life-giver,

sustainer and continuer of the race as against women in search of an identity. In the tradition of Raja Rao and others he creates woman with an imaginative grace. Ghosh's major women characters get rid of their dependency needs, break the pattern of sexuality and sensuality and take their place as whole human beings freely and equally along with men. They are symbols of growth, progress and forward movement.

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BACTERIOLOGICAL STUDIES OF INDIAN TRADITIONAL FERMENTED FOOD- Handva***Miss. Stutee Patel, **Miss Rupali Vyavahare and ***Dr. Rachana Pachori**^{*}Research scholar, Post Graduate Department of Microbiology, Rajasthan Aryans Mahavidyalaya, Washim^{**}Research scholar, Microbiology Research Laboratory, Rajasthan Aryans Mahavidyalaya, Washim^{***}Associate professor and Head, U.G., P.G. and Research section, Department of Microbiology, Rajasthan Aryans Mahavidyalaya, Washim

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ABSTRACT

Fermentation is one of the ancient and most cost-effective traditional methods for producing and preserving food. Handva is a farsan, eaten as snacks by Gujarati's which protect against food poisoning and pathogenic organisms because combinations of cereal grains and legumes to meet the need of essential amino acids. It contains antioxidants and compounds that fight inflammation, decrease triglycerides and also is highly suitable for those with high BP. Hence, taking into consideration the benefits of Handva present research work was initiated. The present research focused on the isolation and identification of bacteria from Handva Batter and Cooked Handva and antimicrobial activity, antibiotic resistance testing and also Extracellular enzyme producing ability of the isolates. All isolates belonging from *Bacillus* and *Lactobacillus* species while these isolates showed zone of inhibition against pathogenin antimicrobial activity as well as showed zone of inhibition against antibiotics in antibiotic resistance test. Whereas it also showed zone of clearance in different enzymatic activity. The present research showed that the traditional foods can be consumed for acquiring health benefits and to boost up immunity against infections.

Keyword: Handva, probiotics, fermented food, lactic acid bacteria (LAB).

I Introduction

Fermentation is one of the oldest and most cost-effective traditional methods for producing and preserving food [1,2]. Fermented foods are defined as "foods or beverages produced through controlled microbial growth, and the conversion of food components through enzymatic action" [3]. Most commonly found microorganisms are lactic acid bacteria (LAB) [4,5] accomplish a crucial role in the preservation and production of nutritious fermented foods [6]. Handva is a farsan eaten as snacks or light meals by Gujarati's. It is also known as 'Savory Vegetable cake'. It is often eaten along with pickle or tea [7]. Cracked rice and various dhals combination were naturally fermented with buttermilk and cooked with seasonable vegetables and spices is a traditional, an acidified and leavened fermented processing method, widely applied in Gujarat [8]. The important role of probiotics as a part of a healthy diet for human [9] and to provide a safe, cost-effective and natural approach [10]. Probiotics is defined as "live microbes which transit the gastro-intestinal tract and in doing so benefit the health of the consumer" [11]. The ingredients of Handva includes different types

of dhals like Urad dhal, Chana dhal, rice, curd and onion. The fermented milk products contain viable lactic acid bacteria and its metabolic by-products act as an antioxidant, immune modulator and antimicrobial agents [12]. Hence, taking into consideration the benefits of Handva present research work was initiated.

II Materials and method**Preparation of Handva Batter and Cooked Handva**

For the preparation of Batter, rice and pulses such as Chana dal and Urad dal were soaked in water for 4-5 hours. At the end of soaking period, the soaked water was discarded rice and pulses grinded and mixed with curd [13]. All spices were tempered and then batter is added. The batter was cooked on brick stove for 45 minutes.

Collection of Handva batter sample and cooked Handva sample

The Handva batter sample and Cooked Handva sample was collected in clean and sterile plastic bottles from homes kitchen located at R. A. College, Washim.

Isolation and Identification of bacterial strain from Handva batter and Cooked Handva

A. Enrichment

The *Handva batter* and *CookedHandva* enrichment were done by inoculating 1 gm of *Handva batter* and 1 gm of *cooked Handva* sample in 10 ml of nutrient broth respectively and incubated at 37°C for 24 hrs. The enriched samples were further use for the isolation studies.

B. Isolation

Isolation of bacterial strains from enriched samples was carried out by spread plate technique. 0.1 ml of enriched *Handva batter* and 0.1 ml of enriched *Cooked Handva* spread on MRS and Nutrient agar plates in aseptic condition to isolate bacterial strains. All MRS and nutrient agar plates were incubated at 37°C for 24 hours.

Antimicrobial activity of isolated bacteria

Antibacterial activity of cell-free supernatant (CFS) of isolated bacteria was investigated against four pathogenic bacteria viz. *E. coli*, *S. aureus*, *Salmonella* and *Pseudomonas* by disc diffusion method. Bacteria viz. *E. coli*, *S. aureus*, *Salmonella* and *Pseudomonas* were then spread on the surface of sterile Nutrient Agar plates with the help of sterile ear buds. The discs deep into isolated bacteria then placed aseptically on the surface of seeded agar plates and incubated at 37°C for 24 hours. Zone of inhibition were observed after incubation.

Antibiotic Resistance Testing of isolated bacteria

Antibacterial activity of cell-free supernatant (CFS) of isolated bacteria was investigated against four pathogenic bacteria by disc diffusion method. The antibiotic discs namely Amoxycillin, Azithromycin, Ciprofloxacin, cefixime and Levofloxacin were placed

aseptically on the surface of seeded Nutrient agar plates and incubated at 37°C for 24 hours.

Enzymes Assay

Protease Activity

Skim Milk Agar plates was used to determine the protease producing ability of bacteria found in *Batter* and *CookedHandva*. Then incubated at 37°C at 48 hours. Proteolytic activity was shown by a clear zone around or under the colony.

Amylase activity:

Starch agar plate was used to determine the amylase activity by inoculating bacterial culture from *Batter* and *CookedHandva*. Then incubated at 37°C for 48 hours. The plates were Flooded with iodine to see the clear zone around each colony against the blue-black background.

Lipase activity

The lipase activity assay provides a simple procedure for measuring lipase activity in a variety of samples. Lipase activity is determined by adding 1 ml of Soyabean oil in 100 ml of nutrient agar. And incubated at 37°C for 24-48 hours. The lipase activity was shown by zone of clearance around the colony.

III Result and Discussion

The present research study was conducted to study the bacteriological profile of Indian Traditional Fermented food isolated from *Handva Batter* and *CookedHandva*. Table 1 represents the morphological, cultural, biochemical characteristics of isolates viz. *bacillus* and *lactobacillus* isolated from *Handva Batter* and *CookedHandva*. The isolates from *Handva Batter* were labeled as B_{1a}, B_{1b}, B_{2a} and B_{2b} and from *Cooked Handva* were labelled as H_{1b}, H_{1a}, H_{2b} and H_{2a} respectively.

Table 1: Identification of different bacterial species from *Handva Batter* and *Cooked Handva*

Colony Character	Different colonies isolated from <i>Handva Batter</i> and <i>Cooked Handva</i>							
	<i>Batter</i>				<i>Cooked Handva</i>			
	Nutrient agar		MRS		Nutrient Agar		MRS	
	B _{1a}	B _{1b}	B _{2a}	B _{2b}	H _{1b}	H _{1a}	H _{2b}	H _{2a}
Colour	White	Transparent	White	Transparent	Transparent	White	White	Transparent
Shape	Circular	Irregular	Irregular	Circular	Irregular	Circular	Irregular	Circular
Margine	Irregular	Irregular	Irregular	Entire	Irregular	Entire	Irregular	Entire
Gram nature	+ve, rod shape	+ve, rod shape	+ve, rod shape	+ve, rod shape	+ve, rod shape	+ve, rod shape	+ve, rod shape	+ve, rod shape
Indole	-ve	-ve	-ve	-ve	-ve	-ve	-ve	-ve
Methyl	+ve	-ve	+ve	-ve	+ve	+ve	+ve	+ve

red								
VP	-ve	-ve	-ve	-ve	-ve	+ve	-ve	+ve
Citrate	+ve	-ve	+ve	-ve	+ve	+ve	+ve	+ve
Possible Spp.	<i>Lactobacillus</i>	<i>Bacillus</i>	<i>Lactobacillus</i>	<i>Bacillus</i>	<i>Lactobacillus</i>	<i>Bacillus</i>	<i>Lactobacillus</i>	<i>Bacillus</i>

Note: + positive, - negative

Antimicrobial Activity

Table 2 represents the antimicrobial activity of *Bacillus* and *Lactobacillus*. The inhibitory activity against *E. coli*, *S. aureus*, *Salmonella* and *Pseudomonas* was seen as the zone of clearance in each plate obtained with each organism. It is found that *Bacillus* and

Lactobacillus species show zone of inhibition against pathogen. Hence, *Lactobacillus* species isolated from *Handva Batter* and *Cooked Handva* is found to possess antimicrobial activity against intestinal pathogens and can be considered as probiotics.

Table 2: Antimicrobial activity of *Bacillus* and *Lactobacillus* species.

Pathogen	Zone of inhibition exhibited by species after 24 hrs				Mean
	B ₂ a	B ₂ b	H ₂ a	H ₂ b	
<i>E. coli</i>	15mm	8mm	10mm	9mm	10.5
<i>S. aureus</i>	8mm	10mm	No zone	9mm	6.75
<i>Salmonella</i>	10mm	8mm	10mm	9mm	9.25
<i>Pseudomonas</i>	12mm	10mm	No zone	10mm	8
Mean	11.25	9	5	9.25	

The maximum zone of inhibition was exhibited by *E. coli* as compared to other microorganism, and minimum zone of inhibition was observed by *S. aureus*. Whereas B₂a bacterial strain was exhibited maximum antimicrobial activity

against pathogenic bacterial spp and H₂a bacterial strain exhibited minimum antimicrobial activity against pathogenic bacterial spp.

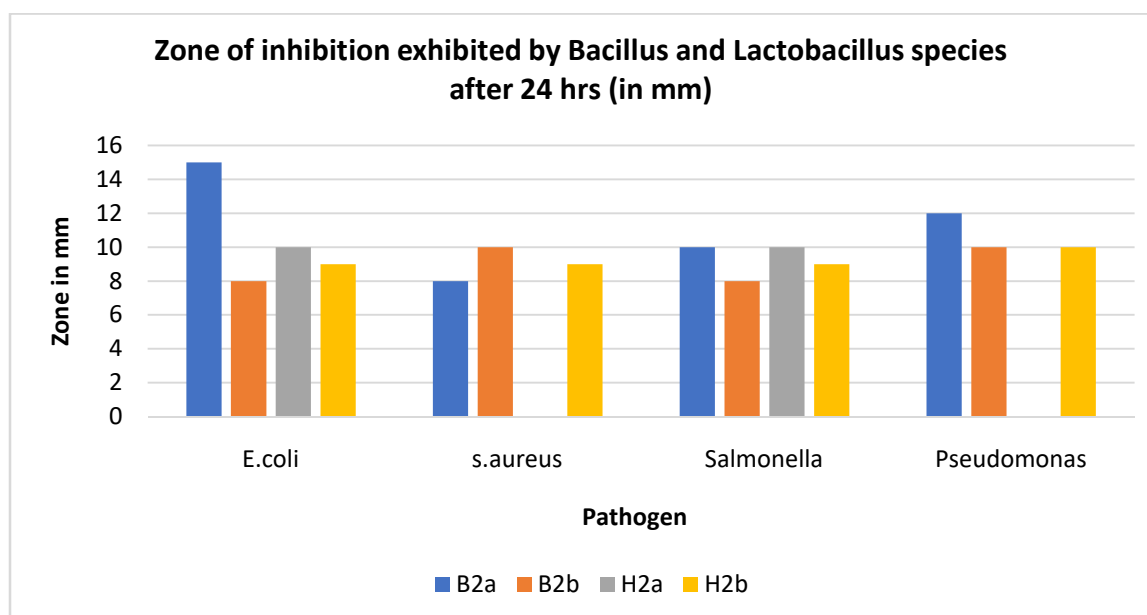


Figure 1: Antimicrobial activity of *Bacillus* and *Lactobacillus* species

Antibiotic Resistance

Table 3 represents the antibiotic resistance activity of isolated *Bacillus* and *Lactobacillus*

species antibiotics viz. Amoxycillin, Azithromycin, Ciprofloxacin, Levofloxacin and Cefixime.

Isolates from Handva Batter and Cooked Handva	Amoxycillin	Azithromycin	Ciprofloxacin	Levofloxacin	Cefixime
B ₂ a	00mm	8mm	26mm	22mm	28mm
B ₂ b	8mm	20mm	30mm	30mm	26mm
H ₂ a	9mm	28mm	28mm	16mm	14mm
H ₂ b	7mm	28mm	31mm	17mm	14mm

Table 3: Antibiotic resistance of isolates from *Handva Batter* and *Cooked Handva*.

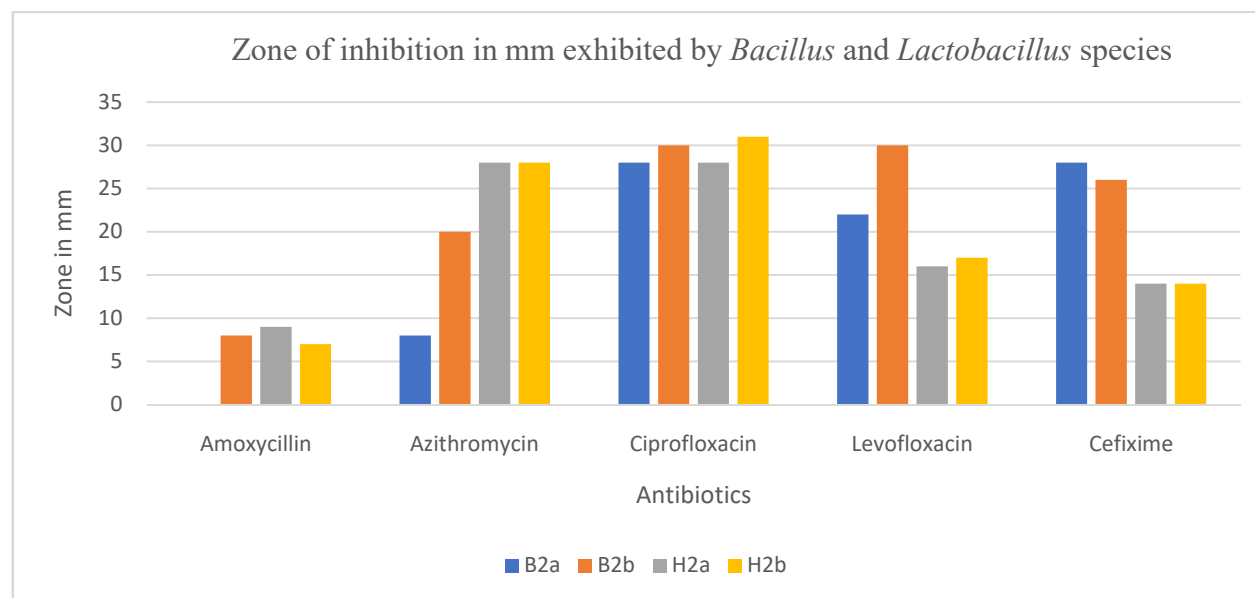


Figure 2: Antibiotic resistance of isolated by *Bacillus* and *Lactobacillus* species

Enzyme Assay

Protease test

The isolated strains i.e. B₂a, B₂b, H₂a and H₂b were inoculated on Skim milk agar plate in four quadrants and Incubated for 48 hours at 37°C. After incubation, the zone of clearance was observed around the colonies indicating the positive protease activity.

Amylase test

For determination of amylase activity, the pure culture of isolated species B₂a, B₂b, H₂a and H₂b were inoculated on starch agar in four quadrants and incubated for 48 hrs at 37°C. The zone of amylase activity was detected by flooding plates with Grams Iodine. The clear halo zone observed with blue-black background indicate the amylolytic activity.

Lipase Test

Lipase activity was carried out on Nutrient agar plate by adding 1ml of Soyabean oil after digestion of media. The four Strains B₂a, B₂b, H₂a and H₂b were inoculated in four quadrants and incubated for 48 hrs at 37°C. After incubation the zone of clearance observed.

Table 4: represent Extracellular enzyme producing ability of the isolates.

Isolates from Handva Batter and Cooked Handva	Protease	Amylase	Lipase
B ₂ a	+	+	+
B ₂ b	+	+	+
H ₂ a	+	+	+
H ₂ b	+	+	+

+ positive test

Table 4: Extracellular enzyme producing ability of the isolates.

The results of present research work are in conflict with the other researchers in work on the same line of research. Recent scientific studies had reported that *handva* is one of the most beneficial fermented food has probiotic activity due the presence of *Lactobacillus spp.* *Handva* has lots of beneficial activities like antimicrobial activity, probiotic activity, in addition to enhancing the activity of enzymes LAB fermentation also reduces the levels of

anti-nutrients such as phytic acid and tannins in food leading to increased bioavailability of minerals such as iron, protein and simple sugars. The number of vitamins is also increased in the ferment.

V Conclusion

The present research showed that the traditional foods can be consumed for acquiring health benefits and to boost up immunity against infections. *Handva* is one of the traditional fermented foods especially of Gujrat possess beneficial LAB viz. *Bacillus species* and *Lactobacillus species*. The isolates from *Handva Batter* and *Cooked Handva* was found to possess antimicrobial activity against the intestinal pathogens. Hence, it protects the gut from enteric infections. All species possess different enzyme activities viz. Protease, Amylase and Lipase which are very important for maintaining the gut health by restoring the normal microbiota after antibiotic therapy.

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WOMEN EQUAL OPPORTUNITIES VS. DISCRIMINATION WITH SPECIAL REFERENCE OF NAYANTARA SAHGAL'S FICTION

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Introduction

In Indian religions the Woman is regarded as the prototype of the Savitri image but ironically their emotional blackmail continues. The Pre-Independence Indian literature focused on various issues e.g., the metaphysical, the spiritual, the national movement, the light of the downtrodden etc. But the post-independent Indian literature shifted its focus to psychological, feminine subjugation, the dash of East and West and many other contemporary issues. The period also sees entry of very bold and outspoken women poets and novelists who led the march of feminism in India.

Arundhati Roy won the Booker Prize for literature by her debut novel, *'The God of Small Things'*, a novel, which registered a tremendous sale all over the world. The book has been translated into more than 40 languages in the world. She is one of the few Indian English writers, actively interested in contemporary socio-political issues, which is amply evidenced in a number of articles, interviews and books. She wrote on various topics just as *The threat of Nuclear Weapons*, *The promotion of Equal Rights*, *The Narmada Dam Project*, *The War on Terrorism* and *The Cost of Living* have created great stir and put her in a storm of controversies that has only increased her stature as an intellectual.

Fight for Equal Opportunities

Nayantara Sahgal, an outstanding Indian English Writer, articulates her deep concern over gender inequality in her fictional world. Though Sahgal has been hailed chiefly as a political novelist, her feminist concern is quite overt and her fighting spirit is quite obvious in her fiction. She is one of those Indo-English writers whose specific aim is to awaken sensitivity in people towards their immediate present. Hydon Moore William observes:

“There has been a remarkable continuity of aims and procedures in Indian Literature in English. This continuity strongly related to the development of self-awareness and national aspirations.”⁴

In her novel *Rich Like Us*, Nayantara Sahgal vividly presents the problems that the contemporary women face in society and in their struggle towards self-realization. She tries to unfold the truth that women suffer not only by men's act of physical violence, but they are emotionally hurt and crippled through his arrogance, cynicism and indifference. However, men wield power over women through terror. This blocks the road to the communication between the partners in marriage. She not only deals with the questions of marriage, sexuality and woman's equality with man but also raises the question of love, hatred, jealousy and many other human emotions and values. She renders a living picture of the oppressed, depressed and suppressed life of a woman in India in a male dominated patriarchal society. She basically portrays two kinds of women, the first group consists of those who are confined to a life of Hindu orthodoxy and other one is of those who have a strong sense of individuality and an analytical mind but are shunting between the traditional and modern values. There is also a juxtaposition of two worlds, the personal world of man-woman relationship and the impersonal world of politics. Moreover, she also presents an antithesis between idealism and pragmatism, illusion and reality.

Identity Crisis

A person comes to develop a strong sense of his or her identity if (a) he or she sees himself or herself as different from other people, indeed distinctive and unique, (b) if he strives to be self-consistent displaying continuity in his attitudes, beliefs and actions and (c) if he has the ability to act in an "autonomous" way, making his own independent decisions. He will

feel his identity to be threatened if he is faced with a situation not salutary to any one of the essential components of his sense of identity."Erikson identifies eight developmental stages: early infancy, later infancy, early childhood, middle childhood, puberty and adolescence, early adulthood, middle adulthood, late adulthood."⁵

In which the identity is crystallized. Each stage leads the person through a new conflict or crisis which has to be resolved satisfactorily for successful transition to the next stage. Even if one has resolved the crises during various stages, it does not mean that identity has been constructed once for all. There are plenty of disequilibrating events in the course of life to engender identity crisis.

Erikson observes that a sense of identity "is never gained or maintained once and for all. Like a good conscience, it is constantly lost and regained."⁶

Identity crisis in general refers to psychological stress or anxiety about the sense of identity. A person undergoes this psychologically distressing experience when he feels that his personal identity is being spoiled or threatened. It entails in particular a sense of disjunctive from what one has hitherto assumed oneself to be one's 'real identity.' In short, identity crisis means the feeling of the loss of a sense of personal identity or depersonalization. Two types of experiences generally represent threats to personal sameness (i) violations of self-expectations and (ii) changes in the self, in whole or in part. A person, who pretends to an identity that he does not have or dissembles an identity that is fundamental to him, often, becomes neurotic, even schizophrenic. This feeling of split personality is both painful and troublesome. Having lost the sense of personal identity, such a man feels alienated and lonely and makes frantic efforts to seek, organize and affirm his sense of identity. His affiliation with the group of his choice, his acceptance and recognition as a person in a career-role in society, his commitment to definite values and beliefs in life will produce feelings of belonging and security resulting in regaining and reaffirmation of his lost identity.

Discrimination in the novel's of Sahgal

Nayantara Sahgal, an outstanding Indian English Writer, articulates her deep concern over gender inequality in her fictional world. Though Sahgal has been hailed chiefly as a political novelist, her feminist concern is quite overt and her fighting spirit is quite obvious in her fiction. She is one of those Indo-English writers whose specific aim is to awaken sensitivity in people towards their immediate present. Hydon Moore William observes:

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She examines with a keen eye and perception the sufferings and problems of women in marriage, who feel completely entrapped, and confined in the home. Ram Swamp, in *Rich Like Us*, seems to be very indifferent to the sentiments of a woman and inflicts great

emotional violence on both the women he marries. He does not care about the feelings of his first wife Mona, and brings an English wife Rose after Mona has given birth to his son. He informs to Rose about his marriage with Mona and his infant child as though it was nothing serious. He does not care about it, being very about her reaction. According to the orthodox belief a Woman is considered to be an embodiment of sacrifice, silent suffering, humility, faith and knowledge. She is expected to be virtuous, chaste, submissive, homely, graceful, and devoted to her husband and his family. She must seek pleasure in these relationships. The faintest of any such ideas that every being "exists primarily for the realization of oneself can never occur to her in the wildest of her dreams."

These attitudes exemplify the belief that a woman does not have any right on her own self. Her whole life is to be of a dutiful slave who is thankful to the master for being his slave. But man never admires his wife's services or acknowledges her sacrifices takes but rather takes them as granted by the institution of marriage. Mona, the first wife of Ram Swarup, in spite of the injustice done to her, keeps on fasting and praying for her husband's long life. She is the example of a typical Hindu woman who dares not raise a voice against any action of her husband. When Ram Swarup brings home his second wife, Rose, she does not utter a single word of protest but weeps in silence. She is the victim of bigamy but still clings to the ideal of subdued womanhood. In her book *Women, Resistance and Revolution*, Sheila Rowbotham uses the term "colonialized" to show the oppressed status of women in the society. She cites "economic dependence", "cultural takeover" and "the identification of dignity with resemblance to the oppressor" as some of the "similarities that exist between the colonization of the underdeveloped country and female oppression."

Religiously, marriage is supposed to be the holy union of two souls and bodies. Amongst Hindus, the wife is known as "Ardhangini or Sahadharmini" which emphasizes her equality and oneness with the husband. Despite these idealized concepts of marriage, woman in reality is essentially a subservient partner in

marriage. Marriage often does not mean companionship or equality for her; rather it is a trap which negates her rights to individuality, independence and self-realization. She is subjugated, marginalized and sidelined and usually her position is no better than the poor, oppressed and racial minorities like the blacks in America. The "power politics", to use a phrase from Kate Millet's *Sexual Politics*, operates in a subtle manner in the institution of marriage, reducing the status of a woman to merely a "utility item", an object for decoration, for possession and for man's sexual gratification. In an interview with Jasbir Jain in 1990, Nayantara Sahgal has spoken about the play of power in interpersonal relationship between husband and wife, parent and child, between lovers.

"I think of politics not as a leading the country-but politics as the use of power. And also the abuse of power- it happens at so many levels." 8

Conclusion

Arundhati Roy and Nayantara Sahgal has raised certain raging social and political problems of our times in her wonderful novel, *The God of Small Things* and in *Rich Like Us*. Her preoccupations with the socio-political concerns of modern India make her a powerful writer rooted in ground reality. Nayantara Sahgal raised that, Religiously, marriage is supposed to be the holy union of two souls and bodies. Amongst Hindus, the wife is known as 'Ardhangini or Sahadharmini' which emphasizes her equality and oneness with the husband.

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