

A STUDY ON WOMEN EMPOWERMENT IN 21 ST CENTURY**Dr. Sunil Jalhare**H.O.D. & Assistant Professor, Godawari Art's Junior & Senior College Ambad, Dist. Jalna. (MS)
drsuniljalhare@gmail.com**ABSTRACT**

The present study deals with women empowerment in 21st century. The aims of this study are to find out women education in pre-colonial, colonial and modern India, the forms of empowerment of women, the violence against women, women rights, legal protection of women in Indian constitution, the role of NGOs in women empowerment, the Government schemes and programmers for women empowerment, how education has helped woman empowerment and how Indian society is changing by women empowerment in the 21st century. As a result it is observed that the historical background of women education in Indian society in Vedic era women education was good. This study also shows that women empowerment refers to increasing and improving the social, economic, political and legal strength of the women, to ensure equal-right to women and to make them confident enough to claim their rights. A country's all round development is only possible when its women become powerful. Besides that, this study shows the constitutional rights of women, the advantages provided by various NGOs, national agencies etc. women education is inevitable to rejuvenate woman empowerment. The women will be self conscious socially, politically and economically by education. Overall this study shows that by women empowerment Indian society is developed and changing in the 21st century.

Keywords: Women Education, Women Empowerment, Women Rights, NGOs, Violence against Women.

Introduction

In the 21st century, the world is enthusiastically progressing and taking up the women partake in uplifting the society and economy of the world. Women empowerment is the key to strengthen their participation in the decision-making which is the most important key to socio-economic development. The India is a developing country and its economic status is also very bad because of the male dominated country. Women constitute roughly 50% of the nation's population and a majority of them remain economically dependent, without employment. Women empowerment is very necessary to make the bright future of the family, society and country. Empowerment of women would mean encouraging women to be self reliant, economically independent, have positive self esteem, generate confidence to face any difficult situation and incite active participation in various social-political development endeavors. Women empowerment will be more relevant if and only if women are educated. Education is a key factor for women empowerment prosperity, development and welfare. Education has been recognized as an essential agent of social change and development in any society and country. Education is an essential means of empowering women with the knowledge, skill and self

confidence necessary to fully participate in the development process. Education is important for all, but essential for the survival and empowerment of women and girls. Education of women is helpful in eradicating many social evils such as dowry problem, unemployment problems etc. Social peace can also be easily established. The Greek warrior Napoleon once said, "Give me a few educated mothers, I shall give you a heroic race." In the recent years, various constitutional and legal rights have been implemented by the government of Indian in order to eliminate ill practice and gender discrimination against women. There is a list of safety laws for women in India working in the field to provide safety to the women from all types of crimes against women. Women's rights are human rights. They cover every aspect of life-health, education, political participation, economic well being and freedom from violence, among many others. Women empowerment in India plays a very important role in the overall development of the country.

Need and significance of the study

Women empowerment has the power to change many things in the society and country. If we want to make our country a developed country, first of all it is very necessary to empower women by the efforts of men, government, laws and women too. The need of women

empowerment arose because of the gender discrimination and male domination in the Indian society. Today the empowerment of women has become one of the most important concerns of 21st century. Therefore, the researcher feels to undertake “A Study on Women Empowerment in 21st Century.”

Objectives of the Study

The following are the specific objectives of the study

1. To find out Women Education in Pre-Colonial, Colonial and Modern India.
2. To know the forms of Empowerment of Women.
3. To find out the Violence against Women.
4. To analyze Women Rights, Legal Protection of Women in Indian Constitution.
5. To find out how Education has helped Women Empowerment.

Methodology of the Study

The present study is a qualitative study. The researchers here collected data from different secondary sources like books, magazines, journals, various government organizations, website etc.

Discussion

Objective 1 : Women Education in Pre-Colonial, Colonial and Modern India

Women Education in Pre-Colonial Period

Pre-colonial period is diversified from ancient period to before British period. So, according to the steps of pre-colonial period there are three types of women education system-

i. Women Education of Ancient Vedic era

The women education in ancient Vedic era was very good. Women in ancient India had free access to education. They were expected to participate in Vedic sacrifices and utter mantras. In the earlier Vedic and Upanishad time, girls were free to go through the ‘Upanayana’ ceremony, live a life of celibacy, studies Vedas, Vedangas and other subjects along with their brother pupils. During the Vedic age women education was at a highest peak. Women got the same education as men and participated in the philosophical debates.

ii. Women Education of Buddhist era

Women education during the Buddhist period was at its lowest ebb, as the women folk were despised in the sense that Lord Buddha had regarded them as the source of all evils. So he had advised during his lifetime not to admit women in monasteries. But after sometime due to the insistence of his dear pupil Ananda, Buddha had permitted about 500 women along with his stepmother for admission in Bihar with many restriction and reservation.

iii. Women Education of Muslim era

Education was theoretically a must for every man and women in the Muslim society. But the Muslim girls, in general, had little time or opportunity to receive education. The Muslims in the middle ages were conservation in their outlook. Education of Muslim women belonging to the higher and well-to-do classes made considerable progress during the middle ages. In the ‘harems’ of kings and nobles, some ladies were educated and some of them even won distinction, but the percentage of such educated ladies constituted only a microscope part of the total Muslim women population. Sultana Razia, the daughter and successor of Iltutmish, was highly educated. Gulbadan Begum, the daughter of Babar, was an educated and talented lady. She wrote a very valuable as well as informative work in Persian, the Humayun Nama. Akbar’s mother Hamida Banu Begum was an educated woman. Nur Jahan, the celebrated wife of Jahangir, was a woman of unique talent and endowment.

iv. Women Education in Modern India

Women education in modern India is traced back to the years after the Indian Independence. University Education Commission (1948-49), Modular Commission (1952-53), Kothari Commission (1964-66), National Policy in Education (1968), National Policy for Education (1986) have recommended for giving important women education. In the present days, the government of India takes measures to provide education to all Indian women. Women literacy rate seemingly rose in the modern days. Women education in India became a compulsory concern and female literacy has gone higher than male literacy. At present, the Constitution of India grants free primary school education

for both boys and girls up to age 14. After independence various actions are taken to improve women education.

Objective 2. Forms of Empowerment of Women

Women empowerment means women gaining more power and control over their own lives. The empowerment of women and the improvement of their political, social, economic and health status is a highly important and in itself. Women empowerment needs to take a high speed in this country to equalize the value of both genders. To bring empowerment really every woman needs to be aware about her rights from her own end. There are different types of women empowerment. These are given below-

i. Economic empowerment

Economic empowerment increases women's access to economic resources and opportunities including jobs, financial service, property and other productive assets, skills development and market information. Women's economic empowerment is a prerequisite for sustainable development.

ii. Political empowerment

Establishing mechanisms for women's equal participations and equitable represent action at all levels of the political process and public life in each community and society and enabling women to articulate their concerns and needs and ensure the full and equal participation of women in decision-making process in all spheres of life.

iii. Educational empowerment

Education is considered one of the most important means to empower women with the knowledge, skills and self-confidence necessary to participate fully in development process. Education is a key factor for women empowerment prosperity, development and welfare. Women education in India plays a very important role in the overall development of the country. Education is a potent tool in the emancipation and empowerment of women. Education is considered as a milestone for women empowerment because it enables them to respond to the challenges, to confront their traditional role and change their lives.

iv. Social empowerment

Social empowerment it is a process to change the distribution of power in interpersonal relations among different people, cultures, activities of the society. Social empowerment refers to the enabling force that strengthens women's social relations and their position in social structures. Social empowerment addresses the social discriminations existing in the society based on disability, race, ethnicity, religion or gender.

v. Health empowerment

Women's health and safety is another important area. The empowerment of women begins with a guarantee of their health and safety. The health concerns of women are paramount for the wellbeing of a country, and are important factors in gauging the empowerment of women in a country. The government of India is aware of the health status of women in the country.

vi. Psychological empowerment

The psychological component, on the other hand, would include the development of feelings that women can act upon to improve their condition. This means formation of the belief that they can success in change efforts.

vii. Legal empowerment

Make them aware of the civil rights, exercising the legal rights whenever necessary, preparing and canvassing the documents regarding the legal freedom for women, providing good literacy programs regarding the legal empowerment. In future women empowerment should be there from all dimensions. If there is no woman empowerment, national development is never possible. Therefore, women empowerment is essential for the development of family, society and above all nation.

Objectives 3. The Violence against women

There is much violence against women in India because of the male dominated society here. Women generally face various kinds of crime like dowry death, sexual harassment, cheating, murder, girl child abuse, robbery, etc. Violence against women which counted as crimes under the Indian penal code are rape, kidnapping and abduction, mental and physical torture, death for dowry, wife battering, sexual harassment,

trafficking, molestation, importation of girls, etc. The cases of violence against women is increasing day by day and becoming too broad. On the other hand, with the increasing level of violence against women they started losing their educational, social, political, economic and cultural opportunities in the society. Dowry related violence is a serious problem that affects the lives of women and girls. Dowry includes gifts, money, goods or property given from the bride's family to the groom or in-laws before, during or anytime after the marriage. Indian women through the centuries remained subjugated and oppressed because society believed in clinging onto orthodox beliefs for the brunt of domestic violence as well as public, physical, emotional and mental violence.

Objectives 4. Women rights, Legal protection of Women in Indian Constitution.

The rights available to women in India can be classified into two categories, namely as constitutional rights and legal rights. The constitutional rights are those which are provided in the various provisions of the constitution. The legal rights, on the other hand, are those which are provided in the various laws (acts) of the parliament and the state legislatures.

Constitutional Rights to Women: The rights and safeguards enshrined in the constitution for women in India are listed below:

- 1. Article 15(1)** The state shall not discriminate against any citizen of Indian on the ground of sex.
- 2. Article 15(3)** The state is empowered to make any special provision for women. In other words, this provision enables the state to make affirmative discrimination in favour of women.
- 3. Article 16(2)** No citizen shall be discrimination against or be ineligible for any employment or office under the state on the ground of sex.
- 4. Article 23(1)** Traffic in human beings and forced labour are prohibited.
- 5. Article 39(a)** The state to secure for men and women equally the right to an adequate means of livelihood.

6. Article 39(d) The state to secure equal pay for equal work for both Indian men and women.

7. Article 39(e) The state is required to ensure that the health and strength of women workers are not abused and that they are not forced by economic necessity to enter avocations unsuited to their strength.

8. Article 42 The state shall make provision for securing just and humane conditions of work and maternity relief.

9. Article 51-A(e) It shall be the duty of every citizen of India to renounce practices derogatory to the dignity of women.

10. Article 243-D(3) One third of the total number of seats to be filled by direct election in every Panchayat shall be reserved for women. Etc.

Objectives 5. How Education has helped Women Empowerment.

To develop the condition of the women the role of education is noteworthy. Education is considered as the most important tool for empowering women in society. It is not only limited to developing the personality of an individual but also plays an important role in economic, social and cultural development. The UNESCO put its effort in order to achieve the equal opportunity of education regardless of age, gender, race or any other difference in social and economic status. Education makes women conscious. As a result the women make effort to change their condition. Education brings change in society and culture. Its effect is seen in women also. Education helps men and women claim their rights and realize their potential in the economic, political and social arenas. Cultural and traditional values stand between girls and their prospects for education. The factors like cultural, social, political and technological changes in the world have revolutionized the education and social life of women. Increased awareness and education has inspired women to come out of the four walls of the home. Today Indian women go to the factory, the office, or the school, or the college to work for a wage. Women today are playing huge roles as investors, consumers, entrepreneurs, scientists, lawyers and doctors. Economic independence of women is important as it enhances their ability to take

decisions and exercise freedom of choice, action.

Conclusion

Women empowerment is used both in general and specific sense. In general sense it means making women self dependent and giving them all the freedoms and opportunities. In a specific sense, women empowerment means improving the position of women in the society's power structure. Women empowerment is a process of acquiring power for women in order to understand their rights and to perform her responsibilities towards oneself and others in a most effective way. Women empowerment abolishes all gender based discrimination in all institutions and structures of society. Women empowerment means their capacity to participate as equal partners in cultural, social, economic and political system of a society. In the process of empowerment women should consider their strengths and weakness opportunities and threats and move forward to unfold their own potential to achieve their goals through self development has become an integral part of our development effects due to three important advantage entrepreneurs, economic growth and social stability.

In the past few millenniums, various great changes have occurred in the status of women in India. Women are actively participating in the democratic process and elections which is quite more impressive in enhancing their status. Many women actively supported and participated in the nationalist movement and secured eminent positions and offices in administration and public life in free India. Education of women has not only helped them to become aware of the political problems, but they are gradually becoming active participant in the political life. Some are enrolling

themselves as members of political parties, attending party meetings, conventions and carrying out political programs. Some women are attaining influential political stature of their own and have become instrumental in shaping the public opinion for the betterment of women's conditions in society.

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WOMEN AND THE ECONOMY: CHALLENGES AND OPPORTUNITIES FOR GENDER EQUALITY

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ABSTRACT

This research paper examines the challenges and opportunities facing women in the economy, with a focus on gender inequality. Despite progress in recent decades, women continue to face significant barriers in the workforce, including unequal pay, limited access to education and training, and gender-based discrimination. This paper analyzes the root causes of these challenges and proposes strategies to promote gender equality in the economy.

Keywords: Women, economy, gender equality, discrimination, education, workforce

Introduction

Women's participation in the economy has been recognized as a critical factor in achieving sustainable economic growth and development. However, despite significant progress in recent decades, women continue to face significant challenges in accessing economic opportunities and achieving gender equality in the workforce. These challenges include unequal pay, limited access to education and training, and gender-based discrimination.

This paper aims to analyze the challenges and opportunities facing women in the economy and propose strategies to promote gender equality. The paper is organized as follows: first, we examine the root causes of gender inequality in the economy. Second, we review the current state of women's participation in the economy. Third, we analyze the impact of gender inequality on economic growth and development. Finally, we propose strategies to promote gender equality in the economy.

Gender inequality is a persistent challenge in today's society, with women often facing discrimination and limited access to economic opportunities. Despite progress in recent decades, women continue to be underrepresented in leadership roles, earn less than men for the same work, and are more likely to work in informal and low-paid jobs. These challenges not only harm women's economic security but also hinder sustainable economic growth and development.

Promoting gender equality in the economy is essential to achieving social justice and human rights. When women have equal access to economic opportunities, they can contribute to

the economy's growth and development, support their families, and achieve financial independence. Gender equality also promotes diversity and innovation, leading to more effective and responsive organizations.

This report explores the challenges and opportunities for promoting gender equality in the economy. It examines the current status of women in the workforce and identifies key barriers to their participation. The report also discusses policies and strategies that can support women's economic empowerment, including efforts to address gender-based discrimination, increase access to education and training, promote work-life balance, increase women's representation in leadership roles, and provide access to financial services.

By highlighting the importance of gender equality in the economy and identifying practical solutions for promoting women's economic empowerment, this report aims to contribute to ongoing efforts to advance social justice, economic development, and human rights.

Main Body of the Research Work

Root Causes of Gender Inequality in the Economy

Gender inequality in the economy is rooted in a complex web of social, cultural, and economic factors. These factors include gender-based discrimination, limited access to education and training, and societal expectations about gender roles.

Gender-based discrimination is a significant barrier to women's participation in the workforce. Discrimination can take many

forms, including pay inequality, limited access to career advancement opportunities, and biased hiring practices. Women are also more likely to face sexual harassment and other forms of workplace abuse.

Limited access to education and training is another significant barrier to women's participation in the economy. Women are less likely to have access to quality education and training programs than men, which limits their ability to acquire the skills and knowledge necessary to succeed in the workforce.

Societal expectations about gender roles also play a role in perpetuating gender inequality in the economy. Women are often expected to prioritize family responsibilities over their careers, which can limit their ability to achieve career advancement and financial independence.

Current State of Women's Participation in the Economy:

Despite progress in recent decades, women continue to face significant challenges in accessing economic opportunities. According to the World Bank, women make up just 39% of the global workforce, and they are overrepresented in low-wage jobs and the informal economy.

In many countries, women also face significant pay disparities. On average, women earn just 77 cents for every dollar earned by men, according to the Institute for Women's Policy Research. Women of color and women with disabilities face even larger pay disparities.

Women are also underrepresented in leadership positions in the workforce. According to a 2021 report by Catalyst, women hold just 29% of senior management roles globally.

Impact of Gender Inequality on Economic Growth and Development

Gender inequality in the economy has significant implications for economic growth and development. Research shows that promoting gender equality can lead to increased economic productivity, improved social outcomes, and reduced poverty.

When women have equal access to education, training, and economic opportunities, they are more likely to participate in the workforce and contribute to economic growth. Additionally, increasing women's access to financial

services, such as credit and insurance, can help promote economic development.

Strategies to Promote Gender Equality in the Economy

To promote gender equality in the economy, policymakers, businesses, and civil society must take action to address the root causes of gender inequality. Strategies to promote gender equality in the economy include:

1. **Addressing gender-based discrimination:** Governments and businesses must take action to eliminate gender-based discrimination in the workforce. This includes implementing policies to promote pay equity, providing training to reduce unconscious bias, and creating safe and inclusive workplaces.
2. **Increasing access to education and training:** Governments and businesses should invest in programs to increase women's access to quality education and training. This includes providing scholarships and mentorship programs to help women acquire the skills and knowledge necessary to succeed in the workforce.
3. **Promoting work-life balance:** Governments and businesses should implement policies to promote work-life balance, such as paid parental leave and flexible work arrangements. This can help support women's participation in the workforce while also meeting family responsibilities.
4. **Increasing women's representation in leadership roles:** Businesses should set targets for increasing women's representation in leadership roles and implement strategies to achieve these targets. This includes promoting women into management roles, providing leadership training and mentoring programs, and creating inclusive workplace cultures.
5. **Providing access to financial services:** Governments and businesses should promote women's access to financial services, such as credit and insurance, to support their participation in the economy.
6. **The impact of COVID-19 on women in the economy:** The COVID-19 pandemic has had a disproportionate impact on women's economic security. Women are more likely to work in sectors that have been hit hard

by the pandemic, such as hospitality, retail, and tourism. They are also more likely to have lost their jobs or had their hours reduced due to caregiving responsibilities. The pandemic has highlighted the importance of policies and strategies to promote work-life balance, such as flexible work arrangements and paid parental leave.

7. The role of men in promoting gender equality: While promoting gender equality is often seen as a women's issue, men also have a critical role to play in advancing gender equality in the economy. This includes supporting policies to address gender-based discrimination, promoting work-life balance, and advocating for women's representation in leadership roles. Men can also serve as allies and mentors to women in the workforce, helping to create more inclusive and supportive workplace cultures.
8. The intersection of gender and other forms of inequality: Gender inequality intersects with other forms of inequality, such as race, ethnicity, and class. Women from marginalized communities, such as women of color, indigenous women, and women with disabilities, often face additional barriers to accessing economic opportunities. Addressing these intersecting forms of inequality requires a more comprehensive approach to promoting gender equality in the economy.
9. The importance of data and evidence-based policymaking: In order to promote gender equality in the economy, policymakers and businesses need access to accurate and comprehensive data on the status of women in the workforce. This includes data on pay disparities, representation in leadership roles, and access to education and training. Evidence-based policymaking can help ensure that policies and strategies are effective in promoting gender equality and addressing the root causes of gender-based discrimination.

Conclusion

Gender inequality in the economy remains a significant challenge, with women facing barriers to accessing economic opportunities and achieving financial independence.

Addressing the root causes of gender inequality, including gender-based discrimination and limited access to education and training, is essential to promoting gender equality in the workforce.

Policymakers, businesses, and civil society must work together to promote gender equality in the economy, including implementing policies to address pay disparities, promoting work-life balance, and increasing women's representation in leadership roles. By promoting gender equality, we can support sustainable economic growth and development while also advancing social justice and human rights.

1. The need for collective action: Promoting gender equality in the economy requires a collective effort from policymakers, businesses, civil society organizations, and individuals. This includes implementing policies and strategies that support women's economic empowerment, as well as challenging gender-based discrimination and stereotypes that limit women's opportunities. By working together, we can create a more inclusive and equitable economy that benefits everyone.
2. The benefits of promoting gender equality: Promoting gender equality in the economy is not only a matter of social justice and human rights, but also makes good economic sense. When women have equal access to economic opportunities, they can contribute to the economy's growth and development, support their families, and achieve financial independence. Gender equality also promotes diversity and innovation, leading to more effective and responsive organizations.
3. The importance of monitoring progress: While progress has been made in promoting gender equality in the economy, there is still much work to be done. It is important to monitor progress and track key indicators, such as pay disparities and representation in leadership roles, to ensure that policies and strategies are effective in promoting gender equality. By monitoring progress, we can identify areas where more action is needed and hold policymakers and businesses accountable for promoting gender equality in the economy.

In conclusion, promoting gender equality in the economy is essential for achieving social justice, human rights, and sustainable economic growth and development. By addressing the key barriers to women's economic empowerment and implementing policies and strategies that support gender equality, we can create a more inclusive and equitable economy that benefits everyone.

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DILEMMAS AND CONFLICTS OF A WOMAN IN THE NOVELS OF SHASHI DESHPANDE

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ABSTRACT

Shashi Deshpande writes for the readers of her own country, not for the foreign readership, and thus the essence of the Indian culture emerges through the portrayal of her women characters in her novels. Her novels provide an interesting study of an Indian set up and its institutions like marriage and family. Deshpande has portrayed the dilemmas and conflicts of an educated, middle class woman who is at the care of the institution called 'family'. Almost all her protagonists belong to the age group of 25 to 35 with ten to fifteen years of experience of married life. Deshpande through her novels presents various dimensions of marriage. She concentrates precisely on the plight of an educated, employed, middle class Indian woman who is torn between tradition and modernity. She provides space for the silence to speak and the darkness to reveal through her novels.

Keywords: *Shashi Deshpande, female protagonist, sexual liberation, feminine psyche, women writers.*

Traditionally the work of Indian woman writers has been undervalued due to patriarchal assumption about the superior worth of male experience. One factor contributing to this prejudice is the fact that most of these women write about the enclosed domestic space, and women's perceptions of their experience within it. Consequently, it is assumed that their work will automatically rank below the work of male writers who deal 'weightier' themes. Indian women writers in English are victims of a second prejudice. The majority of these novels depict the psychological suffering of a frustrated housewife, Shashi Deshpande writes for the readers of her own country, not for the foreign readership, and thus the essence of the Indian culture emerges through the portrayal of her women characters in her novels. Her novels provide an interesting study of an Indian set up and its institutions like marriage and family.

Born in 1938, Dharwad, Karnataka, Shashi Deshpande has authored eleven novels, several collections of short stories and some works for children. Deshpande, also gives a glimpse of her protagonists' psyche who are in search of their identity. She is a genuine observer of human relationship and her interest lies in portraying how people behave at certain events, situations and circumstances. She has made a profound psychological journey on the minds of women. Her focus is on the women

who are urban, middle class, educated, cultured and some of them even empowered.

Marriage, as a social institution, binds a man and women together. This binding expects a total transformation and submission on the path of woman resulting into a loss of identity. It is the institution of marriage that comes under strict perusal in her novels projecting its pros and cons. In Deshpande's fictional world, we came across unhappy married relationship in middle class as well as in lower class families. In spite of class difference the gender expectations from marriage remain the same. These expectations become a cause of estrangement and gender conflict.

Deshpande has portrayed the dilemmas and conflicts of an educated, middle class woman who is at the care of the institution called 'family'. Almost all her protagonists belong to the age group of 25 to 35 with ten to fifteen years of experience of married life. Deshpande through her novels presents various dimensions of marriage. She concentrates precisely on the plight of an educated, employed, middle class Indian woman who is torn between tradition and modernity. She provides space for the silence to speak and the darkness to reveal through her novels. The factors responsible for the imbalance and loss of sharing in between a husband and a wife and lack of understanding between these two and its consequences are the major concerns of her

writing. Deshpande's novels open with a crisis; a crisis that resolves around her protagonists, which emerges with the conflict between traditional roles assigned to husband and a wife. The traditional set up of an Indian family projects a man, a husband as a bread-winner at the centre and a woman, a wife taking care of the family, at the periphery. Deshpande explores the dimensions of this conflict.

The female protagonist, Jaya in *That Long Silence*, is educated middle class woman, conforms to the rules and constraints of the society. She is unable to find out whether she lives for herself or for her family. She is taken for granted by everyone in the family. That is why she feels like searching for her identity. Her feminine dilemma is expressed in the chaotic state of mind. Jaya is a typical wife with love and affection for children, respect and sense of duty for husband and her-in-laws. Nobody in her family understands her feelings and emotions. Deshpande reveals the consciousness of Jaya through an exposition of her mind in the process of thinking, feeling and reaching to stimuli of the moment and situation. In doing so, she goes on to affirm the feminine psyche of the protagonist; Jaya is mute sufferer in the novel. She observes her relationship with her husband and speak through her consciousness. In dejections and disappointments of unrequited self-hood the illusions of and pining of love the yearnings of companionship make up the stream of Jaya's consciousness. After a long silence, Jaya, knows very well that her husband had cheated her, but she cannot leave him just for that. When Jaya completely comes out of her emotional upheaval, she lists a few problems within her. At one point she feels that she has not achieved anything in her life, but soon this thought disappears. Jaya emerges through the tension of the two worlds in her as determined modern woman, prepared to face life accepting the responsibility, and not trying to escape from it. Jaya realizes that meaningful co-existence that can only come through understanding not through domination or subjugations. Jaya's self is torn between her identity as a wife and her autonomy as a creative writer. Jaya gets support from Kamat, a man living in the apartment near Jaya. Kamat encourages her to write good piece of

literature. Here Kamat's role is sounder than the role of Jayant. Deshpande always leaves an open ended way for her heroines if she cannot adjust with her husband she could think of another man. That must be considered as a sin in case of woman. Her women are subject to sexual liberation, but that also cannot make them wholly detached from husband. So finally Deshpande's women characters think of returning to their husbands. Although this is their silent submission to patriarchy but the novelist never ignores the value of marriage. Coming back to the husband does not mean defeat of a woman, but it should be remembered first that women must not forget their self.

One of the Deshpande's women characters in her novel *'The Dark Holds No Terror'* is Sarita, familiarly known as Saru, who is caught up in a dilemma between her personal and professional life. She is a successful doctor and her husband, Manohar, is an underpaid lecturer. Manohar feels jealous of her. As a result, to take revenge, he imposes physical torture, every night Saru is raped by her husband. Saru is proved be marginalized in terms of resistance because she could not resist her husband's brutal tortures. So the way she is silenced by the dominant ideology of her husband is prompting her to speak on behalf of herself. The patriarchal structure of our society has given the man a discretionary power to use the body of a woman in any of the ways whether it may be love making or it may be consuming her body against her consent. So a woman is doubly marginalized first because she is woman and second she is inferior to man. Saru found herself trapped in Manohar's frustrated sexuality. Her limitless agony, deep psychological trauma, oppression finally prompts her to leave her husband's home and look forward to her father. Her quest for self, her desire to serve people by offering them medical treatment and her invincible will to search her identity this is trio make her vulnerable being. Saru's idea to make herself an autonomous being proves her potential. She is constantly suffering from some dilemma which way to go, what to do. In a country like India where marriage is the best alternative for most of woman Deshpande makes her woman characters slightly different. They also value

marriage but that is not the only choice for them. This gives a different dimension to Saru's life when she walked out her husband's place, she selects an alternative, and she pursues her career.

Deshpande's fiction focuses on the woman characters trapped up in a conflict between tradition and modernity. She has clearly pointed out the gap between the prejudice stricken traditional women who prefers her daughter's marriage to career and the modern, educated, empowered women who prioritizes her personal opinion and empowerment. In other words, there is a contest between the two positions of woman private and public. It also polarizes between a traditional house wife and a modern career oriented woman.

The female protagonist Indu, in *Roots and Shadows*, is caught up between her family and the professional roles, between individual aspiration and social demands. Indu, the journalist, is torn between self-expression and social stigma. The majority of characters in the novel have restricted notions of cultural identity with which their vision of political changes is burdened. In this novel we come to learn how Indu is able to free herself from the stultifying traditional constraints and achieve her individuality. For Indu it is difficult to move towards emotional growth, peace and fulfillment; she necessarily seeks within and without herself not only to look for answers but also as a first step to identify the source of disappointment and mental turmoil. The other emotional consideration is the role Naren Plays in her inner journey. Talking with him is a kind of catharsis which is indeed very important for Indu. With Naren, Indu finds herself in a better position to be able to see Jayant's strengths as well as his weakness. She comes to realize that the fault does not lie with Jayant alone. She does not bear a responsibility towards their marriage. Her desire for detachment is also put into perspective since she sees that if she detached, she is likely to end up being like Naren, and she does also realize that this is not what she wants. Naren is the person who brings to Indu's attention the fact that she has been resenting being born woman, and not a man. This is so because she has been trying to move out in ways that are the contrary to her

inner nature. Since she does not realize it earlier, the whole thing has resulted in emotional conflict and alienation. Though Indu does succumb to an extra marital affair with Naren, she feels that what two of them have done is not love. In the end, Indu does come to piece of sorts. She realizes that her home, her destination, her point of arrival is Jayant alone. She realizes that freedom lies in having the courage to do what one believes is the right thing to do and the determination and the tenacity to adhere to it, which alone can bring harmony in life.

A Matter of Time is one of Shashi Deshpande's many novels. The novel portrays the story of Sumi, the protagonist. One morning, without warning Gopal, a respected professor walks out on his family for reasons even he cannot articulate. Sumi is shocked that she laps into complete silence. Gopal's desertion is a great cause of humiliation and mental trauma for her as it is only a matter of great shame and disgrace but also a better realization of being unwanted. Sumi, returns with her three daughters to the shelter of the Big House where her parents Kalyani and Sripati live in oppressive silence. They have not spoken to each other for thirty five years. Sumi, as modern woman has ably managed the home affairs and looks after children's welfare. She is a little detached, but manages herself admirably and almost becomes self-dependent. She proves herself as a new woman of mettle and merits. In this novel Deshpande's portrayal of different generations presents the world of women divided into the traditional and modern. In the above mentioned four of Shashi Deshpande's novels the protagonists' love-hate relationship symbolizes the conflict between tradition and modernity. Looking at the man-woman relationship objectively, the novelist does not blame entirely men for the subjugation of women.

Though Deshpande's woman characters live a life between dilemma and conflict, at the end of novel they are survivors. They believe in themselves and world around and so emerge out as achiever' if not winners. They strongly reveal a concept of sisterhood bonding with the woman around them. Though they experience suppression, oppression, calamities, deaths, they still survive with the pains and wounds.

They still weave a positive bond of affection, positivism and ignite a ray of hope, without leaving a tint of bitterness. Without succumbing to pressures and without breaking away from accepted traditional, social institutions, these protagonists succeed in being individuals. Her female characters also face isolation, alienation. They introspect and do not break but after some time towards compromising between the opposite poles, they adopt the midway. Deshpande's heroines are specific, modernizing women even in their traditional milieu.

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ECONOMIC DEVELOPMENT OF WOMEN IN INDIA IN HISTORICAL PERSPECTIVE**Dr. Vijaysing Kisanrao Pawar**

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ABSTRACT

Capitalism emerged in India during the late nineteenth century under British rule. At that time all women in India were not on equal footing socially and culturally. The formation of Indian culture was made by the maturation of many cultures such as pre-Aryan folk culture, Aryan culture and medieval Muslim culture. All these three cultures are seen to have had more or less influence on different regions of India. Many primitive tribes of pre-Aryan culture were matriarchal. Remnants of this matriarchal culture still remain in the thoughts and practices of many castes in the south. In contrast, both Aryan and Muslim cultures were more male dominated. The 20th century witnessed a great revolution in the economic, social and political life of Indian women. Because till the early 20th century women in India were neglected for many things. Until the 19th century, women's contribution to economic development in India was minimal Present study is based on the discussion on economic development in Indian women.

Keywords: Women, economic development, Indian, Contribution

Introduction

In the era of modern and open economy, many women are playing an important role as entrepreneurs and workers in the industrial sector. A woman who establishes an industry and runs it and performs various tasks to make it successful is a woman entrepreneur and women who earn their livelihood by working in such an industry or business are called women workers. However, in many other countries including India, women's participation in the labor force is consistently given a secondary position. The contribution of women in daily family work is not even measured financially. But at the beginning of the 21st century, due to the increase in women's education and the industrial revolution, the participation of women workers in the production process and in the service sector has increased very rapidly.

Objectives

The main objective of the present research paper is to economic development of women in India in historical perspective.

Data Source & Methodology

Present research paper is based on the secondary source of data and it collected from previously published research papers and books, also unpublished articles and related websites. Based on the collected information, the present research paper is written with proper arrangement

Effect of Chaturvarna System

The Chaturvarna system in Hindu society has also affected the condition of women. Brahmins were mainly carriers of Aryan culture, women were considered ineligible for priesthood due to their ideas of sovalayaovalaya. He had no right to Sanskrit knowledge. Therefore, they could not participate in the work of earning money along with men. The Kshatriyas or the warrior class were everywhere to treat women as slaves and keep them under control. Therefore, the condition of upper caste women was more deplorable than that of Varna women in the Middle Ages. Sati, Kesavapan (Forced to Hair Cutting), forced marriage was imposed on them. Peasant and working class women used to participate in his business along with men. As both men and women had no right to education, there was not much difference between them in terms of education and culture. Therefore, they did not have to bear as much hardship as upper caste women in their family life.

During the British rule, the culture of English education was imposed on upper caste men. After that, social reformers in India opened the doors of education for women. Efforts have been made to increase the age of remarriage and marriage of women. Due to the spread of education among upper caste women, many women today are equal to men in jobs and business.

Male Dominated Culture

The main reason behind the backwardness of women is our patriarchal family system. This family system has continued uninterrupted in India since the time of Mahabharata. In this family system, the power of the family is centralized in the hands of the doer. He lays down the rules of conduct of the family. He has to take all the decisions about the family members' food, drink, clothing, education, marriage, business and religious activities. In such a system, even if the adult women of the family are included, their status is always secondary. Moreover, according to the hierarchy of family relations, the status of each woman varies. The life of the joint family in the Middle Ages depended mainly on agriculture. As women did not own agricultural land, they also had no right to income. Not only this, but as women are also creative like the land, protecting this area from aliens is also considered a major responsibility of the head of the family. Of course, more restrictions were placed on young women of childbearing potential.

Along with the growth of industry, the family system collapsed and women were freed from the oppression of other members of the family. But it cannot be said that she has got freedom of decision regarding education, marriage, business. In the patriarchal family system, religion is divided very sharply. Housework and child rearing are considered the sole responsibility of women there. In the last few years, due to the financial burden of middle class families due to inflation, the opposition of women heads of households has decreased and women have been allowed to work outside the home. Self-earning women started to spend a little on their own, but there is a universal understanding that most of the decisions in the life of women and children should be taken by men. Moreover, as women leave the house, the responsibility of household management does not decrease on them, on the contrary, as soon as their ability to do outside work is seen, many boring and time-consuming tasks traditionally assigned to men are pushed on them, and men remain busy in their own business. It is because of these chains of family responsibilities that women cannot compete with men in the economic sphere.

Lack of Property Ownership

In the modern world, property ownership is a major means of income and prestige. In the old economy, women did not have the right to own property. Even today the number of women owning land is very few. Sixty-eight percent of households in India earn their livelihood from agriculture. Among the farmers, the number of small farmers and farm laborers is high. As women do not have their own land, they have to work as farm labourers. 50.46 percent of all women earners in India are agricultural labourers. Among men, the figure is only 21 percent. The representative working woman in India is the agricultural labourer. According to the traditional division of labor in the village, only certain tasks like planting, husbandry and harvesting come to the share of women. As these jobs are considered light, their wages are low. Moreover, the number of women laborers increases with the increase in farm population, the demand for labor does not increase accordingly. Therefore, the employment rate among women is less than that of men. Despite the need for money and willingness to work, the majority of women in the agricultural labor class are mired in unemployment and poverty. As the work of women agricultural laborers is hard work and low wages, it has no prestige in the society. Therefore, as the income of the family increases, the amount of labor of women in the family decreases. A woman from a wealthy family in the village has no other means of earning, so she gets stuck in housework.

Moreover, most of the lower castes tend to imitate the higher castes in order to increase their social status when their economic status improves. Therefore, more restrictions are placed on women. Therefore, women of any class in the village do not get much scope to develop themselves in today's social system

Inability to Accumulate Capital

Industrialization is considered the key to economic development. Growth of modern industries depends on capital accumulation. Since long ago women never owned property and had no opportunity to earn money, women lacked capital. Therefore, when modern technology and capital enter any field, women are thrown out of it. Many women earn their

livelihood by selling vegetables, fish, hay or wood in the city. Apart from government or semi-government organizations like Gramodyog Sangh, women are not even listed as servants in other shops. Many jobs in unorganized industry can be done from home. Therefore, women contribute to the family income by doing such work as spinning, peeling cashew nuts, spinning yarn, etc. These women workers in unorganized industries do not get the protection of trade unions. Government laws do not reach them.

Women are exploited in this industry in various ways such as wrong calculation of work, low rates of wages, unauthorized deduction of wages. Many of these women also endure the desecration of their femininity by their owners due to starvation. Moreover, when sufficient capital is accumulated in unorganized industry, machinery is used instead of labor and the demand for labor power decreases. Competition from large factories also leads to the decline of small industries; and hundreds of women working in such industries are unemployed

Distinction in Technical Education

Living space in cities is far away from factories. As a result, women who are responsible for raising children are often unable to work in factories. But when money starts to become scarce, even married women are encouraged to work in factories by providing for their children. Females are smaller than males. Moreover, due to being oppressed since childhood, they bear the tyranny of their superiors with ease. Therefore, hundreds of women workers were recruited in textile and linen mills earlier. Now with the mechanization of this industry, job cuts have started and women have largely lost their jobs. In the last thirty years, the big industries that came into being in India for manufacturing steel, machinery, engines, etc. started using the latest technology in production. A bit of technology is required to operate such machines. But not only men but also most women believe that women are incapable of operating machines. As a result, women do not usually turn to technical training institutions and do not get access to this new industry. Women are scarce among skilled workers.

Opposition to Promotion

Access to the service sector is easier for women than for industry. There is also a large number of women who earn money by doing housework in other people's homes. After the spread of education among women, women have started entering the fields of education, patient care, medicine in large numbers. Child rearing and nursing the sick are considered women's duties in our family system. So it was only natural for women to enter into business when it came into shape. Therefore, most of the educated women have gone into government jobs or education and nursing. Moreover, due to the industrial sector, the wage rates in these sectors are low, so men do not turn to these sectors unless forced to do so. But men don't like to work under women, so they are against involving women in management. Many women are working as professors in colleges today. But excluding women-only colleges, women are not appointed as principals in many colleges.

Many women work equally with men in the professions of doctors, lawyers, accountants. But no matter how smart and efficient a woman is in business, her responsibilities at home do not diminish even a little. Men are not ready to participate in her work by treating her as an equal at home. Therefore, a woman gets very little time to increase her knowledge. Women have to sacrifice their natural instincts to thrive in business.

Protection of Law

Majority of the women earners are engaged in agriculture and small-scale industries. Such industries are spread over a wide area. Moreover, there are different types of employer-labour relations in each place. It is very difficult to form a trade union in such an industry. Moreover, only women enter this laborious and low-wage profession. They do not have the strength to fight with the owner. Growing up under constant pressure in the family, they do not develop the tendency to fight for their own rights early. As their second round of housework starts after the outside work is over, they do not have the choice to participate in the work of the organization. Therefore, trade union organizations are not usually established in occupations where

women are the majority. Women are heavily exploited in these small scale industries. Therefore, the government passed laws for the protection of women, fixing working hours, time, place, maternity leave, nursery facilities, etc. But such a law increases the employer's expenditure on women workers, reduces the number of women workers and increases the problem of unemployment among women. Many women's organizations in western countries have come to the conclusion that women should not seek the protection of the law as the women's labor protection laws increase the unemployment of women.

An Overview

Although wealth is created through the use of the power of working women, there is still not much qualitative difference in the quality of life after taking advantage of their loans.

If women become financially independent and self-reliant, it can be said that they have been financially empowered. Women's participation in formal and informal work has increased over the past few years. Due to globalization and changing economic structure, women's income is essential. "Women's awareness is necessary for social awareness. If women's groups are

awakened, awareness will be created in the entire nation," said Jawaharlal Nehru.

Women are a very important element in society. The development of the country depends on the development of women. A country where women's development is neglected, their basic, inherent qualities are not allowed to develop, has no future. Education, health, employment, cultural, social and political rights are essential for the development of women

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MAYA ANGELOU'S 'WOMAN WORK': A FEMINIST PERSPECTIVE**Dr. Archana R. Watane**R. A. Arts, Shri. M. K. Commerce and Shri. S. R. Rath Science College, Washim

ABSTRACT

The paper discusses about the feminism in the poem 'Woman Work'. In the poem, Maya Angelou used a persona to speak out about the poet's personal experience with racism and oppression against black women who have dedicated their life for others. She described the hardships of black women's lives and what a single woman does for her family and community. Due to patriarchal culture, gender discrimination and racism Maya Angelou had to struggle a lot to get her identity and rights. Women's rights were an alien concept during her time. In this poem she depicts the ruthless treatment and harmful stereotypes practiced against black women. Angelou portrays black women to be strong and confident. She challenges the traditional perspectives that present the female gender as pathetic and passive to give a new outlook that black woman as agile and capable.

Keywords: feminism, household chores, hardships, survival

Introduction

Feminist literature began to take hold in the late 19th century in Western countries. During this period, when the symbolic female image of the housewife 'A house as a temple and the housewife as the deity of the temple' was on the rise in the social and cultural background, women writers such as Elizabeth Gaskell, Emily Bronte, Charlotte Bronte, Charlotte Gilman, Virginia Woolf insisted on the solitary existence of a woman who tries to think and act through their writing. Feminist consciousness is that the patriarchal social system created a specific power relationship between men and women in order to protect their interests. In this power relationship, women were made subordinate and secondary. Feminist consciousness is the awareness that women's duties, spheres of activity, her nature and characteristics are fixed and imposed on women. Although the origins of feminism in western countries generally took root around 1960, it does not mean that feminist consciousness did not exist, before that women were aware of their secondary status and subordinate position at the individual level and it was also expressed through their literature. A woman centered literary stream was created from the efforts made to prove the history of women's writing tradition from a feminist perspective.

Maya Angelou was one of the first writers to live by feminist values. The essence of these values can be understood by looking at the life of Maya Angelou. Maya Angelou received

many awards, but without these awards, she earned the power to make her life beautiful. Maya Angelou's world was not limited to America or because she did some jobs in Africa in her youth, but she had the courage to inspire creativity in the underprivileged people of the world. Maya Angelou's autobiographical book I know Why The Caged Bird Sings was central to such inspiration.

Maya Angelou was a talented African-American woman, a writer, poet and playwright. Being a black, she faces many challenges from the age of three. We get to know her struggle through her seven autobiographies. She is the best example of how to deal with one or more crisis. Maya Angelou wrote most of her own experiences in her poems. We see her struggle to get equal rights for Black women. Maya Angelou suffered childhood abuse between the ages of seven to twelve.

While presenting feminism, Maya Angelou wrote poem 'Woman Work' keeping her example in mind. It is a depiction of African American slave women or a general story of any woman. Feminism is important in her poetry. The role of woman in the poem is domestic. She described in her poem how happily a black housewife or a mother really does all the work for caring for others such as taking care of the children, pressing clothes, cooking, tending the yard, cleaning the house, frying chicken and doing some grocery shopping. She has a long list of chores. She performs all the duties of a traditional woman

to keep the house maintain. She does one or more things with pleasure. All domestic chores, one after the other show that she not only attends the children, husband and other family members but also fulfills her duties as a gardener, sweeper and caretaker. This domestic work is obligatory for her. Here we see Marxist feminism as woman is denied all the rights and imprisoned within four walls. Her devotion, her struggle and her sacrifice are not noticed anywhere. In the first two stanzas she is speaking loudly but no one to hear her complaints. All this working makes her tired and she cries out to elements to take her away from the frustration. Her attention is drawn to Nature. She invokes the objects of Nature to calm her down and comfort her. A woman appeals to the natural elements such as the sun, moon, mountains and the swirling sky to relieve her of this back-breaking work. She urges all the natural elements to take her away into the space so that her spirit can be refreshed and once again ready to do all the work for the next day. Nature gives women the strength to face her world as one who has to finish house chores (Yustisiana, 2018). She requests sunrays and rain drops,

Shine on me, sunshine,
Rain on me, rain,
Fall softly, dewdrops.
And cool my brow again.

Her soul is burned with cruel treatment of the people in the house. Her desires, emotions and feelings are suppressed. The sun, moon, rain, leaves and other objects of nature are her friends. The end of the poem reflects the idea of Marxist feminism that equality of rights and freedom is essential for the survival woman. Maya Angelou had a similar experience, when she became wife of Tosh Angelou and Vusumzi Make. They didn't allow Maya to work outside. Thus throughout her life she encountered hardships, slavery and discrimination. Women who worked all day are denied freedom. Maya Angelou was upset and raised her voice against this. She was saddened to see the condition of women in her society. We know her persistent struggle to get them equal rights.

Conclusion

The woman thus portrayed by the poet in her poem is not delicate but she is ready to do all the work. Maya Angelou has resisted portraying her woman as weak, submissive and powerless. She has developed her woman as strong, capable and courageous. A woman who works at home and outside is confident. Housework is not a shortcoming for her. She is underestimated due to racism and gender inequality. The poet doesn't want her to be underestimated and deprived of her dignity. On the contrary, she plays a strong role to perform her domestic and external duties with determination and success. When such empowered women were rejected by the society and they were oppressed, Maya Angelou was disturbed and came forward through many feminist movements to expose the oppression of black women.

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A STUDY OF FEMINIST TRAITS IN ANITA DESAI'S 'CRY, THE PEACOCK'**¹Ujas Pandya, ²Dr. Bhavna B. Teraiya**¹Research School, Veer Narmad South Gujarat University.²Librarian, J.D.G. Commerce College & Shree S.A.S. College Of Management.¹ujaspandya@ymail.com**ABSTRACT**

A group of groups and philosophies collectively known as feminism aim to define, achieve, and defend equal political, economic, and social privilege for women. The term "feminism," which refers to the promotion of women's rights, status, and authority relative to men on the grounds of gender equality, derives from the Latin term "Femina," which means "woman." It deals with the idea that women should enjoy the same political, social, and economic rights as males. The liberation of women from male dominance in a patriarchal society is the goal of this revolutionary global ideology and socio-cultural movement. In fact, the study and analysis of the social, institutional, and personal power disparities between the sexes benefited from the application of feminist critical framework and viewpoint. It draws attention to several subtle and repressive features of man-woman relationships. It significantly impacts the discussion of the relationship between gender, culture, and creativity. It disproves the statements made by some civilizations that women are only capable of giving birth to children and not creating art. This movement battled problems affecting women, such as gender inequality, male dominance, repressive cultures, domestic abuse, and sexual harassment. Anita Desai's 'Cry, the Peacock' can be read as a feminist novel because it explores the struggles of a woman who is trapped in a patriarchal society and denied the agency to make her own choices. Maya, the main character, is a young lady married to a guy she is not fond of and feels confined to a life predetermined for her by cultural conventions and expectations. Maya's story powerfully illustrated the psychological cost of patriarchal domination and how women are denied the liberty to make their own decisions.

Keywords: *feminism, patriarchal society, oppression, feminine sensibility*

Feminism

To achieve gender equality and eliminate oppressive structures that benefit males and penalize women, feminism is a political, cultural, and social movement. Feminism's central claim is that men and women are on a level playing field in all spheres of life, particularly economic, political, and social. The goal of feminism is not to elevate women above males but to produce a society where everyone, regardless of gender, enjoys equal opportunities and rights.

Feminism seeks to challenge and transform the societal norms, values, and structures that contribute to gender inequality, including patriarchy, sexism, misogyny, and gender-based violence. Feminist activism can take many forms, from advocating for policy change to grassroots organizing and consciousness-raising. Feminism has also given rise to a rich and diverse body of feminist theory, which explores the political, cultural, and social dimensions of gender and power.

Feminism has evolved and has been influenced by many social, cultural, and political contexts. Different forms of feminism have emerged,

including liberal feminism, socialist feminism, radical feminism, and intersectional feminism, among others. While there are differences in their approaches and goals, all forms of feminism share the common purpose of promoting gender equality and challenging patriarchal norms and structures.

Western Feminism

Western feminism refers to the feminist movements and ideas developed in Western societies. Focusing on reproductive rights, equal pay, and representation in political and corporate leadership positions characterizes Western feminism.

Western feminism has a long and complex history that many different social, political, and cultural factors have shaped. Early Western feminist movements, like the suffragette movement, prioritized securing political and legal rights for women, such as the ability to vote and occupy public office. The women's liberation movement, which aimed to question gender norms and advance women's autonomy and self-determination, began in the 1960s and 1970s. Western feminism has, however, also come under fire for being too focused on issues

that predominantly impact white, middle-class women and for having the propensity to ignore the difficulties and hardships of women of color and marginalized communities. A growing understanding of intersectionality and the need to prioritize women's experiences recently subjected to various forms of tyranny has emerged within Western feminism.

Despite these critiques, Western feminism has significantly advanced women's rights and challenged patriarchal norms and structures. It has also influenced feminist movements in other regions of the world, although these movements have often developed uniquely that reflect their own cultural, social, and political contexts. Here are some examples of notable figures of 'Western Feminism'.

Since women are rational beings, Mary Wollstonecraft argued in "A Vindication of the Rights of Woman," published in 1792, that females should be treated equally with men in society, politics, and education. The 1949 publication of Simone de Beauvoir's book "The Second Sex," which became a bestseller around the world, made her a famous French author and philosopher. The reader questioned gender stereotypes since it claimed that women are manufactured rather than born. This work of feminist philosophy is fundamental.

Indian Feminism

Indian feminism refers to the feminist movements and ideas developed in India. A focus on issues such as violence against women, gender inequality, and the intersection of gender with other forms of oppression, such as caste, class, and religion, characterizes it.

In the 1970s, the women's movement in India gained momentum, and feminist organizations began to focus on issues such as dowry deaths, rape, and domestic violence. The confluence of gender and other types of oppression, including caste, class, and religion, was also emphasized by this movement. Despite its many achievements, Indian feminism has faced significant challenges and continues to struggle against patriarchal norms and structures.

Women in India continue to face high levels of violence and discrimination, and there is a need for ongoing work to promote gender equality and women's rights. However, Indian feminism

has significantly raised awareness of these issues and advocated for change. It remains essential for social and political transformation in India and beyond.

There have been many Indian feminist writers of literature who have explored issues of gender, identity, and patriarchy in their work.

Mahasweta Devi: An Indian writer and activist known for her powerful stories and novels about the struggles of marginalized communities, particularly women and indigenous peoples. Devi's work often explores the intersection of gender, caste, and class, and she has been a vocal advocate for women's rights and social justice.

In 1997, Arundhati Roy, an Indian author, and activist, received the Booker Prize for her book "The God of Small Things," which made her a household name. Themes of oppression, resistance, and identity are frequently explored throughout Roy's work. She has been a strong opponent of the social justice, human rights, and environmental policies of the Indian government.

Anita Desai: Her work has examined gender, identity, and intercultural conflict challenges. Female protagonists who struggle to fit into a patriarchal society are a common theme in Desai's books. Her writing has received recognition for its wise and complex examination of human nature.

Ismat Chughtai: An Indian writer and feminist known for her stories and novels about women's lives in India. Chughtai has been a vocal supporter of women's rights and gender equality, and her art frequently examines taboo issues like female sexuality and domestic abuse.

Gayatri Chakravorty Spivak: An Indian feminist philosopher and literary theorist best known for her essay "Can the Subaltern Speak?" In this essay, Spivak critiques how Western feminist and postcolonial theory often overlooks the experiences of marginalized groups and argues for a more inclusive and intersectional approach to feminist scholarship.

Introduction 'Cry, the Peacock'

This novel explores various themes related to the human condition and the societal expectations placed upon individuals. It deals with multiple themes like mental illness,

isolation and loneliness, patriarchy and gender roles, death, and mortality.

Mental Illness: The novel explores the theme of mental illness through the protagonist, Maya, who experiences hallucinations and premonitions about her death. Maya's mental illness is portrayed as a result of societal pressure, isolation, and a lack of emotional support. "Maya is thus an extremely sensitive character, a portrayal of woman who has failed to come to terms with Hegemony and patriarchal order" (Dar 89).

Isolation and Loneliness: The theme of isolation and loneliness is prevalent throughout the novel, as Maya is depicted as emotionally isolated from her husband, parents, and society. Her loneliness is portrayed as a result of her inability to conform to societal expectations and her longing for emotional connection.

Patriarchy and Gender Roles: The novel explores the theme of patriarchy and gender roles through the portrayal of Maya's marriage to Gautama, a man who expects her to conform to traditional gender roles and sacrifices her individuality for the sake of his ambitions. Maya's struggle to find her identity in a patriarchal society is a central theme of the novel. "As a novelist Anita Desai doesn't represent the futility of marriage but explores the psyche of the female characters through marriage. She portrays the inherent disparity in male and female characters" (Thakur 225).

Death and Mortality: The novel explores the theme of death and mortality through Maya's suspicions about her death. Maya is portrayed as being consumed by her fear of death and unable to find meaning or purpose in her life.

Fate and Destiny: The novel explores the theme of fate and destiny through the idea of premonitions and Maya's belief that her future is predetermined. Maya's inability to escape her fate is a central theme of the novel.

Feminist traits in 'Cry, the Peacock'

'Cry, the Peacock' tells the story of Maya, a young woman who feels foreboding about her life and marriage to Gautama, a man she does not love, is a novel set in India, first published in 1963. Maya is convinced that she will die young and her husband will be responsible for her death. "Anita Desai has delved deep into

the psychological depth of woman like Maya. She has used images of horror like that of albino monster to present Mayas lacerted feelings" (Gore 3).

'Cry, the Peacock' by Anita Desai contains various feminist themes and ideas, particularly in its portrayal of the main character, Maya, and her struggles with patriarchal societal expectations. Here are some of the ways the novel explores feminist themes:

Critique of Patriarchy: The novel critiques patriarchy and its impact on women's lives. Maya is forced to conform to the expectations of her husband, Gautama, who expects her to be subservient to him and his ambitions. She is denied the opportunity to pursue her own interests and dreams, and her desires and needs are subsumed by her husband's and his family's demands.

A Challenge to Gender Roles: By depicting Maya as a woman who rejects the responsibilities that society has given her, the book questions conventional gender norms. She wants to develop her personality and creative expression because she is unsatisfied with being a wife and mother. Her battle to define herself beyond conventional gender roles is a stark reminder of patriarchal society's restrictions on women.

Exploration of Female Desire: The novel explores female desire in a patriarchal society. Maya's sexuality is portrayed as a source of guilt and shame, and her passions are suppressed by the societal expectations placed upon her as a woman. The novel suggests that a woman's sexual desires are often repressed by societal expectations, leading to feelings of loneliness and isolation.

Portrayal of Mental Illness: The novel portrays mental illness as a result of patriarchal societal pressures. Maya's hallucinations and premonitions result from her inability to cope with the demands her husband and society placed upon her. Her mental illness reflects the oppressive nature of patriarchal society and the limitations it places on women's lives.

Critique of Marriage: The novel critiques the institution of marriage and its impact on women's lives. Maya's marriage to Gautama is portrayed as stifling and suffocating, and she is denied the opportunity to pursue her dreams and ambitions. The novel suggests that

marriage can be a tool of patriarchal oppression, denying women the chance to live fulfilling lives. "As the novel ends, Maya awaits her assignment to an asylum. Her childlike leanings have, in their bizarre form, triumphed over her adulthood; through her own description of the events leading up to Gautama's death, we have heard how her breakdown has come about" (Weir 3).

Conclusion

The novel studies Maya's inner life as she struggles to face her fears and anxieties and tries to find meaning and purpose in her existence. Desai's writing is marked by a vivid evocation of India's sights, sounds, and smells and a profound psychological insight into the human condition.

The work also critiques Indian society's social and cultural conventions, particularly the pressure placed on women to uphold traditional gender roles and wed for social and financial gain rather than true love. It is a powerful portrayal of a woman's struggle for self-determination in a patriarchal society and the destructive consequences of denying women the right to make their own choices.

The novel "Cry, the Peacock" covers themes of love, death, and the search for meaning in a world that can frequently seem chaotic and meaningless. It is eerie and beautifully written.

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TREATMENT OF WOMEN IN VIJAY TENDULKAR'S PLAYS**Dr. Rupesh Prakash Rede**Head of Department, Late Vasantao Kolhatkar Arts College, Rohana, Tah-Arvi, Dist-Wardha
mail- deshrupesh99@gmail.com**ABSTRACT**

The present paper intends to represent 'Treatment of Women in Vijay Tendulkar's plays. Being a very sensible, sensitive and responsible citizen, Tendulkar becomes restless on seeing the violence, the oppression and the exploitation in the society. In his plays Tendulkar sketches some of his characters weak, marginalized and above all victims of socio-political suppression and repression. One can easily see the exploitation whether it is emotional or physical, of male or female (mostly female) in his plays. He is a rebel in a true sense of the word as we see his themes of the plays. His plays are bold enough to create storm in the society. Many of his plays are the examples of such kind.

Keywords: Power, Tendulkar, hegemony, Ghashiram Kotwal, Sakharan Binder, Kamala, The Vultures, gender

Introduction

"Vijay Tendulkar (1928-2008) has been in the vanguard of not just Marathi but Indian theatre almost forty years." As rightly pointed out by Arundhati Banerjee, he is one of the most noted playwrights India has ever produced. He is not romantic in his writing rather than his plays are based on real life incidents. 28 plays, 20 children's plays and many one act plays have been written by Tendulkar.

The term 'gender' is referred as the state of being male or female (typically used with reference to social and cultural differences rather than biological ones). Grammatical gender is only very loosely associated with the natural distinctions of sex. In this regard we see the characters of Tendulkar are exploited socially and politically by various means. All of them are the victims whether socially or politically. Characters like, Leela Benare, Laxmi, Champa, Kamala, Sarita and to some extent Sakharan Binder are mentionable in this context.

Socialism:

As rightly pointed out earlier, Tendulkar is keen observer of the society. Many of his plays are based on what is happening in the society. They are based on the facts. He derives his themes from the news which are published in the newspaper. (for example-Kamala). He is strongly concerned with the social issues. Basically he is not feminist but his plays in general show hegemony in one way or the other.

Violence:

Many a times Tendulkar advocates violence in his plays which exists in the society because he thinks that basically one cannot eliminate the violence in a classless society or in any society. Without violence man will be remained as merely vegetable. In fact Tendulkar handles positive and negative face of violence in his plays. As per as the ideology is concerned he does not align himself to any political ideology. One cannot see any type of ideology in his any plays. *Ghashiram Kotwal, Sakharan Binder, Kamala, Silence! The Court is in Session..!* , *The Vultures*, all the plays are having the elements of violence and gender exploitation.

Silence! The Court is in Session (1967)

In this play the central character of the play Leela Benare, a great lover of life, lives her life with full enthusiasm and energy. She expresses her philosophy while talking to Sukhatme:

"We should laugh, we should play, we should sing...!!!If we can and if they'll let us, we should dance too, shouldn't have any false modesty or dignity, or care for anyone! I mean it, where your life is over; do you think anyone will give you a bit of theirs?"

Benare refuses to be suffocated by social norms. She enjoys the life at full length until Prof Damle exploits her academic interest to have a sexual relationship with her against her will. This incident changes her attitude towards life. She who is a great lover of life, in a very pessimistic tone says

“My lord, life is a very dreadful thing. Life must be hanged.”

Thus the play reveals the inhuman violence in its verbal form of the male dominated society against female.

In his plays, Tendulkar focuses on the middle class society in its varied forms. The play *Kamala* shows how women are treated and handled by men in their home and how men are treated by their employer at working. In both the cases one thing is common, that is ‘exploitation.’

Sakharam Binder (1972)

When Sakharam Binder came on the stage, the conservative society did not digest the play. Arundhati Banerjee rightly pointed out that it’s probably Vijay Tendulkar’s most naturalistic play while Karnad considered it the best play written in thousand years. Sakharam was born in Brahmins family. Due to the ill-treatment received from his mother and father early in his childhood he became beast. This cruel treatment leaves deep, painful impression on his mind. In another words he himself was exploited by his parents early in his childhood. He became misogynist. He always beats Lakshmi. Lakshmi objects to the presence of Dawood at the worship of lord Ganesha. This is the reason that he derives her out. Then Sakharam brings Champa who is also exploited by her husband. In this play the character of Champa is bold one sharply in contrast with Lakshi. Sakharam finds Champa very charming so he obeys her. She satisfied Sakharam sexually. She drinks liquor and yield Sakharam’s lust. Thus Champa exploits Sakharam on account of lust.

The Vulture (1971)

The Vulture is also a fine example of gender exploitation. The play when published in 1971 could not easily digested by the orthodox society due to the naturalistic display of cupidity, sex and over violence. Human love and relations are nothing before the capitalistic values. Because of Rajaninath, Rama gets pregnant. Rajaninath loves her. Rama feels suffocated in the house due to the presence of Ramakant and Umakant and begs her husband to leave the house but he neglects her request. For the sake of wealth Ramakant and Umakant kills their own father and they also kill the

lover of their sister. The cruelty reaches its peak when they kick on her belly hard and abort her foetus.

Kamala (1981)

The play ‘Kamala’ as pointed out earlier is based on the real life incident reported in *The Times of India* by Ashwin Sarin. In the play Jaisingh, a journalist buys Kamala, a woman for just Rs. 250 in a flesh market. He arranges a press conference to expose inhuman flesh trade happening in Bihar state. Sarita, a wife of Jaisingh, does his every work and support him in his thick and thin not realizing that she is also a slave of Jaisingh indirectly. Jain a friend of Jaisingh, calls Sarita ‘lovely bonded labour.’ Sarita realizes her position when Kamala asks her a question ‘how much did he buy you for?’ In Kamala Sarita and Kamala both are exploited by Jaisingh and Jaisingh himself is exploited by his employer under the influence of very big people involved in the flesh trade.

Ghashiram Kotwal (1970)

Ghashiram Kotwal is the most controversial play of Vijay Tendulkar. Here we see the changing style of Tendulkar from his naturalistic writing to folk tradition. In Ghashiram Kotwal we see the female characters that are exploited by socially as well as politically. The play originally written in Marathi later was translated into English by Jayant Karve and Eleanor Zelliot. The play remains memorable due to its historical setting. The play created turmoil because of the portrayal of Nana Phadanvis’ demeaning presentation. The play was banned for certain years as it has anti Brahmin elements.

When one goes through the play, the close reading reveals that the women characters in the play have no significance at all. They are powerless and voiceless in the patriarchal hegemony. The men are important and have the power of decision making. They are in the action and suppose women are too much inferior. In this regard Gayatri Chakravorty Spivok says, “*The ideological construction of gender keeps the male dominant*” (Spivok, 32) women are considered ‘other’ and are taken to be granted. The women characters are disaffirm of their personal and intellectual abilities and capabilities.

Conclusion

To conclude, one can say that in most of the plays Tendulkar handles the exploitation of women. But are only women get exploited? The answer is definitely 'no'. There are various instances in the plays of Tendulkar where men are also getting exploited. Exploitation is everywhere in the society and it disturbs Tendulkar. Power, gender and politics are the themes which cover the major plays of Tendulkar. He has remained the representative of contemporary modern drama not only in Marathi but also at international level. Some of Tendulkar's plays like *Ghashiram Kotwal* and *Encounter in Ubugland* are brilliant political

satire. There is nothing superficial or exaggerated in his depiction of the vital and often violent stages of man in our society.

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ROLE OF WOMEN IN CORPORATE SECTOR - INDIAN PERSPECTIVE**Dr. Harish B. Badwaik**Associate Professor (Commerce), Smt. L. R. T. College of Commerce, Akola
harish_badwaik@rediffmail.com**ABSTRACT**

Since few decades the role of women is changed drastically. Today women are more rational than earlier. Indian women is now more expressive and independent. Indian woman now shouldering the key responsibilities in the corporate sector also. The key source for the woman is her education and the opportunities provided to them equally. While the corporate sector of India have not yet fully recognised or utilised this pool of a talent. The ever growing gender diversity in Indian corporate scenario now offers a pathway for change to Indian women. Cultural and societal changes are providing increasing opportunities for Indian women in corporate sector. Ironically this change is slow to gain premier positions at top management level but they made progress in this in relatively short period. This research paper aims to focus on the contribution of women incorporate sector. It also discusses prospects for womens for their development and suggestions to overcome the bottlenecks in this regard.

Keywords: Women, Corporate Sector, Board**Introduction**

Today the woman is excelling in almost every field so in the corporate sector also. The talent of a woman as managers is under-utilised in corporate Sector of India. Hence there is a need to strengthen and streamline their role in development of various sectors by harnessing their powers. A strategic perspective needs to be developed to enhance role of women for enterprise development. The promotion of diverse management practices and accepting women in management through proactive human resource policies and procedures is one way for Indian organisations to expand horizons of their talent pool. Good education, training and development skills, mentoring, family support and opportunity for lifelong learning are essential for the development of Indian women. The contribution of women in corporate sector is important for the success and prosperity of nations across the world. In spite of many obstacles women across the globe continued to make incredible progress. It is also required to note that multitasking is a unique skill which is natural to women leaders. This itself adds enormous value to corporate world. Further, women as a leader can bring different perspectives at this level. Thus this brings fresh approaches in corporate sector.

Objectives of the Study

The objectives of this paper is to discuss the Impact of the Artificial Intelligence

- 1) To study role of Women in Corporate Sector.
- 2) To suggest themeasures to improve their participation in Corporate Sector boards.

Research Methodology

Research Methodology is a scientific procedure for acquiring knowledge based on empirical observation and logical reasoning and it is analytical, descriptive and quantitative research. Widespread secondary data sources had been used for this research. The Secondary sources, explain the theoretical and conceptual concepts related to role of women in corporate sector of India.

Central Government Initiative

On 9th March 2010, a day after International Women's day, Rajya Sabha passed the Women's Reservation Bill requiring that 33% of seats in India's Parliament and state legislative bodies be reserved for women. Similarly their participation in corporate sector is also ensured.

The Companies Act 2013 - made it mandatory for public and private companies with a given yearly turnover to have at least one woman director - and now the SEBI's extended deadline to enforce the same.

Representation of Womens

According to the CFA institutestudy in an analysis of voluntary Business Responsibility and Sustainability Reporting disclosures by 134 companies during financial year 2021-22 ,

The IT sector has the highest representation of women in the workforce at 30%, while FMCG and industrials occupy with 5.5% and 4.3% representation, respectively. The financial services companies remain at 22.4% during this financial year. A recent NASSCOM report 'Strategic Review 2023 said that the IT industry has a 5.4 million-strong workforce. This includes 2 million women employees. The CFA analysis is based on a sample of voluntary Business Responsibility and Sustainability Report disclosures to provide an initial perspective on how Indian women are faring in corporate workplaces.

As per the EY Report released in October 2022, Women's representation on Indian Boards has tripled in 10 years. Now almost 95% of NIFTY500 companies have one female board member, up from 69% in 2017. The life sciences sector has taken the lead, by recording 24% women representation on board, followed by the Media & Entertainment sector. India's performance has improved, but some countries are witnessing a strong push to increase gender diversity on their boards through various stakeholders. It is here noteworthy that the current 18% female representation on Indian boards is a result of the Indian corporate law mandate. The report also highlighted that, around 95% of the NIFTY 500 companies possess a woman on the board of directors. However, less than 5% of companies have female chairpersons, so there is a huge scope for improvement. According to International Labour Organization (ILO) doubling the percentage of women in the workforce would raise India's GDP to US\$700 billion by 2025 and increase the growth rate from 7.5% to 9%. So it is a dire need to pay attention on this by policymakers. Since decades, the positions available to women on Indian boards were restricted only to leadership in the grievance and CSR committees. But,, this is changing now and gender diversity on boards is increasing in corporate sector of India.

On this issue, Aashish Kasad, India Region Diversity & Inclusiveness Business Sponsor, EY India, expressed that 'Women's participation in the boardroom is a necessary but often overlooked step in achieving gender parity. Increasing women's representation on

boards can improve company performance and also helps to promote greater inclusion and diversity within the workforce.' Hence he emphasized on the need for a concerted effort from the government and corporate sector to increase the number of women on corporate boards in India to address the challenges.

Womens Participation in some other Sectors

Apart from the Life-sciences sector which leads with 24 % the highest percentage of women on boards, Media and Entertainment sector have recorded significant increase from 14% in 2017 to 23% in 2022. As per the EY report, few organizations are hiring more women directors exceeding the mandated quota. The Technology (IT and ITeS) industry has one of the highest female representations with 34%, The average number of women on Technology sector boards has increased from 1.19 in 2017 to 1.75 in 2022. While, representation of women on the board of Energy and Utilities sector (Oil & Gas and Power & Utilities) companies is stagnant at 15% in 2017 and 2022. The women's participation in the Indian energy sector is a mere 8%, with only 600 women in managerial and executive roles.

Steps to Improve gender diversity on Corporate Boards

Recently the business environment is unstable. Decision –making, corporate governance , business strategy all needs diverse boardrooms. So to achieve gender parity, many measures need to be adopted.

- To improve gender diversity on boards of Corporations it is essential to understand the status of Diversity, Equity and Inclusion at the organization level and share it with relevant stakeholders.
- Business Corporations need to strengthen women employees' work-life balance by allowing them with flexible working environment.
- Organizations need to form a diverse talent pool of women successors, it proves to be a valuable strategy for developing future executives.

Conclusion

India is creating a gender inclusive culture. As more women taking on leadership roles and

diversity on board, businesses will open new opportunities for development. While India has improved gender diversity on boards and women managers' representation in the Indian Industries is increasing phenomenally, it still lags far behind countries like France, Sweden, the US, and the U.K. On the other hand, Organisational factors like networking, work flexibility, organisational status, organisational culture, child support policies, training and development, tenure in the organisation and equal opportunities help women in their corporate growth. It is noteworthy that the majority of India's population, women represent a significant portion of the nation's untapped potential. As such, empowering women in India through equal opportunities would allow them to contribute to the economy as productive citizens.

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DOMESTIC VIOLENCE AND THE STATUS OF IGBO WOMAN DEPICTED IN THE NOVELS OF CHINUA ACHEBE

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ABSTRACT

*Domestic violence and the status of women in the present scenario is the matter of debate and discussion. This research paper, attempts to delineates the status of Igbo women in the Igbo society and the domestic violence faced by them. Igbo society is overtly patriarchal in form and it is clearly evident in Achebe's allotting minimal space to women in his novels. His women are mostly seen in the market place or their compound among children or doing household works. Except for Clara in No Longer at Ease and Beatrice in Anthills of the Savannah all other women characters in Achebe's other novels are marginalized. They are given a somewhat subservient role in the Igbo clan. The women of the compound must perform various minor roles and certain duties like cooking, fostering children, farming, maintaining homestead, looking after livestock like goats and hens etc. They are depicted very gentle and docile. The Igbo culture was male dominant and the Igbo families were ruled heavily by the head of the families. Control of women folk and children was given more importance in the Igbo society. Their belief in manhood was closely ascribed with the governing of the family and wives in a strict manner: **No matter how prosperous a man was, if he was unable to rule his women and his children (and especially his women) he was not really a man. He was like the man in the song who had ten and one wives and not enough soup for his foo-foo. 1***

This male chauvinistic attitude most of the time proved very harmful and dominating to the Igbo women. It forcefully undermined their importance in domestic, social, and political decisions.

Keywords: Patriarch Marginalized, Feminist, Igbo, Evil.

Introduction

The Igbo women, as portrayed by Achebe, seem to be perpetually afraid of being subjected to domestic violence. Okonkwo in 'Things Fall Apart' ruled his household with a heavy hand. His wives, especially the youngest, lived in perpetual fear of his fiery reaction. Even minor provocation or argument would lead to sound beating. They were expected to be obedient. When one of Okonkwo's wives cut a few branches from a banana tree from the compound he became so angry that he started beating his second wife mercilessly:

Without further argument Okonkwo gave her a sound beating and left her and her only daughter weeping. Neither of the other wives dared to interfere beyond an occasional and tentative, "it is enough, Okonkwo," pleaded from a reasonable distance. 2

Later on, when she again provoked Okonkwo, he fired a gunshot at her but fortunately she missed it. This shows that the Igbo woman has to tolerate constantly the wills and whims of her husband.

Though women are treated violently and assigned insignificant roles, some of them are

given important place in society. There are many instances in the novels to prove that women are respected in the Igbo society. The women in Igbo clan were treated with respect and honour at various social and religious ceremonies. In Things Fall Apart Achebe has glorified the system of offering respect to women. When Okonkwo visits Nwakibie to borrow some yam seeds, he is introduced by Nwakibie to his wives. The eldest wife is first summoned to take the palm wine and then other wives follow her. Anasi, the first wife of Nwakibie, who has the anklet of honour, comes first to meet the guest:

She walked up to her husband and accepted the horn from him. She then went down on one knee, drank a little and handed back the horn. She rose, called him by his name and went back to her hut. The other wives drank in the same way, in their proper order, and went away. 3

Women are duly respected during the Week of Peace. Before the planting season Week of Peace is observed in which no women is beaten or ill treated for whatever reason may be. It is a kind of respite for the Igbo women from the scolding and beating which she receives intermittently throughout the year. But

characters like Okonkwo beat the wife during the Week of Peace also. He beats his wife Ojiugo for failing to cook afternoon meal. This is an offence against the goddess of earth, Ani and hence he is ordered by the priest of Ani to make offerings to pacify her wrath not only on his family but on the whole clan. Okonkwo has to follow and offer all the things mentioned by the Priest to Goddess Ani. This shows that there is a system, a mechanism to protect and foster everyone in Igbo culture.

Mother is given high respect in the Igbo society. She has to play many roles in the house. Women or mothers of the homestead have to educate their daughters and sons with the traditions, manners, household duties, rites, rituals, and ways of life. They learn these things from their mothers through observation and imitation which help them while living in Igbo society. She is honoured by calling Nneka, or 'Mother is supreme.' The respect shown to women is also implied in calling a man "Son of our Daughter, " (AOG-23) "Father of my Mother", (AOG-23) and "Mother of my Husband." (AOG-73) Even after her death she is given honour not by burying with her husband's kinsmen but with her own kinsmen. Commenting on this tradition Uchendu, Okonkwo's uncle says:

A man belongs to his fatherland when things are good and life is sweet. But when there is sorrow and bitterness, he finds refuge in his motherland. Your mother is there to protect you. She is buried there. And that is why we say that mother is supreme. 4

And when a woman dies a song in her praise is sung-"For whom is it well, for whom is it well? There is no one for whom it is well. "I have no more to say to you." (TFA-122) In short, it shows that mother has the most important place in the life of Igbo.

Marriage ceremony of the daughter in Igbo family is celebrated with full pomp and show following all kinds of rites, rituals and traditions to honour the daughter of the house. Bride is honoured by giving bride-price by the groom. After paying bride-price, the nuptial ceremony proceeds. The groom's family has to bring many pots of wine on the marriage day; this is taken as a sign of great respect for the bride. It is celebrated with drinking palm wine, merrymaking, songs and dance. The bride is

brought home with due respect following all customs of the clan.

Polygamy is a kind of curse for the Igbo women. It reduces the place and respect for women in the family. It not only destroys their autonomy but also dehumanizes them in numerous ways. In the past, the head of Igbo family used to possess the normal ambition of keeping and adding many wives throughout his life. But it cannot be justified on any ground. Western feminist severely criticises polygamy represented in Achebe's novels. But among the Igbos, polygamy is adopted for economic, social, sexual and other reasons. And it seems that the critics failed to understand Achebe's real intention. He wants to present truthfully the bright and seamy sides of African Igbo culture not only to propagate his glorious culture but also to make his people aware about the abuses of it so that they by cutting it can impart justice and honour to the African women.

In Igbo society men are permitted to take more than one wife because to have many wives is a symbol of status and manliness. But contrary to these women are not allowed to marry more than one man at a time though deuterogamy was in practice. Even their opinions and wishes are not taken into consideration while deciding their marriage. There is no restriction for the Igbo titled men on marrying any number of women. Okonkwo has three wives and eight children, Nwakibie has five wives and thirty children and Ezeulu has two wives and may children. Though each wife has her own hut in the compound of her husband, there are quarrels among the wives over small matters. Injustice is done as each wife is not given equal treatment and facility by the man of the family. The problems of fostering children, their health, education, and providing other facilities arise in the family. Achebe has rightly criticized this problem of polygamy and its negative effects in the novel 'A Man of the People'. While talking about his father's polygamous attitude Odili says:

The trouble with my father was his endless desire for wives and children. Or perhaps I should say children and wives. Right now he has five wives- the youngest a mere girl whom he married last year. And he is at least sixty-eight possibly seventy. He gets a

small pension which would be adequate for him if he had a small family instead of his present thirty- five children. Of course he doesn't even make any pretence of providing for his family nowadays. He leaves every wife to her own devices. It is not too bad for the older ones like Mama whose grown-up children help to support them; but the younger ones have to find their children's school fees from farming and petty trading.⁵

This passage exemplifies the devastating effects of polygamy in the African society. There are many references to polygamy which focus on the seamy side of Igbo culture. This practice of polygamy is not only found in traditional heathen Igbo societies but also in the modern African societies. Achebe through his novels has criticized this habit.

In Igbo societies the girls are married as soon as they come of age. Probably because of immature physique, many times still-born children and Ogbanje or diseased children are born to such women. But late-marriages are also criticized by the Igbos. This is the social problem of the Igbo clan. In *Anthills of the Savannah*,

Chris tells about one of his girlfriends who was twenty six and still a spinster went to his fiancé's house where she was humiliated by the aunt with pungent remark- "if ogili was such a valuable condiment no one would leave it lying around for rats to stumble upon and dig into!" (AOS-89) Even in another incident His Excellency humorously comments on the practice of polygamy in African culture- „African Chiefs are always polygamists“..... „Polygamy is for Africa what monotony is for Europe.“ (AOS-79) These sarcastic remarks on women reveal the orthodox mentality of the modern Igbo men.

Achebe through the letter of Chris to Beatrice focuses on the place of women in African society particularly and the women in the world generally, "So the idea came to Man to turn his spouse into the very Mother of God, to pick her up from right under his foot where she'd been since Creation and carry her reverently to a nice, corner pedestal." (AOS-

98) She is placed there completely alienated from the ground realities and practical decisions of home and world affairs. Such was the condition of the women in the past days and there is not much difference in the present world also. As in the past, they are still the biggest and the most oppressed section of the society at present.

Conclusion

Achebe simply wants to present truthfully the bright and seamy sides of African Igbo culture not only to propagate his glorious culture, but also to make his people aware of the abuses of it so that they by cutting it can impart justice and honour to the African women. He has thus tried to point out the dual status accorded to women in Igbo society. They are more dominated than honoured in the society. Igbo culture, traditions and customs also play a vital role in the subjugation of women in the male dominated Igbo world e.g. the festival of pumpkin leaves is specially meant for women. Even the crops like yam and pumpkin represents masculinity and femininity respectively. But even then, the male-female spiritual duality exists in the Igbo life which cannot be overlooked in the Igbo society. G. D. Killam has aptly commented on this duality, "While continuing emphasis on male activities acquisition of wealth and wives, the production of children, courage and resourcefulness in sport and war informs the surface interest of the novel, all activity in *Things Fall Apart* is judged by what is or is not acceptable to „Ani, the Earth Goddess.....“ "In other words a powerful „female principle“ pervades the whole society of Umuofia."⁶

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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 etc.

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) 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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