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## Gender Equality and Women Empowerment

**Chief Editor**

**Dr. R. V. Bhole**

'Ravichandram' Survey No-101/1, Plot  
No-23, Mundada Nagar, Jalgaon (M.S.) 425102

**Guest Editor**

**Principal**

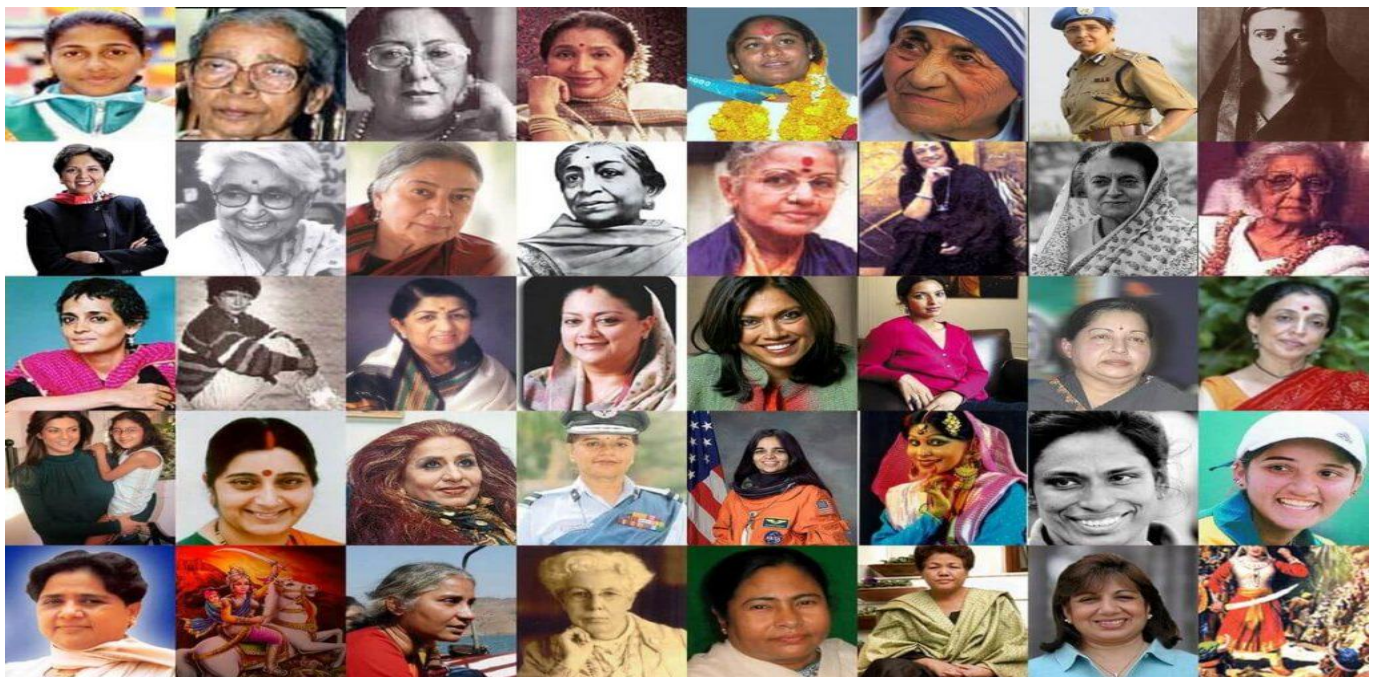
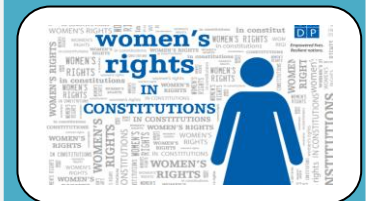
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**Dr. Rahul Saner  
Ms. Vidya Y. Patil**



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*28August2021 Volume-12 Issue-10*

*On*

***“Gender Equality and Women Empowerment”***

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## **Sports Films: A Booster to Women's Sports Empowerment**

**Mr. Yogesh R. Vispute<sup>1</sup> Prof. S. D. Sindkhedkar<sup>2</sup>**

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### **Abstract:**

*Films can be said as the digital form of Literature and likewise Literature they have variety of genres and also they are more than entertainment. Literature is used as an effective aid to reform society, to give new ideas and to establish new visions and so the films too as a digital form of literature. Films have different objectives and one of them is to project new ideas. As with the changing time the roles of women changed in both forms of literature they got themselves vocal. Artistic liberty taken by the film makers and the difference between the real life and reel, doesn't harm the core purpose of the good films. Films made on sports, especially on women sports have made a remarkable change in the thought process and mindsets of the people. It surely has gave new wings to fly higher by crossing all the boundaries set by the male dominated society.*

**Keywords:** Women Sports, Woman empowerment, films, important role, positive air.

### **Introduction:**

Women empowerment and gender equality are no new terms in the current times. As it is related globally there are lot many platforms all over the world where it is being discussed and number of actions are being taken to get the equality. Even after many programs the position of woman almost all over is seen secondary, seeking and fighting for their rights. As women empowerment can't be achieved from a particular area, it has to be all inclusive to make women empowered and called as equal in true sense. So to make this happen on all the possible levels the good minds have already initiated the execution rather than discussing it. Sports is an area, which is still supposed to be the territory of men, and this can't be unnoticed when we think about all inclusive women empowerment and gender equality. Apart from few exceptions even today since school we observe very less number of girls those who take voluntary participation in sports and same is carried forward ahead. Fortunately in last fewdecades we see a positive picture but still it is not much satisfactory. To fill this cavity there are various programs adopted by the government as special funds, quota and reservations for women. Along with all these things there is one more thing which is important that is motivation and spark within. This effort is being done successfully by films besides the entertainment.

Following films can be taken as examples those who promote Women Sports and consequently boost it with all the zest.

### **Chak De India**

This film was released in 2007, too late in a sense if considered to be based on the winning of the women's hockey team in 2002 Commonwealth Games. It's the matter of debate and arguments whether it is purely based on that incident or completely fictional. We can call it as inspired and made with the artistic liberty. This film can be said as the hero centric, if we look from the coach's point of view. It surely tells about the hardships taken by Mr. Kabir Khan, but it's about the strength of the women. The jump they can take if pumped well and equally. All the female characters shown in the movie are from various background and states. They have been made realize about their strength and the victory that they can achieve and as a result we see the victory at the end. There are certain situations where we see women fighting for minor things as getting the specific bed in the room etc, but when the patriotism is infused we see them changing. The character PreetiSabarwal is shown to be in relationship with one of the Indian Cricketers and when he tries to bind her as by limiting her to home she refuses it. This refusal is far beyond than the far beyond than the feminism only. The simple reading of the film can too tell us that if man believes women and their strength, they can no longer remain behind the men as Kabir Khan does as a coach in the film. Recently all of us have seen its impacts in the Tokyo Olympics 2021, where women have shined with all the colours of efforts, skills and success. The women's hockey team qualified the semifinal and everywhere we saw people keeping the status on social media of the movie Chak De India, this shows the close relationship between movies and sports if considered logically

### **Dangal:**

For many years women are shown as submissive and secondary to men in the films. Time broke this stereotype image of women with new experiments by the filmmakers. Dangal is one of those movies, which has broken the typical image of women. It's not just a movie based on real-life character or a mere biopic rather it shows the story where a girl Geetachallnges or rebels again the male dominated society. This movie is not only a biopic but shows that, talent is beyond the gender. The film successfully

convinced that women, if given equal opportunity can be too successful in the wrestling which was supposed to be the masculine territory. In this sense Dangal doesn't remain as a film only but becomes a combat against the set rules and mentality of the society. The last scene in the movie where the father 'Mahavirsing' is stuck and disappears in front of the eyes of 'Geeta', which disturbs her for a while but couldn't stop her from winning the match. This scene can be seen in a different way where Mahaveersing stands as a symbol of male dominance and Geeta as a supremacy in women, where she is able to win even though man is absent there. Of course his trust and belief was with her, this can be interpreted in a very positive way that if men believe in women they can prove themselves too in any field where men do.

### **MaryKom**

The film is based on the boxer's life Mary Kom who was the first lady to win the gold medal in Asian games and Commonwealth Games. The term masculinity is referred to men but this film gives us an altogether different thought of Female masculinity. The qualities, abilities and capabilities which are associated with men can be seen in the character of Mary Kom in the movie. The character is played by the leading actress Priyanka Chopra who has almost given justice to it. The journey of Mary Kom is successfully filmed by the director which can enlighten many women those who aspire to be in the sports. The protagonist in the film nowhere absorbs herself in the glitches, rather keeps going. We see her confused and tensed with the criticism received but she is desperate and firm towards her dream and at the end she achieves her dream. Here she represents the power and strength of a woman on mental and physical level as she travels places to places which is too long from home and family members. She becomes independent and sets her career. This movie is again more than a biopic which clearly gives an insight, if a woman shows the courage and dedication she can definitely achieve the same chair that is shared by men in sports.

### **Resemblance between Indian English Literature and above mentioned films:**

As mentioned previously films are nothing but the digital form of Literature. The films mentioned above carry the features of Indian English Literature. As in Indian English Literature we observe the general features as Indianness, nationalism, human values, obedience etc. In the film Chak De India we can observe the theme of nationalism when all the women players play together for the nation keeping aside their personal resentments. The film Dangal is fully loaded with Indianness, its setting, character sketches of the leading roles. Initially when Geeta and Babita were not ready for wrestling but still they obey their father shows the feature of obedience. When Geeta loses her first fight still the organizers give her more reward in the form of money than the winner, as being a girl she really fought well shows the humanity. In the film Mary Kom when the protagonist goes to gym, she only informs it to her mother and not the father this shows the feature of Indianness.

### **Conclusion:**

Recently in Tokyo Olympics 2021 India won many medals in women sports as Lovlina Borogohain got Bronze medal in Women's Welterweight Boxing. Mirabai Chanu got Silver medal in Weight Lifting. PV Sindhu got Bronze medal in Women's Singles Badminton. One cannot assure its because of the films but it happened after these films came and even if at a minor level we consider the credit of the films as awareness in the society it is pretty enough. The key objective of this paper is to show how such films can inspire women and subsequently motivate the social change by considering women equally. These films are stepping stones of the construction of a new society with positive air. Going out of the line and setting new roads will definitely make the women sports stronger and women empowerment ultimately.

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## **Call to Arms: Resistance against Caste and Patriarchy in Janabai's Select Abhangas**

**Mr. Liladhar Shivajirao Patil**

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Bhakti movement in Maharashtra is known as 'Varakri Movement. It had a long tradition of women saint poets in it. One could find women from various casts and classes in this movement. Muktabai, Bahinabai were Brahmins, Janabai, Ladai, Gonai, Nagi belonged to artisanal communities, Soyarabai, Bhagubai belonged to untouchable communities and Kanhopatra was a daughter of prostitute. Most of the time their poetry is analysed from devotional and spiritual point of view. However, the present paper argues that these poets were trying to resist against caste based patriarchal society within the limited but liberated space provided to women during Middle Ages. The very first sign of resistance can be seen in their choice of language itself. During this time Sanskrit was considered the classical language of literature, but Bhakti poets started creating poems in their Mother tongue. They broke the shackles of linguistic superiority and seem to have headed towards a more creative, people's culture. Bhakti poetry, liberated from the formalism of ancient poetics, feudal culture and from the courtly atmosphere, is an expression of people's culture—their emotions in their own languages. These poets explicitly talked with reference to their castes and gender. They raised voice against the discrimination in the society and culture. Janabai is the most popular female Bhakti poet among Varkari cult. She belonged to Shudravarna. Dama and Kurund were her parents and they handed over her to Dama Shimpi. She spent her life as a 'Dasi' (Handmaid) at his house. Dama Shimpi's son Namdeo was one of the great saint poets of Varkari cult. Janabai calls herself as 'NamayachidasiJani' (Handmaid of Namdeo) in her verses (Abhangas). The word 'dasi' also has another connotation in bhakti poets. It does not only mean handmaid but it is also being used as 'disciple'. For instance Dnyaneshwar also calls himself 'Nivruttidas' which means 'disciple of Nivrutti'. Therefore, Janabai calls herself 'disciple of Namdeo'. She might have written many abhangas out of which 350 verses are recovered and available for study. Dr. Suhasini Irlekar, one of the scholars of bhakti poetry, observes that, 'Janabai lives as handmaid of Namdeo. Yet, her poetry is self-existent and self-illuminated (Dr. Irlekar).

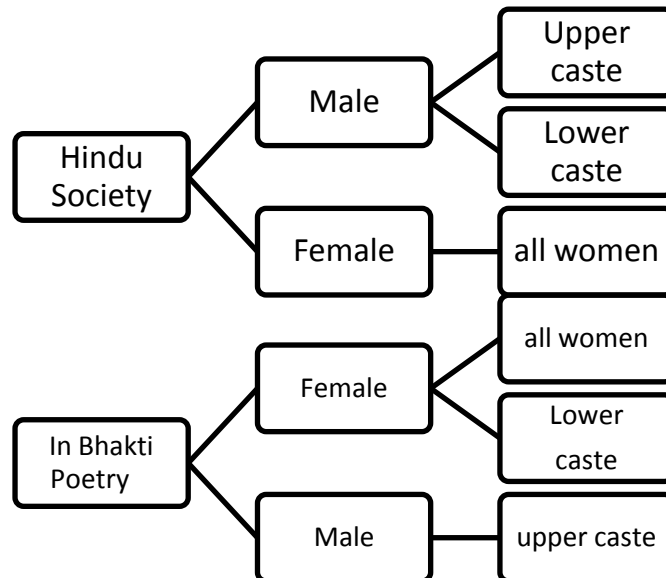
Janabai expresses her anguish of being low caste and realizes that she is kept at the periphery due to it. She says

“Rajai, Gonai | continuously at your feet ||  
I'm kept at door | kept at the outskirts ||”

However, this feeling is not that of depressed woman. She overcomes this feeling and makes god Vitthala as lowly as her position. In classical Sanskrit literature devotee needs to uplift him/herself to attain salvation or to interact with god. Here we find the reversal. Janabai brings god to her level and asks him to collaborate in her daily lowly chores. She says,

“Jani sweeps the floor,  
The Lord collects the dirt,  
Carries it upon His head,  
And casts it away.  
Won over by devotion,  
The Lord does lowly chores!  
Says Jani to Vithoba,  
How shall I pay your debt?”

Thus, Janabai defies social norms through her poetry. According to the traditional cultural discourse, God is the lord of the world. Lower caste men are to serve upper caste men and women are expected to serve (even lower caste) men. This hierarchy is reversed and the God has become her slave. This reversal may be diagrammed as follows



In such a bhakti tradition, to be male is not to be specially privileged. This may be simply a variation of the idea that in the eyes of god, the last shall be the first. Or it may spring from the idea that being male, like other kinds of privilege, is an obstacle in spiritual experience, in attaining true inwardness. Power entails the seeking of more power; power and privilege need defences. Men have to overcome the temptation for this kind of seeking. They have to throw away their defences. One of the last things they overcome, in these traditions, is maleness itself. The male saints wish to become women; they wish to drop their very maleness, their machismo. (Ramanujan).

Janabai considers herself as lower caste woman and Vitthala as upper-caste person. In her poetry he is in love with her but fears social laws that do not permit him to meet her during day time. Eager to meet her, he visits her at midnight and they make love,

“After a night fall|  
Vithhala came to me ||  
We embraced each other |”  
Then she says,  
“Vithoba let’s go to temple  
There is a watch in the market  
I have drawn rangoli of gual  
Prepared bed of flowers  
Lamps are burning at midnight”

Thus, Janabai dares to use images like ‘bed of flowers’ and ‘midnight meeting’ with Vitthala. The first and direct access to the God is the exclusive right of Brahmin priest according to dharmashastra. Janabai rebels against it and goes to the extent where she becomes the most intimate person with the god. She shares a bed with him in her poems. It created much scandal during her times too. She was accused of stealing Vitthala’s medal by the priests. Myth tells us that she was punished but the impaling stake was melted, when she urged Vitthala for her rescue. However, it exhibits the explicit conflict between rebellious low caste woman, who challenges the social structure and upper caste, Brahmin who stood against her and claimed to be protector of religion. She knows that she does not have right to be literate but she accepts the word’s view towards her and still confidently claims,

“I am known to the world  
as merely Namiya’s maid servant  
I am not learned  
I halve not listened to discourses  
nor have I contemplated  
I do not understand proprieties or  
Improprieties of this world”

Very consciously, Janabai choose not to follow the path laid down by brahminical patriarchal law. She refuses to follow both – ‘stridharma’ and strisvabhava’ – which are main apparatus of hegemonic ideology. Janabai realizes that people perceive her actions as being ‘non-virtuous’, unladylike, and scandalous. She satirically speaks of this in her verse Cast off all shame:

“Let the pallav of my saree fall



From the head to my shoulder,  
Hold my head high, I walk  
Into the market-place  
Cymbals in hand,  
A Veena upon my shoulder,  
I go about; let me see,  
Who dares to stop me?  
I have opened a ,shop in Pandharpur  
Put oil on my wrist now  
Jani declares herself a prostitute  
Leaving you O God, this 'home'".

She does not see anything wrong or immoral about her actions and her attitude, and instead feels that she is not bound by socially imposed rules of propriety – she is liberated, and empowered in spite of the hardships of her life as a low caste woman. This is reflected in the lines “Let me not be sad because I am born a woman. In this world; many saints suffer this way”. She does not aim to be a virtuous family oriented woman who conforms blindly to the patriarchal attitudes present around her, and feels instead that this type of bound, conformist behavior has nothing to do with spiritual oneness with God. Instead, she embraces the idea of being an independent person, one who only cares about acceptance and love from God. Unlike other restricted and timid women of her time, she goes about, “cymbals in hand, a Veena upon (her) shoulder” and confronts society head on: “who dares to stop me?” She knows full well that her actions are not respected by most, but does not feel that they preclude companionship and oneness with God. Implying just the opposite, she says to God: “I have become a slut to reach Your home”. Such a throwing away of clothes is a throwing away of concessions to social conventions, defenses and investments. Nakedness signifies being open to the experience of god. Throwing away clothes, they are also throwing away the attractive parts of womanhood that are sexual come-ons—of which modesty itself is one. Women saints did have to contend with the problem of sexual advances from the males around them. Modesty, like clothes, is a way of resisting and enhancing sexual curiosity, not of curbing it. It is this paradox that is exposed when clothes are thrown away. It is also the ultimate defiance of society, the casting away of every facade, the management of appearances, and everything that separates one from others. By exposing the difference between male and female, by becoming indifferent to that difference, she is liberated from it and liberates anyone who will attend to it. Freud said that anatomy is destiny. Janabai’s poem says the opposite. Anatomy doesn't bind the spirit of either male or female. Only culture constructs gender roles, makes male and female into masculine and feminine. It restricts attainments in art, society, knowledge, or things of the spirit. She brushes aside all the differences of ‘sex’ and ‘body’. She says,

“I am completely relaxed  
I am exulted, happy in all respects  
I am indifferent to distinctions  
Of sex or body”

Thus, one can find resistance against brahminical caste based patriarchal hegemony in the poems of Janabai.

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## Woman as the Creative Principle in Raja Rao's *The Cat and Shakespeare*

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### Abstract:

Indian literature in various Indian languages has found its roots in ancient Indian religious and spiritual practices. The puranic and mythical Indian Hindu references have been frequently employed in enriching the thematic background. Various spiritual concepts seem to have been rediscussed and revived through literature. The Hindu Puranic concept like the Shiva-Shakti, being one of such concepts has formed background in the study of man-woman relationship in modern times. The Shaiva Siddhanta view point concentrates upon one God – Shiva with the Shakti, the feminine counterpart. The philosophy and ideals of Siddhanta believes in the reality of God, Soul and the Empirical world. The Shiva and Shakti principles in the Shaivism are the empirical forces which govern a realistic faith retained through complete Bhakti principle and devotion. The present research article analyses and discusses on the role of the Feminine Principle as appeared in Raja Rao's novel, *The Cat and Shakespeare*. The discussion ultimately brings out the significance of the Shakti or the Feminine Principle as the essential counterpart in attaining perfect existence in man-woman relationship.

**Key-words:** spiritual, rediscussed, man-woman, Shaiva Siddhanta., Bhakti, Feminine Principle

### Introduction

Raja Rao, the Indian English novelist employs the Shiva-Shakti-Tattva of the Tantric philosophy being the universal principle of pure consciousness in the portrayal of his male and female characters with their respective counterparts. The Shiva tattva has been regarded in the puranas as the pure consciousness and the Shakti Principle is regarded to be its power. The study from the Hindu Puranas considers, Shiva-Shakti as the two aspects forming just One Reality, and that is the ultimate symbol of perfect union between man-woman relationship. The union is made up of the two halves namely, *Ardhanarineshwara* (a masculine and the feminine power). The Puranic concept believes in Shiva being the static while Shakti as the active power principle. Even, the Vedantic conception accepts that the two are not two but are one and are incorporated as single and the united identity or the non-dualistic consciousness. The novel, *The Cat and Shakespeare*, one of Raja Rao's metaphysical and mystical works represents the ancient Indian Hindu philosophy referring to the two essential principles- the Shiva (*Purusha*) and the Shakti (*Prakriti*) or the Feminine Principle. The novelist finds the very basis to glorify human relations especially the man-woman union as the active and a non-dualistic identity leading further to establish the Truth Principle. The author, through this high Indian Hindu spiritual philosophy attempts to focus on man-woman relationship. The novel begins with the protagonist, Ramkrishna Pai, a Saraswat Brahmin working as a clerk in the Revenue Department in the city Trivandrum in Kerala. He belongs to a simple south Indian family where his ancestors had been engaged in trade and business of the famous spices- cardamom, chillies and tamarind. In Trivandrum, Pai lives alone in Kamala Bhavan, a rented temple like house white in colour and having ochre bands. He has a wife, Saroja, living separately with her two children, Vithal and Usha in a village far-off Trivandrum and is busy in looking after her parents' property. The plot of the novel runs around Ramkrishna Pai and his routine life in Trivandrum. Pai has intimate contacts with Govindan Nair, his neighbour and a clerk in a ration shop. He also befriends with a lady school-teacher, Shantha who lives alone in the beginning but later stays with him as his mistress and turns out to be his great fortune in the form of a big feminine counterpart. The novel achieves its fulfillment through the character of Shantha, who despite her own property and privilege meets Pai and continues as his mistress ignoring any adverse comment against her relations with the married clerk, Ramkrishna Pai. Shantha forms a perfect feminine counterpart with masculine Ramkrishna and tries to attain the blissful relation accepting the feminine principle.

### The Background of Study

Raja Rao, a metaphysical and philosophical novelist has his inner urge in human evolution in respect to the spiritual progression and philosophical maturation. The novel, *The Cat and Shakespeare* or *The Tale of India* is also one of such creations intended to find out the conformity of his faith in idealizing human relationship. This novel is in continuation to *The Serpent and the Rope* leading the protagonist seek ultimate realization in finding the Absolute identity. Raja Rao continues with this novel his philosophical contentions of the *Bhakti Yoga* to the earlier *Karma Yoga* and *Jnana Yoga* as appeared in *Kanthapura* and *The Serpent and the Rope* respectively. The novel, alike his early works, equally runs on the scale of the extended philosophical discourses. The philosophies discussed and employed by Raja Rao like the Advaita Vedanta, the Visishtadvaita in his early works make him explore more on the Shakti

Principles of Shaivism and to the Tantric philosophy for *The Cat and Shakespeare*. The author keeps the stream and pull of meditation from *Kanthapura* to *The Serpent and the Rope* and extending it to *The Cat and Shakespeare*. The novel is one of the three parts of Raja Rao's philosophical trilogy underlining the purpose of his quest for the human existence in seeking the Ultimate Reality. *The Cat and Shakespeare* presents a complex mystic and metaphysical story. The author thinks it as a philosophical comedy. The novel affirms the concept of human dignity as the very basis of human life in the attainment of the finite principle. The novel opens up several Indian philosophical discourses including the discussions on the Vedas, the Upanishads, the Gita, the Samkhya, the Shaivism, the Tantric, the Visishtadvaita, and Theism of Ramanujacharya etc. The novel leads the characters understand the divine life principles through the apprehension of the new dualistic principle of *Bhakti*, i.e. devotion as proclaimed in the great Shaivism.

#### **Discussion on Findings in the Attainment of Bliss in Life**

The novel, at centre, forms the story development between a man and a woman. The protagonist Ramkrishna Pai experiences the bliss in love with Shantha, his beloved. The lady accomplishes all the aspirations of a real woman to her male counterpart. The protagonist expresses his reverence to Shantha and worships and devotes himself fully to the Shakti and the Guru principle. He experiences the ultimate divinity in love and care as reflected through the thoughts and actions of Shantha. He realizes her confident nature despite her shy appearance of a peahen. Shantha devotes and reveres her masculine counterpart the most. She performs all duties as a wife despite being an unwed wife to him and offers him an ultimate experience of conjugal relationship. Pai gets elated for the mysterious feeling after Shantha's arrival in Kamala Bhavan which ultimately dispels all the darkness from his life. Pai regards Shantha being a timeless woman and an absolute reality. He learns from her only to give and not to expect in return. Pai believes in her actions as the very blessed state of absolute bliss. The hero gets fully relieved by the ecstatic experience for the spiritual understanding between him and Shantha. In the metaphysical term, she is a 'Being' and later on turning up to the great noble principle as 'Becoming' the ultimate truth principle. To him, she is *Sadhana* and hears a *Sadhaka* continuously praying and worshipping her for the noblest Feminine Principle. He regards her the real Shakti and the creative power principle of the universe born to give the highest truth to make ultimate meaning to her male counterpart. Pai calls her the universal power which is timeless and eternal. He matches her nobility to the finite existing potential. Shantha has the sacredness and the purity to which Pai perceives through their relations to the ideal pairs of Rama and Sita or Satyavan and Savithri or Shiva and Parvati. His relations with Shantha makes him idealize the state of the pure and noble woman and to her regards not less than a goddess offering him benign blessings. Pai's faith in the idealization of woman is an attainment of the ultimate state of womanhood in Shantha. She appears to him in the form of a divine grace and also the embodiment of Parvati, the purest counterpart of Shiva. He glorifies a woman and reverts her to the noblest Shakti Principle assisting him to attain the blessed state of Shiva. He experiences within himself the most adored counterpart like Shiva who remains as the protector and Shantha (Parvati) as the creator of universe. This mysterious and spiritual state of mind creates in him a strong faith of unity between a man and a woman. In this connection, P. Dayal comments:

The novelist portrays woman as a protective mother who is instrumental in the continuation and affirmation of life. Shantha also epitomizes the entire nature of woman, for she is simultaneously a wife, mother and goddess; all the varied aspects of womanhood embodied in her. (65) The novelist, being a spiritual aspirant brings in reference the background of the Tantra philosophy to invigorate the relationship between Pai and Shantha. Pai adores Shantha's status to a goddess, idealizing her image to Goddess Ambika, the Supreme Being or a power incarnated to offer him great liberation. The novel underlines the intimate faith in Pai and Shantha's relations. It is the deep mutual devotion, dedication, and strong faith which ultimately bind their relationship to the supreme being. It is not Pai certainly to bring the firm sacred ties in relation but it is Shantha the very supreme Feminine Principle combining the revered faith in man-woman relationship. Pai gets the self-realization that, Shantha, the noble Feminine Principle appears as mystic, pure and the ultimate reality to him in life. She is a symbol of purity and the great source of inspiration sanctifying Pai's enigma as a blessed partner with the heavenly power. In *The Cat and Shakespeare*, Raja Rao highlights upon role of female character, Shantha with the gravity of her feminine mystic power. Shantha is the very Feminine Principle appearing as the governing principle. The author regards feminine existence as the blessed state to name male existence. However, in this relation, female counterpart is greater and nobler principle and is the *Prakriti* or the energy, the Shakti Principle becoming the cause of every ultimate human existence. The author observes here the basis to the Shaiva Siddhanta where Shiva and Shakti are the unified identities. Raja Rao glorifies the image of woman being the Shakti and about this role, Chitra Sankaran observes:

It is the energy by which everything, including self-realization is accomplished in this world. This affirmation of the mystery of the female as divine as affirmation of life in its spontaneity, fecundity and plenitude and because nature exhibits these characteristics, she too becomes a female and semi-divine force in the context of a religious appreciation of life. Thus, the power manifested in life becomes a female principle and since all power is creative, productive power as such becomes a female divinity. This is why all made divinities in the Hindu pantheon, at least of the Puranic age, are endowed with a wife who is called the God's Shakti (MC 203)

The protagonist finds the perfect replica of Goddess Parvati in his beloved and who in turn later attains the real wifeness. To Pai, Shantha is the Shakti Principle who forms perfect union with him being her Shiva. He regards Shiva-Parvati as the perfect non-dual principle reflecting the noblest spiritual union. He approves the fact that without Shakti or Shantha, there is no perfect creation. His respect to such a goddess like woman Shantha creates in him the spiritual essence as a 'Being' blessed and it makes him realize that Shantha is the real Shakti, an incarnation of Parvati and the creator of his complete existence. He adores her being the impersonal, mysterious, metaphysical, and spiritual power supporting his masculine identity.

### **Conclusion**

The novel idealizes the state of man-woman relationship as being blessed due to the very existence of the Feminine Principle. The protagonists having relationship as being lovers maintain the dignity in human relations and attain the purity for having experienced the perfect union. The characters, through their deeply engaged metaphysical talks are seen completely travelled from the world of *Maya* or illusion of the worldly existence. Their journey with mutual trust and metaphysical understanding and noble reverence remove all the ephemeral sensory pleasures of a man and a woman. The characters experience the state of having attained the incarnation of Shiva and Shakti. They represent the supreme reality and attain the perfect man-woman relationship even in the modern times.

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## **Development of Gender Equality- An Analysis of Property Rights of Hindu Women**

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### **Abstract-**

Gender inequality is a global problem. Despite living in the 21st century, we have not been able to establish gender equality. Women are discriminated with regard to social, economic status, rights into property etc. Hence unless the society protects and enforce the rights of the women the dream of civilized society will not be come into reality. Though according to Indian theology, women has been given an important place in social structure. However unfortunately from Vedic period to still today Hindu women are facing discriminatory treatment with regard to right to property in India. Inheritance under Hindu religion specifically based on Vedic laws, customary laws and regulated through two schools of Hindu Law i.e. Dayabhaga School and Mitakshara School. The Mitakshara school's thought is based entirely on the patriarchal system, but in the system of Dayabhaga school, there is equality between Hindu men and women. In order to eliminate this inequality several provisions were enumerated in Indian Constitution. Under chapter of fundamental rights, Directive Principles of state policy, Preamble of the Constitution of India the objectives set out to maintain gender equality. Again so many legislative steps was taken to establish gender equality in property rights. However in spite of legislative, judicial efforts still the Hindu women struggling to entitle property rights in India.

### **Introduction-**

Hindu jurisprudence narrated women as "YATRA NARYASTE PUJAYANTE RAMENTE TATRA DEVTA" it mean that " the pure souls are take birth in such homes, where women are treated respectfully. However the Hindu customs, rites and rituals are completely converse to this shloka. Right to inheritance of women in ancestral, joint Hindu family property is not recognized to her. There are two different schools of thought in Hinduism. One is the Dayabhaga thought system and the other is the Mitakshara thought system, both schools of thought have conflicting provisions regarding property rights. The Mitakshara thought does not show equality between Hindu men and women in terms of property rights. On the other hand, there is a equality in the regarding this under Dayabhaga thought. Also, despite the existence of many laws like the Indian Constitution, Hindu Succession Act, 1956 etc., we see that there is a lot of confusion and anomaly regarding the right to inherit the property by Hindu women.

### **Development of Property Rights of Hindu Women**

#### **Mitakshara School**

Mitakshara is one of the two schools of Hindu Law but it prevails in a large part of the country. Under this, a son, son's son, great grandson and great great grandson have a right by birth to ancestral property or properties in the hands of the father and their interest is equal to that of the father. The group having this right is termed a coparcenary. The coparcenary was confined only to male members of the joint family.

#### **Dayabhaga School**

The Dayabhaga school neither accords a right by birth nor by survivorship though a joint family and joint property is recognized. Neither sons nor daughters become coparceners at birth nor do they have rights in the family property during their father's lifetime. However, on his death, they inherit as tenants-in-common. It is a notable feature of the Dayabhaga School that the daughters also get equal shares along with their brothers.

#### **Constitutional Provisions**

The framers of the Indian Constitution took note of the adverse and discriminatory position of women in society and took special care to ensure that the State took positive steps to give her equal status. Articles 14, 15(2) and (3) and 16 of the Constitution of India thus not only prohibit discrimination against women but in appropriate circumstances provide a free hand to the State to provide protective discrimination in favour of women. These provisions are part of the Fundamental Rights guaranteed by the Constitution. Part IV of the Constitution contains the Directive Principles which are no less fundamental in the governance of the State and inter alia also provide that the State shall endeavour to ensure equality between men and women. Notwithstanding these constitutional mandates/directives given more than sixty years ago, a woman is still neglected in her own family as well as in the family she marries into because of blatant disregard and unjustified violation of these provisions by some of the personal laws.

#### **Hindu Succession Act, 1956**

This was the major step to uphold the gender equality in devolution of interest in coparcenary property of Hindu family. This Act recognized equality by abolishing the concept of "limited estate" given

by the Hindu Women's right to Property Act<sup>1</sup>. It also recognize the right to women to inherit a share of their father's property. Daughters were recognised as legal heirs of the fathers and received the rights of inheritance of a share of the separate property owned by the father through partition. However, this Act still failed to remove doctrine of survivorship, Son can inherit the ancestral property by birth but daughter cannot claim such right by birth. Daughter will be eligible to claim share only when the father dies. Hence prima facie it is shown that the major step was taken to join women in devolution of interest in ancestral property, however still the inequality continues.

#### **The Hindu Succession (Amendment) Act, 2005**

This was a landmark development. After 50 years, the parliament finally removed gender inequalities in the 1956 Hindu Succession Act, 1956 which itself was pathbreaking. The 2005 Amendment Act covers inequalities on several fronts: agricultural land; Mitakshara joint family property; parental dwelling house; and certain widow's. The Hindu Succession (Amendment) Act, 2005 seeks to make two major amendments in the Hindu Succession Act, 1956. First, it is proposed to remove the gender discrimination in section 6 of the original Act. Second, it proposes to remove section 23 of the original Act, which disentitles a female heir to ask for partition in respect of a dwelling house, wholly occupied by a joint family, until the male heirs choose to divide their respective shares therein. Section 6 seeks to make the daughter a coparcener by birth in a joint Hindu family governed by the Mitakshara law, subject to the same liabilities in respect of the said coparcenary property as that of a son. This Act created anomaly regarding application of coparcenary rights of daughter. It is conflicted between prospective and retrospective application of law. Thus, it is very clear that the daughter whose father is alive on the date of commencement of the Amendment Act, 2005 is the daughter as contemplated in the provision. The daughter whose father is not alive on the commencement of the Amendment Act, 2005 is not.

#### **Judicial Development in recognition of coparcenary right to Hindu women**

**Prakash and others Vs. Phulavati and others**<sup>2</sup> the Hon'ble Supreme Court held that amended Section 6 is not retrospective in operation. It applies only when both coparcener and his daughter were alive on date of commencement of Amendment Act i.e. 09.09.2005, irrespective of date of birth of daughter and coparcener who died thereafter.

In **Pushpalata Vs. Padma**<sup>3</sup> in this case Karnataka High Court held that, the Amendment Act is applicable to the daughters who take place birth after 17 June 1956. It is immaterial that whether the right of inheritance is enforced prior to her birth or not.

A daughter could only be entitled to coparcenary rights if both the daughter and her father were alive on the commencement date of the amendment September 9, 2005. A marginally contrary view was taken by the Supreme Court in 2018 in **Danamma Suman Surpur & Another v. Amar & Others**<sup>4</sup>

In view of these conflicting decisions, the question relating to the interpretation of Section 6 was referred to a three-judge bench in the case of **Vineeta Sharma v. Rakesh Sharma**<sup>5</sup>

#### **Important Points of this Judgement**

1. Under Section 6 of the Hindu Succession Act, 1956 now the daughter has same status, rights and liabilities as like son in coparcenary property.
2. Daughter has right to inherit in coparcenary property by birth, hence it is not necessary that father coparcener should be alive as on 9.9.2005.
3. It is not necessary that the daughter is alive, if she is not alive the property she was supposed to be entitled to can be devolve upon her legal heirs.
1. All pending cases regarding inheritance in coparcenary property to be decided in 3 months from the date of judgement.
2. For recognition of right in coparcenary property, the property must be exist on 9.9.2005
3. Legally correct division or transferred right to property before 20th December, 2004 cannot be disputed.
4. This judgement partly overruled the Prakash v. Phulavati, Danamma v Amar Singh and the Mangammal cases.

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<sup>1</sup>1937

<sup>2</sup>(2016) 2 SCC 36

<sup>3</sup>AIR 2010 Kar 124

<sup>4</sup>CIVIL APPEAL NOS. 188-189 OF 2018

<sup>5</sup>2019 6 SCC 162

### **Conclusion-**

Several legal reforms have taken place since independence of India, including that of an equal share of daughters to property. Right in coparcenary property and the dwelling house will also provide social protection to women by giving them a potential shelter. Millions of women, as widows and daughters as well as their families thus stand to gain by this amendment. Remaining anomalies removed by Hon'ble Supreme Court by delivering historical judgement in Vinita Sharma vs. Rakesh Sharma, that daughter is always a daughter.

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9. *If it is either certain or reasonable*

## **Human Rights and Women Empowerment**

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### **Introduction**

Women empowerment of women has been a central concern and endeavour in countries across the world through many phases of human history. In recent centuries this issue has become more urgent than ever before. The empowerment of women is one of the central issues in the process of development of countries all over the world the contribution of the writers and social reformer has been well documented the Government of India has made empowerment of women as one of the principal objectives of 9th five year plan 1997-2002. And also declared 2001 as the year of women's empowerment.

**Keywords:** Human rights, women empowerment, Constitution etc.

### **Human Rights**

Human rights are the rights which are possessed by all human beings irrespective of their race, caste, nationality, sex, language etc. Fawcett- Human rights are sometimes called fundamental rights are those which must not be taken are often set out in constitution. Human rights are most fundamental of all rights comprised of right to life, liberty, including political, civil, social, economic, cultural, education rights necessary for people to live. They are ideals based on humanity increasing and persistence demand for dignity, respect, justice, protection and freedom for decent human existence.

### **Women empowerment**

Empowerment is a multifaceted multi-dimensional and multi-layered concept women's empowerment is a process in which women gain greater share of control over resources material human and intellectual like knowledge information ideas and financial resources like money and access to many and control over the decision making in the home community society and Nation and to gain power according to the country report of Government of India empowerment moving from position of enforce powerlessness own power. in the simplest of words it is basically the creation of an environment where women can make independent decision on their personal development as well as sign as equal in society. Women empowerment in and changing the balance of power between 6 is so as to create a more equitable distribution of power in society. However, we examine the overall process of women's empowerment more closely we become aware of the economic social political and legal dimensions of the process. Changing the balance of power between the set so as to create a more equitable distribution of power in society however when we examine the process of women environment more closely, we become aware of economic social political and legal dimensions of process. What should be treated as equal so much so that if a woman rises to the top of her feel it should be a formal slip appearance that draws nothing more than a raised eyebrow at the centre?

### **Women empowerment in India a burning issue**

In newspaper or magazine, we can see that there are so many burning issues related to women empowerment any other article on women's empowerment in India with paper look at our rich heritage and enlightened societies of the past Where women were treated as equals the concept of India itself award quite recently relative to the sum of its parts histories. but the truth is that in the modern India woman has always been a second-grade citizen no matter what its estimate esteemed leaders have said or done it is hard to fathom how slow moving the cultural exchange of world is when you find out that there are several places across the country where harmful customs of the ancient world coexist with modern appliance appliances and thought however that may come at her early as hardly any surprise to anyone who has lived in India.

### **Constitution constitutional provisions for empowerment of women**

The constitution of India not only grants equality to women but it also empowers the state to adopt measures of positive discrimination in favour of women for neutralizing the social economic education and political disadvantage faced by them. Fundamental rights among other ensure equality before the law and equal protection of law prohibits discrimination against any Citizen on Grounds of religion race caste sex or place of birth and guarantee equality of opportunity to all citizens in matters relating the employment.

### **Constitutional privileges**

1. Article 14 Guarantees that the state shall not deny equally before law and equal protection of law.
2. Article 15 (i), The state not to discriminate against any Citizen on Grounds only of religion race caste sex place of birth or of any of them.
3. Article 15 (3), The state to make any special provision in favour of women and children.
4. Article 16 Equality of opportunity for all citizens in matters relating to employment or appointment to any office under the state.



1. 5. Article 39a, The state to direct its policy towards securing for men and women equally the right to an adequate means of livelihood. Article 39 d, and equal pay for equal work for both men and women.
  5. Article 39A, To promote justice on the basis of equal opportunity and to provide free Legal Aid by suitable legislation or scheme or in any other way to ensure that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities.
  6. Article 42, The state to make provision for securing just and humane conditions of work and for maternity relief.
  7. Article 46, This state to promote with special care the educational and economic interest of weaker sections of people and to protect them from social in the justice and all forms of exploitation.
  8. Article 47, The state to raise the level of nutrition and standard of living of its people.
  9. Article 51(A) (e), To promote harmony and the spirit of common Brotherhood amongst all the people of India and to renounce practices derogatory to the dignity of women.
  10. Article 243 D(3), Not less than one third (including the number of seats reserved for women belonging to the (scheduled caste and Scheduled Tribes) of the total number of seats to the field to be filled by direct election in every Panchayat to be reserved for women and such this seats to be allotted by rotation two different constituencies in Panchayat article 243 D3.
  11. Article 243 D(4), Not less than one third of the total number of offices of chairperson in the panchayat as at each level to be reserved for women.
  2. 13. Article 243T(3), Not less than one third including the number of seats reserved for female belonging to the scheduled caste and Scheduled Tribes of the total number of seats to be filled by direct election in every municipality to be reserved for women and services to be allotted by rotation two different constituencies in municipality.
  3. 14. Article 243 T(4), Reservation of offices of chairperson in municipalities for scheduled caste and Scheduled Tribes and women in such manner as a Legislature of a state may be law provide article. Another legislative enactment has been framed to protect safeguard and promote the interest of women.
    1. The factories act 1948
    2. The plantation labour act 1953
    3. The mines act 1952
    4. The Maternity Benefit Act 1961
    5. The Beedi and sigar worker(condition of employment) act 1966 provides for crecheto be setup for benefit of women workers.
    6. The Contract Labour Regulation and abolition Act 1970
    7. The interstate migrant workmen( regulation of employment and conditions of service) act 1979 provide separate toilets and washing facilities for women
    8. The dowry prohibition Act 1961 was first to prevent the evil practices of giving and taking off the dowry.
    9. Immoral traffic prevention act 1956 is enacted to prohibit exploitation of women with a view to earning money sexual exploitation and abuse of female for commercial gain was made punishable.
- Provision in criminal law**
1. Section 113A, Dowry death in Indian penal code 1860. If the death of a women is caused by anyone or bodily injury Otters otherwise in a natural circumstance within 7 years of a marriage with demand of dowry it is considered dowry death and punishment to husband or relative not less than 7 years.
  2. Section 498A, Cruelty by husband or his relatives is liable for punishment.
  3. Section 113A, If a married woman commits suicide within 7 years of marriage subject to cruelty subject to cruelty e then Court may hold that such suicide is due to a bit main by husband or such relative of her husband.
  4. Section 113 B In case of dowry death court will presume that it is due to the harassment or cruelty or demand of the dowry before death.
  5. Section 114A, In case of rape cases sexual intercourse is provided and it and for it whether there was consent of victim and she alleged before Court there was no consent court shall presume that they had not given consent.
  6. Some criminal procedure codes are section 161 requires the witness to attend the police station before investigation office. Section 162 women and men under 15 years are exempted and can't be compared to visit police station. Some acts which have special provisions to safeguard women and their interests are,
    1. The Employees State Insurance Act, 1948

2. The Plantation Labour Act, 1951
3. The Family Courts Act, 1954
4. The Special Marriage Act, 1954
5. The Hindu Marriage Act, 1955
6. The Hindu Succession Act, 1956 with amendment in 2005
7. Immoral Traffic (Prevention) Act, 1956
8. The Maternity Benefit Act, 1961 (Amended in 1995)
9. Dowry Prohibition Act, 1961
10. The Medical Termination of Pregnancy Act, 1971
11. The Contract Labour (Regulation and Abolition) Act, 1976
12. The Equal Remuneration Act, 1976
13. The Prohibition of Child Marriage Act, 2006
14. The Criminal Law (Amendment) Act, 1983
15. The Factories (Amendment) Act, 1986
16. Indecent Representation of Women (Prohibition)
17. Commission of Sati (Prevention) Act, 1987
18. The Protection of Women from Domestic Violence Act, 2005

National Commission for woman, reservation of women in local self -Government, the national plan of action for the girl child, National policy for empowerment of women are some special initiatives for women.

### **Conclusion**

The constitution does not merely pay a lip service to an abstract equality. It reflects a substantive understanding of the practical dimension of freedom and equality for women. The women are empowered by constitution and many other legal provisions in India but most of them are limited to book only. The rights would be also implemented for women strictly.

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## **Woman in Indian Literature: With Reference to Shashi Deshpande and Shobha De**

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### **Abstract**

Indian scriptures reflect that the primordial energy or life force behind the whole creation is feminine, it is known as Shakti. The post-modern Indian English women fiction writers successfully present the urges, dreams and desires of Indian middle-class educated working women. They are preoccupied with the inner life and subtle interpersonal relationship. In the 20<sup>th</sup> century women's writing was considered as a powerful medium of modernism and feminist statements. Shashi Deshpande and Shobha De both have tried to show different segments of a women's life through various women characters in the novels. The creative writers like Shashi Deshpande, Shobha De, Githa Hariharan, Bharti Mukherji etc. capture the Indian characteristics in their works. They probe into the human relations and their understanding of day-to-day problems and deals with various themes of conflicts between tradition and modernity, identity crisis of their protagonists.

### **Introduction**

I would like to present my research study on three levels, first review of historical background of Indian women. Secondly, present scenario of Indian women, thirdly, the presentation of Indian women in literature through Indian women writers such as Shashi Deshpande and Shobha De. Indian scriptures reflect that the primordial energy or life force behind the whole creation is feminine, it is known as 'Shakti'. It is interesting to ponder that all the significant aspects of life, be it knowledge (education), wealth (finance), and security (defense) were represented by *Devis* viz..., 'Saraswathi', 'Lakshmi' and 'Durga' respectively. From ancient era to modern age, the world has witnessed varied shifts in the role of women in society. 21<sup>st</sup> century marked the beginning of an era where women emerged out of the sheath of patriarchy and shouldered the responsibility. The post-modern Indian English women fiction writers successfully present the urges, dreams and desires of Indian middle-class educated working women. They are preoccupied with the inner life and subtle interpersonal relationship. They emphasize mutual harmony to be achieved through better understanding of one another.

Gender inequality has been prevalent in Indian society for a long time. It is essential to understand that gender inequality is an enormous social problem that has effects with massive repercussions on the lives of people influencing education, economy, social life, physical and mental well-being and health crime and more. Gender inequality has a prominent impact on both men and women, since the pressure to fit in a predefined role is a challenge in itself. There is a pressing need to work towards a society that sees all individuals as equal irrespective of their gender. Gender sensitization is the base for a healthy society. When one considers the critical dimension of the crime rates against women. Rape, Molestation, Dowry, Domestic Violence, Female Feticide, Female Infanticide, and several other crimes against women that are widespread and degrade the quality of life for women. To achieve global progress women empowerment is essential. Among various initiatives towards women empowerment, higher education and employment play an important role. One can't expect literature without women. Literature is the mirror of the contemporary life of society. Through literature, the writer presents the characters using it as a weapon because it is also considered as a store house culture, land, sociological aspect of the nation. Women writing or feminist writing has got momentum in post eighties with a galaxy of new women writers who display their feminine sensibility in their own fiction. They plead for the women's emancipation, equal rights to woman on par with their male counterparts, their individuality and identity in the society. Indian women in the past were denied opportunities available in the society. The traditional values, and early marriage system in Hindus and *Purdah* system in Muslims confined them in within the limits of the home. Her identity is related to her family. Women started acquiring education as result of many social reformerlike Raja Ram Mohan Roy, Mahatma Gandhi and Annashekarve. Post-Independence India witnessed a significant change as constitutional provisions were provided to offer women equal rights and privileges in society. The difficulties of adjustment between the time- honored values and personal fulfillment generally result in conflict and frustration. It is true that the men of the patriarchal society even in this twenty first century are not ready to accept and understand the awareness and altered views of the women in respect of their place and position in their family and society. In spite of this, it appears that the modern Indian wife is still confronting difficulties in the process of her performing the various roles allotted to her in the society. The consciousness of the Indian-English writers who portray the un-resting, submissive, traditional and intending suffer who takes pride in sacrifice. A new generation of women novelists emerged in the recent past trying to shape their characters to the specific roles that would fit in

the socio-cultural modes and values of the changed times. The women writer has reconstructed the lives of men and women using the narrative devices that allow silences, gaps and breaches in the social relations to render a new impression, and present personal, private relationships and experiences. Modern Indian women who are dissatisfied with the inhibiting cultural, natural, or sexual roles assigned to her from the patriarchal India. This new woman views themselves as the object of cultural and social oppressions and attempts to rebel against them consciously or unconsciously. During this period, the writer like Kamala Das, Bharti Mukherjee, Jai Nibalkar, Uma Vasudev, ShashiDeshpande, NamitaGokhle and Shobha De etc. started questioning the sexual exploitation of women, quest for identity and assertion for women freedom. They throw deep insight into the female psyche and present a full range of feminine experience. The conventional and tradition bound Indian society could not remain aloof from being influenced by the new thoughts and feeling of the modern society of the world. The economic reforms, spread of education and Western Indian life have paved way for the new perspectives and substantial modifications in our attitude towards gender. New woman has become conscious of her place and position in the family and society. Being conscious of her individuality, the new woman has been trying to assert her rights as a human being and is determined to fight for equal treatment with man. This situation provided new scope to the woman writers to re-define the husband wife relations. They portray their women protagonists as modern women who attempt to assert their individuality consolidating their position by shedding off their servile approach towards their husbands. The creative writers like ShashiDeshpande, Shobha De, GithaHariharan, BhartiMukherji etc. capture the Indian characteristics in their works. They probe into the human relations and their understanding of day-to-day problems and deals with various themes of conflicts between tradition and modernity, identity crisis of their protagonists. Being a staunch feminist, she has unfolded the problems of women in the patriarchal society in a very positive way. She says that women have every right to live her life to develop her qualities, to take her decisions, to be independent, and to take charge of her destiny.

**ShashiDeshpande**, a creative writer portrays middle-class, educated and working women who want economic independence and the assertion of their self. ShashiDeshpande's women wish to be architects of their own fate. In *That Long Silence* by Deshpande presents Aiji, the eldest woman character in widowhood. Aiji is Jaya's grandmother. She is a symbol of public humiliation of torcher. Mukta another female character seems to be living with a never-ending grief. She is alone fighting the toughest battle of loneliness. Mukta is educated till does not free herself from the orthodox, worthless norms, but Nilima, Mukta's daughter signifies that piece of Mukta's heart which even now desires. The female protagonist, Jaya in *That Long Silence*, like any other 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. Thus, is why she feels like searching for her identity. They want to change their subordination and inferior status which persist centuries ago. Here female protagonists undergo the psychological turmoil living within the restricted domestic life. She does not make her women characters bold than they appear in their real life. They take their own course of life based on the circumstances. They suffer identity crisis. They are the victims of gender differentiation at the parental home. Her female characters are not wooden but they are real ones around us. Woman in her novels marries a man of her own choice believing that it provides a room of her own autonomy but she soon realizes that her independence is illusory. To keep their marriage intact they adopt compromise as a strategy in life. The women characters come out of the caste and conventions. The heroines of Deshpande resort to freedom not only intellectually but sexually too. For their sexual starvation forces them to seek recourse to extra-marital sex. They strive for expression through sexual relationship or affair with men other than their husbands. Deshpande's novels are women concern and she simply portrays, in depth the meaning of being a woman in modern India.

**Shobha Deas** a writer tries to mirror or portrays her feminist mindset. Women characters in her novels are represented as sexually liberated and free thinkers who have been termed as 'New Women'. All her heroines, be it Karuna, Aparna, Mikki, Alisha or Asha Rani are rebellious modern Indian women who challenge the orthodox of social taboos. Her female characters need upliftment in their social status, economic betterment, equal opportunities in education and jobs, equal freedom in every sphere of life and work including decision making process, co-operation, competition, healthy and creative position, her women characters take a stance of transformation from victim to non-victim. They reflect the western outlook in life-style representing the modified or transformed version of traditional values. There is the urban women's deceptive, selfish, hypocritical and ambitious nature. These women characters are from the aristocratic society of the metropolis. Asha Rani in *starry Nights* found pleasures in the company of Akshay. Asha Rani knows that Akshay was married with two sons and was a family man yet she didn't

think of sparing him from seducing him. In her novel *Second Thought*, Shobha De has tried to make a point that a woman who is reduced to a lifeless body, mentally tortured by her husband has no right to spoil her life. *Socialite Evening* shows the problem of marriage and family restrictions characterization in the novels. Karuna, the protagonist of the novel belongs to middle class Brahmin family. Karun's disappointment with her husband nourished her fantasy of a liberated women. Karuna's freaking out with Krish and her pregnancy in the aftermath had brought her dilemma to an end. Through Karuna, Shobha De presents the picture of an emancipated heroine whose financial independence gives way to social independence and sexual freedom.

#### **Summing up**

Indian women writers are popular for female subjectivity and their novels depict their own identity. In 19<sup>th</sup> century, more and more women actively participated in India's reformist movements against the British rule. At that time, their write-ups mainly concentrated on the country's freedom struggle. Over the years, the world of feminist ideologies began to influence the English literature of India. In the 20<sup>th</sup> century women's writing was considered as a powerful medium of modernism and feminist statements. ShashiDeshpande and Shobha De both have tried to show different segments of a women's life through various women characters in the novels. Deshpande's protagonists are all educated proactive and progressive moving on undaunted while Shobha De portrays a variety of women from the traditional, subjugated and marginalized to extremely modern and liberated women. De's elite women are trapped in social institution of the marriage for the sake of money. ShobhaDe's women characters are daring and courageous in establishing extra-marital affairs to satisfy their natural urge. These women are not hesitant in using sex as calculated strategy to get social and financial benefit. Shobha De and ShashiDeshpande both have an extra ordinary ability to present the sensitive aspects of human relationship in general.

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## A Study of Female Characters from Feminist Perspective in Anand Neelakantan's Mythological Fictions *Asura* and *Vanara*

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### Abstract:

*Mythological Fiction is a recent trend in Indian Fiction writing set in the last two decades reaching now at its highest peak of popularity and success. Indian people have a craze and tremendous interest in mythological stories. Most of us are well acquainted with the outline story of the oldest Grand Narratives of India, the Ramayana and the Mahabharata. The modern Indian reader is now ready to rediscover and reinterpret the old mythological stories. The renowned writers like Amish Tripathi, Anand Neelakantan, Ashwin Sanghi, and Chitra Banerjee Divakaruni are the pioneers of this recent trend, i.e., the retelling of Mythology and they are retelling the story from different characters' perspective. Their daring endeavor echoed and the positive impact is seen on the new versatile genre, mythological fiction. Eventually it invented the new path for the latest trend – feminist mythological fiction. The Ramayana and the Mahabharata stories are male –oriented, but the recent influence of feminism and women empowerment is seen growing day by day and hence its reflection is also seen through the Mythological Fiction too. Many female characters that are depicted as a passive or mute one in mythological stories are now given the powerful voice to narrate their own versions. The present research paper tries to study the female characters like Sita, Soorpanakha, Mandodari, and Tara from the feminist perspective. The stories written from the resourceful view point are no doubt created mainly for entertainment and pleasure but it certainly adds a fresh perspective that attracts the modern reader.*

### Key-words:

*Feminism, Grand Narrative, Mythological fiction, Women Empowerment, Perspective.*

### Introduction:

The root cause behind the popularity and tremendous success of Retelling or counter telling of mythology is the medium and art of storytelling. Storytelling is the most loving and adorable human art in every language and culture appreciated not only in India but in every corner of the world. People from every age group love to listen the mythological stories again and again. The outstanding feature of mythological fiction is that it is in the narrative form. Retelling of mythological stories from different perspectives offer readers a totally new and fresh version different from the old ones. This new version represents both worlds they were set in and the world of today. No doubt that this newly adopted techniques of retelling stories are from the point of view of the feminist and the vanquished lenses. In recent years many writers have chosen the innovative path of retelling of the classical Indian mythology. Ramchandra Series - *Sita: Warrior of Mithila*, *Raavan: Enemy of Aryavarta*, *Ram: Scion of Ikshvakuby* Amish Tripathi, *Asura: The Tale of the Vanquished* by Anand Neelakantan, *The Forest of Enchantments* by Chitra Banerjee Divakaruni are the fine examples of retelling mythological stories from the Ramayana. Anand Neelakantan, Amish Tripathi, and Chitra Banerjee Divakaruni retold Ramayana story from the different character perspective. These writers make some drastic changes in the basic plot. In *Asura*, Sita is Ravana's daughter. It is Ravana's version so retelling the Ravana story. The beauty of the Ramayana is in the different versions and variations and the same occurs here too. *The Forest of Enchantment*, a modern retelling of the Ramayana is from Sita's viewpoint. Similarly, other fictional creations add beauty and majesty to the such writings; the works such as *Sita: Daughter of the Earth* by Saraswati Nagpal, *The Girl Who Chose: A New Way of Narrating the Ramayana*, *Sita: An illustrated Retelling of the Ramayana* by Devdutt Pattanaik equally invite the interest of the modern readers.

### Sita, a Feminist Icon from the Ramayana

Even though the righteous Lord Ram, an avatar of Lord Vishnu, the Prince of Ayodhya is at the heart of the Ramayana story; his story is incomplete without Sita and the other women like Manthara created by Valmiki, whose life is closely tied to his life. Sita is one of the important female characters in the Ramayana story. Sita is included in Panchkanya – The Five Pillars of chaste Feminine Divinity - Ahalya, Draupadi, Sita, Tara, and Mandodari. If somebody daily remembers these five great maidens, his greatest sins will destroy. Readers have already heard a lot about Sita in stories narrated in different versions by various authors and have viewed her closely on television screens as well. But there is variation in character portrayal of Sita. Even the First Television Telecast of *Ramayana* (1987) is different from the second one. Title itself indicates the difference. The Second telecast of the Ramayana in recent years

(2015) on Star Bharat T.V is *Siya Ke Ram* written from Sita's perspective. At the Live Digital Launch of the book, *Valmiki's Women* organised by Oxford Bookstore and Westland Books, the famous Indian mythological novelist, Anand Neelakantan talks especially about Sita and other women in Purana stories with Vinita Nangia. According to Anand Neelakantan, Sita is the most powerful and the strongest female character in the entire Purana world. Perhaps she is the first woman who raises her two children alone facing many barriers and made her two sons able to defeat Lord Rama and his army. Anand Neelakantan strongly asserts that Sita is not a common or a submissive kind of woman but she is a woman of choice. She made a choice for going alone for exile in her pregnancy period for the second time. And once again when Lord Ram is asked Sita for *Agnipariksha* for second time for Ayodhya people to prove her chastity, she made a choice not to enter in *Agnipariksha* but to surrender to Bhudevi. In Padma Purana also there is a reference of story of curse given by the female parrot to Sita and Sita accepts that curse and deciding to go for exile alone. Actually, People blame Lord Rama for Sita's exile for the second time, but it is her own determination and firm decision to make her choice. There are variations about Sita's birth in different versions of the Ramayana. In *Asura*, Sita is Asura Princess, Ravana's abandoned daughter caught by King Janaka's people. And King Janaka accepted her as a daughter and gave her the name, Janaki. In one of the versions, it is stated that Sita is not the *Avatar* of Goddess Laxmi but she is the *Avatar* of Goddess Kali who kills Sahastramukhi Ravana. When Lord Ram is not able to kill Ravana Sita comes forward and kills the mighty Ravana. In one of the interviews with the Hindustan Times, Amish Tripathi said that it is his wish that readers should consider Sita as a Feminist Icon and see her as a warrior of Mithila mainly due to her mental ability along with the physical strength. Sita is a very brave and confident woman who without letting the burden of her two sons on the society brought up them very well in the Valmiki's Ashram where she faces many obstacles. Being a Mithila Princess and a Queen of Ayodhya, the wife of Lord Ram, she prefers to live an ordinary life in exile. No matter that she followed her husband in his 14-year long exile without a word, but again when Laxmana asked her not to cross Lakshman Rekha, she crosses it willingly and even she refuses returning back from Ashok Vatika with Hanuman. All these incidents clearly show that Sita fought herself alone to save her self-respect. At last, she prefers to gounderneath the earth to save her respect and dignity. Thus, her feminine dignity is seen attained all through her self-made choice She is depicted as the real feminist icon in the true sense.

#### **Soorpanakha: A Portrayal with Feminist Viewpoint**

Soorpanakha, the word means whose fingernails are like winnowing fans. She is also known as Meenakshi, i.e., a *Rakshasi* (a female demon) plays a very significant role in the Ramayana story. Anand Neelakantan and other mythological fictionists tried to portray her character from feminist lenses. Through the recent retelling of the Ramayana, she is the most wrongly treated female character with the complete absence of feminine dignity. The novel, *Lanka's Princess* by Kavita Kane deals with the story from the view point of Surpanakha, Ravana's sister. She is often considered and criticized as root cause of rivalry between Ram and Ravana which leads further to the crucial war. In a fit of anger Laxmana chopped off Soorpanakha's nose and Ravana as a protective elder brother wants to take revenge for the lost dignity of his sister. It, therefore raises an issue whether Soorpanakha is really responsible for the war or she is identified as the victim of circumstances. This novel is Soorpanakha's version. Soorpanakha is the King Ravana's sister. Her role in the great epic the Ramayana is very small but very significant. In the Valmiki Ramayana she is presented as an ugly, unpleasant woman and good for nothing to her feminine partners. Soorpanakha loves Vidutjihva who is a rebel and a traitor. She is regarded being responsible for the war between King Ravana and Lord Rama. Her encounter with Lord Rama and Lakshmana and Sita is the root cause of the war between King Ravana and Lord Rama. Her later life is not a happy life. She has to suffer a lot. She was banished to the land of barbarians across the seas where she lived a life of a beggar with her begging bowl. But the truth remains, that Soorpanakha solely dared to control her desire and sexuality in a society that, to date, loves to restrain such free will. Her openness about marriage and putting forth the wish to marry one of the sacred brothers were rewarded cruelly. Stereotypically patriarchal mindset looked (still looks) for verification of the character of a woman to give her due respect.

#### **Mandodari, Queen of Lanka, a Strong Female Character in Ramayana**

Mandodari is the Chief Queen of Emperor of Lanka, Ravana. She is one of the Panchkanya, a group of five iconic ladies of the Hindu Epics. She is portrayed as very pretty, religious, and noble - minded in the Hindu epics. Mandodari was the daughter of Mayasura and the Apsara Hema. In *Asura*, Anand Neelakantan presents Mandodari in a very different way rewarding her with all the good features of a feminine counterpart to her husband. The author newly acquaints readers to her virtues and depicts her not being an ordinary woman but a woman with notable qualities of head and heart. In spite of her husband Ravana's mistakes, imprudence, Mandodari always counsels him to follow the path of justice and accept

the law of humanity. She is a very virtuous woman with a versatile personality. She loves music; her voice is very sweet. She knows all information about the Vedas as well as the Deva and the Asura history. Mandodari has also studied engineering and architecture under her father's guidance. She learned Archery from Brahma. She is also interested in finding and availing a cure for children's ailments. She is a poet and a painter also. She loves hunting and a sharp – shooter Mandodari being a virtuous woman has to bear the shame that fall upon her in the war between Lord Rama and King Ravana. Though she is innocent, she is an unfortunate victim. Her self – respect is violated by Angada and Vanara Sena of Sugreeva. This part is not depicted in the Valmiki Ramayana and the other versions. Anand Neelakantan presents untold side of Mandodari's life to the readers. After the death of King Ravana, his brother Vibhishana accepted Queen Mandodari even though what had happened with Mandodari in the war. The Jain adaptations and other versions also state that Mandodari is the mother of Sita and she is abandoned because of the prophecy that first born child of Mandodari would cause the end of Ravana and his clan.

#### **Tara, the Queen of Kishkindha, a Woman of Substance:**

Tara, a daughter of a tribal physician, wife of Kishkindha King, Baali is a woman of an extraordinary intelligence. She is well-known as one of the Panchkanyas. She belongs to the subplot of the Ramayana story. Anand Neelakantan in his novel, *Vanara: The Legend of Baali, Sugreeva and Tara* tries to rediscover the world of Tara. From the various resources of different versions of the Ramayana, Anand constructed a perfect first love –triangle in mythological fiction. Tara is the wife of King Baali and after Baali's death she becomes the queen of Sugreeva. Tara is not an ordinary woman but she is a woman of substance. She is well versed in state craft. She is a gifted woman who understands the language of birds and beasts. She devoted her life to cure the patients along with her father. She falls in love with Baali while curing his deep injury. Her devotion to her husband, courage, presence of mind is appreciated by all. She plays a very significant role in building the Kishkindha kingdom. Tara deserves the ability to convince during the odd and difficult situations. She skillfully convinces Laxamana not to get angry with Sugreeva. She shows her excellence to tackle the odd and critical situation in life and at war time. Kishkindha people called her Devi as she was an ultimate solace to them. Tara, the Neelakantan portrayal, didn't believe in evil or good. She believed in life. She didn't offer miracles, but pointed to those who had lost hope that itself was a miracle (309)

#### **Conclusion:**

Sita, Soorpanakha, Mandodari and Tara all are associated with the Ramayana Story. The peculiar feature of the Ramayana story is that all female characters are very strong and powerful characters. Anand Neelakantan and the other recent authors try to rediscover their sides, their story. They give strong voices especially to those characters about whom very rare attention is paid through all the times. They choose such characters and present them in their new shade. They study these characters from feminist's lenses. The virtues of these heroines are worth appreciating and can be following in the current situation also. They are the role models or feminist icons for 21<sup>st</sup> century woman in true sense.

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## Gender-Based Violence against Women in Mahesh Dattani's *Bravely Fought the Queen*

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### Abstract:

Mahesh Dattani's *Bravely Fought the Queen* is one of the finest stage plays in Modern English fiction. It is a representation of domestic gender-based violence against patriarchal male dominated society. It also depicts the writer's endeavor to portray balanced equality and quest of women characters to dominate male characters. Since, the concept of "Modern Feminism" is concerned the women writers depicted gender-based equality and inequality in their works but in today's scenario women are advancing in every field of literature, science, technology, medicine, engineering etc. There is gender equality among male and female ratio. So far as literature is concerned, there is gender-based inequality and violence in most of the works of various writers such as Alice Walker, Tony Morrison, Margaret Atwood, Mahesh Dattani etc. In this play, *Bravely Fought the Queen*, there is gender-based violence and women's quest to dominate male characters and establish gender equality. The attempt of writer aims at portraying the quest of female characters for empowerment, domination and equality.

**Key Words:** - Gender inequality, Equality, Empowerment, Domestic violence

### Introduction

Mahesh Dattani's *Bravely Fought the Queen* is a stage play in three acts dealing with the twin issues of gender and alternate sexualities. The play dramatizes the emptiness and sham in the lives of its cloistered women and self-indulgent, unscrupulous men, blurring the lines between fantasy and reality, standing on the brink of terrible secrets, deception and hypocrisies (Chaudhuri, 32). It highlights the status of women in the modern patriarchal business family living in Bangalore, the plot of the play revolves round the Trivedi family that comprises of Jiten and Nitin, two brothers, Dolly and Alka, their wives, and Baa, an old and bed-ridden mother of Jiten and Nitin. Mahesh Dattani's *Bravely Fought the Queen* underlines the gender-based violence against women in the patriarchal families. Violence against women is as old as civilization. It is a worldwide phenomenon. Many feminists claim that violence against women is deeply rooted in the patriarchal culture that encourages male domination. According to SNDT University Research Centre for Women Studies, violence, in general, is a coercive mechanism to assert one's will over another, in order to prove, or feel a sense of power. Those in power against the powerless can perpetuate it. Any individual, or group facing the threat of coercion, or being disciplined to act in a manner required by another individual or group is subject to violence (Bhatt: 1993:67). Violence against women ranges from simple suppression to abuse, aggression, exploitation, and oppression. It also includes rape, wife-beating and physical and mental harassment. The United Nations General Assembly defines "Violence against Women" as any act of gender-based violence that results in, or is likely to result in, physical, sexual or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life. Del Martin, a noted feminist analyst of wife beating writes in *Battered Wives: The historical roots of our patriarchal family models are ancient and deep...New norms for marriage and family must be created, since the battering of wives grows naturally out of ancient and time honored traditions* (Del Martin, 26). Societal tolerance of wife beating is a reflection of patriarchal culture that supports male dominance in marriage mechanism by which the patriarchy is maintained (1981:37) Dobash in *Violence against Wives* writes: "...men who assault their wives are actually living up to cultural prescriptions that cherished in Western society-aggressiveness, male dominance and female subordination—and they are using physical forces as means to enforce that dominance (24). Law also plays a vital role in determining the violence against women. William Blackstone confirms: By marriage the husband and wife are one person in law, that is being or legal existence of the women is suspended in marriage (1966:442) *Bravely Fought the Queen* presents the violence against women. Nearly all the women characters in the play are victims of gender violence. In Trivedi household, violence is the norm with which the actions of women are controlled (P. Nagpal, 82). Dolly the wife of Jiten Trivedi is battered in her house by her husband as per the instigations of her mother-in-law. Jiten hits and kicks Dolly for her brother's lie. Praful, the brother of Dolly and Alka tells a lie to Baa, the mother of Jiten and Nitin about his father and marriage his sisters to Jiten and Nitin. When Baa comes to know the truth regarding the father of her daughters-in-law and the identity of their mother as a keep, she gets angry and goads her son Jiten to batter Dolly without considering her pregnancy. She provokes Jiten to throw Dolly out of the house and beat her up. No! Jitu, hit her on the face but not on the...stop ii Jitu! On the face! Enough! Stop! (CP 311) This battering of Dolly results in the two-month premature birth of spastic Daksha. Apart from Physical torture, Dolly is also tortured psychologically. She

is imprisoned in the house with Baa as a jailor. She is humiliated in the house by her mother-in-law as the daughter of a whore. Physically challenged Daksha reminds Dolly her physical torture and it, in turn, tortures her mentality.

Alka, the wife of Nitin, too suffers from the brunt of domestic violence. Before her marriage, Alka was coerced and battered by her brother, Praful, to make her conform to the patriarchal code of conduct. Alka recollects with pain and pathos how her brother once battered her when she took the lift of her neighbor to come home. She reminds Dolly how her brother cruelly bullied her:

I came home from school with the neighbour's son on  
His scooter instead of walking with you. I told him to drop  
Me before out street came. He didn't understand and  
Dropped me right at our doorstep. Praful saw. He didn't  
Say a word to me. He just dragged me into the kitchen.  
He lit the stove and pushed my face in front of it! I  
Thought he was going to burn my face! He burnt my hair.  
I can still smell my hair on fire. Nitin was right behind us.  
Watching! Just.... Praful said, 'Don't you ever look at any man. Ever. (CP 257)

Praful's behavior towards his sister Alka reminds the words of Clara Nubile who rightly says: **Sexual** constraints on unmarried girls, control on their sexually and the obsession with virginity are very common in India (23). Like the Western culture, the Indian culture, too, has always been obsessed with controlling women's bodies (Diane Roberts, 3) thinking the woman's body a site of conflict (Peter Stallybrass, 123). Due to her intimidation by her brother, Alka never looks at any man in her life; even she refuses to fantasize a relationship with a cook. When Dolly asks Alka whether she likes to have a relationship with a cook, she remarks, No-o! I can't! (Sits on the sofa, crying.) Praful, your sister is good. She's good. (CP 263) After her marriage, Alka is ill-treated more by her mother-in-law and brother-in-law than her husband. When Alka insults Baa in her drunkenness, both Baa and Jiten provoke Nitin to throw her out of the house and Nitin does so. It is only after three months; she has been accepted in the house due to the entreaties of Dolly and Praful. Her husband is so insensitive and callous to her that it makes no difference to him whether she lives in the house or not. He says to Baa, Alka can stay here, or go away, or drink herself to death I don't care. It doesn't make a difference to me... (CP 305) Every one blames Alka for her drinking but no one tries to understand her feelings and find out the reason behind her drinking.

The fate of Baa, the mother of Jiten and Nitin, is not different from that of her daughters-in-law. She is both the persecutor and the victim (Chaudhuri 56). In her youth she too was ill-treated and bashed up by her husband who had married her for the sake of money that she would inherit being the only child of her parents. Though she inherits the property of her father, her status in the family remains inferior to her husband. Her husband was cruel and dark—as dark as the night". In her old age, in delirium, she cries out:

You hit me? I only speak the truth and you hit me? Go  
on. Hit me again. The children should see what a demon  
you are. Aah! Jitu! Nitin! Are you watching? See your  
father! (Jerks her face as if she has been slapped.) No!  
No! Not on the face! What will the neighbours say? No  
on the face. I beg you! Hit me but not on ...aaaah!  
(Covers her face weakly as her scream turns silent  
and the light on her fades out.) (CP 278)

Baa reminds the cruelty of her husband in her old age and regrets her marriage with him saying / **have married such a villager!** (CP 288) Baa, in her reminiscence, tells how she used to sing before her marriage. After her marriage when she expressed her desire to sing for everyone, her husband became angry and asked her to sing for him only. Her desire to be a singer was crushed and she became the domestic servant to her husband despite her economic independence. After the death of her husband Baa regains her freedom and becomes powerful mother and mother-in-law. Now, exercising the same patriarchal power over her daughters-in-law, Baa becomes the persecutor. The most shocking aspect of gender discrimination is that in most cases the same discriminated women perpetuate this unlawful discrimination from one generation to the next. It is an irony that the same discriminated women end up playing a male role in the perpetuation of gender discrimination. Besides Dolly, Alka and Baa—women of Trivedi household, Bravely Fought the Queen also throws light on other women—Dolly and Alka's mother and the old beggar woman—who are the victims of gender violence and exploitation. Dolly's mother has been deceived by her husband by keeping her in ignorance about his first marriage. As soon as the truth regarding his second marriage comes to light, he abandons Dolly's mother and disappears from her life

leaving her to her fate. The old shriveled up beggar woman, who hides her bitter life under the tarpaulin in the backyard of Trivedi household, is mercilessly killed by Jiten under the wheels of his car. Thus to conclude, Dattani would like to say that women are safe neither in patriarchal families nor in the patriarchal societies. There is a constant fear in their minds of being raped by the auto rickshaw drivers as Lalitha says, or being crushed under the wheels of cars that belong to chauvinistic, egotistical, insensitive and indifferent men. All women, rich or poor, are victims of gender violence and it will go on as long as they are dependent on their husbands for survival and as long as they are viewed as sex objects.

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## **Plight of Women in the Novel *Difficult Daughter* by Manju Kapur**

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### **Abstract:**

The novel *Difficult Daughters* depicted the position of women and her struggle for self-identity. All the novels of ManjuKapur have been written with the purpose of issues related to women. Her main perspective in writing is to focus on questions and problems related to women in India. In her novels, the identity of the educated woman is discussed. Her protagonists are mostly well educated. They are strong individuals but imprisoned within the rules of society. Their education leads them to independent thinking for freedom which their family and society did not want to give to them. For that purpose, they struggle with family and society. The woman is an individual who fights for freedom in a male-dominated society. The present paper focuses on the Plight of women in the novel *Difficult Daughter*.

**Keywords:** Struggle for Identity, Plight of Women. Freedom

### **Introduction:**

We are free as our country got freedom, but it's a big question that is really women got freedom? For many centuries woman plays the role of mother, sister, wife, daughter. In this male-dominated society, she didn't get full freedom. If women get an education all the families become educated. There are many burning issues in India regarding women like their education, marriage, dowry, rights etc. She has to suffer and scarifies silently. The novel *Difficult Daughter* describes the plight of woman and their struggle for independent thinking and living.

**Methodology:** The research method in the present study is exploratory, interpretative, evaluative and analytical.

### **Discussion of the study:**

ManjuKapur, as a writer is known for her feministic sensibility and emergence of new women who have been carrying lots of burdens for ages and want to break all the traditional rules. In these novels mothers and daughter plays an important role. In our society marriage is regarded as the ultimate goal and women cannot escape from that. Manju Kapur's protagonists' representatives to be free but are never allowed. Her female protagonists are mostly educated. Their education leads them to independent thinking. Her novels focus on the identity and problems faced by the educated Indian woman. These novels symbolize a fight against, social restrictions in a traditional society. Her novels are related to freedom struggle and self-identity. The central character Virmati rebels' Indian customs and traditions. The novel "Difficult Daughters" gives a message for a women's own identity. The novel begins with the death of the protagonist Virmati, her daughter Ida explains the story of her dead mother. Her mother wishes that when she dies, she wants her body donated. Her eyes, hearts, kidneys, any organ that can be of use. That way someone will value her after she had gone. The novelist weaves past and present incidents. She informs that her mother is a bold woman who fought for the freedom of self-identity. The writer exposes the reality of Indian women. Virmati was the eldest daughter of Kasturi, she was to look after all her brothers and sisters. Doing all household duties, during the pregnancies of her mother. she was playing the role of the second mother. Living in Amritsar provides her freedom after a long time. Here, seems to story of a girl whose journey is a transformation from innocence to experience. Her outlook, her appearance and her style –everything changes after her meet with Shakuntala, a cousin of Virmati. Shakuntala studied at Lahore, is modern in living and thinking. But the family of Virmati is against the modernization of females. But, Virmati is attracted to the lifestyle of Shakuntala. She thinks that Shakuntala is free from family responsibilities. Here, the author represents the two contrast women. Shakuntala is modern and, Virmati is a typical Indian girl. In the novel, the writer uses the struggle for independence. The plight of women was unchanged. Virmati like to live like Shakuntala. Virmati and Shakuntala always discuss the issue of education and freedom. Shakuntala's visit increase optimism in Virmati. But her problem is not so simple. Virmati has five marriageable sisters. Her family is worried about her marriage as she is the eldest one. Her mother is to perform the marriage of Virmati very soon. Kasturi realizes the changes in her growing daughter. But, Virmati wished to study further instead of marriage. Her family rejects her wish. Kasturi is confused between her feelings and family responsibilities. The writer exposes the reality of women in Indian society. Her marriage is fixed with Inderjit but it is postponed due to the death of his father. In her college, she falls in love with a married professor Harish Chandra. Virmati refuses to marry Inderjit. This bold step makes family members disappointed. Virmati was confused to take the decision of her love or further education. She tries to commit suicide. Finally, marriage is arranging with her sister Indu with Inderjit. For further study, Virmati decides to go to Lahore. Kasturi supports Virmati to take admission to RBSL College. Her roommate is Swarna Lata an active participant and activist for the women's liberation

and freedom struggle movement. She is a modern woman who thinks independently. With Swarna Lata, Virmati attempts to analyse many issues on the Indian freedom struggle. But Harish comes to meet her in Lahore. They meet and enjoy their life. The professor shows his sexual inclination toward Virmati. Virmati attended many conferences organized by various parties in which the topic related to woman empowerment was also discussed. Virmati could not really make out the freedom she was aiming for. When she goes for a meeting organized by women for the freedom struggle, observing all the ladies actively participating in freedom struggle she thinks herself. They are engaged in conferences, while my time is wasted in love. Though, she requests, Harish reject to marry her. Swarna rightly told her that men do take advantage of women. Virmati gets pregnant. She goes to Amritsar to sell her gold bangles only for her abortion. After this depressing incident, she decides not to entertain the professor anymore. She blames the professor for spoiling her life. As an independent root as she takes the role of a headmistress of a girl's school at Nahan. The happiest period in Virmati's life is, that she spends in Nahan, The capital of Sirmour in the Himalayan. At last, she achieved control over her life. She got the respect as she deserved it. But her meeting with Harish in the darkroom come to know all the employees and she lost her job. Her dream spoil and she decide to marry Harish. Here also she is ignored by her in-laws as she is a second wife of Harish. She thinks of her life in a cage. She lost her passion for education. Harish wants her to go to Lahore to do an MA in Philosophy, in which she is not interested. After some time Virmati became pregnant. She delivered a baby girl. She wants to name her 'Bharati', But Harish rejects and the girl is named Ida. Virmati is not allowed to give her choice name to her own daughter. She proves to be a Difficult Daughter. In this way, the plight of women in the Indian society of partition time is depicted in the novel.

**Findings of the Study:**

Through this study, we come to the finding that women are not having the freedom of taking their own decision about their marriage, education, carrier. They are getting secondary status in family and society. They are always supposed to do the household duties, taking care of little ones. Women are not getting respect. Men are taking disadvantage of women. She focuses on the life of female characters in her novel. Her central characters struggle for their own identity in the male-dominated society. women's struggle for freedom from the restriction is a question. Kapur's novels show the lives of women portraying their fight for basic rights, their own identity and survival. With the help of education, the protagonists have become aware of their self-reliance. They have considerable liberty of expression and thoughts

**Result of the Findings:**

Women try to become independent, empowered, try to struggle for their rights. In this paper, the protagonist tries to empower herself. She found in the clutch of love and suffer a lot.

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## **Portrayal of Women in Literature and Media**

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### **Abstract**

The present paper overviews the particular topic 'Portrayal of women in media'. The quandary of women in society is not a new topic. But the confused situation has increased from times. The time has changed, the system has changed; yet there is something sulking in the eyes of the flagbearers of patriarchy.

### **Introduction**

Women are treated as 'Second Sex' from ancient times. The reason in that times was not the same like today's generation. But the simple reason of weakness and protection turned into possession and that became the reason of misfortune of women. Women have been used by this patriarchal society from eras. There was no existence of women in any criteria until literature threw light on the situation of women. Women writers like Mary Wollstonecraft have done this herculean task. With her 'A Vindication of the Rights of Woman, she introduced not only a new genre but also an ignored issue until this time. The chain got many noteworthy subsequent female writers like Virginia Woolf, George Eliot, Charlotte Eliot, Jane Austen and so many. Literature got a new theme to write on and to think on. This was the time when the real and respective image of women was projected. Earlier, the portrayal was specific just

### **Methodology**

1. Analysis of the situation of women in society from Greek era until now in literature.
2. The observation of the treatment given to women in media is the base to depict their role in society. This observation is done.

### **Result of the study**

The readings about women only state this, 'Whatever may be the period, women are born to suffer'. The two criteria of 'literature' and 'media' doesn't make any change. In case of women in literature, we can see change in situation as the period changes but in case of women in media, no change can be seen.

### **Discussion of the findings**

#### **Women in Literature**

If we refer Greek mythology, women were shown as 'sex objects' than individuals. After some time, women were blamed for wars, destruction and such negative happenings. It was not so convenient to see goddesses using their powers for vengeance. This era divided women in two categories-

1. The Goddesses having powers.
2. General women as 'sex symbol'.

The same attitude is seen in one of the Marathi poem, written by famous writer Kusumagraj (Vishnu Vaman Shirvadar).

Dasimhanunipitunakavadevimhanunibhajunaka ||

(Don't harass like slaves but don't treat like Goddess too.)

Actually, the poem is written in political scenario. But the attitude used here suits the situation more. The era of 'Mother Mary' was not different too. The medieval literature was more candid and sexual in comparison. It gave the seed to feminist thinking. The Elizabethan Era was full with the theme of misogyny and superiority of men. Women were in a situation in 19<sup>th</sup> century. Women characters got presence but some examples show that it was not enough.

Alfred Lord Tennyson's poem "The Princess" can be the best example to state.

Man for the field and woman and woman for the hearth,

Man for the sword and for the needle she:

Man with the head and woman with the heart:

Man to command and woman to obey..."

No extra explanation is needed for these lines.

Besides this, in Gustave Flaubert's novel "Madam Bovary", Emma, the lead character, is portrayed as a 'tragic heroine' and her suicide demonstrates the dangers of life for women who were looking to become independent at that time. It was 20<sup>th</sup> century that gave women the freedom to express. The writings were not only male-dominated but rather women-oriented. The emergence of the independent female novelist in America has allowed for a new evolution of the role of women in fictional literature.

#### **Projection of Women in Media**

"Being a woman is a terribly difficult task, since it consists principally in dealing with men."

- Joseph Conrad

Women in media face some threats like gender inequalities, safety issues and under-representation. Many sexual assaults can be seen in cases of women working for media, unfortunately they are not reported as a result of powerful cultural and professional stigmas. Women may be journalist, heroine or model, the harassment has not changed. It is unnecessary to show women in advertisements related to male products such as men's underwear and vests. In terms of images created by the mass media, what it meant to be a feminist had shifted from involvement in a network of women advocating social, political, and all other rights to being a superwoman or supermom. At least, the image of women in literature is shown with some dignity. Digital Media like broadcasting have use women for sake of their publicity only. If you see a particular thing from movies like item songs can be the best example of this. May it be 'Tucheezbadihai mast mast' or now-a-days 'Sheila kijawani', it is just vulgarizing the image of women more and more.

Certainly, some progress has been made since the early studies on women and media policy.:

1. The production of more diverse images of women in media content go hand in hand with the rise of women in positions of authority in the new media environments.
2. There is more awareness among media professionals about the importance and need for gender sensitive approaches to content production and for a higher presence of women in media corporations.
3. Women at the helm of media organisations are no longer considered as anomalies.
4. Role models are important as an educational and inspirational method for young people and women whose circumstances have been challenging, such as women who have not followed a typical educational life path, professional women with children and/or dependents and so on.
5. More women in the media provide not only better representation of women, but also better media governance.
6. The new media are used by women to draw attention to neglected aspects of women's lives, to connect women and to help form global alliances. They can give a voice to women in a way that mainstream media have failed to do.
7. Yet at the same time, systemic, structural and cultural obstacles persist and hinder progress in the representation of women and their positions in the media generally, in particular:
8. The hyper-sexualisation of images and use of social media for the objectification of women constitute a new context within which women and especially young people construct and express their identities.
9. The liberalisation of markets and media deregulation have gone hand in hand with the phenomenon of hyper-sexualisation of women, in particular female artists and pop culture entertainers.
10. Images of the sexualised females provide limited role models for young women and create a false picture of women's roles in society.
11. Images of female objectification normalise everyday sexism.
12. Economic crises, changing labour conditions and the under-representation of women in leading positions in the media have affected not only individual careers and life chances, but have also contributed to the production of limited content and undermined women's full participation in public life.

The phenomenon of "symbolic annihilation" of women involves omission of women, the underestimation of women's skills, speech, experiences, and the condemnation of women. The long-standing practice of omission and misrepresentation has made a negative mindset against women in society. Stereotyping and violence against women can be seen politically, economically and geographically. International efforts to combat violence against women and girls recognise this connection. Stereotyping of women effectively silences them to make any progress. It develops a harmful effect on women increasing more and more expectations from them. We can see easily that every single day, media is clearly dividing what is 'feminine' and what is 'masculine'. It indirectly helps to develop the prejudiced society where women are subordinate in position. These prejudices develop a typical mindset which is very harmful to society.

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## **Role of Women Empowerment and 21<sup>st</sup> Century**

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### **Introduction**

Womens are playing vital role in economic, social and political field. They are playing vital role in office,school and society.womens have made tremendous development in research,school,college and buisness.the great example of Indira Gandhi,Kalpanachawala,savitribaiphule, is infront of us.

There are several principles defining women's empowerment such as, for one to be empowered, they must come from a position of disempowerment. They must aquire empowerment themselves rather than have it given to them by an external party. Womens should know their weakness and strength. Other studies have found that empowerment definitions entail people having the capability to make important decisions in their lives while also being able to act on them. Empowerment and disempowerment are relative to the other at a previous time; as such, empowerment is a process rather than a product. Scholars have identified two forms of empowerment, economic empowerment and political empowerment. Rahman et al. said that empowering women "puts a strong emphasis on participation in political structures and formal decision-making and, in the economic sphere, on the ability to obtain an income that enables participation in economic decision-making."

### **Keyword-**

Economic, social, empowerment, decision, communication, decision, Administration,cultural,digital skill, dicision,growth,principle,Capacity,21<sup>st</sup>century

### **Barriers in slow growth and development of women**

In spite of the initiatives taken by the government, the growth of women entrepreneurship is very slow.

The reasons are given as below:

- 1• Unfavourable family background.
- 2• Lack of business education.
- 3• Dual role of women.
- 4• Lack of aptitudes and training.
- 5• Absence of individualistic spirit.
- 6• Lack of freedom to choose a job according to ability, influence of sex, custom etc.
- 7• Inadequate infrastructure facilities.
- 8• Shortage of capital and technical knowledge
- 9• Lack of adequate transport and communication facilities.
- 10• Shortage of power.
- 11• Lack of security.
- 12• Absence of ideal market conditions.
- 13• Corruption in administration.
- 14.lack of education
- 15.lack of attitude

### **Economic empowerment**

Economic and educational development of women plays vital role and become integral part of society.

The individuals and their identifying communities that do not meet society's favored neoliberal standards are looked down upon and are prone to lower their own self esteem. Some groups who do not fit the preferable neoliberal image are the lower working class and the unemployed.Specifically, neoliberalism has negatively impacted women's self-worth through its welfare reform policies. Mary Corcoran et al. theorize that conservative welfare reformers believe in welfare dependency as the cause of poverty. This leads welfare reformers to widen the criteria for an individual to qualify as a welfare recipient, limiting the number of people dependent on welfare. These criteria include: work requirements and time limits, rapidly pushing women into the labor market. The active push for women to enter the labor market reinforces the notion that single mothers and unpaid care laborers are unproductive to the American economy. In consequence, women are forced to settle for low-paying unstable jobs while having to manage their maternal and domestic responsibilities. Scholars believe welfare reform's underlying purpose is to disempower women by suppressing women's agency and economic independence. By creating opportunities for women empowerment like job training, women can counteract the social implications of neoliberalism and specifically welfare reform.



### **Political empowerment**

supports creating policies that would best support gender equality and agency for women in both the public and private spheres. Methods that have been suggested are to create affirmative action policies that have a quota for the number of women in policy making and parliament positions. As of 2017, the global average of women who hold lower and single house parliament positions is 23.6 percent. Further recommendations have been to increase women's rights to vote, voice opinions, and the ability to run for office with a fair chance of being elected. Because women are typically associated with child care and domestic responsibilities in the home, they have less time dedicated to entering the labour market and running their business. Increase their stenth in the household would include policies that account for cases of divorce, policies for better welfare for women, and policies that give women control over resources (such as property rights). However, participation is not limited to the realm of politics. It can include participation in the house, in schools, and the ability to make choices for oneself. Some theorists believe that bargaining power and agency in the household must be achieved before one can move onto broader political participation.

### **Digital skills enhance political empowerment**

Digital skills can facilitate women's engagement with local administration and increase their decision-making power in their communities. The Women-gov project in Brazil and India, for instance, has helped women improve their understanding of and communication with local government via information technology.

Women with digital skills are better able to make their voices heard on local issues and influence the outcome of decisions that affect themselves and their communities. Digital skills can also empower women to participate in political movements. For instance, the anonymity of ICT may allow some women to avoid limitations on freedom of speech in repressive societies, while collective mobilization through online networks can enable women to campaign on gender-based issues. Studies show an IRAQI women's group used a multimedia campaign, including an online component, to successfully lobby the Kurdish regional government

### **Cultural Empowerment**

As a progressive society, standing for women's rights and empowerment, we must stop viewing culture only as a barrier and an obstacle to women's rights. Culture is an integral and huge part of diversity and a medium that seeks to ensure women's equal opportunities. It recognises their freedom to take pride in their values, whether they are orthodox or modern in nature. This is not to say that centuries of abuse clothed in the spirit of culture should be allowed to continue, let alone be celebrated. Undoubtedly, traditions cloaked in the idea of empowerment should be objected to in light of feminism. For example, some research indicates that women only have an equal chance to have their written work published in peer-reviewed journals if the sex of the author is absolutely unknown to the reviewers. This is a result of historical habitual culture which has led to lack of representation of women in literary and therefore, strongly demonstrated why all cultural legacies cannot and should not be celebrated or encouraged. In this way women development is very important in 21<sup>st</sup> century. They have to acquire the different skill to make the progress. They have to develop their attitude.

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## **Indian Women in Media and Entertainment: A Brief Study**

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### **Abstract:**

Since India's independence, the participation of Indian women in the fields of politics, Education, Administration, Business and Commerce has been improving quite considerably. Media and entertainment have also emerged as the field of employment generation and creative development over these years. Indian women have been trying to acquire their rightful space in these fields. Over the last two decades or so these industries have flourished in all respects. Though women are trying to make a mark on these fields by their creative pursuits, their contribution in comparison to their male counterparts is not very impressive. The present paper aims at putting forth the current status of participation of Indian women in the fields of Media and entertainment.

**Key-words:** independence, media, entertainment, employment, creative pursuits, participation

### **Introduction:**

Media and entertainment have emerged as one of the most sought-after fields that opened new avenues in creative arena and attracted greater number of professionals in a way helping employment generation and supporting India's GDP. Both men and women are engaged in these fields through their creative abilities and innate potentials. While taking into account the share of women in these fields, the study of involvement of women professionals in terms of their earnings, the higher positions they hold, their collective impact over the masses enables us to dig deep into the background concerning the challenges and opportunities in this highly coveted area. Media and Entertainment are the fields of creative outputs. Media consists of newspapers, News Channels, Advertising Agencies, Public Relations Consultancies and so on while the field of Entertainment consists of Films, Television serials, Web Series etc. Due to the internet revolution, the scope of Media and Entertainment has broadened and the individuals have started seizing the opportunities foreseeing their existence sharing the viewers the timely demands through their YouTube Channels. The youth are also seen involved professionally into the platform like Blogging and thereby earning interests from the netizens. The bloggers prefer to post blogs about variegated matters including current happenings, food, films, books etc. YouTube has been the most viewed digital platform where hundreds of videos have been almost seen poured out from the young talents' minds. Women class, especially from the media proponents, have appeared on the forefront to make their images by adopting media platform to exercise their talents in almost every field and discipline of art, knowledge, and culture. They have attained their very existence appearing on silver screens or through advertising agencies, where their existence seems getting settled. The media and entertainment platform have made them free to choose the best of their choice to make a dignified existence. The rough estimates however show that although the number of women in both the media has increased in absolute terms, their ratio to men has more or less remained static.

### **Women in Media and Entertainment field: An Analysis**

Even though the number of women working in Media houses (Print and Electronic) is increasing, the representation at the highest level by them is not so impressive. The report prepared by Media Rumble initiative, done in partnership with UN Women titled as: Gender Inequality in Indian Media comes out with startling figures that underline not so improved status of women professionals in the field of media. The report says, the number of women in top leadership positions across Indian newsrooms stood at 13.6 per cent for magazines, 20.9 per cent for TV channels, 26.3 per cent for digital portals and less than 5 per cent for newspapers. As per the report More than 27,000 articles were reviewed. Of the 20,000 English language articles, only 20.4 per cent are written by women. For Hindi newspapers, this number is way lower: of the 7,800 articles reviewed, only 11 per cent are authored by women. The pay packages Indian women Journalists get are also less compared to their male counterparts. The scenario in Entertainment industry is also the same. Barring few exceptions, most of the women actors working in Entertainment industry are not paid as much as their male counterparts. The brand value of female actors is considered lower when it comes to endorsing products. With few exceptions, the female actors don't get big brands' endorsement deals. Male actors have greater influence in this arena. Innumerable male actors get huge brand endorsements even though most of them are not successful as film actors. This clearly shows that there are disparities in the way women actors are treated. Even in women centric movies the focus is kept on male actor to cash in his popularity. The daily soaps that are broadcast on TV are women oriented but women are shown as secondary to men. How many women directors, producers, Script

writers, lyricists, musicians, Technicians are there in entertainment industry? The answer of this question is not so satisfying because the number isnegligible. The reason is no efforts are being made to encourage women to try their creative urge. In regional entertainment industry new experiments are taking place as women actors are presented as lead actors. Though this is positive, much needs to be done to provide equal space to the female professionals in the field. In news media the picture is not very different. Very few women are able to reach the top positions in this field. Very few female journalists are chosen to host important programmes on news Channels. Even in Print media the higher positions like Editor in Chief, Editor, senior Correspondent, Bureau Chief are acquired mostly by men. As per the report by UN, Female journalists "continue to be denied their fair share" at major media organisations in India. The report, titled "Gender Inequality in Indian Media", found that women were better represented online than in newspaper and TV. As per the report 26.3 per cent top jobs were held by women at online portals, TV channels employed 20.9 per cent and magazines 13.6 per cent women in leadership positions -- defined as someone designated editor-in-chief, managing editor, executive editor, bureau chief, or input/output editor. The 13 newspapers were selected on the basis of their position in the Indian Readership Survey 2018, according to the report. The UN body said in the study that as women's contribution "continues to be devalued at home and the workplace, it was the media industry's responsibility to engage with the issue of gender diversity". Women in mainstream media are generally limited to show biz and are not very much encouraged to participate in political and economic discussions. Even though in urban areas the number of active women journalists is increasing but still there is a scope for enhancing their status in media. Women Journalists have to cope with several family and social issues. Married women journalists have to shoulder dual responsibilities of working women and a mother of her children. Even they have to do household duties as well. They haveto overcome social barriers as well.

#### **Achievement in Media and Entertainment:**

Women are making inroads in many fields. Media and Entertainmentare the fields where women are advancing slowly. They have a lot to achieve in terms of money, authority, power, influence and so on. Efforts are needed to increase the worthwhile participation of women in some untrodden areas of media and Entertainment. Gender Parity should not be only in books but it should exist practically. Media and Entertainment are the fields which act as mirror to the society. Women need to be treated at par with their male counterparts there.

#### **Conclusion:**

Women in media and entertainment have attained a little space though not attained a considerable stage. The hope to get into this domain persists as in the developing countries women would make fair living and a dignified existence. Media and entertainment, being largely covering up the social and cultural milieu help in bringing up their images and making them the self-reliant and independent individuals. The dignity of women developed and attained through media and entertainment field as discussed in the present research study is quite noteworthy here. The data obtained regarding the involvement and participation of women in media and entertainment field, though seen slow and steady, may get rise in future to help them seek individual freedom and social status.

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## **Education for Women and Literacy Rate in India - A Direction for Women's Empowerment**

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### **Introduction:**

The problems of women's education in India are a topic that attracts the attention immediately in this fact growing and comparative society. In our country, due to conservative traditionalism, women's status has, through ages, been considered to be lower than that of men. During the later part of the Vedic period the Aryans had sealed the fact of women culturally and socially by denying them the right to study Vedas and half of the population was deprived of one of the most fundamental human rights. This paper makes an attempt to explore the historical background of women involved in education. The paper will also highlight the opportunities and challenges of women towards education.

### **Objective**

1. To study the literacy rate of men and women in the country.
2. Considering the literacy rate of India census from 1951 to 2011.
3. To create awareness among women for increasing national literacy.

### **Assumptions**

To study the disparity in National literacy from 1951 to 2011.

### **Research Methods**

Census reports in India, secondary sources have been used for the present dissertation and published reference books, periodicals, magazines, newspapers, internet etc. have been used.

### **Advantages of women education**

The female education in India is highly necessary for the future of the country as women are the first teachers of their children means future of the nation. If education of the women is getting ignored, it would be the ignorant of bright future of the nation. Uneducated women cannot actively participate in handling the family, proper care of the children and thus weak future generation. We cannot count all the advantages of the women education. Educated women may easily handle her family, make each family member responsible, infuse good qualities in children, participate in social works and all would lead her towards the socially and economically healthy nation. By education a man, only a man can be educated however educating women, whole country can be educated. Lack of women education weakens the powerful part of the society. So, women should have full rights for the education and should not be treated as inferior to men. In the past, the country faced many difficulties or problems in completing the task of disseminating education, but today, primary and secondary education has started from the city to the villages. But the social, economic, political and cultural situation in every state in India is different. Therefore, if we look at the average literacy rate in India, it can be seen that the rate of girls' education has decreased.

### **Challenges or Problem and Issues of women education in India**

- 1) Development of immortality
- 2) Gender Based Inequality
- 3) Occupation of Girls as domestic help
- 4) Exploitation
- 5) Sexual Harassment
- 6) Suitable Curriculum for the education of girls
- 7) Lack of Social Consciousness among women
- 8) Scarcity of lady teacher
- 9) Lack of proper physical facilities
- 10) Unwillingness of lady teacher to serve in rural areas.

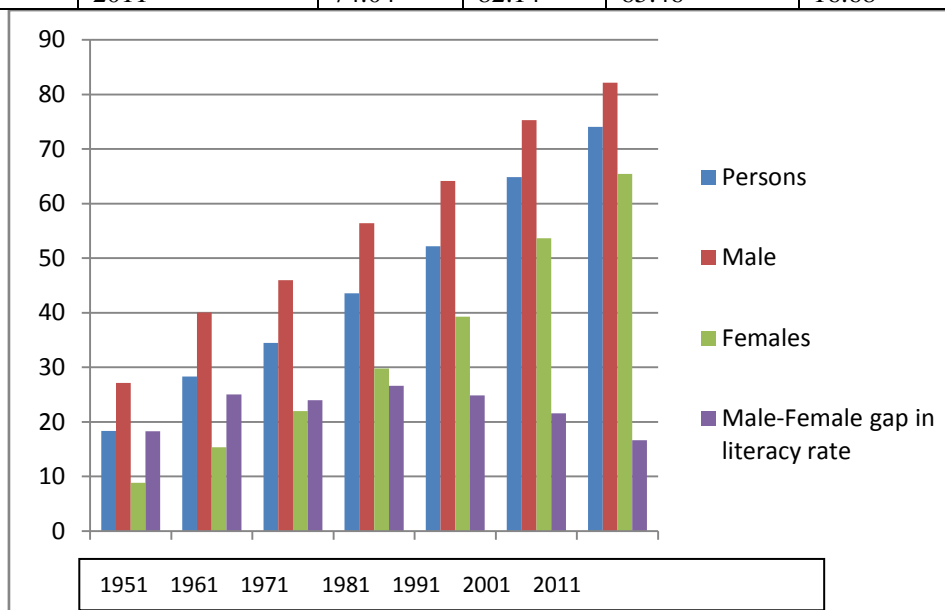
### **Discussion**

Literacy is a fundamental factor for the economic development of a country. The United Nations Declaration, established in 1945, states that literacy is the ability to read and write. Such literacy is defined. A person who can only read but cannot write is called semi-literate. (Potter 2000)

**Table No.1 Literacy Rate of India 1951-2011**

Sr.no	Census Year	Persons	Male	Females	Male-Female gap in literacy rate
1	1951	18.33	27.16	8.86	18.30
2	1961	28.30	40.04	15.35	25.05

3	1971	34.45	45.96	21.97	23.98
4	1981	43.57	56.38	29.76	26.62
5	1991	52.21	64.13	39.29	24.84
6	2001	64.83	75.26	53.67	21.59
7	2011	74.04	82.14	65.46	16.68



An Extremely positive development in the decade 2001-11 is that the gap of 21.59 percentage points recorded between male and female literacy rates in 2001 census has reduced to 16.68 percentage point in 2011. Though the target set for the year 2011-2012 by the planning Commission of reducing the gap to 10 percentage points has been achieved, it is heartening that the reduction has been to the order of almost 5 percentage points.

Table no.1 presents the effective literacy rate for the country by persons, males, females and the male-female gap since 1951.

**Table no.2 State Wise Literacy rates and male –female gap in literacy**

Sr.no	India/ State/Union Territory	2001		Gap in literacy rate	2011		Gap in literacy rate
		Males	Females		Males	Females	
1	Jammu & Kashmir	66.60	43.00	23.60	78.26	58.01	20.25
2	Himachal Pradesh	85.35	67.42	17.93	90.83	76.60	14.23
3	Punjab	75.23	63.36	11.87	81.48	71.34	10.14
4	Chandigarh	86.14	76.47	9.67	90.54	81.38	9.16
5	Uttarakhand	83.28	59.63	23.65	88.33	70.70	17.63
6	Haryana	78.49	55.73	22.76	85.38	66.77	18.61
7	NCT of Delhi	87.33	74.71	12.62	91.03	80.93	10.10
8	Rajasthan	75.70	43.85	31.85	80.51	52.66	27.85
9	Uttar Pradesh	68.82	42.22	26.60	79.24	59.26	19.9
10	Bihar	59.68	33.12	26.56	73.39	53.33	20.06
11	Sikkim	76.04	60.40	15.64	87.29	76.43	10.86
12	Arunachal Pradesh	63.83	43.53	20.30	73.69	59.57	14.12
13	Nagaland	71.16	61.46	9.70	83.29	76.69	6.60
14	Manipur	79.54	60.10	19.44	86.49	73.17	13.32
15	Mizoram	90.72	86.75	3.97	93.72	89.40	4.32
16	Tripura	81.02	64.91	16.11	92.18	83.15	9.03
17	Meghalaya	65.43	59.61	5.82	77.17	73.78	3.39
18	Assam	71.28	54.61	16.67	78.81	67.27	11.54
19	West Bengal	77.02	59.61	17.41	82.67	71.16	11.51
20	Jharkhand	67.30	38.87	28.43	78.45	56.21	22.24

21	Odisha	75.35	50.51	24.84	82.40	64.36	18.04
22	Chhattisgarh	77.38	51.85	25.53	81.45	60.59	20.86
23	Madhya Pradesh	76.06	50.29	25.77	80.53	60.02	20.51
24	Gujarat	79.66	57.80	21.86	87.23	70.73	16.50
25	Daman & Diu	86.76	65.61	21.15	91.48	79.59	11.89
26	Dadra& Nagar Haveli	71.18	40.23	30.95	86.46	65.93	20.53
27	Maharashtra	85.97	67.03	18.94	89.82	75.48	14.34
28	Andhra Pradesh (Including Telangana)	70.32	50.43	19.89	75.56	59.74	15.82
29	Karnataka	76.10	56.87	19.23	82.85	68.13	14.72
30	Goa	88.42	75.37	13.05	92.81	81.84	10.97
31	Lakshadweep	92.53	80.47	12.06	96.11	88.25	7.86
32	Kerala	94.24	87.72	6.52	96.02	91.98	4.04
33	Tamil Nadu	82.42	64.43	17.99	86.81	73.86	12.95
34	Puducherry	88.62	73.90	14.72	92.12	81.22	10.90
35	Andaman & Nicobar	86.33	75.24	11.09	90.11	81.84	8.27
	<b>INDIA</b>	<b>75.26</b>	<b>53.67</b>	<b>21.59</b>	<b>82.14</b>	<b>65.46</b>	<b>16.68</b>

### **Literacy rate in India**

Kerala rank first in the country with a literacy rate of 93.91 per cent. Closely followed by Lakshadweep (92.28per cent) and Mizoram (91.58 per cent). Bihar with a literacy rate of 63.82 per cent ranks last in the country preceded by Arunachal Pradesh (66.95 per cent) and Rajasthan (67.06 per cent). Among the major State, Maharashtra (82.91 per cent) comes after Kerala, followed by Tamil Nadu (80.33 per cent).The State and Union Territories with literacy rates below the National average (74.04 per cent) are Jammu and Kashmir in the North. Rajasthan in the west, Andhra Pradesh and Telangana, Odisha in the South, Madhya Pradesh in Central,Bihar,Jharkhand,odisha in the East and Arunachal Pradesh and Assam in the North- East of the Country. Ten state and Union Territories viz., Kerala, Lakshadweep, Mizoram, Tripura, Goa, Daman& Diu, Pondicherry, Chandigarh, NCT of Delhi and Andaman & Nicobar Island have achieved literacy rate of above 85 per cent, the target set by Planning Commission for the year 2011-2012.The States and Union Territories, which have literacy rate below the National average in respect of all the three categories i.e., persons , males and females are Arunachal Pradesh, Chhattisgarh, Madhya Pradesh, Andhra Pradesh,(including Telanagana), Bihar, Rajasthan, Jammu & Kashmir, Jharkhand and Uttar Pradesh.

### **Conclusion**

Today, the literacy rate of women in many states of India is low. In a state with an illiterate population, the number of people who believe in ignorance, poverty and superstition is the reason for illiteracy. The concept of BIMARUapplies to these states. In Bihar, Madhya Pradesh, Assam, Rajasthan and Uttar Pradesh, , Social, the situation appears to have deteriorated.The above study shows that if women become literate by planning local governments (state governments) to increase literacy in India, they can make the family literate. Therefore, paying more attention to girls' educationmeans boosting the socio-economic development of the nation. We have to keep this objective in mind; only then the economic, social, educational and political development of the country will get a boost.

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## **Women Empowerment and Gender Equality**

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### **Abstract;-**

When we think about equality as human rights. It has been owed to every Indian citizen on equal terms. But some People make controversy and irrespective treatment to live under prejudices and not in divine freedom as entitled for everyone. Infact Gender Equality is also milestone in all round progress to eradicate poverty from developing country like India. Women have been playing an important role and excellent contribution in maintaining domestic health and cultural and rational status of the family. Women produce and improve people in communities and show the ideal path for generation. Gender equality and empowerment of women is herculean goal for Indian Government as well as citizen. This ideal and vital issue needs to achieve as a milestone in progress of Nation. In fact 50% of the population considered to be female population considered to be female approximately. Therefore, the progress and upliftment of women community is essential to reach highest level of social progress. In Indian society such attempts have been made to determine inequalities which are already exist in our country. Indian people should not understand it seriously. Still our progress may not happen like other foreign developed countries. Indian citizen and domesticity drags them back in the sector of women empowerment and equality in comparison to other developed countries on the globe.

**Keywords-:** empowerment, gender, equality, progress, milestone etc.

### **Research Methodology-:**

Descriptive Method. The data has been collected from secondary sources. The information collected from journals reports and ministerial documentary resource development and reports in Government Gazette of India. The National Survey Report and selected other publications related with women empowerment and Gender Equality.

### **Introduction-:**

When men and women should enjoy new facilities and rights equally. Then gender equality will function more effectively. We should share power, rights and influence having equal opportunities on social and economical spheres. Women should be provided equal education, career and taking an important decision equally. Thus, women must realize their self confidence in daily life. So, the opportunities would be given to them, must lead women to healthy and sound status in Indian society. The main focus should be on realization their imbalances in financial and social matter. women must be given ample autonomy and manage their personal as well as social situation with boosting confidence. When women are getting empowered, the benefits would definitely be seen in family as well as social environment in India. When as all such rights are equally implemented in Indian society. It must cultivate drastic change altogether. It leads to progress and outstanding benefits for future generation of particular nation will adopt this ideal policy i.e. Women Empowerment There are different variables that are included in geographical location may be urban or rural. Womenempowerment in India showsthe educational status and social class. The Indian society has been divided in castes and sub castes, gender, sex, traditions, superstitions and some mythical impediments of the path of women progress. This ideal wave of women empowerment should reach from root level to National level. Thepolitical, social, cultural, Business and industrial groups must have shown their core interest and provide opportunities for women to fetch them in wide world of women development in true sense. New schemes and policies must think over this issue. All sector should take initiatives for economical and social security of women. The bias attitude and lusty malpractices must have been stopped with legislative support. Indian Government has been trying and implementing new schemes which are aiming to women empowerment and equality on the basis of gender in India.

- 1) Integrated Child Development Services (ICDS)-1975.
- 2) Rajiv Gandhi Scheme for Empowerment of Adolescent Girls (RGSEAG)-2010.
- 3) Rajiv Gandhi National Crèche scheme for Children of Working mothers.
- 4) Integrated Child Protection Scheme (ICPS) 2009-10.
- 5) Support for Training and Employment Program for Women (STEP).
- 6) Dhanlaxmi Scheme -2008.
- 7) Short Stay Homes.
- 8) Swadhar.
- 9) Ujjawala -2007
- 10) Scheme for Gender Budgeting (XI Plan).
- 11) National Mission for Empowerment of women.
- 12) Rashtriya Mahila Kosh-1993.

The Government has implemented all above programs and Schemes effectively for the development of women. They may have served and working in different sector of society and different age groups. There must be significant policy and actual practice at the social level for Indian women on community level. The people should not adhere to traditional and outdated rituals and values. While we think about social ranking of women in India need to focus on Global level Gender Gap Index (2016). The rank of India regarding women empowerment issues is 105 out of 135 countries in the World.

**Objectives-:**

The objectives of present Research paper is as –

1. To identify equality level of the girls in primary, secondary and higher Education classes.
2. To calculate women's participation and opportunities in relation with Gender Relation.
3. To search Supporting Resources for gender equality of women.
4. To identify the Gender Equality of women in the political field

**Finding Results-:**

**Issue of Gender Equality in Primary, Secondary and Higher Education -:**

In fact, Education is the only an important factor to remove differences about equality and empowerment. The girls students should be enrolled to higher education level without achieving gender identification and parity in education system. The changes have been occurred towards gender education .The people are releasing rigidity and accept rational policy indicators now days for girls and boys.

**B) Gender Parity Index (GPI)-:**

This index observes the ratio of enrolled student to Primary to Higher level of education. When the numbers have been compared with male student found free population structure. It shows appropriateness about age and gender .Thus the progress has been seen subtle and reaching towards positive position day to day.

**Gender Parity Index (GPI)-:**

YEAR	PRIMARY EDUCATION	SECONDARY EDUCATION	HIGHER EDUCATION
2010-11	1.01	0.88	0.86
2011-12	1.01	0.93	0.88
2012-13	1.02	0.96	0.89
2013-14	1.03	1.0	0.92
2014-15	1.03	1.01	0.92

Source-Government of India, Ministry of Human Resource Development, India of Website.

The above table indicates the position of girl students in primary education enrolment is on sound position of females in GPI has shown highest crossing level.

**Girls Enrolment-:**

INDICATOR	LEVEL OF EDUCATION	2010-11	2014-15
Enrollment girls as % of total enrollment	Primary Education (I to IV)	47	48
	Upper Primary Education (Classes-VI)	47	59
	Secondary IX-X) and Higher XI-XII)	44	47
Number of Girls per 100 boys enrolled	Primary Education Classes –I)	92	93
	Upper Primary Education	89	95
	Secondary Education	82	90
	Senior Secondary Education XI-XII)	79	89
	Higher Education	77	84

Source;-Educational statistics at glance 2014,M/oHE.

The remarkable progress has been observed in the field of education. It shows 8% to 10% growth and hike during 2010-11 to 2014-15. The literacy in the terms of number girls per 100 boys admitted show the study report of above mentioned period.

**Economical Participation And Opportunities For Women-:**



There is discrimination declining as far labor force and women should be given space for their improvement and opportunities to be allotted to them. It must have been implemented at workplace of women. The employment measures to which labor markets are open to women in industry and service sectors. It does not affect equal employment opportunities for women .It will prove efficiency through flexibility in the labor market .It reflects economical factors in social empowerment of female community with positive approach.

YEAR	LABOR PARTICIPATION RATE	SHARE OF REGULAR WAGES AND SALARIED WORKERS
2010-11	42.0	8.2
2011-12	42.7	8.7
2012-13	32.6	10.2
2013-14	31.2	12.8
2014-15	31.1	12.1

Source: National Health Survey -4

The labor force participation rate of women is low and sizable gender gap persists moreover, when women work they tend to end up in marginal jobs. One of the most intense debates in recent years has centered on declining labor force participation rate of women in India. The rate is dropped from 42.7 to percent to 31.1 percent during 2010-11 to 2014-15. In the share is increased from 8.4% to 12.1% during study period.

#### **Mobility and Decision Making-**

As earlier the focus has been on educational and economical empowerment but changes are occurred in women's mobility and social participation in decision making is essential. The report of NSS 68 th: round in 2011-12: the proportion of female headed household in rural and urban areas 11.5% and 12.4% respectively very small percentage of Indian women have household decision making visiting their family and going outside home. Maximum women in rural and remote don't right to decide about number of child they should have .Women don't have freedom to talk about spouse's earning as per the situation and need as well.

#### **Gender Equality and Women Empowerment in Politics:-**

Women should participate in social and political field. It will boost their confidence in routine lives of female community in society. In fact, women represent such mega social groups. This must change the gender sensitivity as well as showing decision actively in social and political field .Yet women's participation found to be poor in Indian parliament and the situation in state assemblies as well .The data of 2014 shows that only 62 females constituted the percentage was 11.4%in Loksabha while 11.9% in Rajyasabha ,Similarly the condition of female in assemblies share only 8%.In fact the representation of women should be increased upto 46.7%as on march 1 ,2013.When we turn towards judiciary ,there were 30 judges in the Supreme court and in High Court 25%only .

#### **Access To Women Equality and Its Resources :-**

The economical freedom should be given to women linked with their resources. These resources infuse with power and expands family health. The survey has searched five important accesses as: knowledge of Loan program, get loan account, higher educational attainment and working measures of economic Independence.

#### **Issues Of Gender Equality and Women Empowerment :-**

The situation of Indian women still remained marginalized at even of the same society. Whentheir active participation in economical opportunity as well as political leadership. Access to education or maximum of females in India are seen in poverty and uneducated situation and insufficient trainings for having better technological skills. They often end up in daily earning without well equipments. The Indian families are not seen oppressive or regressive social conditions. Although many resources have been existing, these are not sufficient for the progress of women in India. In fact the reality is becoming bad day by day .The traditional impact still remained as impediment on the path women .It cannot be justified in Indian Social condition.

#### **Elimination Gender Differences in Access to Education :-**

Higher education is key element for demographic change family's better health and nutrition of women and their family measures must be given education and increase enrollment of girls and improve the quality of education to facilities of learning as well as occupational skills should implemented in women India. Child marriage system has been identified still in prevalent society must be stopped. This is because of early. The women remain in lower status of women in society and also curtail women education to increase for an eradication of child marriage from Indian outset. When women would receive nutritious

food and physically sound and healthy. She will be able to face challenges more effectively. Therefore, women must have access to their comprehensive quality health care. Maximum women use to work in agriculture sector and other occupation in India. The benefits should be expanded for the agriculture working women. Women should be provided financial Independence about employment and cash to utilize for social and domestic purposes. Women should be given with proper wages at the work at with men so as to elevate their status in their society. There are many cases of physical explanation and violence against women must be eradicated from the Society. It must be away from legislative law and strict sections. The issues should be only attitude and social perspectives. The family background must have been more sensitive. The female partner should receive respect and male partner and other members in Society. Gender sensitization and gender training need to start in large number for drastic change in Indian social domestic situation. Women's participation in the field of politics indicates real empowerment of Female community. Moreover, women empowerment cannot take place unless women came together and decide to self empower themselves. Women should come together as unifying force initiate self empowering actions at the ground level.

**Conclusion-:**

Women's progress in society is of utmost crucial value. It leads to sustainable economic development of our country and even beyond. Maximum women don't have sufficient domestic and economic autonomy regarding the values and choices for their own life. When the data has been observed not only material progress but also cultural and social influences. These things are playing a sufficient role in shaping the women's autonomy and enhancement in real sense. In fact civil society and organization and government has been coming to the help of women. The stakeholder must come forward and, in the women empowerment, process is the need of an hour.

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## **Indian History and the Role of Women**

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### **Abstract:**

Women empowerment is a controversial issue. At earlier time Indian women were getting equal status with men. But they had faced several difficulties during post-Vedic and epic ages. In the medieval age, women in India were treated like a slave. Education is the key factor for women empowerment. In 1848, Mahatma Phule and Savitribai Phule started first girl's school in Pune and then in some extent the awareness took place and their statuses have been changed slowly and unhurriedly. The credit of a civilization can be evaluated from the position that it gives to women. When we study the status of Indian women, we came to know that women during Vedic period were allowed to undergo initiation and study the Vedas. The position of Indian women in the society disintegrated during the medieval period. During the period of British Raj, many women reformers helped the cause of women. In Post- Independence to present, Indian women served as heads of the state and Government in India. The aim of this paper is to focus the position of Indian women during various ages and their contribution in the empowerment of women. The present paper also describes the challenges, various issues and opportunities related to women empowerment of India.

**Key Words:** Empowerment, reformers, contribution, status, initiation.

### **Introduction:**

Women empowerment in India is the most significant tool for development these days. Woman constitutes the vital role in the Indian society. Women in ancient India enjoyed high status in society and their condition was praiseworthy. The ancient and medieval status of women modern Indian society considering Equality, Education, Marriage and Family life, Race and Gender, Religion and Culture is sustained and disintegrated. Even the women from Vedic period were furnished opportunity to attain high intellectual and spiritual standard. In ancient India, women enjoyed equal status with men. They were educated. They were skilled in the art of warfare by choice. If we read RigVed, we find mention about a warrior queen Vishpal, who is trained in the art of warfare. She abandoned a leg in battle; an iron leg revived her spirit and she continued her battlefield exploits. Vishpal and her courage both put a true example of women empowerment.

### **Women Empowerment in the Age of Ancient India:**

In ancient India, women had the freedom to choose their husbands at a matured age. The concept of *Swayamvar* is well known to everyone. In *Swayamvar* woman has the freedom to select the husband of her choice from amongst a group of admirers. Seeta- Swayamvar, Droupadi-Swayamvara, Rukhmini-Swayamvara, these are the most celebrated examples of Swayamvar in the ancient age of India. Damayanti, who married Nal, king of Nishadha Kingdom, through Swayamvar. Women empowerment in the sphere of education during 7<sup>th</sup> and 8<sup>th</sup> century is witnessed by Yajnavalkya's welcoming of the participation of women in Vedic studies. Yajnavalkya was a famous Rishi; he was Vedic thinker and intellectual. He coined the term 'Advaita'. He married Maitreyi and Katyayani. Maitreyi was famous for her intelligence in metaphysics. Gargi, Kaikeyi, Maiteryi find mention in the Brihadaranyaka Upanishad. Women in ancient India had the liberty to participate in war, gymnastics, archery, horse Riding, public activities, education, decision making and in the selection of male partners. All these significant qualities portrayed the nature of women status in the social canvas of the Rig Vedic period. Besides their role of mistress and household, they exemplified huge potential for contributing to human civilization during the Vedic period. Women were placed in an elevated reputation in the society have been depicted in the sculptures representing early Vedic society. The women from this Vedic period enjoyed ultimate economical liberty.

### **Women Empowerment in Medieval Times:**

Many foreign conquests have been seen by medieval India, which resulted in the decrease of women's status. Due to the influence of Muslim culture, the position of women went on degenerating. In Muslim culture, women were forced to live inside the house, within the four walls. In Muslim culture 'Pardah' culture started by Indian women in order to protect them. This period gave birth to some new social evils such as child marriage, sati, jauhar and restrictions on girl's education. In this way, freedom of women was controlled. Chand Bibi, Sultana Raziya, Salima Sultana, Gulbadan Begum, Mohan Anga these are some examples of learned women. In this period Hindu society had not given liberty for women education.

### **Modern Times:**

Modern period is significantly would be the period of rebirth and revival. We can figure out particular names from British India where women set examples of tremendous heroism which many men might not have been able to show. The history of modern Indian women is full of preachers who have broken gender discrimination. Modern Indian women devoted for their fundamental rights and got unbelievable success in the field of politics, arts, education, science, medical, law, space, social welfare, administration, sports, army, navy, air force etc. The history of woman empowerment in modern India could not be completed without the recommendation of **Savitribai Phule**. She was the pioneer of the pillar of female education system. She had faced a number of challenges and adversities to introduce female Education in the society. Her determination, commitment and devotion always made her successful in her courageous expedition to spread female education. I would like to share some noteworthy illustrations of modern successful Indian women who created the history of dominant modern India.

#### **1. Anandibai Joshi:**

Anandibai Joshi had got honored became the first Indian female physician. She was also the first woman who got trained in Western medicine. She was one of the pioneers of empowered women of modern India.

#### **2. Rani Laxmi Bai:**

Rani Laxmi Bai of Jhansi was in a true sense, the commander of uprising of 1857. Due to her devotion, sacrifice and bravery she became immortal and put herself as an ideal to all Indian women. Stories of her bravery and adventure are still remaining alive.

#### **3. Indira Gandhi:**

Indira Gandhi, the proud of Modern India, became the first Prime Minister of India and was quoted as the "Woman of the Millennium", in a poll which was organized by BBC in 1999. In 1971, she became the first woman to achieve the India's highest award, 'Bharat Ratn'.

#### **4. Mother Teresa:**

Mother Teresa was one of the greatest social workers of Modern India. She devoted her whole life for the welfare of the slum area and she founded many missionaries of Charity. She became the first woman to receive the Nobel Peace Prize in 1979.

#### **5. Pratibha Patil:**

Pratibha Patil became first woman President of India. Her contribution to empower Indian women in modern India is uncountable. She has left great representation to be an empowerment in front of the women with her praiseworthy contribution.

#### **6. Kiran Bedi:**

Kiran Bedi joined Indian Police Service (IPS) in 1972, and got an honor to be the first woman IPS officer. She was also nominated as the United Nations Civil Police adviser.

#### **7. Justice M. Fatima Beevi:**

Fatima Beevi was the first female Indian judge. She was appointed to the Supreme Court of India in 1989. She has also a lion's share in the contribution of an empowerment of women in India.

#### **8. Arati Saha-Pradhan:**

Arati Saha created a great history in the world of adventure. She became the first Indian and Asian woman to swim across English Channel in the year 1959. She was also awarded Padma Shri award in 1960 and became first female sportsperson.

#### **9. Kalpana Chawla:**

The whole world had seen the heroism and expeditions created by Kalpana Chawla. She was the first Indian woman who entered in space. She played a prominent role as a mission specialist and primary robotic operator. She became one of the most motivating female personality and her contribution to empower women is unbelievable.

#### **10. Anjali Gupta:**

Anjali Gupta is the pride of modern India. She serves as the first female officer in the Indian Air Force to be court martial led. Her contribution in the empowerment of Indian women is unique and outstanding.

The above great female personalities are the instances of the women empowerment. Except these several adventurous and courageous female personalities have achieved their best in various spheres, for example- Roshani Sharma, Shila Dawre, Arunima Sinha, Reita Faria Powel, Mithali Raj, Sania Mirza, Saina Nehwal, Sarla Thakral, Mary Kom, Bachendri Pal, Surekha Yadav etc. Their contribution in the woman empowerment in India is limitless and beyond words.

**Conclusion:**

In this way, with reference to my paper, if we analyze the role of women from ancient times to modern times, the reputation of woman in the respected Indian society was questionable. Education played a significant role in the empowerment and improvement of women in all spheres of life. Woman must be given profound admiration for her originality. Society must build the proper surroundings to empower woman. History of successful modern Indian women must be always a crucial part for the modern India.

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## **Woman's Image in Madhur Bhandarkar's Films *Corporate* and *Fashion***

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### **Abstract:**

Film and literature affect human life extensively. There is an inextricable relationship between both; rather one can say both are the fine art forms to express ideas, thoughts and feelings. Literature is available on the canvas of human experience from the ages, whereas the film has made its entry almost at the end of the 19<sup>th</sup> century. The film, also known as cinema or movie, is sometimes an adaptation of literature from print media to electronic media. Many novels have been adapted for movies. These two artistic forms hold a mirror to society and have a didactic performance to reflect contemporary social issues. It has been an attempt of both to bring positive changes in society. Literature brings out the burning issues to the notice of its readers whereas cinema to its vast range of audience. The suffering of women or injustice to women has been a burning issue in society. Under the head of contemporary theories, Feminism discusses women's issues. Feminism is an approach to analyse a woman's image reflected in literature and films. The theory has been spreading and making impressions on the minds of film critics too. This research paper is an attempt to show how Madhur Bhandarkar's two well-received movies 'Fashion' and 'Corporate' discuss feminism.

**Key Words:** Films, Literature, Feminism Women, Suffering, Compromise, Patriarchy

### **Introduction**

In addition to literature, films have been appealing to the waking minds of literary scholars. Many universities have established separate departments and introduced courses on 'Film Studies'. This shows the importance of this new era of study. The film is another form of literature. Human life is extensively influenced by films and at the same time, it is said that the films receive their very first input from society itself. Films play an important role to shift the human mind; many revolutions in society or paradigm shifts in the human psyche were possible only because of films. Films can create feelings of oneness and that leads towards national integrity. In short, along with literature, films possess the capacity to lead human society towards perfection. As the widely said and accepted statement of William Shakespeare that literature holds a mirror to society, the same can be said about the film too. Films discuss social issues to bring positive changes in society. The pathetic life of women in the patriarchal system of society has been a widely discussed issue. In literature, Feminism, one of the leading contemporary theories, advocates justice for women. The theory left its everlasting influence on other disciplines too. Plain Gill and Sellers Susan noticed the wide-spreading influence of the theory. They write, "A host of related disciplines has been affected by feminist literary inquiry, including linguistics, philosophy, history, religious studies, sociology, anthropology, film and media studies, cultural studies, musicology, geography, economics and law" (21). Many films reflect a woman's image and underline the malpractices of patriarchal ideology against them. "In film criticism and theory, making gender the axis of analysis has entailed a thoroughgoing reconsideration of films for, by, and about women, and a consequent transformation of the canons of film studies (White 117). The film attempts to make the audience aware of secondary treatment given to women. The director intends to bring a positive change in women's lives. Madhur Bhandarkar is a film director who uses film as a medium to discuss women's issues. Unlike professional Bollywood, Bhandarkar's films focus on the contemporary issues of society. His films are rooted in ground-level reality. For his outstanding contribution to Bollywood, he has been awarded the National Film Award for films. Many of his films have a woman in the leading role. This approach of Bhandarkar underlines his concern towards the women of society. According to the patriarchy, women must be in the second position. Opposing the traditional thoughts of putting a man in the main role, Bhandarkar paved a path to treat heroine as the central character of his films. Out of his many films, 'Corporate' (2006) and 'Fashion' (2008) have special places. These two films deal with the trapping of a woman in the postmodern patriarchal society. The films left the audience to think about the unequal opportunities given to women, their level of compromise for the families and how they are trapped into the cage of patriarchy. 'Corporate', another movie by Bhandarkar, also talks about the trapping of an innocent woman into a male-oriented society. The movie describes the story of a woman who tries to settle her career in the field of corporate. Indeed, it is a difficult task for a woman to make her career in the field where men are outnumbered. Bipasha Basu, in the role of Nishigandha Das, plays a role of a typical wife. To save her husband Ritesh (Kay Kay Menon) and his family, she accepts a severe crime in court. It is the nature of women to compromise for the family. "While Nishigandha Dasgupta, is a successful corporate executive with the 'Sehgal Group of Companies', she is also a dutiful lover to Ritesh Sahani (Mishra 138). She wants her

lover to look successful in front of everybody in the company. For this, she prepares a report which is presented by him and for which he receives the credit. The family assures her that they will make her free as early as possible but the family fails and her life rots in jail. In this movie, Bhandarkar correctly underlines a woman's nature to sacrifice her life for the sake of others. In the eye of Bhandarkar, a woman makes several compromises for her family. She prefers her family and then considers herself. However, at the last, the family does not keep the promise and she is punished. This shows that women have been the soft target of the patriarchal society to use for personal benefits. She has been treated as a toy. This is the mentality of the patriarchal society. Nishigandha from the movie makes remembrance of Vijay Tendulkar's Miss Leela Benare from *Silence the Court is in Session*. Miss Benare also gets trapped by the group of men. 'Fashion' shows a woman's attempt to settle her career in the field of the film industry. In addition, the film asserts how the ambitious girl discards the traditional image of a woman set by the typical middle class. Priyanka Chopra in the role of Meghna Mathur is an aspiring and promising girl from a typical middle-class family. She attempts to create her place in the field of the film industry. She wants to come to Mumbai and finds success as becoming a celebrated model. Initially, her parents oppose her idea. Generally, ambitious girls face this type of typical scene in the Indian middle-class society. Many of the time, girls are not allowed to think beyond the established limits. They are simply disallowed to create their own identity. Parents are over cautious about their daughters. In many families, girls are not allowed to go out of the city to make their careers. Meghna has to be through this tough male-oriented ideology to set her career. It is the functioning of the patriarchal system that Bhandarkar shows in the movie. Facing strong opposition from her parents, Meghna comes to Mumbai to become a model. She comes into contact with her old friend Rohit who is gay. Meghna finds many difficulties at first. This is a common part of a girl's life to settle in the new fields. A girl is targeted initially if she crosses societal borders. Here, Bhandarkar acutely shows the struggling zone of a girl's life. It underlines that nothing comes easy in a girl's life. A girl has to struggle against the patriarchal system to make her own identity. Later, Meghna comes into contact with Manav. With the help of Manav, she reaches to Anisha Roy who is an executive in a well know modelling firm. Anisha Roy introduces Meghna to Abhijit, a senior executive from the same firm. Through this break, Meghna becomes a successful model overnight. She films her position in modelling. Meghna develops an affair with Abhijit and later becomes pregnant. This is a hindrance in her life. There is a man's role to create hindrance in Meghna's success path. Again, Bhandarkar shows the struggle that happened in a girl's life. The struggle is not only outward but inward also. A woman has to be in a profession and compete with others and at the same time, she must be a mother, a wife and a daughter-in-law. "An ambitious woman wouldn't jeopardize her whole life for the sake of family and honour but then she wouldn't be known as a good wife" (Basu <https://sanjukta.wordpress.com/>). She aborts the child to get golden success in the field of modelling. In the end, Meghna falls into unwanted crises and lose her position in the field of modelling. Thus, apart from the print media, electronic media especially cinema is also the emerging artistic expression to discuss social issues. Madhur Bhandarkar's two movies 'Fashion' and 'Corporate' show the struggle in women's lives. He shows a girl faces opposition from her family, she finds difficulties in settling her career and she is a soft target of the patriarchal society. So far, films, in their true sense, reflect the pathetic and undervalue image of a woman.

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## Indian Women and Their Contribution of Women Empowerment

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**Abstract:**

As developing countries like India, there are involves the country to pay more attention to social and human development, including women empowerment. This paper defines how Indian women contributing empowerment to other women as efforts that include education, healthcare, economic participation and personal development

**Key Words:** Women Empowerment, Contribution, Indian Women,

**Introduction:**

Equal rights for men and women are mention in the Indian constitution, which came into effect on 26 January 1950. Discrimination based on gender is strictly prohibited by Indian Constitution. Indian women received right to vote after India’s independence in 1947, long before several Western countries granted women the right to vote. Women in India are emerging altogether sectors including politics, business, medicine, sports and agriculture.

**Methodology:**

I used descriptive method for this paper. Data derived from secondary data of population census 2011. From this Census 2011 taken data of Sex Ratio and literacy rate. For example, from India and Maharashtra State. Now recently Covid 19 pandemic situation so census 2021 data is not available in the current situation. Instead of Census 2021 here using Census 2011 population data.

**India Sex Ratio Census 2011:**

### India



**Maharashtra Sex Ratio Census 2011:**

### Maharashtra



**Economic Empowerment of Women Poverty Eradication:**

The empowerment of women and abolish of poverty is very critical for the development of the country. Since it will enhance both the quality and the number of human resources available for development. Failing in these efforts will deprive both men and women of getting the fruits of development. Many



reports and studies suggest that women typically spend their income on food and healthcare for youngsters, which is in sharp contrast to men, who spend a better proportion of their income on personal needs. Increasing gender equality and women's empowerment, as a way of accelerating growth and development, is an end in itself. However, the government implement program has effectively engaged women-centric efforts like rural sanitation through Swachh Bharat, improving health outcomes through POSHAN Abhiyan and UJJWALA Scheme etc. For the good of the world, the situation of women must be changed because a bird cannot fly with just one wing. As per Swami Vivekanand

**Women and Agriculture:**

**Atram Padma Bai:**

A 3-acre cotton farm that produced only oilseeds and pulses get very low income for Atram Padma Bai. But this Telangana women farmer dreamed bigger. She found out agricultural tools like pickaxes, sickles, spades, hoes and wheelbarrows to poor farmers at marginal rates.

Today, she is a Sarpanch of eight villages and leads two thousand farmers. She develops its village with the help of government sanctions to make clean water accessible and build reservoirs to harvest rainwater. In a world where most girls farmers don't have any claim over their land, Padma has truly built a life on her terms.

**Women and Industry:**

**Mallika Srinivasan:**

She is Chairman and CEO of TAFE, Tractors and Farm Equipment, she made her firm become the third-largest tractor manufacturing company within the world in terms of volumes. She diversified the product of the company besides achieving some great mergers.

**Education and Women:**

As a society, the world is incomplete without women. Some of them has had a far-reaching impact in the field of education and their contribution has given a direction to the women of various generations to fight they educate themselves and work for the upliftment of women as well as society. The paper talks about the lives of these wondrous women who made a huge impact on society

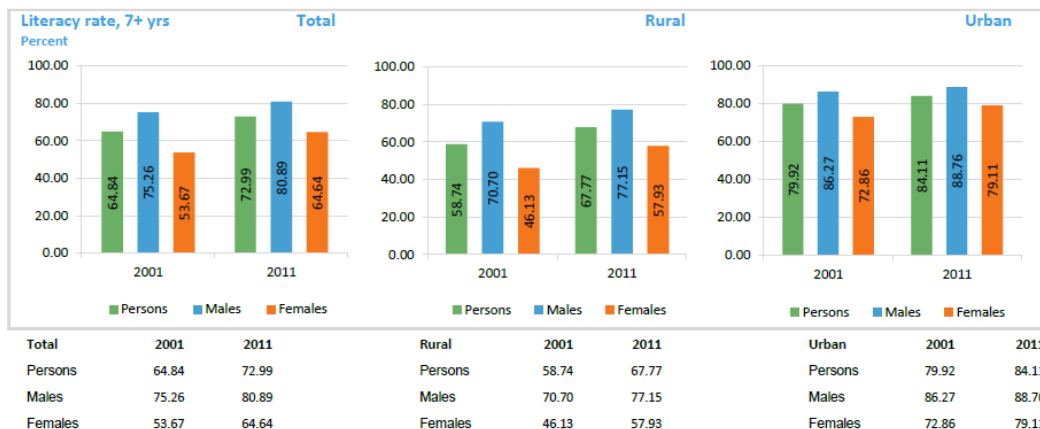
**Savitribai Phule:**

In the field of education, it goes incomplete without the mention of this wonderful woman, Savitribai Phule. However, Savitribai Phule broke all the chains and banged away for the Education of women in India. With the support of Mahatma Phule and tireless effort to promote equal education for all, Savitribai Phule and her family became a living example breaking various prejudiced notions. Her story became inspiring for various other girls in India to pursue education. Indeed, the whole nation salutes Savitribai Phule for her contribution in the field of education.

Recently we have few notable names in different fields like Asima Chatterjee, Meghana Ghai President of Whistling Woods School, Chandrabha Saikiani, Vimla Kaul, Shukla Bose, Ramabai Ranade, Mahadevi Verma, Durgabai Deshmukh, Roshini Mukherjee, Mukti Dagli, Vasudha Prakash, Radha Goenka, Sangeetha Rao, Seema Mahajan, Geeta Dharmrajan, Amudhavalli Ranganathan, Begum Zafar Ali, Uma Pathak, Kumari Shibulal,

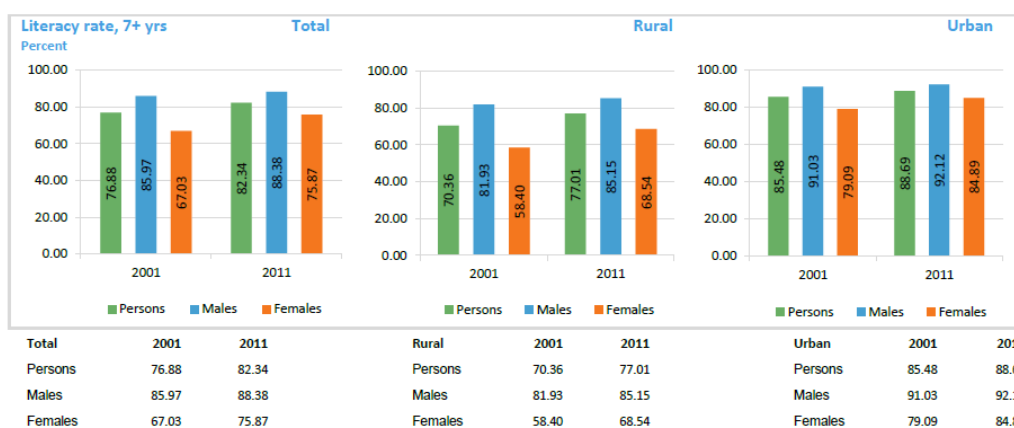
**India Literacy Rate Census 2011:**

**India**



**Maharashtra Literacy Rate Census 2011:**

## Maharashtra



### Health and Women empowerment:

AnandiGopal Joshi at the age of fourteen she gave birth to her first baby, but her baby died in ten days due to a lack of medical care and facilities. Then she told her to wish to husband that she was to become a doctor. Her husband wrote a letter to an American missionary requesting higher education in the United States. But in 1883, when her husband was transferred to present-day West Bengal, he decided and convinced her to go to the United States by herself. He asked her to set an example for all other women in India. While in America, her health was not well because of the harsh climate, further deteriorated due to the cold weather and unfamiliar diet. Despite all that, she stayed motivated and complete her MD degree. She had become the first woman of Indian origin completed graduate with a degree in medicine in America. When she came back to India in 1886, she was appointed as the physician-in-charge at the Edward VII Hospital in the then princely state of Kohlapur. AnandiGopal Joshi inspires future generations of Indian women to pursue their higher education.

Another example of Rani Bang also. She contributes in the field of health at Gadchiroli district in Maharashtra

### Results of the study:

Central and State government will draw up time-bound Action Plans, through a participatory process of consultation with the Centre/State Departments of Women and Child Development. The Plans will be including the following: -

- i) Measurable goals to be achieved.
- ii) Identification and commitment of resources.
- iii) Responsibilities for the implementation of action plans.
- iv) To ensure efficient monitoring, review and gender impact assessment of action plans and policies.

### Discussion of the findings:

- (i) Creating positive economic and social policies for the full development of women to realize their full potential.
- (ii) Equal access to women to health care, quality education, career and vocational guidance.
- (iii) Strengthening legal systems aimed at all discrimination against women.
- (iv) Mainstreaming gender inequality in the development process.
- (v) Elimination of disparity and all forms of violence against women and the girl child abolish.
- (vi) Building and strengthening women's organizations.

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## **Hannah Jelkes: The Perfect Image of Woman Empowerment and Gender Equality.**

**Prof. Malini Ramlal Adhav<sup>1</sup> Dr. Gajanan P. Patil<sup>2</sup>**

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### **Abstract**

The research paper presents the portrayal of Hannah Jelkes, the female character in Tennessee Williams' well-known play, 'The Night of the Iguana'; as a perfect image of woman Empowerment and Gender Equality. She is a middle-aged woman; an artist who makes portraits of people with her water-colours. She travels around the world with her 97 years old grandfather for his wish. Though, surrounded by the hardships from the beginning of her life, she uses adversity as a touchstone to character and emerges as an independent, strong, mature, understanding, tolerate and compassionate human-being possessing both the qualities; that of man and woman. She is strong, firm, confident and independent as a man and she is loving caring, self-sacrificing tolerate, understanding and compassionate as a woman. Overcoming all the hurdles of materialistic life, she raises high to the pedestal of spirituality. Coming out of the personal life, she extends her compassion to the suffering souls. She is referred as 'Female Buddha'. In her, we perceive the image of Christ bearing a cross. Her cross is that of responsibility and loneliness; which she bears with a smiling face.

### **Introduction**

Tennessee Williams; the world-renowned dramatist of modern America; is wellknown for his portrayal of women. Most of his plays are centred around women. He has a rare gift to understand women and he uses that to unlock the heart of women. In an interview with Mel Gussow, Williams says, " I can understand women and can write about them." The childhood spent in the company of sensitive gentlewomen like his mother, grandmother and his dear sister, Rose; enabled him to understand and explore the feminine psyche. Through his plays, he presents the realistic portrayal of various women. Most of them are disturbed and confused. But, Hannah Jelkes, from 'The Night of the Iguana' is different from all other women-portrayals. She is the shining pole-star; steady and firm; in the galaxy of Williams' female portrayals. She is the most mature and a perfect Image of ideal womanhood. Williams himself considers her as 'the greatest female character I ever created.' (Holditch 140) She is the concrete form of Williams' concept of ideal womanhood. Williams may have been searching for an answer to all problems faced by women and the answer comes to him in the form of Hannah. She is the perfect form of strength, physical and spiritual and endurance that saves 'human dignity.' She knows 'how to live beyond despair----- to go past it with courage.' (Donahue 150)

In fact, the play, ' the Night of the Iguana' is the story of Lawrence Shannon ; the ordained minister of the church and of his struggle – inner and outer. But the role of Hannah is more important than that of Shannon. She appears as his savior at a crucial point of break down and helps him to come out of his inner conflict. At her entry in the play, Williams introduces her in the words;

Hannah is remarkable looking-ethereal, almost ghostly. She suggests a Gothic cathedral image of a medieval saint, but animated. She could be thirty, she could be forty: she is totally feminine and yet androgynous –looking –almost timeless." (NI17)

Williams describes Hannah as ethereal as she seems not to belong to this earth. All her qualities are rare to find on the earth. She is just like a heavenly angel of God that has descended on earth to help the suffering souls. She is calm and quiet as a saint. He calls her timeless and says that she could be thirty, or she could be forty. It means that she has past the prime of her youth. But she does not care or regret for the loss of youth like other ladies. She is totally feminine possessing the qualities of love, care understanding, self sacrifice and endurance. Yet she seems him 'androgynous-looking' means possessing the qualities of both men and women. She is firm, steady, courageous and confident, independent and responsible as a man. These remarks of Williams prove that though essentially feminine, she has the qualities of male that make her equal to men. She is the perfect example of women-Empowerment and Gender- Equality.

Hannah can be described as an empowered woman, not because of her physical, but for her spiritual strength. The hardships of life has made her strong physically, mentally and spiritually. She has lost her parents in her childhood; in an accident. Thenafter she is living with her Grandfather, whom she calls 'Nonno'. He is 97 years old now. Both Hannah and her Nonno travel around the world endlessly. They are on the pilgrimage of life. It would be easy for them to remain at their native place, but for the wish of her Nonno, Hannah travels to unknown place without a penny at her stock. She makes portraits of the people with her water-colours and her Nonno recites poems if invited and thus they earn for their living and traveling. Kenneth Holditch comments,

Hannah, with her delicate sadness has supported her 97years old grandfather in their seemingly endless travel around the world, when it would have been simpler to remain in Nantucket where friends and perhaps surviving family might offer support. She has done what the old poet wanted in order to make his life richer and that is the part of her grace. (Holditch 145)

Hannah has sacrificed her youth for her grandfather. She has remained unmarried to take care of her Nonno. 'She would have made a wonderful wife and mother', says her Nonno about her. (NI-72) When, Shannon asks her, "Do you have any life of your own besides your water-colours and sketches and your travels with Grampa?" (NI-116); She answers beautifully: "We make a home for each other, my grandfather and I. Do you know what I mean by home? I mean, I don't mean what other people mean when they speak of a home, because I don't regard a home as a--- well, as a place, a building --- a house---of wood, bricks, stone. I think of a home as being a thing that two people have between them in which each can---well, nest---rest---live in, emotionally speaking." (NI 116)

Thus, her way of thinking is surprising for a man like Shannon. He can't understand her devotion and sacrifice. For him she is extra-ordinary. She is a peace maker. Shannon seems pacified just at entry in the play. He is tortured and shattered, totally broken and is at the end of his rope when Hannah arrives. The ladies of his tour are accusing him and he is in fear to be fired off his job. Maxine tries to take benefit of his situation to keep him for herself forever. There is only one person, i.e. Hannah who really wants to help him. She does not accuse him, but calls him, 'the man of God on vacation' and tries to save his self-esteem. She pulls him out of nervous breakdown. She helps him to come out of his self-indulgence and to look at the world with right view. Hannah, the artist, is stronger than Shannon, the 'man of God.' Shannon is angry not only with the world and the men and women in the world, but also with the God. On the other hand, Hannah is calm and quiet in difficulties. The world has given her nothing but an old grandfather who is a poet. But she never complains about the world and worldly men and women around her. In fact, she expects nothing from anybody. Even though her survival in the world is the toughest, she is not afraid of anything. She is worried about tomorrow, but doesn't lose the present in her hand. She tries to live it with smiling face. She is not angry with her fate or with the world around her. Even in adversity, she never loses her courage and never becomes desparate. She possesses the rare courage to bear the cross of adverse life with smiling face and appealing tones with balanced brain. Hannah is just like the shining Pole Star, firm and guiding amongst all other frail and unstable women in the galaxy of Williams' plays. She is the most positive character that not only wins the battle with life, but also provides compassion to disturbed souls like Shannon. She is the strongest of all the women characters of Williams. While studying Williams' plays one thinks that all of his women are frail and fated to be doomed. The sensitive women of Williams are destroyed, while some of his women, the worldly human-beings like Maggie win the battle. But Hannah doesn't belong to that category. She is not worldly. She is sensitive, compassionate, but at the same time, she is strong mentally and spiritually. She is not like Alma, who suppresses her physical or carnal desires and at last revolts against her puritanical upbringing. Hannah is really a spiritual girl, who is above sex. She can make spiritual companionship with the followmen like Shannon, without a glimpse of sex. She is fully aware of her condition, but she accepts it and faces it. She never tries to escape from it as Amanda in 'The Glass Menagerie' and Blanche in 'Streetcar Named Desire' do. They try to escape from the harsh reality and in the process meet their doom. But Hannah, wisely accepts reality and bravely faces it. She has the strength, physical and spiritual to face the difficulties and adversities and she defeats them with her tolerance and positivity. She is the most unconventional and most admirable woman. She stands high on the pedestal of spirituality. She has rare courage to face the adverse situation. She comes out shining as Gold from the harness of hardships of life. She never complains of anything or anyone. She calmly accepts whatever life presents her. According to Peggy W. Preshaw. "Her calm acceptance of situation is what delivers her from moral paralysis and disgust with life. To her own cir de cocur, she turns a pitiless deaf ear, it is a price very few of Williams' characters are able or willing to pay. For Hannah the result is an honourable humanism." (Peggy- 19) Hannah is always calm and quiet in the atmosphere of uncertainty. She doesn't know what would happen the next day or the next moment, yet she doesn't seem to worry. She is ready to face any situation. The Great Marathi Saint-poet, ShriTukaramMaharaj says: "ठेविले अनंतेसेचिराहावे। चित्ती असू दयावे समाधान।।" His lines are applicable to Hannah She believes in God or at least she understands 'the need to believe in someone or something.' (NI-111) She is calm and quiet in any situation. She has achieved Saint like maturity to look at everyone without any prejudice. Even when Maxine is rude with her, she is not sad or angry, but she tries to help Maxine in her work, so that she would be positive to her. She bears the anger of Maxine, but never hates her. It seems that Hannah has control over her basic human traits that are called षडरिपू in Marathi, (इम, मोघ, मद, मोह, मत्सर, लोभ), mean, sex, Anger, Ego, jealousy, greed. In Indian philosophy, our six, basic human traits are six enemies and man must have control over these six.

When Hannah says that she has won a battle with her blue devil, this blue devil is no other than these, 'Shadripues' i.e. six enemies Shannoh is at battle with his spook in which he is defeated by the spook. But Hannah wins the battle with Blue devil with her 'calm endurance.' In fact, this pair of Granddaughter and Grandfather is on pilgrimage of life. Not only Hannah, but also her Nanno has come out of the familiar atmosphere and traveling to unknown places without a penny at their stock. Their attitude is that of 'fakari' By 'Fakari' we mean carefree and non-attachment to world and worldly things. Fakir is the person who lives in 'Masti' with his love for God. They both are sages on pilgrimage. They are happy and serene in each and every condition. Hannah is well aware that her Grandpa may die at any place at any moment. But she is not afraid. She has made her mind for that. Like a Saint, Hannah lives in the present and doesn't care for the future. She doesn't know what will happen the next moment, but she believes in god. She is not attached to the world and the worldly men and women around her. What makes her admirable, is her compassion for others? She does not indulge in herself like Shannon. But she comes out of the personal sphere and extends her compassion to the suffering souls. She has the capacity to communicate with fellow human-beings. With her understanding and compassion, communication becomes possible. Along with God, she believes in the broken gates between people so that they can reach each other." (NI- 111) Thus, through the portrayal of Hannah Jelkes, Tennessee Williams has presented an ideal of woman-hood. She is an empowered woman who achieves gender equality. She is independent, strong, confident, responsible, tolerant, self-sacrificing, understanding and compassionate. She never yields to adversity but faces it with great courage. She stands high on the pedestal of spirituality. According to Sing, "She belongs to a spiritual and transcendental world from where she watches the spectacle of life as from a raised pedestal. She is free from vanity, greed and sensual passion." (Sing-194)

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## **A Critical Study of the Image of Women in the Novels of Sudha Murthy**

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### **Abstract**

Literature is a mirror to human society. It represents human thoughts and emotions. Since time immemorial writers have been focusing on themes related to women. Women empowerment and gender equality have become the most researched and written areas. In this context Sudha Murthy occupies a pivot role. She has mastered the art of portraying women in all their diversities and multidimensional role and yet show their helplessness in a patriarchal society. Women's participation has increased manifold over the centuries. Indian English Fiction has rightfully depicted the so far neglected area and a vent for women's expression is discovered. Representation of women by women constitutes a major segment of contemporary Indian English Fiction. Sudha Murthy has carved a niche for herself with her inherent ability of being a bilingual writer. She has authored novels, technical books, travelogues, collection of short stories and non-fictional pieces. Her book have been translated into major Indian languages. This research paper explores the Image of women in her novels.

**Key words:** Sudha Murthy, women, representation, patriarchal, subjugation.

### **Introduction: An Icon of English Literature and Social Change**

Sudha Murthy, a prolific bilingual writer, philanthropist, entrepreneur, teacher, mother, grand-daughter and wife has been successful in portraying the multi-dimensional role of women in her novels. In all her novels women are at the center stage. Her style of writing is simple yet unique. North Karnataka is her home. She has earned many accolades: she is the chairperson of the Infosys Foundation, recipient of the R.K Narayan Award for Literature and Padmashree in 2006. Her multifold experience in serving as the member public health service of Gates Foundation, founder of several orphanages, participation in many rural development efforts has aided in her writing narrative. Not only has her work garnered global attention but she is an inspiration and role model for becoming the female engineer of India to heading one of India's leading IT companies. Her academic excellence has rewarded in IIT Kanpur conferring her with the Honorary Degree of Doctor of Science in 2019.

### **Methodology**

This research paper focusses on a critical study of the image of women in her novels namely: House of Cards and Dollar Bahu. Indian writing in English has acquired a significant place in world literature. Indian women writers have successfully carved a niche for themselves on this literary canvas. Sudha Murthy is one of these who has diligently painted real pictures of contemporary women and their issues in her novels. Most of her novels focus on a male dominated society and the subjugation and oppression of women. They also represent the suffering and struggles of women along with the gender disparity. In the two novels that this paper attempts to study the female protagonist has many roles to play. She is the wife, the mother, the daughter-in-law and sister-in-law. She acts in various roles balancing it with her professional life. Sudha Murthy is gifted with an ability to dive into the hearts of her characters and pen down the chaos and absurdity going on within. Native grace occupies a place of prominence in her writings. Her art and mind can both be understood from her writings. This novel too has an underlying theme of money, like that of Dollar Bahu. The novel is about Mridula, an intelligent, bright, simple girl from Aladahalli, Karnataka. Not only is she pure at heart but has attractive eyes that reveal her heart and mind. She belongs to a family that is content and humble. She has abundant enthusiasm for life. This reflects in her personality that makes her stand apart from all other girls. She is passionate about cooking, reading and gardening and is employed as a teacher in a Government School. She is attracted to Dr Sanjay and with the permission and blessings of both families they get married. It is after marriage that real life unfolds before Mridula.

### **Results of the Study**

Sudha Murthy's writings reveals that she is an outstanding writer who has narrowed down on the cause of women's suffering and their problems. She has simultaneously found a solution to their problems within her novels. None of her novels are left open-ended rather the female protagonists prove themselves by subscribing to lead a happy and satisfied life. She has posed questions pertaining to contemporary attitudes of men and women to the institutions of marriage, family life and parents. Her characters live in a modern society but are confronted by traditional values and customs that cause a disorientation in their approach to life. Her novels revolve around the identity of women and the sacrifices at each stage in her life for their children, family and even parents. The novel Dollar Bahu written by Sudha Murthy highlights the disagreement between the female characters in a middle class society. The underlying theme is that

love and emotions are superior to money. It revolves around Vinuta and her journey into a married life governed by the norms set by society. The setting is in Bangalore and Vinuta leads an ordinary life but the a turbulence is created by her other-in-law due her excessive greed for money. This situation is juxtaposed with another one where Gouramma, her mother-in-law visits her son in America. It is at this time that Gourammarealizes 'Dollar' is merely a mode of buying materialistic happiness, what matters more is love, affection and familial love. Gouramma's greed for dollars opens her eyes to the reality of life. Initially, it was only the dollar that would please Gouramma, it could give her the highest form of happiness. Murthy has put Gouramma passion and desire for dollars as, "The dollar was like the Goddess Lakshmi with a magic wand."The novel depicts the varying nature of womanhood in the forms of three women: Gouramma, Vinuta and Jamuna. It ends on a note of optimism where the simple and naïve Vinuta is victorious with her weapons of love and affection. The protagonist Mridula has inherited values from her family and these values have taught her to respect people more than money. It is because of this she has ignored Sanjay's handicapped hand and seen his heart to and agreed to get married to him. Sanjay's father had taught him the real values of life: "Every person is an island. You need a bridge to connect two islands. That bridge is called a relationship. In life, real affection come not through hiding but through expressing your true feelings." (Murthy:38) House of Cards deals with hypocritical chauvinistic male attitudes. Mridula's relationship is destroyed because of her husband's excessive greed for money. Mridula cannot accept the fact of money earned through wrong means to which Sanjay has agreed. She has been honest all through in her relationship with Sanjay but he has not stood worthy of her pure heart and mind. The novel exposes the trouble faced by women like Mridula who are honest and simple and believe everyone to be like them. It also sheds light on the nature of men who journey from rags to riches but they have a price to pay. In the end Mridula has decided to lead a life that has satisfaction and contentment rather than happiness bought by money.

#### **Discussion of the findings**

The protagonist in her novels are simple natured and she has been able to write about the inner conflict in their minds along with their psychological and emotional imbalances. The feminism in India is explained in the words of Chaman Nahal as, "The awareness of women's position in society is one of the disadvantages when it is compared with that of man and the desire to remove that awareness is the advantage." (Nahal, 38) Women in India are treated as subordinate to men in spite of the tremendous advancement made by them in all fields. Daughter-wife-mother is the stereotyped image of women in the society. She is roped by the patriarchal rules of her family and suppresses and sacrifices all her inner thoughts and feelings. Sudha Murthy has concluded most of her novels on an optimistic note of women as balanced and thoughtful. An underlying theme in her novels is the extent to which women are made subservient and dominated but eventually once the threshold is reached happiness matters more and all other materialistic and non-materialistic things are left behind. Every woman desires her own space and self-respect. The skeletal framework of Indian women is characterized by determination and patience. The female protagonist are a role model and motivation to all women who read her novels and inspire and encourage them to achieve self-esteem and self-reliance through education.

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## **The Plight and Suffering of Indian Women in TarabaiShinde's 'Stri-PurushTulana' (A Comparison of Men and Women): A Study**

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### **Abstract:-**

The present paper tries to show how the patriarchal society caused the woman's exploitation and oppression. The writer TarabaiShinde also erased the blames put on the women one by one. She demands equality between men and women. She demonstrates the examples of women's suffering from the scriptures to her time. She wants the reader to be advanced in respect of women's condition in this modern time. The plight and unjust treatment given to woman is one of the important concern in this essay. The condition of women was changing according to time but oppression was at the peak. The writer TarabaiShinde appeals to readers to change their mindset in the perspective of women. The evil practices like 'The Sati', tradition and 'The Widow's Hair Cutting' were existed in the pre independent India and which later on eradicated by the great work of social reformers. TarabaiShinde strongly believed that education is the only means of freedom and awakening for women. She addressed the issues such as inequality between men and women, the attitude of men about women in the patriarchal society and the assumption of women as an object of pleasure

**Keywords :-**The Blames On The Women, Exploitation and Oppression Of Women, Patriarchal Society, Rights, Equality, Education.

### **Introduction :-**

The Feminism is an umbrella term originated in the late 19<sup>th</sup> century. The scope of feminism is vast and wide. In a simple word Feminism means a critical analysis of literary text through the study of women's related issues. "Lisa S. Price, in Feminist Frameworks: Building Theory on Violence against Women, offers an interesting definition of the term. 'Feminism is also a method of analysis a standpoint, a way of looking at the world from the perspective of women'".(Feminisms, Introduction P. I. Arpita Mukhopadhyay) The feminism also deals with the study of subordinate position or treatment given to women by the men in the patriarchal society. It demands equality, rights and the consideration of women as a human being or an another part of the society. The exploitation or oppression of women by the men is at the center of the study of feminist criticism. The society even in the western countries were denying the rights of women in the past. In our country we also found the same evil activities like 'The Sati' tradition and 'The Widow's Hair Cutting' were practiced in the pre-independence India. There are some social Reformers such as Raja Rammohan Roy, Savitribai Phule and Mahatma Jyotiba Phule, who worked hard to eradicate such cruel practices and also changed the thinking of the men towards women in our country. The essay 'StriPurushTulana' (A comparison of Men and Women) is translated from Marathi language into English by Maya Pandit. The present essay is a seminal essay belonging to Indian Feminism. The writer of the essay TarabaiShinde is considered to be the first feminist critic in Indian feminism. In her essay she discusses issues like the exploitation and oppression of women since mythical ages to her time, search for identity, ignoring women as a part of society, blames on women by the so-called patriarchal society and lack of education in women causing miserable condition of women. The language used by the writer TarabaiShinde is full of temper and interrogating or introspective. The examples given by her are suitable to focus the plight of women in the patriarchal society. She demands the equality between men and women. At the very outset of this essay the writer TarabaiShinde blames the God who created both the men and women. She affirms the causes of female agony and sufferings. Being the part of the society why the woman has been experiencing bad treatments since the old ages to till today. The women are always exploiting by the men in the society. To evaluate the charges put on the women the writer interrogates the men in the logical manner. She also interrogates why the women is always a part of defame. The writer TarabaiShinde illustrates some examples from the scriptures proving the sufferings and exploitation of female. No one considers the emotions and feelings of women in the society. Her problems are not solved but are increased deliberately by the men. The writer TarabaiShinde in her essay not only discusses the charges put on women one by one but also illustrates it with references from the myths. She talks about the overall social, educational and humanistic upliftment of the women in this world. She admits that women have the same power and intellect like the men. The women in her life plays various roles like a daughter, a sister, a wife, a mother and a friend. She is multidimensional one. TarabaiShinde reveals the reasons leading to women's bad position in the society such as education and trust. Since the prehistoric time the woman is always considered to be a thing or an object for pleasure. It requires the change in the mindset of society and the men of course. She is also a human being and her rights should be honored. The writer also measures on the ground of virtues having to both the men and the women as well. We consider the women



as goddess in our cultural, we worship her but why we are totally denying her existence like ourselves. TarabaiShinde tries hard to prove the men more responsible for wrong deeds than the women. She gives a suitable example of prison full with men in that period when the British were ruling over the India. The crime was only related to men in our marriagesystem or patriarchal system the girl's or women's choices are not taken into consideration. She has to marry someone against her will. TarabaiShinde is quite agree with the view that women have some vices but that are concerned with the men in greater scale. The condition of widow's remarriages was at the peak in the pre-independence India. It was one of the vital issues related with women. The widows in that period were not allowed even to participate in the auspicious programs. Her rights were denied by the men in the society. TarabaiShinde presents the picture of father in that period who was solely responsible for the miserable condition of the daughter as he decided to marry a girl of ten or fifteen years old to a man aging eighty or ninety years old. Herewe saw the materialistic attitude of father as he was going to be a owner of the dead son's-in-Law's wealth. The wealth was more precious than his daughter's happiness for a father in that period. It was wretched than 'The Sati' tradition because in it both husband and wife were cremated at one time as she was free form the pains and sufferings immediately caused by her husband's death but a widow after her husband's death has to suffer a lot to live here. She talks about partial and betrayal done by the husband if they became public image in respect of money and position. He should be faithful to his wife like she is to him. The writer TarabaiShinde has orderly differentiated the behaviour of men and women which creates their identify in respect of virtues and vices. She later on demands to picturize the real position of women in the form (genre) of literature. The psychological condition of the women is well presented by the writer. Through the examples of Manjughosha and Muktamala the writer tries to analyze the character of women in the society from the old period to till today. According to TarabaiShinde the men are more responsible to brake the wife's religion which is a jewel in respect of her character. The decision of women is determined by her husband, she has no right to decide what to do? TarabaiShinde has deeply delineated the plight and suppressed condition of the widows in her essay. It was practiced till eighteenth century in western countries where the women were not allowed to write a book. There was no writing by women side. The male writers did only write about themselves, ignoring the rights, needs and the satisfaction of female. Through the examples from the scriptures and history the writer wants to focus on the problems faced by the women in that society and some are still existing today like the evil dowry system. The men need to change the attitude towards the women as an object of pleasure. The act of violence made by the men to women is more dangerous as it kills them slowly than a poison of a snake. The writer TarabaiShinde has logically tried to show how men have more vices than the women in the society. Her efforts to prove that the men have more wickedness than the women, are praiseworthy and appreciating. The writer TarabaiShinde firmly comments that the man is more treacherous than the woman she strongly attacks verbally on the men as they are accountable for the oppression of the women To conclude we can say that the position of women was not good in the past years also. The society / the men need to change their mindset towards the women. The men need to consider education, their wishes such as marriages and the living standards as well. The writer TarabaiShinde appeals readers especially the men to be modern in a real sense. We still find the evil practices in the society like dowry system existing today. The blames put on the women are orderly clarified by TarabaiShinde in a subtle and awaking manner. The woman in her life looks after the family but we have very few husbands who look after her. This is a grim reality of the society. The equality between the man and the women is the vital need of the society. We saw throughout this essay the miserable and the suppressed condition of Indian women in the male dominated society.

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## **Feminine Nobility of the *Panchkanya* Tarain Anand Neelakantan's *Vanara: The Legend of Baali, Sugreeva, and Tara***

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### **Abstract:**

The classical Indian mythology and the puranic stories have painted women with a dignified place and position. The mythical Panchkanyas (five daughters) -Ahalya, Draupadi, Kunti, Mandodari, and Tara are the most revered and the known feminine persona identified and symbolized with the acute dignity of a feminine character. The women characters in the Ramayana and the Mahabharata have set a typical pattern for all the women especially in the Indian-subcontinent region. However, the stories of all these women, as all the Panchkanyas reflect nothing but a hard-stricken and equally cursed identity. Their existence seems merely kept on the dangling and dilemmatic state due to the thoughts and actions of their masculine counterparts. Though appeared from the royal and highly respectable families, they did not keep themselves away from or could not even deny their own fate diminishing despite their strong association to their male counterparts. The present research article analyses and discusses on one such a dignified character, Tara, the Panchakanya and the wife of Baali from the Ramayana. It underlines the fate of a woman being a sub-altern creature with equally destined fate despite having her royal personage.

**Key-words:**mythology, puranic, Panchkanya, feminine, Ramayana, existence, dilemmatic

### **Introduction:**

Woman, since the puranic times, has often remained the masculine counterpart sharing and participating in each of the smaller experiences of life. The mythological stories have often portrayed them as Goddesses and the Royal personages motivating and directing almost every cause and action. The Indian classical mythological stories have often painted women as the dignified characters exercising all their power and position to settle their contemporary social and political issues. The classical literature of the *puranas* has regarded woman as the Goddess, the Devi or the Shakti Principle showering upon all her benign blessings on the followers or the worshippers. The stories of the *Ramayana* and the *Mahabharata* have many such dignified characters and a few of them are regarded as the most revered daughters being called as *Panchkanyas*-Ahalya, Kunti, Draupadi, Madodari, and Tara. The mythical tales in Indian classics raise the woman and her dignity of life giving all respect to her thoughts, feelings and actions. However, behind every movement, the role of the male characters or the counterparts seem to have deeply indulged. The status, though is regarded of an independent individual, but every small action carries the impression of the male dominion. The mythological and *puranic* stories of the *Devas* and *Asuras* have female roles having the underlined feature as being the submissive counterparts leading or extending to the planning and designs of their male counterparts. Woman, though, may she appear in the ancient tales, has to have to accept than to direct or to command any actions. recent fictional writings in English from India, various authors such as Amish Tripathi, Ashok K. Banker, Pratibha Ray, Devdutt Pattanaik, Kavita Kane and Anand Neelakantan have reintroduced and retold the classical Indian mythology applying a fresh approach in thematic, narrative, and the character portrayal aspects. They brought out the mythological characters with new dimensions and modified the viewpoint of the traditional reading perspectives. Anand Neelakantan, an Engineer turned author has perfectly employed the technique of retelling the classical Indian mythologies- *The Ramayana* and *The Mahabharata*. His works such as *Asura-The Tale of the Vanquished*, *Vanara-The Legend of Baali, Sugreeva and Tara*, *The Roll of Dice* and *The Rise of Kali-As Duryodhana's Mahabharata*, etc. have the designs of great works created in the form of story-retelling. The novel, *Vanara* is one of his wonderful creations where the author retells the story of the Kishkindha King Baali, his brother Sugreeva, and Tara-his wife and the latter's love. The novel, basically appears as the tri-angular love story between the two brothers and a young girl Tara, a village physician's daughter.

### **The background of Study: A Review on the Feminine Portrayal**

Contemporary novelists have attempted focussing on the innovative ways in retelling and modifying the classical myths. Author like Amish Tripathi has written Ramchandra Series, a collection of mythical novels such as- *Sita: Warrior of Mithila*, *Raavan: Enemy of Aryavarta*, *Ram: Scion of Ikshvaku*; Neelakantan wrote *Asura: The Tale of the Vanquished*. Similarly, *The Forest of Enchantments* by Chitra Banerjee Divakaruni are some of the best outcomes of revised outlook and a fresh literary vision. The novelists have written about women character-Sita from various dimensions. Neelakantan paints Sita as Ravana's daughter in his *Asura*, the Ravana's version of the Ramayana story. In *The Forest of Enchantment*, a modern fiction on the *Ramayana*, the author portrays Sita from the feminist viewpoint; i.e. Sita's own perspective. Similarly, *Sita: Daughter of the Earth* by Saraswati Nagpal, *The Girl Who Chose:*

*A New Way of Narrating the Ramayana, Sita: An illustrated Retelling of the Ramayana* by DevduttPattanaik are few of the wonderful creations retelling the classical Indian myths from the feminist perspective.

The literary creations by Anand Neelakantanspeak mostly about the marginalized and sub-altern persons, races, and cultures. The author, through the application of the modern perspective challenges the old established pattern to looking at the characters from the popular classical Indian myths. He writes about the marginalized characters and the race particularly which seems to have been left unfocussed during the popular mythical narrations. He represents the persons who were dominant and also had their legendary contribution in the completion of the mythological stories of the *Ramayana* and the *Mahabharata*. Anand portrays in *Asura-Tale of the Vanquished* the character of Ravana and Bhadra, where Ravana appears being the first person narrating his own life story and the principles while Bhadra, an imaginary character throws light on Ravana's character presenting him from all humane angles. The author brings in limelight the female characters as well who were seen neglected in the popular book. He decorates peoples and places irrespective of their gender, age, relations etc. The character of Madodari, being Ravana's female counterpart is duly paid attention to in the novel *Asura*. Neelakantan calls the work as *-Ravanayan* and not *Ramayan* and justifies the statement underlying the purpose of retelling the myths from Ravana's point of view. Alike *Asura* series, Anand pens the *Ajaya* series retelling the *Mahabharata* from Duryodhana's and Kaurava's point of view. Here, the author gifts credit to the warrior from the Kaurava clan, Durodhan. In the works *Ajaya: The Roll of Dice* and *Ajaya: The Rise of Kali*, the author speaks about the brighter side of the Kaurava hero and also presents the men and women who were almost unsung in the popular *Mahabharata* tales. He speaks here again for the sub-altern persons like Karna, Vidura, Eklavya, Radha, etc. Similarly, in *Vanara-The Legend*, Neelakantan invites readers to the central capital of the Vanara tribe, Kishkindha which in popular Valmiki *Ramayana* get less discussed. The novelist creates a powerful empire of the *Vananas* with their King Baali, with his beloved turned wife Tara and the step-brother Sugreeva.

#### **Tara: A Valiant Feminine Counterpart**

The novel, *Vanara*, apparently being discussed as the tri-angular love story is basically a sub-altern narrative of the purely neglected monkey-race of the Vanaras. The story, at centre has Tara, a daughter of the village physician, Sushena. Tara is a woman of extraordinary intelligence, having a great presence of mind, and the most courageous character in the novel, *Vanara*. She is one of the *Panchkanyas* from the mythical tales along with Ahalya and Madodari in the *Ramayana* and Kunti and Draupadi from the *Mahabharata*. The author puts Tara at centre inviting both Baali and Sugreeva to win over her heart for marriage. However, Tara selects Baali her husband leaving Sugreeva in complete despair. The love for Tara by both the brothers and its final settlement in marriage with Baali leaves Sugreeva grieved. The loss in love continues haunting Sugreeva time and again despite Tara's having accepted his brother as husband. The author projects Tara, the heroine with all her patience, valour, courage, and understanding, in handling the political affairs at Kishkindha apart from retaining her existence as the wife of Baali. She is not an ordinary woman but woman of a substance. Tara is well versed in several aspects such as state craft, is a gifted woman to understand the language of birds and beasts. Being an obedient daughter, she equally devotes her life to cure her father's patients and understanding their pathetic conditions. Tara meets Baali curing his deep injury and believes in him a man of promise and action. She performs several roles at home and outside being a daughter, beloved, wife and later the mother. Her political insight assists Baali in planning and building up of the Kishkindha kingdom. Tara deserves the ability to convince during the political hubbub spread across the Kingdom. The novelist depicts Tara alike the many women characters struggling and fighting with several emotional complexities. Her roles at father's home being a daughter forms her sincere and moral character which she retains during her marital life with Baali despite her brother-in-laws indecent comments and unlawful desire and lust. Her role being Baali's wife and Sugreeva's sister-in-law is projected the most crucial. Tara, though the mythical figure does not live any royal life rather she herself remains cursed for several reasons. Tara tolerates the incessant lustful view of Sugreeva, his deadly threats to her and her husband Baali, his invitation to Baali in fake duels, his arranged plotting and planning to wait for his brother's death, and his unduly appropriation. She overcomes all the oddities and angularities in respect to the life of her husband and also in retaining the dignity of a woman. She fights like a valiant fighter with both the emotional and the war weapons. While seeing Baali being challenged by Sugreeva with the latter's support by Rama, she displays her supreme maturity convincing her husband Baali to accept the fate and befriend with Rama. However, after Baali's being shot by an arrow, she, alike a valiant, courageous, and dutiful wife to Baali equally desires death after her husband. Tara, the widowed wife of Baali accepts her fate and respects Sugreeva her husband. She through feels

deepened by the grief of her husband's death equally shows her courage and maturity in accepting the rules of the Vanara tribe. She accepts Hanuman's advice in upbringing her son, Angada with a Prince's state for the kingdom Kishkindha. In view of V. R. Devika, "*Tara is a woman "treated like an equal and her opinion mattered as if she were one of the lieutenants."*" The journey of Tara, though a portrayal from the Ramayana has her ultimate fate of a woman born to bear all the complexes in life. However, she never loosens her courage despite the traditional social approach bind her character. According to Rosalind Lefebber, "*Tara is... thoroughly knowledgeable about deciding subtle matters and about various portents. Whatever she says is right should be done without doubt, for nothing Tara believes turns out to be otherwise.*" Thus, Tara's life though a destined one to the typical feminine state, has the energy, intelligence, courage, and the deep understanding as being a woman.

### **Conclusion**

The novel, *Vanara*, thus highlights on the journey of a neglected tribe and especially of a woman who herself being considered the substitute of the socio-political system. Neelakantan, through her portrayal attacks on the system governing the human lives and accepting them bear their own fates not created by them but forcibly made them to accept. The mythical reference of Tara, the feminine counterpart of Baali, the supreme role player, had to face equal fate like every woman. Neelakantan's *Vanara*, thus speaks for the woman, the subaltern persona and appreciates the fight and struggle of women continued since the age-old times.

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## **Women Empowerment and Development of Country**

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### **Abstract:**

Today's edge is the edge of technology. Today in every field role of women is important. women are taking part in different field. The economic, social and educational development of women is important. Women are generally called home makers. But today, in modern society, they have moved. women are playing role in society .out of the house and are taking part in all areas of life. Today, the entrepreneurial world is open to the womenfolk.

**Keyword** - Empowerment, entrepreneurs, production, world, communication, mobility attitude, training, cost Competition, training, information, society, responsibility

### **The Concept of Women Entrepreneurship**

According to the general concept, women entrepreneur may be defined as a woman or a group of women who initiate, organize and operate a business enterprise. has defined a women entrepreneurship as "an enterprise owned and controlled by a woman having a minimum financial interest of 51% of the capital and giving at least 51% of the employment generated in the enterprise to women". Kerala Government defined women industrial units as units owned/ organized by women and engages in small scale and cottage industries with not less than 80% of the total workers as women. With effect from 6th Feb. 1992, the definition of 'Women Entrepreneurs' Enterprises is as follows: "A small scale industrial units/industrially related services or business enterprise managed by one or more women entrepreneurs in proprietary concerns in which she/they will individually or jointly have share capital of not less than 51% as partners/shareholders / directors of private limited company, members of co-operative society".

### **Reasons for the Slow Growth of Women**

In spite of the initiatives taken by the government, the growth of women entrepreneurship is very slow. The reasons are outlined as below:

- 1• Unfavourable family background.
- 2• Lack of business education.
- 3• Dual role of women.
- 4• Lack of aptitudes and training.
- 5• Absence of individualistic spirit.
- 6• Lack of freedom to choose a job according to ability, influence of sex, custom etc.
- 7• Shortage of capital and technical knowhow.
- 8• Lack of communication facilities.
- 9• Shortage of power.
- 10• Lack of security.

### **Problems of Women**

The basic problem of a woman entrepreneur is that she is a woman. Women entrepreneurs face two sets of problems specific to women entrepreneurs. These are summarized as follows.

**Shortage of Finance:** Women and small entrepreneurs always suffer from inadequate fixed and working capital. Owing to lack of confidence in women's ability, male members in the family do not like to risk their capital in ventures run by women. Banks have also taken negative attitude while lending to women entrepreneurs. Thus women entrepreneurs rely often on personal saving and loans from family and friends. other necessary inputs. The prices of many raw materials are quite high.

**Keen Competition:** Women entrepreneurs face tough competition from male entrepreneurs and also from organized industries. They cannot afford to spend large sums of advertisement.

**High Cost of Production:** High prices of material, low productivity. Under utilisation of capacity etc. account for high cost of production. The government assistance and subsidies would not be sufficient for the survival.

**Family Responsibilities:** Management of family may be more complicated than the management of the business. Hence, she cannot put her full involvement in the business. Occupational backgrounds of the family and education level of husband has a direct impact on the Entrepreneurship Development: 85 development of women entrepreneurship.

**Low Mobility:** One of the biggest handicaps for women entrepreneur is her inability to travel from one place to another for business purposes. A single woman asking for room is looked upon with suspicion. Sometimes licensing authorities, labour officials and sales tax officials may harass them.

**Lack of Education:** About 60% of women are still illiterate in India. There exists a belief that investing in woman's education is a liability, not an asset. Lack of knowledge and experience creates further problems in the setting up and operation of business.

**Social Attitudes:** Women do not get equal treatment in a male dominated society. Wherever she goes, she faces discrimination. The male ego stands in the way of success of women entrepreneurs. Thus, the rigid social attitudes prevent a woman from becoming a successful entrepreneur.

**Low Need for Achievement:** Generally, a woman will not have strong need for achievement. Every woman suffers from the painful feeling that she is forced to depend on others in her life. Her preconceived notions about her role in life inhibit achievement and independence.

**Lack of Training:** A women entrepreneur from middle class starts her first entrepreneurial venture in her late thirties or early forties due to her commitments towards children. Her biggest problem is the lack of sufficient business training.

**Lack of Information:** Women entrepreneurs sometimes are not aware of technological developments and other information on subsidies and concessions available to them. They may not know how to get loans, industrial estates, raw materials etc.

#### **Remedies to Solve the Problems of Women Entrepreneurs**

The following measures may be taken to solve the problems faced by women entrepreneurs in India:

1. In banks and public financial institutions, special cells may be opened for providing easy
2. finance to women entrepreneurs. Finance may be provided at concessional rates of interest.
3. Women entrepreneurs should be encouraged and assisted to set up co-operatives with a
4. view to eliminate middlemen.
5. Scarce and imported raw materials may be made available to women entrepreneurs on
6. priority basis.
7. Steps may be taken to make family members aware of the potential of girls and their due
8. role in society.
9. Honest and sincere attempts should be undertaken by the government and social
10. organizations to increase literacy among females.
11. In rural areas self employment opportunities should be developed for helping women.
12. Marketing facilities for the purpose of buying and selling of both raw and finished goods
13. should be provided in easy reach.
14. Facilities for training and development must be made available to women entrepreneurs.
15. Family members do not like women to go to distant place for training. Therefore mobile
16. training centres should be arranged. Additional facilities like stipend, good hygienic
17. chreches, transport facilities etc., should be offered to attract more women to training
18. centres.

#### **Measures taken for the Development of Women Entrepreneurship in India**

Women empowerment should be one of the primary goals of a society. Women should be given equality, right of decision-making and entitlements in terms of dignity. They should attain economic independence. The most important step to achieve women empowerment is to create awareness among women themselves. Development of women can be achieved through health, education and economic independence. Realizing the importance of women entrepreneurs, Govt. of India has taken a number of measures to assist them. Some of the important measures are outlined as follows:

**Banks:** Banks particularly commercial banks have formulated several schemes to benefit women entrepreneurs. These include Rural Entrepreneurship Development Programmes and other Training programmes, promotion of rural non-farm enterprise, women ventures etc. **NABARD:** NABARD as an apex institution guides and assists commercial banks in paying special attention to women beneficiaries while financing. It has also been providing refinance to commercial banks so as to help the latter institutions to supplement their resources which could be deployed for the purpose of financing women beneficiaries.

**Industrial Policy:** The new Industrial policy of Government has specially highlighted the need for conducting special entrepreneurship programme for women.

**National Policy For The Empowerment Of Women, 2001:** As to the commitments made by India during the Fourth World Conference on women held in Beijing during September, 1995, the Department of

women and children has drafted a national policy for the empowerment of women. This is meant to enhance the status of women in all walks of life at par with men.

#### **Assistance to Women Entrepreneurs**

Entrepreneurship does not differentiate the sex. A number of facilities and assistance are offered to the entrepreneurs. However, certain additional incentives or facilities offered to women entrepreneurs are discussed as follows.

**Small Industrial Development Organisation (SIDO) :** SIDO through a network of SISIs conduct the EDPs exclusively for women entrepreneurs. The aim is to develop entrepreneurial traits and qualities among women and enable them to identify entrepreneurial opportunities etc.

**National Small Industries Corporation (NSIC) :** The H.P. scheme of NSIC provides preferential treatment to women entrepreneurs. It also conducts Entrepreneurs and Enterprise Building programmes for women.

**Industrial Development Bank of India (IDBI) :** The schemes of IDBI for women entrepreneurs are summarized as follows:

**Promoter's Contribution:** The IDBI set up the Mahila Udyan Nidhi (MUN) and Mahila Vikas Nidhi (MVN) schemes to help women entrepreneurs. IDBI conduct programmes of training and extension services through designated approved agencies and association with other development agencies like EDII, TCOs, KVIC etc

**Small Industries Development Bank of India (SIDBI):** SIDBI has special schemes for financial assistance to women entrepreneurs. It provides training and extension services. It gives financial assistance at concessional terms in setting up tiny and small units.

**Commercial Banks:** The "Sthree Shakti Package Scheme" of SBI provides a package of assistance to women entrepreneurs. The consultancy wings of SBI give guidance on project identification and project viability. The program of assistance such as repair and servicing, photocopying, dry cleaning, retail trade business enterprises, poultry farming, tailoring etc. The Bank of India has introduced a scheme known as 'Priyadarshini Yojana' to help women entrepreneurs.

**Summary:** In this way the role of women is important in the developing country. We should empower the women in various fields.

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## **Women Empowerment in the Developing World**

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### **Introduction**

Today women are playing an important role in the progress of the world. There are several principles defining women's empowerment such as, for one to be empowered, they must come from a position of disempowerment. They must acquire empowerment themselves rather than have it given to them by an external party. Other studies have found that empowerment definitions entail people having the capability to make important decisions in their lives while also being able to act on them. Empowerment and disempowerment are relative to the other at a previous time; as such, empowerment is a process rather than a product.

**Keyword Empowerment**, developing, cultural, barrier, online, education, technology

### **Barriers in education**

Many of the barriers to women's empowerment and equity are the result of cultural norms. While many women are aware of issues posed by gender inequality, others have become accustomed to it. Many men in power are hesitant to disrupt societal norms that are unfair to women.

1. economic condition
2. social condition
3. poverty
4. lack of knowledge
5. lack of support
6. lack of skill
7. lack of attitude

### **Role of education in developing empowerment**

People engage in public debate and make demands on government for health care, social security and other entitlements. In particular, education empowers women to make choices that improve their children's health, their well-being, and chances of acquiring survival skills. Education informs others of preventing and containing a disease. Such education empowers women to make choices that can improve their welfare, including marrying beyond childhood and having fewer children. Education can increase women's awareness of their rights, boost their self-esteem, and provide them the opportunity to assert their rights. Education is not universally available and gender inequalities persist. A major concern in many countries is not only the limited numbers of girls going to school, but also the number of educational pathways for those that step into the classroom. There are efforts to address the lower participation and learning achievement of girls in science, teaching and engineering fields. In some parts of the world, girls and women are attacked for attending school, and societal efforts to stop this may be lacking.

### **Internet use**

The Internet is often a source of empowerment for women through its creation, dispersion, and utilization of hashtag social media. Growing Internet access in the late 20th century provided women with various tools to empower themselves. Women began to use social networking sites such as Facebook and Twitter for online activism. Through online activism, they are able to empower themselves by organizing campaigns and voicing their opinions for equality rights. Blogging emerged as one tool for educational female empowerment. According to a study done by the University of California, Los Angeles, medical patients who read and write about their disease are often in a much happier mood and more knowledgeable than those who do not. By reading others' experiences, patients can better educate themselves and apply strategies that their fellow bloggers suggest. With the easy accessibility and affordability of e-learning (electronic learning), women can study from the comfort of their homes. They learn skills that help them advance in their careers.

### **Digital skills enhance political empowerment**

Digital skills can facilitate women's engagement with local administration and increase their decision-making power in their communities. The Women-gov project in Brazil and India, for instance, has helped women improve their understanding of and communication with local government via information technology. Women with digital skills are better able to make their voices heard on local issues and influence the outcome of decisions that affect themselves and their communities. Digital skills can also empower women to participate in political movements. For instance, the anonymity of ICT may allow some women to avoid limitations on freedom of speech in repressive societies, while collective mobilization through online networks can enable women to campaign on gender-based issues. Studies show an IRAQUI



women's group used a multimedia campaign, including an online component, to successfully lobby the Kurdish regional government

### **Cultural Empowerment**

As a progressive society, standing for women's rights and empowerment, we must stop viewing culture only as a barrier and an obstacle to women's rights. Culture is an integral and huge part of diversity and a medium that seeks to ensure women's equal opportunities. It recognises their freedom to take pride in their values, whether they are orthodox or modern in nature. This is not to say that centuries of abuse clothed in the spirit of culture should be allowed to continue, let alone be celebrated. Undoubtedly, traditions cloaked in the idea of empowerment should be objected to in light of feminism. For example, some research indicates that women only have an equal chance to have their written work published in peer-reviewed journals if the sex of the author is absolutely unknown to the reviewers. This is a result of historical habitual culture which has led to lack of representation of women in literary and therefore, strongly demonstrated why all cultural legacies cannot and should not be celebrated or encouraged.

In this way women development is very important in 21<sup>st</sup> century. They have to acquire the different skill to make the progress. They have to develop their attitude.

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## **Working Women and their Changing Roles in Present Situation with Special Reference to Women Related Laws and Declaration**

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### **Introduction**

In concrete individual cases the conflicting role expectations which Indian middle-class women face are put forward by the persons who are of decisive importance in their family role set. The most important role senders for women are those who have authority in the family: father, mother, husband parents - in-law, possibly also brother – and sister –in law. In nuclear households, mainly fathers and husband are the decisive role senders for the women. They represent the family system externally and watch that the women do not deviate from the culturally accepted norms of behavior. When a woman shows non-conforming behavior, the negative sanctions of the larger society are first directed towards these role senders. So a father has to face public criticism if his daughter is already above the marriageable age and is still not married. The reference group of these role senders is the larger society. On the other side are the women with their educational and professional wishes. They want to fulfill their individual ambitions and desires. However, there is not always a clear opposition between the expectations of the father and the daughter. The expectations of the father are by no means unambiguous, rather they result from an ambivalent motivation. The father also recognizes the daughter's right to have an education, the husband would also like to have an educated and progressive wife. The difference between the women and their role senders is not so much in the difference of their expectations as in the Priorities which they confer on the various roles of the women. For fathers and husbands the family roles of the women have priority before all other roles which she may take up. Role conflicts will not become manifest as long as the woman agrees to subordinate all other roles to the dominant family roles, e.g. as long as she subordinates her education to the role expectation "marriage", as long as she does not put her career above her duties as housewife, wife and mother. As soon as the woman does not recognize the unconditional primacy of the family roles, but pursues her extra-familial activities independently of these roles, open conflicts between the woman and her role senders are bound to emerge. The father's scale of priorities is usually oriented towards the needs of the family that of the daughter towards her own needs as an individual. Although the content of the expectations of the daughter is different from these of the father, still she does not cherish any which does not also appear in the father's scale. She has only a different order of priorities. The discrepancy between the "student" and "working woman" roles and the "family roles" of the woman is not caused, as can be seen from the above scale of priorities, by fundamental differences in the role expectations. To a great extent both sets of expectations run parallel to each other. Education is not only considered important for the personality development of a girl but it is at the same time functional for her marriage prospects. One of the most important criteria for the selection of a bride is, as B.V. Shah has found among college students in Gujarat, the education of the bride. In the beginning educational expectations and marriage expectation develop proportionally without conflicting with each other. However, there is a latent conflict in the educational expectation. Woman's education occupies a high position in the value system of the Indian middle classes and has a tendency, as all education in India, to do after the M.A. examination: "Do my PH.D!" the same is true with regard to professional activities of the woman. Many middle class families today expect of their unmarried daughters that they work and support the family. But for many educated Indian girls working is at the same time a means to acquire an independent social status. We can locate the beginning of the role conflict situation of studying and working Indian woman at around the 22<sup>nd</sup> year of her life. If a woman is still unmarried after this age, then with growing age and rising educational and professional status she is deviating more and more from the culturally prescribed norm of marriage. If she is married, then her extra familial roles come into conflict with family roles. Since more and more women are continuing study and work after marriage. As we shall see later, they inevitably land in this conflict situation. The most intense role conflicts of unmarried women will occur between their 25<sup>th</sup> and 30<sup>th</sup> years of life. This individual striving after ever higher educational qualification and after higher social status can prove to be disruptive to the established family order and lead to tensions between the women and her main role senders. Considering that the Universal Declaration on Human Rights asserts the principle of non-discrimination and proclaims that all human beings are born free and equal in dignity and rights and that everyone is entitled to all the rights and freedoms set forth therein without distinction of any kind, including any distinction as to sex. Taking into account the resolutions, declarations, conventions and recommendations of the United Nations and the specialized agencies designed to eliminate all forms of discrimination and to promote equal rights for men and woman. Concerned that, despite the charter of the United Nations, the Universal Declaration of Human

Rights, the International Covenants on Human Rights and other instruments of the United Nations and the specialized agencies and despite, the progress made in the matter of equality of rights, there continues to exist considerable discrimination against women. Considering that discrimination against women is incompatible with women dignity and with the welfare of the family and of society, prevents their participation, on equal terms with men, in the political, social, economic and cultural life of their countries and is an obstacle to the full development of the potentialities of women in the service of their countries and of humanity. Bearing in mind the great contribution made by women to social, political, economic and cultural life and the part they play in the family and particularly in the rearing of children. Convinced that the full and completed development of a country, the welfare of the world and the cause of peace require the maximum participation of women as well as men in all fields. Considering that it is necessary to ensure the universal recognition in law and in fact of the principle of equality of men and women Solemnly proclaims this Declaration:

**Article 1**

Discrimination against women, denying or limiting as it does their equality of rights with men, is fundamentally unjust and constitutes an offence against human dignity.

**Article 2**

All appropriate measures shall be taken to abolish existing laws, customs, regulations and practices which are discriminatory against women, and to establish adequate legal protection for equal rights of men and women, in particular:

- a) The principle of equality of rights shall be embodied in the constitution or otherwise guaranteed by law;
- (b) The international instruments of the United Nations and the specialized agencies relating to the elimination of discrimination against women shall be ratified or acceded to and fully implemented as soon as practicable.

**Article 3**

All appropriate measures shall be taken to educate public opinion and to direct national aspirations towards the eradication of prejudice and the abolition of customary and all other practices which are based on the idea of the inferiority of women.

**Article 4**

All appropriate measures shall be taken to ensure to women on equal terms with men, without any discrimination:

- a) The right to vote in all elections and be eligible for election to all publicly elected bodies;
- (b) The right to vote in all public referenda;
- c) The right to hold public office and to exercise all public functions.

Such rights shall be guaranteed by legislation.

**Article 5**

Women shall have the same rights as men to acquire, change or retain their nationality. Marriage to an alien shall not automatically affect the nationality of the wife either by rendering her stateless or by forcing upon her the nationality of her husband.

**Article 6**

Without prejudice to the safeguarding of the unity and the harmony of the family, which remains the basic unit of any society, all appropriate measures, particularly legislative measures, shall be taken to ensure to women, married, or unmarried, equal rights with men in field of civil law, and in particular:

All appropriate measures shall be taken to ensure the principle of equality of status of the husband and wife, and in particular.

Child marriage and the betrothal of young girls before puberty shall be prohibited, and effective action, including legislation, shall be taken to specify a minimum age for marriage and to make the registration of marriages in an official registry compulsory.

**Article 7**

All provisions of penal codes which constitute discrimination against women shall be repealed.

**Article 8**

All appropriate measures, including legislation, shall be taken to combat all forms of traffic in women and exploitation of prostitution of women.

**Article 9**

All appropriate measures shall be taken to ensure to girls and women, married or unmarried, equal rights with men in education at all levels, and in particular.

**Article 10**

1. All appropriate measures shall be taken to ensure to women, married or unmarried, equal rights with men in the field of economic and social life, and in particular.
2. In order to prevent discrimination against women on account of marriage or maternity and to ensure their effective right to work, measures shall be taken to prevent their dismissal in the event to marriage or maternity and to provide paid maternity leave, with the guarantee of returning to former employment, and provide the necessary social services, including child-care facilities.
3. Measures taken to protect women in certain types of work, for reasons inherent in their physical nature, shall not be regarded as discriminatory.

**Article 11**

1. The principles of equality of rights of men and women demands implementation in all States in accordance with the principles of the Charter of the United Nations and of the Universal Declaration of Human Rights.
2. Governments, non-governmental organizations and individuals are urged, therefore, to do all in their power to promote the implementation of the principles contained in this Declaration. To conclude in present scenario the role of working women is drastically changing the society in a very positive way. More and more women are getting chance to introduce themselves to the way they think and like and the various articles mentioned above make it possible.

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## **Women Empowerment and Women's Future Position in the World**

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### **Introduction**

Women in India face a lot of social inequalities ranging from gender specific abortions, mistreatment by their spouses, to eve teasing. Most women aren't aware of women rights in India and other times their legal rights are not protected as they should be. Women empowerment plays a significant role in letting them know their rights. This problem is linked to the dowry system whereby women are expected to pay dowry to the men in spite of the fact that it was prohibited in the year 1961. Unlike in western cultures, Indians have a strong inclination for sons over daughters. Pregnancies are planned using differential contraception. Fetal feticide has led to social discrimination against women and they are treated as second-rate citizens. 80% of the districts in India have recorded a high male sex ratio with the state of Punjab recording the highest ratio. An estimated ten million female fetuses have been aborted illegitimately in India. The social impact of these abortions is an increase in human trafficking. Trafficking is rampant in areas where the numbers of women are low due to female feticide. To curb this problem, the Indian Government should take strict actions against those who practice it. In India, the dowry prohibition act which was enacted in 1961 outlaws the giving or receiving of dowry. However, giving and receiving of dowry is still practiced to date. Women are faced with the pressure of giving dowry to the bridegroom's family. This is a violation of the women rights in India because it gives them financial burdens. The dowry is considered as a bribe to the man so that he can agree to keep the women, especially if she is too old to be unmarried. Rape is among the most common crimes against women in India. Marital rape was made illegal in 1983 but it is still rampant. Rape is a heinous crime against humanity and it seriously undermines women rights. Rape in India is a Crime that occurs every 54 minutes and it violates a woman and her privacy. The rape cases in India are constantly making headlines because of the brutality with which they are executed. Through, Human Rights are the minimum rights which are compulsorily obtainable by every individual as he / she is a member of human society. But it has been found that each and every right of the women is being violated in one or another way. The crimes against women in India are increasing at a very fast pace.

### **Women Rights in India**

Women in India face a lot of social inequalities ranging from gender specific abortions, mistreatment by their spouses, to eve teasing. Most women aren't aware of women rights in India and other times their legal right are not protected as they should be. Women empowerment plays a significant role in letting them know their rights. Women in developing countries play a crucial role in almost every economic and social sphere of life. The integration of women in development, therefore, is an issue which relates to every sector of development e.g. agriculture, animal husbandry, fisheries, forestry, industry and trade. The term women's rights refer to freedoms and entitlements of women and girls of all ages. These rights may or may not be institutionalized, ignored or suppressed by law, local custom, and behavior in a particular society. These liberties are grouped together and differentiated from broader motions of human rights because they often differ from the freedoms inherently possessed by or recognized for men and boys, and because activists for this issue claim an inherent historical and traditional bias against the exercise of rights by women and girls.

### **Women's Future Position in the World**

To be strictly logical one should not treat of women apart from the rest of the human race, for this is in a manner to admit that women are a distinct class, not affected by conditions, environment, etc., as men are. But we find a "woman question" actually existing. A great deal of discussion has been going on as to what is proper for women, what her real nature is, and how many of the duties and privileges of man she should be admitted to. Women do not occupy the same position, socially, politically, economically, or intellectually that men do, and her powers are not equal to her brother's. She is daily reproached for trying to be other than she is, and reminded that her very nature forbids her presuming to climb out of the subservience and inferiority which are now undeniably her portion. Thus a "Women question" is forced upon us whether we will or not. It is to discover, if possible, whether she may ever become equal to and like man without perverting her inherent, that this inquiry is made. It is impossible to ascertain whether there ever was a time when women stood an equally strong intellectual and physical being, on an equal footing with man, or not. If it ever existed, its memory is now very hazy. Yet there are writers who refer to it as a fact. August Bebel, in "Women: Past, Present, and Future," refers to it thus: "We have no grounds for assuming that in this primitive state men were physically or mentally superior to women ... Certain savage tribes were governed by women instead of men owing to the superior strength of the former..."

Primeval women, although the equal of man in bodily and mental power, nevertheless became his inferior when periods of pregnancy, birth, and lactation forced her to look to him for assistance, support, and protection." And in a more mystical sense Olive Schreiner refers to the time: "And he answered: 'Listen and I will tell you. Ages and ages long she has lain here, and the wind has blown over her. The oldest, oldest man living has never seen her move; the oldest book records that she lay here then as she lays here now. But listen! Older than the oldest book, older than the oldest recorded memory of man, on the rocks of language, on the hard baked clay of ancient custom, are found the marks of her footsteps. Side by side with him who stands beside her, you may trace them, and you may know that she who now lies here once wandered free over the rocks with him.'" Matilda Joslyn Gage, in her "Woman, Church, and State," lays great emphasis upon the days of matriarchy, when women, as mothers of the race, ruled the people. But we have no evidence that any such period ever existed. Letourneau shows that cases have been where inheritances descended and relationships were determined through the women of the tribe. Accompanying this usage, a certain importance adhered to the mothers of the tribe. It is true, Women attained powerful and prominent positions in the old civilizations that have come and gone. The mythical lost Atlantis was peopled with great women of divine aspect. There were queens in the days of Solomon; and the Helens, Cleopatras, and Hypatias of History dot the dark pages with glints of a glory to come. A matriarchy never existed; cases of matriarchy have been known. Women never stood beside man his equal in all things; women have ruled in isolated instances. Be that as it may, women's subordination came to be complete. She was first knocked down, dragged away senseless, and made a slave. She was bought and sold, or traded; she became a thing, a piece of property, a bond slave. Her degraded position among men became a custom, then an institution, then a tradition. There were centuries of "dark ages for her, into whose gloom on ray of light ever pierced, and from whose depths little has come down to us to tell the somber story." Slowly, very slowly she developed in intellect and acquired a rude knowledge of art. The women in his tents could not remain very far behind him, and in time arose to some degree of companionship. That he treated her with a little kindness, and even appealed to her in times of weariness or perplexity for sympathy or counsel, was due, not to his traditions and creeds conceived in another grade of civilization, but to changed conditions and his own developed nature. There might even have arisen a "women's rights question" in those old mosaic days, had not the priests, who feared and loosening of their control over the people, issued a "Thus saith the Lord," and so riveted her chains for another three thousand years. "Thy desire shall be unto thy husband, and he shall rule over there," settled the problem for the time.

"Economic dependence is the basis of all slavery," Bebel says; and he is right. All forms of slavery had their inception in some kind of economic dependence, but the slavery often exists long after the dependent condition has passed away. A thing, once established, once made an institution, is very apt to outlast the economic phase which determined its existence, and become a very troublesome matter. Institutions are crystallized ideas; they stand still: people grow-grow beyond and outside of them. Yet there they remain, unwieldy, mischief-breeding; to get rid of them at all is to tear them out by the roots at great cost of life and suffering. The bonds made ages ago, by economic conditions prevailing at the time, have become sacred; they bear another strength than that which they possessed when first formed. Though no longer with any economical basis for existing, they are even more effective in power than when first established. Individually men are not to blame for the inferior position of women. They accepted a condition, a chain of customs, as they found them. Though long past the time when constant danger from without rendered it necessary that his whole family give him implicit obedience, the habit of expecting filial deference is fixed. Though the days of absolute property in wives have gone by, the sense of proprietorship in and responsibility for wives still prevails. That sentiment which played upon the superstitious fears of woman, setting a sort of mental watchdog to guard the master's property in his absence as well as when present, still exists in a modified form in the demand for perfect chastity in woman not expected man. The old feeling of ownership, which led men to seclude their women, has softened into that modern sentiment which would keep women, guarded from the public gaze in every respect. The stern commands of old are toned down into "what is expected of womanly women," but that expectation is as binding as any chain or title deed to person could be. Thus, through ages of subserviency, of which there were many grades, women have come to be what they are: emotional, since any prominent display of other faculties has been unnecessary in that "sphere to which it has pleased God to call her;" deceitful, since deceit has been her only weapon; illogical, since the encouragement of her reasoning powers would have often placed her in direct opposition to her master; vain, since her personal charms were long the only qualities for which she was considered, weak-minded, since strong brains were not desirable in that function to which man wished to limit her. So from long persisting conditions women has come to be the creature she is. But the change in women's position and in the manner in which women is

considered during the last fifty years has been a remarkable one. We scarcely realize its greatness until we begin to compare women of today with women of the last century. It is perhaps correct to say that Mary Wollstonecraft began the modern women's-rights movement. Her work, "The Rights of Women," written toward the close of the last century, is read more widely now than at the time of publications. It was many years before an organized effort was made to secure political equality for women. The movement, which has lasted through the lifetime of some of America's noblest women, thought a little too narrow for modern sociological students, has been a great element in the remarkable change. Unconsciously it has builded better than it knew, and helped to widen the field and elevate the aspirations of women far more than the originators ever intended. The introduction of machinery has been the most potent factor in the transition. When the work of the world was done in the home, when the spinning-wheel, the loom, the soap vat, the "pig-killing," the bake oven, and the slender needle were institutions in every household, naturally "women's place" was at home. But spinning-wheel and loom turned into great cotton and woolen mills; the park-barrel become the vast packing-houses of our large cities; the needle was reserved for mending, and great clothing establishments took its place; the old lye barrel gave way to immense soap factories; and family ovens were relegated to the past, for the bakeries that now supply the staff of life. It was no longer profitable to make these in the seclusion of the home; and women followed the machines and went in great crowds to the factories. The demand for women's work come at a time when a new restlessness was pervading the inner sanctum of the home. Secluded and protected, kindly treated thought they might happen to be, women began to feel that they were not living full, true lives. They felt that all their faculties were not being developed, that all their powers for giving and receiving happiness were not being called out. Thought the duties of motherhood might for the time being occupy all their time and energies, it was also true that not all women were mothers of children, nor were the mothers always mothers of young children. A women's life stretches over many periods, as dose man's. In a lifetime she is capable for being much more than a mother, as man is expected to be much more than a father. To conclude the restlessness was natural. Women come out into the world and become acquainted with each other and with their working brothers; they took a brother view of life, and something of that feeling of fraternity to which men had attained in their clubs, lodges, and unions, began to take lodgment in their breasts. For the "old" women had no conception of the brotherhood of the women race. She loved her own passionately, and she loved her immediate friends; she loved her church and believed in a vague way that she "loved all men," as a good Christian should. But of the real solidarity of the women race, of the truth that "an injury to one is the concern of all," she had no conception. The "new women" has very fair realizing sense of this great social truth today. And therefor, though she may be more if a slave in the factory than she was in the narrow confines of home, she has come up higher. She has reached greater opportunities for full, well-developed existence; and though she makes some mistakes, she is far advanced in her evolutionary progress.

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## **Gender Sensitive Issues in Sarat Kumari Chaudharani's *Beloved, or Unloved?***

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### **Abstract:**

The present paper aims at examining gender sensitive issues. The paper primarily aims at dissecting gender sensitive issues taken for discussion by SaratKumariChaudharani in pre-independent Indian society. It makes an investigation of the change in thinking of two generations of women which brings them at loggerheads. The younger generation makes severe attack on social evils like gender-based discrimination and patriarchal mentality of women community while the older generation upholds patriarchal valuesdenouncing the reformative thoughts of new generation.

**Keywords:** gender, discrimination, patriarchy, naturalisation etc.

SaratKumariChaudharani is a comparatively lesser-known writer today though she was an important writer of her time. She was one of the favorite writers of Rabindranath Tagore, a stalwart of Indian Literature and the first Nobel Prize Winner writer of the nation. SaratKumari was encouraged to write by her husband Akashary Chandra Chowdhary, a poet who was related to Tagore family. SaratKumari had been encouraged by Rabindranath Tagore to write on dowry system which she completed in merely five days. She has written extensively on gender sensitive issues of the time by making a scientific enquiry through her writings. The story under discussion in this article is one of her revolutionary pieces of writing on gender sensitive issue found in the pre-independent Indian society. *Beloved, orUnloved?* is first published in 1891 in a renowned contemporary journal *Sadhana*. It is a remarkable critique of contemporary attitudes of society towards women. It is an impeccable analysis of the neglect and abuse of girls in the then Indian society. All the characters of the store are female characters with on male characters either as the present or absent ones. *Beloved, or Unloved?*throws light on how the attitudes towards girls and women were under significant changes in 19<sup>th</sup> century under the influence of various social reformative movements. The tension in the story arises between the older women and the younger ones over the issue of girl-child birth and the importance of girls in the family and society around. The older women are presented as the principal agents of traditional society while the younger ones as the challengers to it who are the seekers of the equality in the attitude towards the birth and status girl-child the society.

### **Birth of a Girl Child as a Calamity:**

SaratKumariChaudharani makes a pungent attack on the patriarchal view of women naturalized in women belonging to the older generation of the village. The older generation of women think it proper to underestimate girls as they think girls as burden to a family in the wake of dowry system. The unnamednarrator opens the discussion through ordinary routine incidents in which only women of the village have been shown involved. The women of the village have gathered at the bank of river for bath and washing the cloths. Keshtodasiis one of the pivotal characters whose sister-in-law has given a birth to third daughter. She brings to notice how the birth of girl was taken as sorrowful because dowry was a monstrous issue of the time hence the birth of girl child was supposed as not less than any calamity. Both parents of the child are drained of their strength upon hearing that it is a girl."Looks like it. When my brother heard it was a girl, he said to me, 'Keshto, I can't get up. I feel drained of all my strength.' The midwife went first to take leave of our mother, and then to him; he did not get up from bed, nor did he speak to her. His wife wouldn't pick the baby up; she took it in her arms only after a lot of coaxing, and even then, said she'd throttle it. If I hadn't been there the poor little girl would probably have died lying there on the floor. Sorrow hangs over the whole house."(Chaudharani 263)This incident mirrors a mentality of the contemporary society in which birth of girl-child had been seen as a nerve breaking calamity on the family. Son's birth was welcomed because of the social economy was favorable to only to male community. Dowry system is found to be the prime cause behind the unwelcome of a girl child as a member of a family. Kestodasi's brother, Naresh representsall males of his generation who are foundin dilemmatic conditions in the contemporary society who are neither completely orthodox nor progressive. He becomes unhappy upon listening the news of his third daughter's birth but at the same time he is the person who is reluctant to have second marriage having son for the sake 'keeping family name going'. He turns down the proposal of second marriage put before him by patriarchal-minded women in his family as well in the society around. SaratKumari depicts social conditions to the life while making a scientific critique of society of the time. She portrays the character of Naresh remaining impartial without unnecessarily criticizing men only.

### **Discriminative Treatment Given to Girls:**

Another gender sensitive issue under discussion in the story is an unequal and discriminative treatment given to girls in families. One of the main characters, Haridasi brings this to light by quoting the



case of the girls from the Sen family- how girls are treated in an inhuman manner in the families which lavishly expend on the boys. She quotes the case as follows: You people jump up as soon as you hear a girl's been born, and say, 'Now we'll have to marry her off!' Well, don't you have to spend a lot of money on a boy, too? We've all seen the way the girls of the Senhousehold are given the leftovers to eat from plates the boys have already used. ....The boys are each given snacks worth two pice and the girls are given three or four plain chapatis each, made from a pice's worth of whole meal flour. Further SaratKumari shows how women are responsible for such deplorable conditions when through, Haridasi she depicts the case of girls from the Senfamily. How grandmother refuses to serve rice to her granddaughter only because no male member has not eaten prior to her. To question Thakur-jhi, who has been sarcastically names as "Matriach" because she upholds patriarchalsystem, Haridasi reports what Granny from the Sen Family answered to her granddaughter it:The other day the second auntie's daughter out there had come home from her maternal grandparents and had asked for rice in the morning, and simply because nobody else had eaten yet Granny turned round and said, 'Whoever heard of a girl eating rice with the first lot—to come and ask for rice when nobody has eaten yet! Let your father and your uncles eat first: you can sit and eat off their plates after that.'(Chaudharani 270-71)The story makes a pungent attack on the way girls are given discriminatory treatment by women themselvesi.e., their grandmothers, mothers-in-law,and sisters-in-law etc.SaratKumari criticizes women supporters of gender discrimination by exposing the naturalization of patriarchal view amongst women belonging to older generation of the village which has been made setting of the place of the story. While younger generation of women of this unnamed village seem to represent the reformative first female generation which calls for equality of women in every case.

#### **Discrimination in Motherly Affection:**

The story also exposes the discrimination done by mothers while loving their daughters and sons.SaratKumari has meticulously brought to notice how mothers do make discrimination in showering motherly love in sons and daughters through the narrator's meditation. The narrator is in dilemma whether a girl is beloved or unloved. Her critical contemplation makes some vital remarks on how in the contemporary patriarchal society girls could not even get the rightful equal share in their mother's affection towards her children. Her thought-provoking remark makes a pertinent comment on gender discrimination prevalent in the then society as follows: Little by little the ghat became deserted. I had come with dream laden, enchanted eyes, and now returned with the harshness of truth in my heart. Mother Nature no longer had that sweet, loving look of hers: now duty reigned in all its might around me, and everyone was fully taken up with their duties. My eyes had no spell cast over them anymore: everything was clearly and starkly visible in the light of the sun. My heart kept asking, Beloved, or unloved? Even in affection there was discrimination—and not only in affection. It was there in motherly love: even a mother loved and cared more for a son than fora daughter.(Chaudharani 274)Thus, SaratKumariChaudharani makes minute observations of gender discrimination rampant in the society of the time. She makes objective analysis of gender discrimination evident by keeping women equally responsible for the growth of such social evil in name of social etiquettes. She does not make unnecessary attack on men when it is not required but makes biting attacks on patriarchy and its supporters. She makes very balanced and scientific criticism of social traditions of her times.

#### **Conclusion:**

In conclusion, it can be stated that SaratKumariChaudharanihandles various gender sensitive issues in her story *Beloved, or Unloved?* suchas: unwelcome of birth of girl child, discrimination in bringing up girl child, discrimination in making love to girl child and so on. The story turns out to be balanced, objective and scientific critique of patriarchal system and its evils though in the story there is no single male character. The older generation of the women are shown as strong supporters and proponents of patriarchal system. Thus, SaratKumari makes no distinction in criticizing men and women while handling gender sensitive issues in her writings.

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## **Indulekha: A Challenge to Status Quo**

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### **Abstract**

The present paper aims to focus on the way women are treated in our Indian culture and how some educated girls challenged the traditional way of behaviour. The present paper also highlights the way women have been derogated and relegated to the minor status. The dominance of specific caste has played the role of an agency to keep people in control of a specific group. India has a rich variety of regional literatures. Through these literary works also one can understand the social and economic inequality. The disparity between the classes and caste has been continued. Women have been just considered the sex objects and machines to produce babies. This paper aims to study the voices of resent against the social inequality and caste discrimination. This paper is an analysis of the Malayalam novel *Indulekha* written by O. Chandumenon.

### **Introduction:**

*Indulekha* is a brilliant work of fiction by Chandumenon. He was born on 9 January 1847 in a village near Thallasary in Malabar. His father was an educated man who knew Malayalam and English languages. Working in British Government he had access to the better opportunities. He decided to give his children better education in English as well as Malayalam. Specially focus was on Chandumenon's education so that his father had appointed private tutors who used to come home to teach Chandumenon. Unfortunately, his father died when Chandumenon was only nine-year-old. Soon afterwards his mother and brother also died. His elder sister Lakshmiamma looked after his education. Chandumenon got the job of a Clerk in Thallasary Small Cases Court. There he met Judge G.R. Sharp who offered him an assignment to William Logan. Logan was the famous author of *Malabar Manual*. He came to know about the ability of Chandumenon and had transferred him to the Collectorate at Calicut. There he spent most of his vacant time reading English novels. He was promoted as head clerk in the Calicut Civil Court. He married Kanjoli Lakshmikuttiamma who inspired him to write novels in Malayalam. She had also requested him to translate English books for her in Malayalam. He started working on *Indulekha* on 11 Jun 1889. Surprisingly he finished writing this novel within two months. The translation of this novel, I am using for this paper is by Anitha Devesia. Due to this translation, I could understand the beautiful fiction that has introduced various gender issues.

### **Methodology:**

I have used the textual, descriptive, and interpretive methods to study the underlying gender subordination and revolt against these ill practices. I have analysed this novel by using the technique of close reading.

### **Results of the Study:**

The present study shows the ideological and social inequality in *Indulekha*. The women were not given the freedom of choosing their own life partners. In Kerala, there were various ill social practices that have treated women just sex objects. They were not even given any security of their future. They could not marry the men they loved. Chandumenon has brilliantly described the gender issues in *Indulekha*. There are two main communities, the Nambuthiris and the Nairs. These were the two castes in Malabar and other parts of the Kerala. Nair are a Sudra upper caste. Nambuthiris were Brahmins so naturally they were rich. They were priests and landlords. It becomes clear that a Nambuthiripad is of a higher rank. There were very strange and illogical customs in the society. Only the elder member of the Nambuthiris family could marry a woman from the same community. Those who were younger were supposed to form relationship with Nair women. They called it Sambandam. This was no legal security. The man who kept the relationship with Nair women could also have relationships with other women. Such women got no property. The Nambuthiri men used to leave women lonely. This was an injustice and some educated Nair men and women tried to challenge this custom. *Indulekha*, the Nair girl challenges this status quo and marries to the man she loves. The clear caste discrimination is found as the marriage Nambuthiris had with their own women called Veli. They were lifetime whereas the relations they formed with Nair women was called Sambandam. It shows that the women were not even considered human beings. Fortunately, the educated human beings have questioned this irrational practice.

### **Discussion of the Findings**

The present research paper focuses on the revolt against the social and gender inequality in Kerala. The novel, *Indulekha* presents the picture of the gender discrimination as the women were treated badly by the upper caste men. The women were exploited not only by the Nambuthiris but also, they were ill-treated in their own Nair families. *Indulekha*, the educated Nair girl was forced to have Sambandam with the

Nambuthiripad. She is brilliant and well educated. She questions the whole ideology of deciding Sambandam with Nambudiri men. When her parents asked her to accept the Sambandam she questions it. She loves Madhavan who is graduated from Madras University. They decided to get married. He also dismantles the status quo as he decides to give English education to Shinman, the younger boy in the family. Panchumenon gets angry due to his decision. He was angry because Madhavan did not take permission from him. Madhavan did not think that he had to take permission. To educate someone is not a crime. The second person who dismantles the status quo is Indulekha herself. She is eighteen years old and a very strong girl. She is well read and has had her education. Her father was a king from the house of Kilimanoor, but he died early when Indulekha was only two years old. She was taken by the eldest son of her maternal grandfather Panchumenon to live in his household. She was bilingual and could use Malayalam and English fluently. She had also received English education. Panchumenon himself sent the invitation to Nambuthiripad to form Sambandam with Indulekha. When Kesavnambuthiri asks Indulekha about her consent. She points if they have already decided, her consent is not necessary. She brilliantly rejects the offer. Her whole family tried to convince her about the wealth of Nambuthiripad. When he comes to meet her, she rejects him in face. She opines that it is the desire of a girl that matters. A girl can decide whom to marry. He asks her when he comes downstairs if she does not come to see him. She said no and there was no reason. He recited shloka and asked Indulekha to tell the meaning. He could not remember it completely. She made fun of him. She strongly rejected his offer and went to a temple. Nambuthiripad understood it and formed Sambandam with another young girl from the family. This is how she challenges the old useless custom. He spread rumours about her marriage with him. The reality was altogether different from it. Madhavan misunderstood her and got angry but when he came to know the truth, he came back to her. They got married and lived happy life.

In this way, Indulekha has abandoned the custom that was resulting helpless girls to have Sambandam with older Nambuthiri men.

**Reference:**

1. Indulekha O. Chandumenon.

## **Declaration on the Elimination of Discrimination against Women with Special Reference to the States Parties to the Present Convention**

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### **Introduction**

Bearing in mind the great contribution of women to the welfare of the family and to the development of society, so not for fully recognized, the social significance of maternity and the role both parents in the family and in the upbringing of children, and aware that the role of women in procreation should not be a basis for discrimination but that the upbringing of children requires a sharing of responsibility between men and women and society as a whole, Aware that a change in the traditional role of men as well as the role of women in society and in the family is needed to achieve full equality between men and women, Determined to implement the principles set forth in the Declaration on the Elimination of Discrimination against Women and, for that purpose, to adopt the measures required for the elimination of such discrimination in all its forms and manifestations,

### **Article I**

For the purposes of the present Convention the term "discrimination against women" shall mean any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.

### **Article 2**

States Parties condemn discrimination against women in all its forms, agree to pursue by all appropriate means and without delay a policy of eliminating discrimination against women and, to this end, undertake:

### **Article 3**

States Parties shall take in all fields, in particular in the political, social, economic and cultural fields, all appropriate measures, including legislation, to ensure the full development and advancement of women, for the purpose of guaranteeing them the exercise and enjoyment of human rights and fundamental freedoms on a basis of equality with men.

### **Article 4**

1. Adoption by States Parties of temporary special measure aimed at accelerating de facts equality between men and women shall not be considered discrimination as defined in the present Convention, but shall in no way entail as an consequence the maintenance of unequal or separate standards; these measures shall be discontinued when the objectives of equality of opportunity and treatment have been achieved.
2. Adoption by states parties of special measures, including those measures contained in the present considered discriminatory.

### **Article 5**

States Parties shall take all appropriate measures:

1. To modify the social and cultural patterns of conduct of men and women, with a view to achieving the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped roles for men and women;
2. To ensure that family education includes a proper understanding of maternity as a social function and the recognition of the common responsibility of men and women in the upbringing and development of their children is the primordial consideration in all cases.

### **Article 6**

States Parties shall take all appropriate measures, including legislation, to suppress all forms of traffic in women and exploitation of prostitution of women.

### **Article 7**

States Parties shall take all appropriate measures to eliminate discrimination against women in the political and public life to the country and, in particular, shall ensure to women, on equal terms with men.

### **Article 8**

States parties shall take all appropriate measures to ensure to women, on equal terms with men and without any discrimination, the opportunity to represent their Governments at the international level and to participant in the work of international organization.

### **Article 9**

1. States parties shall grant women equal rights with men to acquire, change or retain their nationality. They shall ensure in particular that neither marriage to an alien nor change of nationality by the husband during marriage shall automatically change the nationality of the wife, render her stateless or force upon her the nationality of the husband.
2. States parties shall grant women equal rights with men with respect to the nationality of their children.

**Article 10**

States parties shall take all appropriate measures to eliminate discrimination against women in order to ensure to them equal rights with men in the field of education and in particular to ensure, on a basis of equality of men and women:

**Article 11**

1. States parties shall take all appropriate measures to eliminate discrimination against women in the field of employment in order to ensure, on a basis of equality of men and women, the same rights.
2. In order to prevent discrimination against women on the grounds of maternity and to ensure their effective right to work, states parties shall take appropriate measures:
3. Protective legislation relating to matters covered in this article shall be reviewed periodically in the light of scientific and technological knowledge and shall be revised, repealed or extended as necessary.

**Article 12**

1. States parties shall take all appropriate measures to eliminate discrimination against women in the field of health care in order to ensure, on a basis of equality of men and women, access to health care services, including those related to family planning.
2. Notwithstanding the provision of paragraph 1 of this article, states parties shall ensure to women appropriate services in connection with pregnancy, confinement and the post-natal period, granting free services where necessary, as well as adequate nutrition during pregnancy and lactation.

**Article 13**

States parties shall take all appropriate measures to eliminate discrimination against women in other areas of economic and social life in order to ensure, on a basis of equality of men and women, the same rights, in particular:

**Article 14**

1. States Parties shall take into account the particular problems faced by rural women and the significant roles which rural women play in the economic survival of their families, including their work in the non-monetized sectors of the economy, and shall all appropriate measures to ensure the application of the provisions of the present Convention to women in rural areas.
2. States parties shall take all appropriate measures to eliminate discrimination against women in rural areas in order to ensure, on basis of equality of men and women, that they participate in and benefit from rural development and, in particular, shall ensure to such women the right:

**Article 15**

1. States parties shall accord to women equality with men before the law.
2. States parties shall accord to women, in civil matters, a legal capacity identical to that of men and the same opportunities to exercise that capacity. In particular, they shall give women equal rights to conclude contracts and to administer property and shall treat them equally in all stages of procedure in courts and tribunals.
3. States parties agree that all contract and all other private instruments of any kind with a legal effect which is directed at restricting the legal capacity of women shall be deemed null and void.
4. States parties shall accord to men and women the same rights with regard to the law relating to the movement of persons and the freedom to choose their residence null domicile.

**Article 16**

1. States parties shall take all appropriate measures to eliminate discrimination against women in all matters relating to marriage and family relation and in particular shall ensure, on a basis of equality of men and women:
2. The betrothal and the marriage of a child shall have no legal effect, and all necessary action, including legislation, shall be taken to specify a minimum age for marriage and to make the registration of marriages in an official registry compulsory.

**Article 17**

1. For the purpose of considering the progress made in the implementation of the present Convention, there shall be established a Committee on the Elimination of Discrimination against Women (hereinafter referred to as the committee) consisting, at the time of entry into force of the Convention, of eighteen and, after ratification of or accession to the Convention by the thirty-fifth state party, of

twenty-three experts of high moral standing and competence in the field covered by the Convention. The experts shall be elected by state parties from among their nationals and shall serve in their personal capacity, consideration being given to equitable geographical distribution and to the representation of the different forms of civilization as well as the principle legal systems.

2. The members of the committee shall be elected by secret ballot from a list of person nominated by states parties. Each party may nominate one person from among its own nationals.
3. The initial election shall be held six months after the date of the entry into force of the present Convention. At least three months before the date of each election the Secretary-General of the United Nations shall address a letter to the states parties inviting them to submit their nominations within two months. The Secretary-General shall prepare a list in alphabetical order of all persons thus nominated, indicating the states parties which have nominated them, and shall submit it to the states parties.
4. Election of the members of the committee shall be held at a meeting of states parties convened by the Secretary-General at United Nations Headquarters. At the meeting, for which two thirds of the states parties shall constitute a quorum, the person elected to the votes of the representatives of states parties present and voting.
5. The members of the committee shall be elected for a term of four years. However, the terms of nine of the members elected at the first election shall expire at the end of two years; immediately after the first election the names of these nine members shall be chosen by lot by the Chairman of the Committee.
6. The election of the five additional members of the Committee shall be held in accordance with the provisions of paragraphs 2, 3 and 4 of this article, following the thirty-fifth ratification or accession. The terms of two of the additional members elected on this occasion shall expire at the end of two years, the names of these two members having been chosen by lot by the Chairman of the Committee.
7. For the filling of casual vacancies, the states party whose expert has ceased to function as a member of the Committee shall appoint another expert from among its Nationals, subject to the approval of the Committee.
8. The members of the Committee shall, with the approval of the General Assembly, receive emoluments from United Nation resources on such terms and conditions as the Assembly may decide, having regard to the importance of the Committee's responsibilities.
9. The Secretary-General of the United Nation shall provide the necessary staff and facilities for the effective performance of the functions of the Committee's under the present Convention.

#### **Article 18**

1. States parties undertake to submit to the Secretary-General of the United Nations, for consideration by the Committee, a report on the legislative, judicial, administrative or other measures which they have adopted to give effect to the provisions of the present Convention and on the progress made in this respect:
2. Reports may indicate factors and difficulties affecting the degree of fulfillment of obligations under the present Convention.

#### **Article 19**

1. The Committee shall adopt its own rules of procedure.
2. The Committee shall elect its officers for a term of two years.

#### **Article 20**

1. The Committee shall normally meet for a period of not more than two weeks annually in order to consider the report submitted in accordance with article 18 of the present Convention.
2. The meeting of the Committee shall normally be held at United Nation Headquarters or at any other convenient place as determined by the committee.

#### **Article 21**

1. The committee shall, through the Economic and Social Council, report annually to the General Assembly of the United Nation on its activities and may make suggestions and general recommendation based on the examination of reports and information received from the states parties. Such suggestions and general recommendations shall be included in the report of the committee together with comments, if any, from states parties.
2. The Secretary-General of the United Nation shall transmit the report of the committee of the Commission on the status of women for its information.

#### **Article 22**

The specialized agencies shall be entitled to be represented at the consideration of the implementation of such provisions of the present convention as fall within the scope of their activities. The

committee may invite the specialized agencies to submit reports on the implementation of the convention in areas falling within the scope of their activities.

**Article 23**

Nothing in the present convention shall affect any provisions that are more conducive to the achievement of equality between men and women which may be contained:

1. In the legislation of a state party; or
2. In any other international convention, treaty or agreement in force for that state.

**Article 24**

States parties undertake to adopt all necessary measures at the national level aimed at achieving the full realization of the rights recognized in the present convention.

**Article 25**

1. The present convention shall be open for signature by all states.
2. The Secretary-General of the United Nations is designated as the depositary of the present convention.
3. The present convention is subject to ratification Instruments of ratification shall be deposited with the Secretary-General of the United Nations.
4. The present convention shall be open to accession by all states. Accession shall be effected by the deposit of an instrument of accession with the Secretary-General of the United Nations.

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## **Women, Gender Equality and Sports**

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### **Abstract**

Women participation in the sports has always faced lots of hurdles in term of social, cultural, gender, economical and so on. But still women have come up with the strong determination and proved themselves stronger and stronger. There was the time when women were not allowed to watch the matches in the stadium. There were limited to the house work and some recreational activities. Later on, women were allowed to play some on the sports which are less demanding in term of physical. The time changes and nowadays women are playing all the sports equally as the men. Proving again and again in the sports arena can't help them to get the equality in term of gender.

**Keywords** Gender equality, epidemiological, cardiovascular

### **Introduction**

There was a long story and struggle behind the women participation in sports. It is a story marked by division and discrimination, but also full of great achievements by women athletes and important advances for gender equality and the empowerment of women and girls. Some of the most remarkable achievements are those of Helene Madison of the United States of America, the first woman to swim 100 free yards in one minute at the 1932 Olympics; Maria-Teresa de Philippis, Italy, the first woman to compete in the European Grand Prix in 1958; Naval El Mutawakel of Morocco, the first woman from an Islamic country to win an Olympic medal in the 400m hurdles at the 1984 Olympics; and Tegla Lorup of Kenya, who in 1994 became the first African woman to win a major marathon. Women have held leadership positions in sport, as presidents and general secretaries of national Olympic committees. More and more women have taken advantage of employment opportunities in all areas of sport, even as coaches, leaders and sports journalists. These successes in various competitions have been achieved in the face of numerous barriers based on gender discrimination. Women have always been considered too weak to exercise, especially endurance sports such as marathons, weight lifting, and cycling, and in the past it has often been argued that exercise is harmful to women's health. In 1896, Baron Pierre de Coubertin, the founder of the modern Olympic Games, declared: "No matter how hardened an athlete is, his body is not made to withstand certain blows." These stereotypes promote gender discrimination in physical education and in recreational and competitive sports, sports organizations and sports media. Although many clinical and epidemiological health research studies exclude women, the available evidence recommends that women derive many health benefits from an active lifestyle. The health benefits of women's participation in exercise and sport are well established. Participation in sport and physical activity can prevent a large number of non-communicable diseases that account for more than 60% of global deaths, 66% of which occur in developing countries. For girls, it can have a positive impact on children's health as well as reduce the risk of chronic diseases in adulthood. The statistic of older women, it can contribute to the prevention of cardiovascular disease, which accounts for a third of the deaths of women worldwide and half of the deaths of women over the age of 50 in developing countries. Physical activity can also benefit for reducing the effects of osteoporosis, as women have a higher risk of developing it than men osteoporosis and cardiovascular abnormalities. It also helps to control weight and contributes to the formation and maintenance of healthy bones, muscles and joints. Physical activity can help to decrease the percentage of the older to fall sick on later age. An important role of physical activity in the lives of older women lies in prolonging independence. Much of the physical deterioration that was supposed to be an inevitable consequence of aging is now believed to be the result of inactivity. While no one can guarantee that exercise will prolong life, it can improve the quality of life for older women who value their independence. The benefits for women and girls with disabilities are also well documented. It has been perceived that exercise provides a maximum benefit to women with disabilities through the assertion of self-empowerment on a personal and collective level. In addition to improving health, well-being, and quality of life, participation in physical activity and sport develops skills such as teamwork, goal setting, the pursuit of performance excellence, and other achievement-oriented behaviors to which women and girls with disabilities may not be exposed in other contexts. Regular participation in sport and physical activity can also improve the good mental health for women of all ages, including the treatment of mental disorders such as Alzheimer's disease. It can promote psychological well-being through the development of self-esteem, confidence, and social integration, as well as help reduce stress, anxiety, loneliness, and depression. This is especially important because depression is nearly twice as high in women as in men in both developed and developing countries. 11 Young girls, in particular, are vulnerable to anxiety disorders



and are significantly more likely than children to seriously consider suicide by age 15. In addition to health improvements, women and girls can reap specific social benefits from participating in sports and physical activity. Sport offers women and girls an alternative way to participate in the social and cultural life of their communities and promotes the enjoyment of freedom of expression, interpersonal networking, new opportunities and greater self-esteem. It also expands opportunities for education and for the development of a variety of life-essential skills, including communication, leadership, teamwork, and negotiation. Inactive adults can quickly improve their health and well-being if they become moderately active on a regular basis. Physical activity does not need to be strenuous to achieve health benefits and it is never too late to reap benefits. In addition to the benefits for women and girls, the increased participation of women can promote positive development in sport by providing alternative norms, values, attitudes, knowledge, skills and experiences. The influence of women, especially in leadership positions, can bring diversity and alternative approaches and expand the talent base in areas such as management, education and sports journalism. The participation of women and girls in sport challenges gender stereotypes and discrimination and can therefore be a means of promoting gender equality and the empowerment of women and girls. Especially women who lead the sport can shape attitudes to women's abilities as leaders and decision makers, especially in traditional male domains. The contribution of women in sport can make a noteworthy involvement to public life and community development.

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## **Women Under Seize of Pandemic: Its Impact on Social, Physical and Economic Wellbeing of Women Across Globe**

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### **Abstract:**

COVID-19 has usurped the entire world into frenzy, the unseen, undesired impact of this pandemic are long lasting on the memory of mankind. The impact of this situation is felt on men and women differently, both have undergone job losses, health issues, social isolation, mental health, but women have been more vulnerable in this situation as they are considering the second citizens across globe. Women has faced the brunt of economic loss, social isolation, physical abuse, mental trauma and have become more confined to the shackles of financial dependence of family as economies have shrunk due to pandemic. The current situation has demolished the efforts of civilized societies to bring women at par with men and have shoved them into darkness of inequality at all fronts. But time and again women have shown resilience and effervescent attitude to handle the situation and march ahead on the path of equality and parity. Policy makers and Governments across globe needs to be more agile in handling this double-edged sword of pandemic and bring back the glory of equality as right and not luxury.

**Keywords:** Covid-19, gender equality, economic loss, physical violence, Global impact, changing policies

### **When the going gets tough, the tough get going-An old Quote**

A Society is a mirror of progress and treatment it meets out to its citizen, and to take it further when women in the society are treated equal, given opportunities and are protected from social evils than they bloom and blossom into a confident, responsible and contributing citizens of any nation across globe. In current situation where the world is grappling from unprecedented effects of Covid-19, the women who are the backbone of any family setup also they are huge contributors to the economic wellbeing of a country, they are under immense stress and pressure due to this pandemic as they loose on health if affected by this virus, they are at loss due to job cuts for self or family, emotionally drained out and mental health is taking toll on them due to overall disturbance in their eco-system. A society needs to practice gender equality which will reflect in their economic and social growth. Covid-19 has put the entire Globe under critical situation where the countries needs to make important choices as this pandemic is affecting lives and livelihood of its citizens. The impact of any crisis is never gender neutral; Covi-19 has proved this adage right. Women who are bread earners for family are grappling due to lockdowns and are unable to survive in these times where the families are dependent on them economically. "For the last 22 years, extreme poverty globally had been declining. Then came COVID-19, and with it, massive job losses, shrinking of economies and loss of livelihoods, particularly for women. Weakened social protection systems have left many of the poorest in society unprotected, with no safeguards to weather the storm," says Ginette Azcona, lead author of UN Women's latest report From Insights to Action and UN Women's Senior Research and Data Specialist. The recently released report shows that the pandemic will push 96 million people into extreme poverty by 2021, 47 million of whom are women and girls. This will bring the total number of women and girls living on USD 1.90 or less, to 435 million.<sup>6</sup> The magnitude of the inequality is striking: Using data and trends from unemployment surveys in the United States and India, where gender-disaggregated data are available, we estimate that female job loss rates due to COVID-19 are about 1.8 times higher than male job loss rates globally, at 5.7 percent versus 3.1 percent respectively.<sup>7</sup> Women and men have different roles to play in any economy, whether emerging or developed. The risk of job loss is more pertinent to women than to men, as women take backseat when it comes to shouldering social responsibility and will be a caretaker of families while foregoing their right to employment.

Economic insecurity is not just jobs, and income loss today. It has a snowball effect on the lives of women and girls for years to come. Impacts on education and employment have long lasting consequences that, if unaddressed, will reverse hard-won gains in gender equality. Estimates show that an additional 11 million girls may leave school by the end of the COVID crisis; evidence from previous crises suggests that many will not return. A widening education gender gap has serious implications for women, including a significant reduction in what they earn and how, 1 and an increase in teen pregnancy and child marriage. Lack of education and economic insecurity also increase the risk of gender-based violence. Without sufficient economic resources, women are unable to escape abusive partners and face a greater

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<sup>6</sup><https://www.unwomen.org/en/news/stories/2020/9/feature-covid-19-economic-impacts-on-women>

<sup>7</sup><https://www.mckinsey.com/featured-insights/future-of-work/covid-19-and-gender-equality-counteracting-the-regressive-effects>

threat of sexual exploitation and trafficking. These consequences won't disappear when the pandemic subsides: women are likely to experience long-term setbacks in work force participation and income. Impacts on pensions and savings will have implications for women's economic security far down the road. The fallout will be most severe for the most vulnerable women among us, those who are rarely in the headlines: migrant workers, refugees, marginalized racial and ethnic groups, single-parent households, youth and the world's poorest. Those who have recently escaped extreme poverty will likely fall back into it.<sup>8</sup> Around the world, women carry out far more care work than men – up to ten times as much according to the OECD Development Centre's Social Institutions and Gender Index (SIGI). The travel restrictions, at-home quarantines, school and day-care centre closures, and the increased risks faced by elderly relatives can be expected to impose additional burdens on women, even when both women and their partners are confined and may be expected to continue working from home. Crucially, lockdown situations exacerbate risks of violence, exploitation, abuse or harassment against women, as has been seen from previous crises and from the early case of China during the COVID crisis.<sup>9</sup>

### **Challenges faced by Women due to Pandemic:**

The pace of growth for upliftment of women is a debatable issue, in developed countries the pace of women upliftment seems faster and women are treated equally like her male counterparts but the situation in developing or emerging economies it is different, the pace of women upliftment here will depend on the quality of education, basic infrastructure, the social-cultural dynamics and the willingness of the Governments of that country to take up this issue. However the hardest hit are the underdeveloped countries which have never taken women folks and their rights seriously, and with advent of this pandemic situation has worsen the plight of such women due to economic losses, lockdowns which means no education or proper jobs, no proper medical facilities, etc. So to put it straight Governments of these underdeveloped countries will work on current situation at hand and the topic of gender equality and rights goes on the back burner for them.

The following are some of the major issues faced by women across Globe due to Pandemic:

#### **1. Economic Loss:**

- a) Job Loss of self
- b) Job loss of family member

#### **2. Social Issue:**

1. Increased financial dependence due to job loss
2. Domestic violence cases have increased
3. Sexual violence cases have increased
4. Insecurity of being able to get back to work
5. Reduced freedom and overburden of family care
6. School dropout rates are higher as schools are shut for more than a year now

#### **3. Health issues:**

- a) Less medical care as entire medical setup is used in Covid-19 treatment
- b) Pregnancy cases have increased due to lockdown as no
- c) Child pregnancy risk have increased in many countries
- d) Mental health is taking toll due to overburden of families and economic loss

If affected by Covid than women are the care takers, than they become sufferers too as no one is there to take care of them

The spread of COVID-19 represents not just a public health crisis, but also an economic crisis. The global economy is in greater danger than at any time since the 2008 financial crisis. The spread of the virus has interrupted international supply chains, and is forcing workers to remain at home because they are quarantined, sick or subject to lockdowns. Companies from a variety of industries are finding themselves forced to interrupt and scale down operations. Substantial job losses will likely follow.<sup>10</sup>

The intensity of losses and impact on economic, physical and sociological well-being is yet to be ascertain by the economies, however, the recent trends suggest that world over the crisis have shrinked the economy and forced the workforce to bear the losses which has harsher effects on female workforce.

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<sup>8</sup><https://www.unwomen.org/en/news/stories/2020/9/feature-covid-19-economic-impacts-on-women>

<sup>9</sup><https://www.oecd.org/coronavirus/policy-responses/women-at-the-core-of-the-fight-against-covid-19-crisis-553a8269/>

<sup>10</sup> ILO (2020), COVID-19 and the world of work: Impact and policy

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Despite the progress made by women on academic and work arena in last few decades the overall position of women remains jeopardized now due to current pandemic. The women has become more vulnerable to exploitation at job and home, with permanent job losses, financial dependence, physical, mental and sexual abuse, increased home care work, nil or no social freedom are few of the concerns looming over the fair gender.

**Conclusion:**

The Policy makers needs to address this gender based inequality on priority basis so as to heal the entire dynamics of this problem i.e., better psychological wellbeing will result in overall enhanced social image which will give boost to confidence and assurance to women to get back to work and support the economy. These desired changes can be done by introducing new policies which are women friendly, work hour re-balancing, pay parity, women entrepreneurs' needs to be motivated and funded well for better performance. Access to basic infrastructure like water, electricity, and medical help so that they are free from any diseases and health issues can be handled on time. Literacy and social re-balancing is also a key aspect which will bring about change in our societies where women are treated at par. The pandemic has been tough, and especially so for women. But the opportunity going forward is for us to influence systems and structures to provide more advantages and equity for women—and for people to support each other in the process of [empowering and enabling](#) women to improve their conditions and create fulfilment.<sup>11</sup>

Working together to show care towards women is the key to handle the scars of the current situation, Governments across Globe needs to work on policies which are women centric and build economies which promotes gender equality, build gender neutral social space, develop health infrastructure for women and girls, and above all social and cultural gender sensitisation can be the deal maker in these times, distribution of family chores, care for elderly and children, leisure time for women all such activities will further give breathing and blooming place for women in an unbiased world which each and every women on this planet desires and deserves.

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<sup>11</sup><https://www.forbes.com/sites/tracybrower/2021/04/18/women-and-the-pandemic-serious-damage-to-work-health-and-home-demands-response/?sh=861a2ff1f49e>

## **Women Empowerment**

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### **Abstract**

There is no chance for the welfare of the world unless the condition of Human being is improved. It is not possible for a bird to fly on only one wing," said Swami Vivekananda. But through centuries, societies in the world over have been trying to fly on only one wing, denying women their rightful place. The Principle of Gender equality grants equality to Human being and empowers the State to adopt measures of positive discrimination in favor of Men and women.

Family welfare, Education, Health, Nutrition and Health Education, Justice and equality, etc are the various issues focused for the welfare of Women and Children. Economic and Social empowerment of Human being with protection to Women from Domestic Violence, Rights of Property by female members, Dowry Prohibition, Protection from sexual harassment, There is no doubt about the fact that development of Human has always been the central focus of planning since Efforts should be directed towards all round development of each and every section of Indian by giving them their due share.

Empowerment is the only answer: Objective of This paper is to find out the awareness about Human Rights and women rights, The answer could be mixed, though the positive side overshadows the negative side. On papers everything is proper and in place, but somewhere the implementation is not being done in right way, and this is why the step taken today are not yet revealing their real impact. Empowerment would become more relevant if Men and women are educated and better informed about their legal rights, so all have equal opportunities in every level of Life.

Key words: Human Rights, Human being, women empowerment, legal & constitutional rights,

### **Introduction**

#### **Women Empowerment:**

What is empowerment?

It is giving lawful power or authority to act. If people were empowered they would be able to participate in the planning, execution and implementation of developmental schemes. Apart from Political Empowerment Economic and Social Empowerment are crucial. Empowerment and development are closely related. Empowerment leads to development, which further leads to greater empowerment.

What has been the response of Indian governance? It has adopted women empowerment as an official policy, millions of money has already been expended but there has hardly been any development in reality. Women empowerment is more theoretical than practical.

1.1 women empowerment: qualitative & quantitative aspects:

#### **Qualitative:**

1. Increase in self-esteem, individual and collective confidence;
2. Increase in articulation, knowledge and awareness on health, nutrition reproductive rights, law and literacy;
3. Change in roles and responsibility in family & community;
4. Responses to, changes in social customs like child marriage, dowry, discrimination against widows;
5. Visible changes in women's participation level attending meeting, participating and demanding participation;
6. Increase in bargaining and negotiating power at home, in community and the collective;
7. Formation of women collectives;
8. Positive changes in social attitudes;

#### **2. Important Constitutional And Legal Provisions For Women In India**

##### **Women's Rights:**

Policies relating to women's rights have had a positive trajectory in the past few decades with the central government articulating many progressive measures to advance gender equality in social, economic, and political arenas. The Government of India (GoI) has two main bodies to advance gender equality: the Ministry of Women and Child Development and the National Commission for Women, which is an autonomous organization under the Ministry of Women and Child Development.

##### **2.1. Constitutional Provisions:**

The Constitution of India not only grants equality to women but also empowers the State to adopt measures of positive discrimination in favour of women for neutralizing the cumulative socio economic, education and political disadvantages faced by them. Articles

14, 15, 15(3), 16, 39(a), 39(b), 39(c) and 42 of the Constitution are of specific importance in this regard.

#### Constitutional Privileges:

- (i) Equality before law for women (Article 14)
- (ii) The State to make any special provision in favor of women and children (Article 15 (3))
- (iii) The State to direct its policy towards securing for men and women equally the right to  
An adequate means of livelihood (Article 39(a)); and equal pay for equal work for both men and women (Article 39(d))
- (iv) To promote harmony and the spirit of common brotherhood amongst all the people of India and to renounce practices derogatory to the dignity of women (Article 51(A) (e))
- (v) Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Panchayat to be reserved for women and such seats to be allotted by rotation to different constituencies in a Panchayat (Article 243D (3))
- (vi) Not less than one-third of the total number of offices of Chairpersons in the Panchayats at each level to be reserved for women (Article 243 D (4))
- (vii) Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Municipality to be reserved for women and such seats to be allotted by rotation to different constituencies in a Municipality (Article 243 T (3))
- (viii) Reservation of offices of Chairpersons in Municipalities for the Scheduled Castes, the Scheduled Tribes and women in such manner as the legislature of a State may by law provide (Article 243 T (4))

#### 2...2 LEGAL PROVISIONS

To uphold the Constitutional mandate, the State has enacted various legislative measures intended to ensure equal rights, to counter social discrimination and various forms of violence and atrocities and to provide support services especially to working women.

Although women may be victims of any of the crimes such as 'Murder', 'Robbery', 'Cheating' etc, the crimes, which are directed specifically against women, are characterized as 'Crime against Women'. These are broadly classified under two categories.

- (1) The Crimes Identified Under the Indian Penal Code (IPC)
  - (i) Rape (Sec. 376 IPC)
  - (ii) Kidnapping & Abduction for different purposes ( Sec. 363-373)
  - (iii) Homicide for Dowry, Dowry Deaths or their attempts (Sec. 302/304-B IPC)
  - (iv) Torture, both mental and physical (Sec. 498-A IPC)
  - (v) Molestation (Sec. 354 IPC)
  - (vi) Sexual Harassment (Sec. 509 IPC) Importation of girls (up to 21 years of age)
- (2) The Crimes identified under the Special Laws (SLL)

Acts which have special provisions to safeguard women and their interests are:

- (i) The Employees State Insurance Act, 1948
- (ii) The Plantation Labour Act, 1951
- (iii) The Family Courts Act, 1954
- (iv) The Special Marriage Act, 1954
- (v) The Hindu Marriage Act, 1955
- (vi) The Hindu Succession Act, 1956 with amendment in 2005
- (vii) Immoral Traffic (Prevention) Act, 1956
- (viii) The Maternity Benefit Act, 1961 (Amended in 1995)
- (ix) Dowry Prohibition Act, 1961
- (x) The Medical Termination of Pregnancy Act, 1971
- (xi) The Contract Labour (Regulation and Abolition) Act, 1976
- (xii) The Equal Remuneration Act, 1976
- (xiii) The Prohibition of Child Marriage Act, 2006
- (xiv) The Criminal Law (Amendment) Act, 1983
- (xv) The Factories (Amendment) Act, 1986
- (xvi) Indecent Representation of Women (Prohibition) Act, 1986
- (xvii) Commission of Sati (Prevention) Act, 1987
- (xviii) The Protection of Women from Domestic Violence Act, 2005
- (Xvix) the Protection of Women from Domestic Violence Act, 2013

#### 2.3 SPECIAL INITIATIVES FOR WOMEN:

Nari Adalat (Gujarat Government initiative):

The concept devised 'By women for women' - the Nari Adalats is operational for legal justice in over 19 regions in Gujarat. Women jurists dispense justice in women's cases of divorce, abandonment, violence, rape and dowry demands. These courts are set up for women empowerment and gender justice. These courts are not recognized by the State as a legal forum. However, the autonomous hybrid institutions are paralegal authority who solve women cases faster than judicial courts. These courts are helping rural women overcome problems encountered in the normal judicial system. Inaccessibility, cost, time,

unfamiliarity with legal procedures, inadequate resources, and a traditional disregard of the needs of women – all solutions get speedy, efficacy, and cost effective.

#### Human Rights

Rights are very important need for human being. The term “right” in English has a variety of meanings, but two are of special moral importance. On the one hand, “right” may refer to something that is (morally) correct or demanded, the Fact of something being right. In this sense, “right” refers to conformity with moral standards; righteousness; moral rectitude. on the other hand, “right” may refer to the entitlement of a person, the special title one has to a good or

#### Opportunity:

In the Western tradition of moral and political discourse there have been a variety of theories resting on this sense of right, but perhaps the most popular has been the theory of Natural law theories hold that there is an objective moral law.

This natural law binds all men and women and provides a standard for evaluating human practices, including political Practices. A regime that transgresses the natural law is guilty of serious crimes, and, in severe instances, loses its moral and political legitimacy. Perhaps the most highly developed theory of natural law was that of St. Thomas Aquinas (1225-1274), who sought to combine Christian doctrine with the philosophical ideas of classical antiquity, especially those of Aristotle. For Aquinas calls “human law,” the ordinary sorts of law made by legislators, is legitimate to the extent that it conforms to the natural law, of which it ought to be merely a practical political expression.

A state that violates the natural law is guilty of Moral crimes, but it has not necessarily violated the rights of its citizens. Natural law does not necessarily give rise to natural rights, rights one has “by nature,” simply as a human being. In fact, while some recent natural law theorists (most prominently, Jacques Maritain) link natural law with natural or human rights, historically such a linkage is quite rare; it certainly is not made by figures such as Cicero, Aquinas, and Richard Hooker.

#### Definition:

We have a Universal Declaration of Human Rights, for human rights are the rights of all men and women. Human Rights are, by their essential nature universal in form.

The rights held by each and every person simply as a human-Being. Human beings are not isolated individuals, but rather individuals, who are essential social creatures, in part even social creations. Therefore, a theory of human rights must recognize both the essential universality of human nature and the no less essential particularity arising from cultural and socioeconomic traditions and institutions.

Human Rights is a minimum list that is nearly universally accepted, although additional rights have been added (e.g., self-determination) and further new rights (e.g., the right to nondiscrimination on the grounds of sexual orientation or the Right to peace) may be added in the future. We are in no position to offer a philosophical defense of the list of rights in the Universal Declaration.

#### Types of Rights;

Human rights divided into two major classes, civil and political rights, and economic, social, and cultural rights. The civil and political rights enumerated in the Universal Declaration include rights to life; nationality; recognition before the law; protection against the cruel, degrading, or inhuman treatment or punishment; and protection against racial, ethnic, sexual, or religious discrimination. They also include such legal rights as access to Remedies for violations of basic rights; the presumption of innocence; the guarantee of fair and impartial public trials; prohibition of ex post facto laws; and protections against arbitrary arrest, detention or exile, and arbitrary interference with one’s family, home, or reputation. Civil liberties enumerated include rights to freedom of thought, conscience and religion, and peaceful assembly and association. Finally, Political rights include the rights to take part in government and to periodic and genuine elections with universal and equal suffrage Economic, social, and cultural rights recognized in the Declaration include the rights to food and a standard of living adequate for the health and well-being of oneself and one’s family; the rights to work, rest and leisure, and social security; and rights to education and to participation in the cultural life of the community.

#### 2. International Human Rights Institutions:

The Universal Declaration of Human Rights was proclaimed in 1948 by the United Nations General Assembly. And there was established The Human Rights Committee. There are also independent committees, UN Economic and Social council, Committee of experts was established in, 1986.

#### In India:

Our country has also different types of Committees, which works for protections of different rights Like, Human Rights Commotions, Advisory Committee, In Gujarat Right to Information, is also working. Now, there are also different kinds of ‘NGO’s’ (Non Governing Organizations) working for this purpose.

Technology is also play very important role to protect rights. The result is that technology is racing out of legal control. In consequence, there can be grave damage to human rights as well. It is possible to look at technology in a kind of panoramic survey and see that almost every aspect of our lives is influenced by technology. Perhaps it could be compartmentalized in three great sectors.

1. The impact on the human body, because there are so many biomedical advances these days that tamper with the essentials, the fundamentals of being human.
2. The human environment;
3. The human society.

To give you some idea of the dangers that probably threaten us in these fields, ask you to imagine three scenarios, one set in each of these different areas. In the first scenario, try to imagine a poor man in a third world society. He has no job, no social welfare, four or five children to maintain, a wife, an aged mother, and the average income in that society is about one thousand dollars per annum, but he cannot even get that kind of job. He does not know where the family's next meal is coming from. He lives in squalor in an urban slum.

The Universal Declaration of Human Rights

Science was not always the friend of freedom and could also be used for opposite purposes as well. Books like Huxley's *Brave New World* discussed and described a possible future world where people could be tailor-made to perform different tasks in society. Around the 1960s, there was a great deal of thought about this ominous idea. In these discussions about the effects of science, there were two points of view. From an optimistic point of view, for example, H. Cahn wrote a book called *The Year 2000*. This was a framework for speculation on the next thirty years, which was extremely optimistic. But there were others. The Club of Rome published their study *Limits to Growth* in 1972, which predicted a dire future for humanity if science progressed at its present rate without some kind of controls. Ann and Paul Ehrlich's *The Population Bomb* (1971) and Forester's *World Dynamics* (1971) painted frightening scenarios of what might happen if science were permitted an unbridled career.

In the 1980s, there was more literature on this, in particular, the Brandt Report, which showed that, while 51% of the scientific skill of the world was being used for the manufacture of armaments, only 1% of the world's scientific skill was used for solving problems of the developing world. There was also the Presidential report on the year 2000 and the OECD report called *Interrupters*. The matter of the destructiveness of modern science began to attract wider public recognition.

The "Slumbering Sentinels" are law and human rights' defenders who are still in a state of deep slumber when they should be awake and protecting citizens against these dangers, and there I dealt with the three segments that I mentioned at the commencement-the danger to human society, the danger to the human body, and the danger to the human environment.

In the United Nations in 1966, there was a resolution on freedom of scientific research. Article 153 of the International Covenant on Civil and Political Rights obliged the parties to the Covenant to respect the freedom indispensable for scientific research and creative activity. In other words, scientific research was given a very firm foundation in the International Covenant on Civil and Political Rights. The next move was the General Assembly Declaration of 10 November 1975. By the 1970s you will note that this idea that science could become a source of danger was gaining ground and the General Assembly, by resolution 3384 of 10 November 1975, noted with concern that scientific and technological achievements can be used to intensify the arms race, suppress national liberation movements and deprive individuals and peoples of their human rights and fundamental freedoms.

The human rights movement is pushing forward individual freedom as no legal movement has ever done in the history of mankind. It is one of the greatest movements we have ever had of a universal nature to push forward the rights of the individual. On the other hand, we have science and technology which is pushing forward the powers of control over the individual. Thus these two forces are pushing in different directions, and, when they clash, we find that invariably it is science and technology that has the upper hand because human rights does not have the power, even through law, to control it.

The developing world, which desperately needs development, almost invariably is the passive receiver of technology, and not the active originator of the technology that it uses. How does that technology come into the developing world? It comes sometimes by the country's own decision, sometimes through the pressure of external factors, and sometimes through a combination of the internal decision and the external pressure. What are these external pressures? There may be some technology that is tied to an aid package. Some country gives an aid package to a needy country and there is a technology wrapped into that package which the recipient country must receive as part of that package if it wants that aid.



The technology may be introduced in that country by a multinational corporation which is so influential and generates so many jobs that those who are in political charge of that state cannot resist it. They have to agree because, if they do not, there will be so many thousands of jobs lost. There may be a prescription given to that country that it should adopt an open-door economic policy. Once it adopts an open-door economic policy, it is also an open-door technological policy. Or, it may be told by its most powerful trading partner, "Well, there is this technology which we consider important to you, and it is a precondition for doing business with you that this technology should be accepted."

There are many ways in which technology comes into a developing country, other than through its own volition. One of the themes of some of the articles in these books is that efforts should be made to examine ways in which developing countries can assume a greater role in determining the technology that they will receive. One of the methods that I referred to earlier is to stimulate people in that country to a greater awareness of the ways in which technology affects them, because, after all, technology has got to have an input from the people themselves, and, once it is achieved, it must be enjoyed by all. But many of these technologies are enjoyed by only a select few in the developing world. They are not spread around for the benefit of everyone. Therefore, there is a great importance attached to more participation in determining what technology will be accepted.

Then we come to the question of suitable technology. What is the technology that is appropriate for that country? There is much discussion in these volumes on what is appropriate technology, what are the yardsticks of appropriateness, and in what way third world countries can make themselves more equipped to determine what kind of technology they will receive.

### 3. Research Methodology

Objective of the study: To study Human Rights and women rights awareness

Methodology: Primary methods

Data collection: Primary method

Tool: Library work.

### 4. SUGGESTION

Strategy for the spread of Legal Awareness:

- A. By producing legal literacy materials.
- B. By conducting legal literacy workshops with grass root women
- C. By providing legal counseling to people –
- D. By providing legal counseling to people for their Rights.
- E. By providing Technological Mechanism.
- F. By providing legal counseling to every society.

Codes of law regarding criminal and civil procedures are very difficult to understand, So women have to depend on lawyers if they want to take legal actions against abusers. This is one of the reasons many women rather continue living in situations of violence and do not seek help. Explain the law and procedure to the population through workshops, sometimes by personal and private counseling.

Legal Awareness Training Kit:

Simplify the laws as much as possible. Prepared books, manuals, posters, films, radio plays and pamphlets.

Play this baize of films and Activities. Use Technological social Media.

Literacy Program me:

Men and Women in every walk of life need Legal Literacy. Legal Literacy should therefore be made part of the National Literacy Mission Program me. Schools and colleges should give proper guideline to students, conducting various activities of Human Rights and women rights under women cell.

### **Role of Media:**

Government should run human rights and women rights awareness campaign and program using electronic and print media like television, radio, and internet

### **Conclusion:**

Rights and Empowerment by itself may not place women on an equal footing with men. The greatest need of the hour is change of social attitude to women. Women's empowerment means a lot, but the ultimate goal of the equalization of man and woman would materialize only when her complementary role is recognized by the society. Empowerment would not hold any meaning unless they are made strong, alert and aware of their equal status in the society. It is important to educate the women about their rights. The need of the hour is to improve female literacy as education holds the key to development.

As a result of these studies, that there are numerous areas that can be looked at human Rights and Women Rights. Perhaps, Mr. Rector, it may be that the UNU, with the high prestige it commands as a centre of excellence for studies of a worldwide nature in the furtherance of peace-which is, after all the

prime object of the Charter of the United Nations-might be able to take up some of these issues by gathering together scientists, lawyers, theologians, philosophers, social workers and others, to give their combined wisdom to the evolution of guidelines that may be universally useful. If we do not attend to the problem, science and technology, unbridled and at large, can cause great damage to the human future. As I said, we are faced with the most powerful ideological force in legal history, on the one hand, and the most powerful, practical force in scientific history on the other. If the two can be harnessed to move in tandem for the betterment of humanity, we might have a wonderful future for the human race.

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## भारतातील महिला सबलीकरण: कायदे आणि वास्तविकता

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### प्रस्तावना

विषमता हा समाजाचा स्थायीभाव आहे. लिंगाधिष्ठीत असमानतेच्या आधारावर जगातील सर्व समाजात स्त्री आणि पुरुष असा भेदभाव केला जातो. महिला सबलीकरणात स्त्री आणि पुरुष यांच्यातील भेदभाव कमी करण्याचे एक साधन म्हणून पाहिले जाते. महिलांच्या संदर्भात सबलीकरण हा शब्द मागील काही शतकापासून वापरला जातो परंतु, विसाव्या शतकामध्ये अमेरिकन स्वातंत्र्य जाहीरनामा आणि फ्रेंच व्यक्ती स्वातंत्र्याचा जाहीरनामा यामध्ये महिला सबलीकरण प्रक्रियेचे प्रतिबिंब दिसून येते.

महिला सबलीकरणाची जाणीव वैश्विक बनविण्यात संयुक्त राष्ट्र संघटने सारख्या आंतरराष्ट्रीय संघटनेचे योगदान महत्त्वपूर्ण आहे. जागतिक पातळीवर जून 1945 साली संयुक्त राष्ट्र संघटनेची स्थापना झाली. या राष्ट्र संघटनेचे शांतता, सुरक्षितता, सामाजिक व आर्थिक विकास आणि प्रत्येक मानवाला स्वातंत्र्य व अधिकार ही प्रमुख उद्दिष्टे होती. त्याच अनुषंगाने जून 1946 वर्षी संयुक्त राष्ट्रसंघाने महिलांचा दर्जा ठरविण्यासाठी एक आयोगाचे घटन केले. या नंतरच्या काळात महिला सबलीकरणाच्या अनुषंगाने जागतिक पातळीवर प्रयत्न करण्यास सुरुवात झाली. संयुक्त राष्ट्र संघटनेच्या मेक्सिको येथे भरलेल्या पहिल्या जागतिक महिला परिषदेत 1974 हे वर्ष आंतरराष्ट्रीय महिला वर्ष म्हणून घोषित केले. तर, समानता विकास आणि शांतता या दृष्टिकोनातून 1975 ते 1985 हे दशक महिला दशक म्हणून जाहीर करण्यात आले होते. तसेच 1980 ला कोपनहेगन येथे संयुक्त राष्ट्र संघाची दुसरी जागतिक महिला परिषद भरली. त्यानंतर 2000 सालापर्यंत चे धोरण ठरविण्यासाठी नैरोबी येथे 1985 वर्षी तिसरी जागतिक महिला परिषद भरली. यानंतर 1995 मध्ये बीजिंग येथे आंतरराष्ट्रीय महिला परिषदेचे आयोजन करण्यात आले. या परिषदेत महिला सबलीकरण या विषयी एक व्यापक योजना तयार करण्यात आली. जी, Platform for Action या नावाने ओळखली जाते. त्यानंतर 2000 मध्ये न्यूयॉर्क येथे पाचवी महिला परिषद भरविण्यात आली. महिला 2000: एकविसाव्या शतकाचा साठी समानता, विकास आणि शांतता असे या परिषदेचे शीर्षक होते. या शिवाय बीजिंग आंतरराष्ट्रीय महिला परिषदेमध्ये झालेल्या ठरावाची अंमलबजावणी किती राष्ट्राने केली याचा देखील तपशील घेण्यात आला होता. वरील सर्व जागतिक घटना व घडामोडी चा परिणाम म्हणून भारताने देखील 21 मार्च 2001 मध्ये राष्ट्रीय महिला सबलीकरण धोरणास मंजूरी दिली.

या शोधनिबंधात च्या माध्यमातून महिला संदर्भात असलेल्या कायदे विषयक तरतुदी चा अभ्यास करणे सद्यस्थितीत या कायद्यांची वास्तविकता जाणून घेणे हा संशोधकाचा उद्देश आहे.

### महिला सबलीकरणाचा अर्थ:-

महिला सबलीकरणाचा एक संकल्पना, प्रक्रिया आणि चळवळ म्हणून उल्लेख केला जातो. महिलांना पुरुषाबरोबर कायदेशीर, राजकीय, सामाजिक, आर्थिक तसेच शारीरिक, मानसिक व त्यांच्या कुटुंबात आणि समुदायात आणि राष्ट्रीय सांस्कृतिक पार्श्वभूमी मध्ये निर्णय घेण्याचे स्वातंत्र्य व स्वायत्तता मिळवून देण्याची एक प्रक्रिया म्हणून ही महिला सबलीकरणकडे पाहिले जाते.

महिलांसाठी संविधानिक उपायोजना

भारतीय राज्यघटनेत विविध कलमांतर्गत महिलांच्या सामाजिक वैयक्तिक आर्थिक व राजकीय विकासाच्या दृष्टीने विविध संविधानिक उपाययोजना करण्यात आल्या होत्या यात,

- 1) कलम 14 मध्ये कायद्यापुढे सर्व समान मग तो पुरुष असो किंवा स्त्री. कलम 15 (3) अंतर्गत शासनाकडून स्त्रिया व मुले यांना विशेष संरक्षण देण्याचा हक्क.
- 2) कलम 16 मध्ये लोक सेवेमध्ये कोणत्याही प्रकारचा भेदभाव न करता संधीची समानता आणणे.
- 3) कलम 18 (2) अंतर्गत पत्नीला पतीपासून वेगळे राहिल्यानंतर पोटगी मागण्याचा हक्क.
- 4) कलम 19 नुसार समान स्वरूपात अभिव्यक्तिस्वातंत्र्य.
- 5) कलम 23 व 24 अंतर्गत स्त्रियांची खरेदी-विक्री वेठविगारी पद्धती प्रतिबंध.
- 6) कलम 243 अंतर्गत ग्रामीण व नागरी पंचायतराज संस्थांमध्ये आरक्षण.
- 7) कलम 42 नुसार स्त्रियांना बाळंतपणाची रजा.

#### महिला संदर्भात कायदे विषयक तरतुदी :-

भारतीय दंडविधान मध्ये महिलांच्या सुरक्षिततेचा संदर्भात कायदेविषयक तरतुदीही करण्यात आल्या आहेत. यातील काही ठळक कायदे खालील प्रमाणे आहेत.

कर्मचारी विमा योजना कायदा 1952, विधवा पुनर्विवाह कायदा 1856, सती प्रतिबंधक कायदा 1829, प्रसूती सुविधा कायदा 1961, हुंडा प्रतिबंध कायदा 1961, ठेका श्रम कायदा 1970, कौटुंबिक न्यायालय कायदा 1984, बालविवाह प्रतिबंध कायदा 1987, कौटुंबिक न्यायालय कायदा 1984 समान वेतन कायदा, कौटुंबिक हिंसाचार प्रतिबंधक कायदा 2005 इत्यादी.

स्वातंत्र्यपूर्व काळापासूनच महिला सबलीकरणासाठी समाजसुधारक कडून प्रयत्न झाल्याचे दिसून येते. स्वातंत्र्यप्राप्तीनंतर महिलांच्या सर्वांगीण विकासासाठी भारतीय राज्यघटनेतील विविध तरतुदी करण्यात आल्या त्याचबरोबर विविध कायदे करून महिलांना विविध हक्क व अधिकार बहाल करण्यात आले असले तरी त्याचा प्रचार व प्रसार योग्यरीतीने न झाल्यामुळे आजही महिलांना कौटुंबिक राजकीय धार्मिक व सार्वजनिक जीवनात अन्याय व अत्याचाराला सामोरे जावे लागते.

कायद्याची दिरंगाई भ्रष्टाचार कायद्यातील पळवाटा, अंमलबजावणीत असलेल्या वृत्ती, गुन्हेगाराला शिक्षा मिळण्यास लागणारा उशीर, गुन्हा सिद्ध होण्याचे कमी प्रमाण या सर्व गोष्टींचा परिणाम म्हणून नोंदविलेल्या गुन्हा पेक्षा घडलेल्या गुन्हांची संख्याही अधिक आहे. भारतात पुरुष प्रधान संस्कृती महिलांना मिळालेले दुय्यम स्थान त्यांच्याकडे पाहण्याचा पारंपरिक दृष्टिकोन अवास्तव पुरुषी अहंकार, अनिष्ट रूढी परंपरा यामुळे गुन्हाकडे गुन्हा म्हणून न बघता तो आपला अधिकार असल्याचे काही लोकांना वाटते. या सर्व घटनांचा महिला सबलीकरणवर्ती अनुचित परिणाम झाल्याचे दिसून येते.

#### सारांश

महिला सबलीकरणाच्या संदर्भात देश व विदेशात अनेक विविध संविधानिक व कायदे विषयक तरतुदी करण्यात आल्या असल्या तरी महिलांकडे पाहण्याचा दृष्टिकोन दुय्यमच असल्याचा दिसून येतो. त्याचा परिणाम म्हणून महिला सबलीकरणाला बळकटी देण्यासाठी करण्यात आलेले कायदे व त्याची प्रासंगिकता याचा परामर्श घेतला असता कायद्यात नव्हे तर पुरुषांच्या मानसिकतेमध्ये अमुलाग्र बदल घडवून आणण्यासाठी सरकार बरोबर समाजानेही पुढाकार घेणे गरजेचे आहे.

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## भारतीय समाजातील लिंग भेदाच्या समस्या, आव्हाने आणि उपाय

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### प्रस्तावना

भारत हा पुरुष प्रधान देश आहे. भारतीय समाज हा भौगोलिक विविधतेने नटलेला आहे. भारतातील बहुतेक धर्मात लिंगभेद या कारणावरून अनेक प्रकाचे संभ्रम निर्माण होणारे प्रश्न तयार होताना दिसतात. भारतातील जातीव्यास्था हि एक ज्वलंत समस्या लिंगभेद निर्माण होण्यासाठी जबाबदार आहे. वास्तविकपणे भारतातील समाजव्यवस्था हि आदर्शवादाला जवळचे मानते. भारताच्या शेजारील देशांच्या संस्कृतीवरून असे लक्षात येते कि पुरातन काळापासून भारतात आदर्श संस्कृती निर्मितीमध्ये लिंग भेदामुळे अनेक समस्या निर्माण झाल्या व होत आहेत.

भारताने पुरुष प्रधान संस्कृतीचा स्वीकार केला आहे. पुरुष प्रधान व्यवस्था आदर्शवादाला एक मोठी अडचण बनली आहे. मानवी उन्नतीचा आलेख तपासून पहिला असता असे लक्षात येते की, पृथ्वीतलावरील सजीव प्राण्याची जीवन शैली आणि मानवी संस्कार यामध्ये खूप मोठा फरक पडत चाललेला दिसतो. मानवाला आपले स्व आणि स्वताचे प्रश्न सोडवण्यात जो रस असतो तो प्राणी या अर्थाने जाणीवपूर्वक गुळगुळीत निर्माण केला जात आहे. मानवी जीवनाचे सार त्याचे कल्याण व समृद्धी मित्रिणे यामध्ये गुंतून पडलेले दिसते. मानवाच्या मुलभूत गरजा खूप मर्यादित स्वरूपाच्या आहेत पण मानवाने त्या विनाकारण वाढून आपले व आपल्या सभोतालचे परीपूरक वातावरण गढूळ बनवले आहे. मानवाने आपल्या बुद्धी व आकलन शक्तीच्या बळावर अनेक शोध तर लावलेच पण त्यासोबत अति उच्च प्रकाचे संशोधन करून आज मानव मंगळ ग्रह, चंद्र ग्रह या सारख्या अवकाशातील ग्रहांवर मानवाने लिंग भेदाचा विचार न करता आपला ठसा उमटवला आहे.

मानवाने वस्ती करून राहता राहता आपली लिंग भेदाची जाणीव पण जगाला करून द्यायला सुरवात केली आहे. आपल्या सभोवताली वावरणारे सजीव प्राणी ज्या पद्धतीने सुखी व संपन्न जीवन त्यांच्या आवडी व निवडी आणि त्यांचे राहणीमान यामध्ये कोणताही बदल न करता जसेच्या तसे अविरत काळापासून जगात आहेत याला कारण एकच आहे त्यांनी आपली संस्कृती बदलली नाही. मानवाने लिंग या शब्दाला एका विशिष्ट साच्यात बसून पावलो पावली बदल व परिवर्तन करून नव्या समस्या वाढवल्या आहेत. विशिष्ट प्रकारचे सजीव प्राणी आपल्या समूहाला सोडून दुसऱ्या समूहासोबत कोणताही संबंध निर्माण करताना लिंग भेद हा घटक बाजूला ठेवताना दिसत नाही. पण मानवाने त्याला तिलानाजली दिलेली दिसते.

आपल्या स्वचंद्र चंगळवादी ध्येय धोरणांमुळे व्यक्ती व समाजाची बिरुदे बदलेली आहेत. देनंदिन जीवन जगताना व्यक्ती व समाज याची फारकत पडताना दिसते. आपले जीवन सुखी व समाधानी कसे करता येईल याचा परिपूर्ण अभ्यास करून लिंग या शब्दाची फोड झालेली दिसते.

### लिंग भेदाच्या समस्या

पृथ्वी तालावरील सर्वात बुद्धिमान सजीव प्राणी म्हणून मानवाकडे पहिले जाते. मानवाने आपल्या बुद्धी व सजग कल्पना शक्तीच्या जोरावर पुरुष व स्त्री या दोन शब्दांना अलग व वेगळे करण्यासाठी लिंग भेद शब्द प्रयोग केला आहे

1. सामाजिक क्षेत्र – भारतीय समाजामध्ये महिलांना चूल आणि मुल यापुरते मर्यादित करण्याचा खूप वेळेस प्रयत्न झाला आहे. घरामध्ये महिलांनी स्वयंपाक करणे, कपडे धुणे, भांडे घासणे, आणि अपत्यांची उत्पत्ती घडून आणणे यापुरतेच महिलांना महत्वाचे मानले जाते. पण घरामध्ये घेतल्या जाणाऱ्या निर्णयामध्ये महिलांना पुरुषांबरोबर

समान हक्क व कर्तव्य मिळताना दिसत नाही. महिला व पुरुष असा जो प्रकर्षाने भेद भाव केला जातो त्यापाठीमागे भारत व भारतातील सभ्यता कारणीभूत आहे.

2. आर्थिक क्षेत्र - आर्थिक क्षेत्रात महिला व पुरुष असा भेद फार पूर्वीपासून चालत आलेला आहे. ऐद्योगिक क्षेत्रात महिला या खऱ्या अर्थाने अर्थव्यवस्था सांभाळताना पहावयास मिळतात. आपली अर्थव्यवस्था प्रबळ, संपन्न आणि उन्नत वटाना लिंग हा घटक मध्ये येतो. देशाच्या आर्थिक उत्पन्नात व प्रगतीत महिला या मदतीच्या मानाने खूप महत्वाची भूमिका बजावताना दिसतात. मानव आणि प्राणी या दोन घटकांना जोडणारा घटक अर्थव्यवस्था समजली जाते. व्यक्तीची प्रगती सुधा अर्थव्यवस्थेच्या मुळाशी नाळ जोडलेली असल्याचे आज प्रत्येकाचा मनात आल्यावाचून राहत नाही. समाजात महिलां आज पुरुषांच्या बरोबरीने कामाचा मोबदला मिळत नाही. इतकेच नाही तर रोजगाराच्या बाबतीत सुद्धा फरक केला जातो.
3. राजकीय क्षेत्र - आपल्या सभोवताली व्यक्ती व समाज अशी दोन गटात मानवाने राजकीय क्षेत्राची विभागणी केलेली आहे. पण निवडणुकांच्या काळात महिला उमेदवार व पुरुष उमेदवार असा फरक करून राजकारणात पुरुषप्रधान संस्कृती निर्माण करण्याचा आटोकाट प्रयत्न केला जातो. राजकारण महिलांकर्ता योग्य नाही असा गैर समाज महिला वर्गात निर्माण केला जातो. खरा वास्तविक मानकरी पुरुष असून त्याला सर्व कायद्याची माहिती असते अशी खुली समजूत निर्माण केली जाते.
4. विज्ञान आणि तंत्रविज्ञान - जेव्हा मानवी समुदाय या पृथ्वी तालावर अवतरीत झाला तेव्हा मानवास आपली प्रगती आणि आपले विचार या दोन घटकांना महत्व तर दिलेच पण आपली लौकिक शक्ती सुद्धा पणाला लावली हे विसरून चालणार नाही. विज्ञान आणि तंत्र विज्ञान या बाबतीत लैंगिक असमानता पुरातन काळात अस्तित्वात होती. महिलांना कमी असल्याने समाजातील त्यांचे स्थान गौण समजले जाई. वास्तविकपणे भारतातील विज्ञान क्षेत्र सुद्धा पृथाच्या नावाने ओळखले जाते. खरे पाहता महिलानी विज्ञान व तंत्र विज्ञान या क्षेत्रात कामालीची प्रगती मिळवली असून सुद्धा त्यांना कमी महत्व मिळाले आहे. अब्दुल कलम यांच्या नावाने प्रसिद्ध असणारा गुण गौरव 'मिसाईल मॅन' हा शब्द प्रयोग सुद्धा याची साक्ष देतो की भारत हा लिंग भेद मानणारा आणि पुरुष व महिलांना वंचित ठेवणारा देश समजला जातो .
5. मनोरंजन क्षेत्र - व्यक्तीला दुख व कष्ट नाहीसे करण्यामध्ये मनोरंजन क्षेत्राची महत्वपूर्ण बाब मानली जाते. मनोरंजन क्षेत्रात पुरुषांना महिलांचे पात्र करून लिंग भेद कसा मिर्माण झाला याची चाहूल करून दिली जात होती. विविध चित्रपट, नाटक, भजन, कीर्तन, पोवाडा, आणि सामाजिक मनोरंजांची विविध साधने या बाबतीत महिला वंचित राहत होत्या.
6. क्रीडा क्षेत्र - व्यक्तीला तंदुरुस्त व मजबूत ठेवण्यात क्रीडा क्षेत्राची खूप मोलाची मदत होते. आपले भूत- वर्तमान- भविष्य या सर्व बाबतीत समाधानी आणि संपन्न जीवन व्यतीत करतना क्रीडा क्षेत्राची भूमिका मोलाची ठरते. कबड्डी, कुस्ती, खोखो, क्रिकेट, असे विविध खेळ खेळताना महिला व पुरुष असा भेद पूर्वी व आजही होताना दिसतो. क्रीडापटूची निवड करताना राष्ट्रीय व अंतरराष्ट्रीय पातळीवर लिंगभेदाच्या आधारावर भेदभाव करून निर्णय दिला जातो.

#### लिंगभेद असमानतेची करणे -

समाज हा संस्कृतीचा एक अविभाज्य घटक मानला जातो पण समाजची काही जबाबदारी सुद्धा लिंगभेद निर्मितीमध्ये जबाबदार असल्याचे मानले जाते. अर्थात लिंगभेद असमानतेची पुढील करणे महत्वाची मानली जातात.

#### १ . पितृसत्ताक व्यवस्था -

पितृसत्ताक व्यवस्था हा लैंगिक आसमंत निर्माण करणारा महत्वाचा घटक मानला जातो. आपल्या पित्याच्या संपत्तीचा वाट मुलगा किंवा त्याच्या वारस अपत्य पण तोही पुरुष असावा असा नियम पूर्वी अस्तित्वात होता. काही काळाने त्यात बदल झाल्याने परिवर्तन घडून आलेले दिसते.

## २. मानवी अप्रगत समाज -

भारतीय समाज विविधतेने नटलेला दिसतो. या समाजात विविध जाती, धर्म, पंथ, वंश, असी विविधता आढळून येते. सामाजिक बंधनाच्या पलीकडे जौन लिंग या शब्दाला वेगळा अर्थ निर्माण करता येत नाही व आजपर्यंत कोणी तसा प्रयत्न केलेला पण नाही. शाश्वत समाज व सामाजिक बंधने मानवाला जखडून ठेवतात आणि व्यक्ती लिंग या विरुदाला अति महत्व निर्मितीच्या पाठीमागे लागला आहे.

## ३. असभ्य संस्कृती -

उच्च संस्कृती सभ्य समाज निर्मितीचे लक्षण सानाजले जाते. भारतातील विविध प्रांतात विविध प्रकाच्या संस्कृती अस्तित्वात होत्या व आजही निर्माण होत आहेत. याला जबाबदार भारतातील परिवर्तीत होणारे सरकार आणि त्यांचे शासन होय. भारतीय समजतील असभ्य व असुत्कृत समाज व्यवस्था निमितीला जबाबदार असणारी परकीय आक्रमणे हि पुरातन काळापासून नेही आव्हान ठरली आहेत. समाज हा संस्कृती शिवाय निर्माण होऊ शकत नाही आणि संस्कृती हि समाजाशिवाय उन्नत व प्रगत होऊ शकत नाही याची प्रचीती लिंगभेद या शब्दाने मानवाला करून दिली. संस्काराने समाजाची प्रगतीची द्वारे खुली करता येऊ शकतात, मात्र समाजची बंधने लिंग भेद मानणारी नसली पाहिजेत.

## ४. वंशपरंपरा -

आपला वंश जसाच्या तसा वाढत राहावा यासाठी बहुतेक कुटुंबातील कुटुंब प्रमुख हा वंशाचा दिवा म्हणून मुलगा व मुलगी असा भेदभाव लिंग या आधारावर करताना दिसतो. वंश पद्धत लैंगिक समानता व असमानता यामधला दुवा समजली जाते.

## लिंगभेद उपाय -

लैंगिक समानता दूर करण्यासाठी अनेक देशांनी आपल्या राज्य घटनेमध्ये अनेक प्रकारच्या तरतुदी केलेल्या दिसतात. सामाजिक, आर्थिक, व राजनीतिक न्याय मिल्विण्याच्या हेतूने नागरिकांमध्ये स्वतंत्र, समता, आणि बंधुता या त्रयी द्वारे महिला व पुरुष असा भेदभाव मिटविण्याचा आटोकाट प्रयत्न केला जात आहे. निवडणूक व राजकारण या क्षेत्रात महिला व पुरुष या बाबतीत समानता राखण्याचा मानस ठेवला आहे. महिलांना पुरुषांच्या बरोबरीने नौकरी, व्यवसाय, व्यापार, व उद्योग या क्षेत्रात समानता कशी राखता येईल यासाठी राज्य घटनेत नेहमी वारंवार परिवर्तन व बदल केले जातात, आणि अशी बदलाची प्रक्रिया वर्षातुर्वर्ष सतत चालू आहे.

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## जागतिकिकरण आणि स्त्री

प्रा.डॉ. देवरे शोभा मधुकर

श्रीमती एच.आर.पटेल कला महिला महाविद्यालय, शिरपूर

जागतिकिकरण ! जागतिकिकरण !! जागतिकिकरण !!! असे आपण नेहमी म्हणतो. काही नविन बदल परिवर्तन दिसून आले की, आपण त्याचा संदर्भ जागतिकीकरणाशी लावतो. एकविसाव्या शतकात तर जागतिकिकरणाचे वारे मोठ्या प्रमाणात वाहत आहेत. विज्ञानाचा प्रचार व प्रसार यामुळे खेडे देखिल आपले रूप बदलत आहेत. ग्रामीण भागांचा देखिल चेहरामोहराच बदलत चालला आहे. रस्ते, वीज, शाळा, महाविद्यालये, आरोग्य केंद्र, पोस्ट ऑफीस, वर्तमानपत्र, नियतकालिक, रेडिओ, दूरदर्शन, फोन, मोबाईल, इंटरनेट, सोशल मिडिया यांच्या आगमानानेही खेड्यांमध्ये लक्षणीय बदल होत आहेत. शहरांमध्येही झपाट्याने बदल होत आहे. त्याचबरोबर शहरांमध्येही झोपडपट्ट्यांचे प्रमाण वाढत आहे. मोठ-मोठ्या टोलेजंग इमारती उभ्या राहत आहेत. प्राधिकिकरणामुळेही शहरांचा विस्तार वाढत आहे. प्राधिकिकरणानेही बरेच क्षेत्र व्यापत असल्यामुळे छोटे मोठे लघुउद्योग वाढत आहेत. याचाच एक दूरगामी परिणाम खेड्यांमध्येही होतांना दिसत आहे. तेथेही आधुनिक पद्धतीने शेतीची मशागत होत आहे. त्यामुळे ग्रामीण संस्कृतीही बदलत चालली आहे. या जागतिकीकरणामुळे खेड्यातील स्त्रियांचा देखिल विचार प्रवाह बदलत चालला आहे. व्यक्ती, कुटुंब, गाववाडा यातही बदल होत आहे. खेड्यातील संस्कृती ही कृषी संस्कृती असली तरी या ग्रामीण कृषी संस्कृतीचेही रूप बदलत चालले आहे. एकत्र कुटुंबात सुख माननारी स्त्री आपल्या कुटुंबाचा शैक्षणिकदृष्ट्या विकास व्हावा, प्रगती व्हावी म्हणून शहराकडे धाव घेतांना दिसून येत आहे. काळ्या आईवर प्रेम करणारी स्त्री आपल्या कुटुंबासाठी शहराकडे धाव घेत आहे. त्यामुळे साहजिक तिच्याही जीवनावर तिच्या कळत नकळत परिणाम होत आहे. ती देखिल मॉडर्न स्त्री बनण्याच्या मोहापायी आपली केशभूषा, वेशभूषा विसरून फॅशनच्या जगात वावरत आहे. तेव्हा मनाला प्रश्न पडतो हिच का ती आपली भारतीय नारी ? 'भुकेलेल्याची कदर, डोक्यावर पदर तिला म्हणतात इंडियन मदर' हे तिचे सोज्वळ रूप मागे पडून 'कमरेला पदर, भुकेल्याची गद तिला म्हणतात फॅरिनर मदर' असे वाटायला लागले आहे.

आपल्या कुटुंबाचा विकास व्हावा म्हणून ती शहरात आली. परंतु ग्रामीण संस्कृतीपासून आपली नाळ तुटत चालली आहे. हे तिच्या लक्षात येत नाही लक्षात येवूनही त्याकडे दुर्लक्ष करत आहे ते केवळ वेळेअभावी. तिच्या कौटुंबिक गरजांमध्ये वाढ झाल्यामुळे त्या गरजांच्या पूर्तीसाठी ती देखिल नौकरी निमित्ताने घराबाहेर पडत आहे. आता तिच्या दृष्टिने तिला एकत्र कुटुंबापेक्षा विभक्त कुटुंब पसंत पडत आहे. या जागतिकिकरणाचा जगात स्त्री देखिल यंत्र मानव बनत चालली आहे. पाश्चात्य संस्कृतीचा पगडा तिच्या मनावर बसत चालला आहे. स्वतःच्या हाताने करण्यापेक्षा काही गोष्टी यांत्रिकतेच्या सहाय्याने केलेल्या तिला अधिक सुखकर वाटतात. म्हणूनच जीवन ओतुन केलेल्या मेहनतीपेक्षा यंत्राच्या सहाय्याने केलेल्या गोष्टी तिच्या मनाला भुरळ घालतात. म्हणूनच आधुनिक यंत्राचा वापर ती करत असते. परंतु हाताने केल्या गोष्टीत जो कस, मेहनत असते त्यात जो सुगंध असतो तो यंत्राच्या सहाय्याने केलेल्या गोष्टीत नसतो. तिच्या दृष्टिने यंत्राचा वापर केल्यामुळे कामे लवकर होतात वेळही कमी लागतो. मेहनत ही कमी लागते म्हणून ती यांत्रिक गोष्टींना महत्व देते. परंतु यामुळे ती आळशी बनत चालली आहे. या धावपळीच्या जीवनात ती फास्टफुडला महत्व देते का ? तर वेळ नाही व फास्टफुडवर समाधान मानते. परंतु मन लावून हाताने तयार केलेल्या अन्नाची चव/रुची अशा पदार्थांना कशी येणार ? रुढी परंपरेने चालत आलेल्या पाटा-वरवंटा, जाते, उखळ, चुल यासारख्या गोष्टी मागे पडत चालल्या आहेत व त्यांची जागा आधुनिक साधने घेत आहेत.



स्त्रिला आधुनिकतेचे आकर्षण असल्यामुळे ती धाव्याच्या घराएवजी सिमेंट काँक्रीटचे घर पसंत करते म्हणजे साहजिकच तेथे आधुनिक पद्धतीचे स्वयंपाकगृह, बेड, दिवाणखाना यासारखे घर तिच्या मनाला सुखदायी वाटत असल्यामुळे जुन्या पद्धतीची दारे खिडक्या जाऊन नविन पद्धतीची दारे खिडक्या असतात. पूर्वी घर सारवतांना येणारा शेणाचा विशिष्ट सुगंध, भिंती पोतारतांना येणाऱ्या ओल्या मार्तीचा सुगंध, चुलीवर स्वयंपाक करतांना जळणाऱ्या लाकडाचा, शेणाच्या गोवरीचा सुगंध या सर्वांपासून तिची फारकत होत आहे. स्व विकासासाठी अधिक वेळ मिळावा म्हणून आधुनिक साधनांचा वापर वाढत आहे. या धावपळीच्या जीवनात स्वतःची नाती देखित विसरत चालली आहे. आधुनिकतेच्या वेडापायी तिची मानसिकताही बदल चाली आहे. काय योग्य ? काय अयोग्य? या अधिक विचार न करता धावत आहे.

महात्मा ज्योतिबा फुलेंनी शिक्षणाचे महत्व ओळखून संघर्ष पत्करून महिलांना स्त्री शिक्षणाची दारे खुली करून दिली तिच्या दृष्टिने ती 'अबला नसून ती सबला' झाली 'चूल व मूल' चार भितींच्या आतच आपले विश्व नसून, उंबरठ्याबाहेर आपलं विश्व व्यापक आहे. याची तिला ओळख झाली. नोकरी व्यवसायासाठी घराबाहेर पडल्यामुळे पाळणा घराची गरज भासले व शासनाला वृद्धाश्रम काढावे लागत आहेत. परिणामी स्त्री आपल्या संस्कृतीपासून दूर जात आहे. आपली भारतीय संस्कृती ही श्रेष्ठ संस्कृती आहे. परमेश्वराने देखिल तिला जन्मतःच मोठी शक्ती बहाल केली आहे म्हणूनच ती कुठल्याही क्षेत्रात मागे राहिलेली नाही तर सर्वच क्षेत्रात ती आघाडीवर आहे यशस्वीरित्या वाटचाल करीत आहे. तिची कर्तबगारी वाखाणण्याजोगी आहे. या स्पर्धेच्या जगात ही तिने तिचा स्वतंत्र ठसा उमटविला आहे. 'यत्र नायस्तु पुज्यते रमन्ते तत्र देवता:' जेथे नारीची पूजा केली जाते तेथे देवतांचा वास असतो असे म्हटले जाते. तसेच 'सहस्र तु पितृन माता गौरवेणरिच्येत' हजार पित्यापेक्षा माता श्रेष्ठ आहे. स्त्रीची वैदिक काळापासून दखल घेतली गेली आहे. प्रत्येक युगात तिची महती पटलेली आहे. आजही जागतिकीकरण, आधुनिकीकरण, सबलीकरण अशा संकल्पना असल्यातरी स्त्रीचा सहभाग प्रत्येक क्षेत्रात आहेच. पृथ्वीच्या गतीनुसार रोज नित्यनेमाने सूर्याची प्रभा फाकल्याशिवाय राहत नाही त्याप्रमाणे स्त्री कर्तृत्वही झळकल्याशिवाय राहत नाही तिच्या शक्तीची कल्पना देता येत नाही. प्रसंगी ती प्रचिती दिल्याशिवाय राहत नाही. म्हणून तिला महिषासूरमर्दिनी देखिल म्हटले जाते. तसेच ती शितल देखिल आहे. तिच्या शक्तीचे मोजमाप करता येणे शक्य नाही. शेवटी एकच म्हणावेस वाटते 'स्त्री' ही 'स्त्री' च आहे. जसे श्रीगणेशामधील 'श्री' ची महती वर्णन करण्यास शब्द अपूर्ण पडतात त्याप्रमाणेच 'स्त्री' ची महती गाण्यास शब्दाचे सामर्थ्य कमी पडते.

#### **संदर्भसूची :**

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## भारतीय लष्करी दल आणि महिला सक्षमीकरण

डॉ. कविता डी धर्माधिकारी

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प्रस्तावना :

सैन्यदलांचे शौर्य मुख्यत्वे दणकट, पुरुषी, मनोवृत्ती व शारीरिक क्षमतेची संबंधीत मानले जाते. परंतु महिला, स्त्री, विश्वाची निर्मिती करणारी एक आई या शौर्यात पुरुषांच्या बरोबरीने सक्षमपणे उभी राहू शकते हे भारतीय सैन्यात दाखल झालेल्या महिलांनी सिद्ध केले आहे.<sup>1</sup> जगाच्या इतिहासाकडे दृष्टी टाकली तर लक्षात येते की समाजात महिलांच्या मध्यवर्ती भूमिकेने राष्ट्राची स्थिरता, प्रगती आणि दीर्घकालीन विकास निश्चित करण्यास महत्वपूर्ण भूमिका बजावली आहे. आजच्या काळात असे कोणतेच क्षेत्र नाही की जेथे महिलांची उपस्थिती नाही, पुरुषप्रधान मानल्या जाणाऱ्या सैनिकी क्षेत्रात महिलांची भूमिका प्रशंसनीय आहे, भारतीय सशस्त्र दलात आपल्या कार्यातून महिलांनी आत्मविश्वास आणि साहसाचे नवे आयाम निर्माण केले आहे. प्रस्तुत संशोधन शोधनिबंधाचे "भारतीय 'लष्करी दल आणि महिला सक्षमीकरण' याविषयांवर मांडणी केली आहे.

### शोधनिबंधाचे उद्देश :

भारतीय लष्करी दल आणि महिला सक्षमीकरण या विषयाच्या अनुषंगाने काही उद्देश समोर आहेत.

1. भारतीय सशस्त्र दलातील विविध दल अभ्यासणे.
2. भारतीय सशस्त्र दलातील पूरक दल अभ्यासणे.
3. भारतीय सशस्त्र दलातील महिला अधिकाऱ्यांचा, त्यांच्या कार्याचा सांख्यिकीय व गुणात्मक आढावा घेणे.

### गृहितके :

कोणतेही संशोधन करतांना विषयाची निवड, उद्देश, गृहितक ही महत्त्वाची असतात. प्रस्तुत संशोधनासाठी काही गृहितके आहेत.

1. भारतीय सशस्त्र दलात महिलांचा सहभाग वाढू लागला आहे.
2. प्रत्यक्ष युद्धभूमीवर महिला अधिकारी, महिला जवानांना तैनात करण्याचे धोरण नाही.
3. सामाजिक मानसिकतेत बदल आवश्यक आहे.

### संशोधन पद्धती :

'भारतीय लष्करी दल आणि महिला सक्षमीकरण' या संशोधन प्रपत्रासाठी प्रामुख्याने दुय्यम स्रोत, वर्तमानपत्र इंटरनेटवर अंकेक्षण स्वरूपात प्रकाशित लेख, यासारख्या साधनांचा वापर केला आहे.

### विषयाची व्याप्ती :

भारतीय लष्करी दलातील महिला सक्षमीकरणाचा अभ्यास करतांना महिलांचा लष्करी दलातील सहभाग यापुरतेच विषयाची व्याप्ती आहे. कायदे व कल्याण कार्यक्रमाच्यामाध्यमातून आर्थिक, सामाजिक, शैक्षणिक, राजकीय, लष्करी अशा सर्व क्षेत्रांमध्ये महिलांना पुरुषांच्या बरोबरीने हक्क व दर्जा प्रदान करून देणे, विकासासाठी संधी उपलब्ध करून देणे आणि स्त्री-पुरुष असमानता नष्ट करणे या प्रक्रियेला स्त्री सक्षमीकरण असे म्हणतात.<sup>2</sup>

भारतीय सेनादलात महिलांचा प्रवेश प्रथम झाला तो वैद्यकीय सेवेच्या माध्यमातून अधिक काळापर्यंत सशस्त्र दलामध्ये महिलांची भूमिका डॉक्टर आणि परिचारिकेच्या क्षेत्रापुरतेच मर्यादीत होती. भारतीय सेनेत महिला अधिकाऱ्यांच्या नियुक्तीची सुरुवात 1992 पासून सुरु झाली. सुरुवातीस रसद, कायदा, इंजिनीअरींग आणि एक्झिक्युटिव्ह कॅडरमध्ये पांच वर्षांच्या कालावधीसाठी कमीशन दिले जात होते. तो कार्यकाळ पूर्ण झाल्यावर पुढील पांच वर्षे पाठविले जाऊ शकत असे. परंतु 2006 मध्ये महिला अधिकाऱ्यांना शॉर्ट सर्व्हिस कमीशन प्रमाणेच दहा

वर्षांच्या सेवेची परवानगी दिली गेली की ज्यांत पुढे चार वर्षे पाठविले जाऊ शकत असे. याचदरम्यान पुरुष अधिकारी दहा वर्षांच्या सेवेअखेरिस स्थायी कमीशनची निवड करू शकत असत, परंतु महिलांना तो अधिकार प्राप्त नव्हता, यांचमुळे सर्व महिला अधिकाऱ्यांना दिल्या जाणाऱ्या निवृत्ती वेतनाच्या आवश्यक पात्रतेस त्या पूर्ण करू शकत नसत. कारण एक अधिकाऱ्यांच्या रूपात वीस वर्षांच्या सेवाकालानंतरच निवृत्तीवेतन सुरु होत असे.

भारतीय सशस्त्र सेनादलामध्ये स्थलसेना, नौसेना, वायुसेना आणि तटरक्षक दल सामील आहे. भारतीय वायुसेनेत लढाऊ पायलट म्हणून महिलांना लढाऊ भूमिकेत सामील केले आहे. वायुसेनेव्यतिरिक्त नौसेना आणि स्थलसेनेत महिला अधिकारी आपली भूमिका अतिशय संयमी आणि साहसाने पूर्ण करित आहेत, भारतीय सशस्त्र दल आणि महिला सक्षमीकरणे अधोरेखित करतांना काही उदाहरणे ठळकपणे दृष्टिपथास येतात-

1. 2010 मध्ये काबूल दूतावासांवर झालेल्या हल्ल्याच्यावेळी दाखविलेल्या असामान्य साहसासाठी "वीरता पुरस्कार" प्राप्त लेफ्टनंट कर्नल- मीताली मधुमीता.
2. भारताच्या पहिल्या महिला कमांडो ट्रेनर, ज्यांनी भारताच्या पंधराहजार पेक्षा अधिक सैन्यास प्रशिक्षित करणाऱ्या भारताच्या 'वंडर वुमन'- डॉ. सीमा राव.
3. भारतीय स्थलसेनेत 'Sword of Honour' प्राप्त- दिव्या अजित कुमार.
4. भारतीय शास्त्रज्ञ, एरॉनॉटिकल सिस्टिमध्ये डायरेक्टर, अग्नी- IV, क्षेपणास्त्र तयार करण्याच्या मोहिमेत Project Director असलेल्या 'मिसाईल वुमन' टेसी थॉमस.
5. भारतीय दूतावास, मास्कोमध्ये डिफेन्स अटॅची मध्ये कार्यरत नौसेनेतील प्रथम महिला अधिकारी लेफ्टनंट कमांडर कराबी गोगोई.
6. सेना दिवस संचालनात पुरुष सैनिकांच्या एका तुकडीचे नेतृत्व- परेड अँडज्युट म्हणून कार्यसंपन्न केलेल्या कॅप्टन तानिया शेरगील.
7. मिग 21 विमानात लढाऊ पायलट म्हणून यशस्वी कार्य करणाऱ्या फ्लाइट लेफ्टनंट भावना कांत.
8. युद्ध विमानांच्या साह्याने आकाशात उड्डाण करून ढगांमध्ये आपला तिरंगा रेखाटला हे कार्य अतिशय सावधपणे आणि कुशलतेने संपन्न करणारे पायलट - भावना कांत, अवनी चतुर्वेदी, मोहना सिंग.3
9. भारतीय सेनेत 'महिला ऑपरेशनल पॅराट्रुपर्स' होण्याचा गौरव प्राप्त- मेजर रुची मैमी.
10. हवाई सेनेतील वैद्यकीय सेवा विभागात महानिदेशक पदावर कार्यरत- एअर मार्शल पद्मावती बॅनर्जी, आर्टिक महासागरात हाती घेतलेल्या संशोधन मोहिमेत यशस्वी सहभाग.
11. INS- तारिणी सागरनौकेद्वारा, नाविक सागर परिक्रमेच्या माध्यमातून पृथ्वी परिक्रमा करणारे दल, यांत 'नारी शक्ती' चे प्रदर्शन करणाऱ्या ले. कमांडर वर्तिका जोशी, ले. कमांडर प्रतिभा जमवाल, ले. कमांडर स्वाती पी, लेफ्टनंट ऐश्वर्या बोडापटी, लेफ्टनंट एस. विजया देवी आणि लेफ्टनंट पायलगुप्ता-4
12. एकात्मिक संरक्षण विभागाच्या उपप्रमुख तसेच भारतीय लष्कराच्या हवाईदल, नौदल आणि स्थलसेना अशा तिनही सेवांबाबत केंद्रसरकारला सल्ला देण्याचे कार्य करणाऱ्या लेफ्टनंट जनरल डॉ. माधुरी कानिटकर. त्रीतारांकीत अधिकाऱ्यांचे पद नौदलात व्हाइस अँडमिरल, स्थलसेनेत लेफ्टनंट जनरल तर हवाईदलात एअर मार्शल या नावाने ओळखले जाते. लेफ्टनंट जनरल पद भूषविण्याचा पहिला मान प्राप्त पुनीत अरोरा, प्रथम महिला एअर मार्शल पद्मावती बंडोपाध्याय, लेफ्टनंट जनरल माधुरी कानिटकर.
13. वैद्यकीय शिक्षण पूर्ण करून लष्करी सेवेत प्रवेश करण्यासाठी झालेल्या संचलनात (पासिंग आऊट परेड) 'स्वोर्ड ऑफ ऑनर' सन्मान प्राप्त- शिखा अवस्थी.

14. वाहतुकीसाठी- वापरली जाणारी विमानं आणि हेलिकॉप्टर्स चालविण्याच्या निग्रही महिलांच्या गटाचं प्रतिनिधीत्व करणाऱ्या हेलिकॉप्टर्स पायलट फ्लाइंग ऑफीसर स्नेहा शेखावत आणि तेजश्री पाटील.
15. कारगिल युद्धादरम्यान 'चिता' हेलिकॉप्टरने शत्रुच्या हद्दीत प्रवेश करुन आपल्या जखमी जवानांना परत आणण्याचं असामान्य धाडसी करणाऱ्या गुंजन सक्सेना.
16. फाइटर कंट्रोलर म्हणुन बालाकोट हवाईहल्ल्यावर बारीक नजर ठेऊन शत्रुस धडा शिकविण्याच्या या सर्जीकल स्ट्राईक मोहिमेत अत्यंत कुशलतेने कार्य करणाऱ्या 'युद्धसेवा' पदकाने सन्मानित स्कवाड्रन लिडर मिन्टी अग्रवाल.
17. प्रादेशिक सेनेच्या (टिरिटरियल आर्मी) 969 रेल्वे अभियंता रेजीमेंटमध्ये लष्करातील पहिली महिला सैनिक-सॅपर शांती टिग्गा. लष्करातील रेल्वे इंजिनियर रेजीमेंटमध्ये प्रावीण्य प्राप्त गुणांसह प्रविष्ट आहेत. सशस्त्र दलात महिलांना प्रत्यक्ष युद्धभूमीवर जाऊ न शकणाऱ्या विभागातच नियुक्त केले जाते, परंतु शांती टिग्गा यांनी सुमारे बारा लाख संख्येने जवान असलेल्या सशस्त्र संरक्षण दलात सन्मानाने प्रवेश केला आहे.5
18. भारतीय वायुसेनेद्वारे रशियामध्ये भारतीय दूतावासात डेप्युटी एअर अटॅची रुपात नामांकित विंग कमांडर अंजली सिंह.
19. सिग्नल कॉर्प्स, इलेक्ट्रॉनिक्स अँड मॅकेनिकल इंजिनिअर्स आणि इंजिनिअर्स कॉर्प्स मध्ये महिला अधिकाऱ्यांना पदोन्नती 'कर्नल' रँक देण्यात आली आहे. भारतीय लष्करी इतिहासातील हा एक महत्त्वाचा टप्पा आहे.
20. लष्करात लढाऊ आणि सहाय्यक असे दोन विभाग आहेत. लष्करातील विविध विभागांत महिला अत्यंत सक्षमतेने, अतुलनीय धैर्याने आपले कार्य करीत आहेत.
21. 1) सिग्नल 2) इंजिनिअरींग 3) आर्मी एव्हीएशन 4) आर्मी एअर डिफेंस 5) इलेक्ट्रीकल आणि मेकॅनिकल विभाग 6) इंटेलिजन्स कॉर्प्स 7) आर्मी एज्युकेशन कॉर्प्स 8) आर्मी मेडिकल कॉर्प्स 9) आर्मी डेंटल कॉर्प्स 10) मिलिट्री नर्सिंग यासह संरक्षणसेवेमध्ये महिला अधिकाऱ्यांची संख्या 10,247 आहे. स्थलसेनेमध्ये महिला अधिकाऱ्यांची संख्या 6,868, वायुसेनेमध्ये 2,302 तर नौसेनेत 1077 आहे. असे असले तरीही रणगाडा दल, पायदळ, यांत्रिक पायदळ तोफखानादल यांसारख्या प्रत्यक्ष युद्धभूमीवर कार्यरत कॉर्प्समध्ये महिला अधिकारी न्यूनतम आहे. केंद्रिय निमलष्करी दलांमध्ये सीमा सुरक्षा दलासह एकूण 11 हजार 412 महिला आहेत. हे सैन्याच्या 1.5 टक्के आहे.6
22. भारतीय सेनेच्या मिलिट्री पोलीस कॉर्प्स (Military Police Corps) मध्ये महिलांचा मोठा सहभाग आहे. जवळपास 1700 महिला कार्यरत.
23. इंडियन कोस्टगार्ड (ICCE) मध्ये महिला अधिकाऱ्यांची नियुक्ती सुमारे दहा टक्के आहे.
24. गेल्या काही वर्षांपासुन प्रथमच राष्ट्रीय कॅडेट कोअर (NCC) मध्ये प्रविष्ट 'सी' सर्टिफिकेट प्राप्त विद्यार्थिनींना स्क्रिनिंग टेस्टशिवाय SSB (Service Selection Board) मध्ये सरळ सेवा भरती आहे.
25. भारतीय वायुसेनेच्या फ्लाइंग ब्रांचमध्ये शॉर्ट सर्टिफिस कमीशन अधिकारी होण्याचा बहुमान महिलांना मिळाला आहे.
26. पंजाब आणि पश्चिम बंगाल सीमेवर सुमारे 1000 महिला तैनात आहेत. पंजाबच्या 553 कि.मी. लांब सीमेच्या रक्षणात गुरुप्रीतसारख्या अनेक महिला चोख कामगिरी बजावत आहेत.
27. राष्ट्रीय संरक्षण प्रबोधिनी (NDA) मध्ये कॅडेट म्हणून फक्त मुलांनाच प्रवेश होता, परंतु आता NDA मध्ये मुलींना देखील प्रवेश खुला केला आहे.

यावरुन अधोरेखित होते की, सशस्त्र दलातील विविध विभागांत महिला सक्षमतेने कार्यरत आहेत. त्याचबरोबर त्यांनी हे सिद्ध करुन दाखविले की प्रत्येक कार्यात महिला अग्रेसर आहेत आपल्या मातृभूमीसाठी

पुरुषांच्या बरोबरीनेच पुढे वाटचाल करित आहेत. असे असले तरी महिलांना प्रत्यक्ष लढाऊ भूमिका (कॉम्बॅट रोल) देण्यात अडचणी आहेत. त्यात 1) महिला पुरुषांमध्ये शक्ती, शारीरिक संरचना यामध्ये नैसर्गिक विभिन्नतेमुळे महिला जखमी आणि चिकित्सीय समस्यांच्या दृष्टीने अधिक संवेदनशील असतात. लष्करी प्रशिक्षणादरम्यान या समस्या अधिक उद्भवतात. 2) अती उंचीवरील प्रदेश, वाळवंटी प्रदेश, क्लियरेंस ड्राइविंग आणि हार्डस्पीड एव्हिएशन यांसारख्या कठिण प्रदेशांमध्ये महिलांना अनेक समस्या येतात. 3) कठिण आणि विषमपरिस्थिती, युद्धाच्या दरम्यान अधिक काळपर्यंत तैनाती, त्याचप्रमाणे महिलांच्या प्रजनन स्वास्थ्यावर, शारीरिक क्षमतांवर होणारे गंभीर परिणाम यासंदर्भात अभ्यास आणि संशोधन सुरु आहे. 4) महिला एक लष्करी अधिकाऱ्याच्या रुपांत असली तरी अखेर एक आई असते. युद्धजन्य परिस्थितीत अधिक काळपर्यंत आपल्या परिवारापासून दीर्घकाळ दूर राहणे महिलांच्या मानसिक स्वास्थ्यावर नकारात्मक प्रभाव टाकू शकतो. महिलांना लढाऊ भूमिका देतांना याप्रमाणे अडचणी उद्भवत असल्या तरीही- 1) महिला सक्षम आहे, महिलांना लढाऊ भूमिकेची (कॉम्बॅट रोल) परवानगी देणे म्हणजे देशामध्ये लैंगिक समानतेच्या दिशेने महत्वपूर्ण पाऊल आहे. 2) असे झाल्यावर महिलांना त्यांचे योग्य स्थान आणि अधिकार प्राप्त करण्यामध्ये मदत मिळेल, ज्यातून सामाजिक संरचनेत महिलांच्या स्थितीस पूरक ठरेल. 3) वैज्ञानिक दृष्टीने सिद्ध झाले आहे की महिला आपल्या पुरुष सहकाऱ्यांपेक्षा ताण-तणावास अधिक कुशलतेने झेलू शकतात. 4) वास्तवात आज जगात युद्ध, शस्त्रास्त्रे, युद्धनिती, डावपेच यांमध्ये शोध लागले आहे. त्यांत कौशल्यास महत्व दिले गेले आहे ही अनुकूलता- शीस्त, त्वरीत निर्णयक्षमता, निपूणता, समुहवर्क, मनोधैर्य, आत्मविश्वास, धाडस आणि नेतृत्व यांसारख्या गुणांची मागणी करतो, त्यांस पुरुष आणि महिला दोहोंद्वारा समानतेने प्राप्त केले जाऊ शकते.

#### निष्कर्ष :

1. लष्कराच्या विविध लढाऊ आणि सहाय्यक विभागात महिलांनी अतुलनीय शौर्य बजावले आहे.
2. लष्करी दल आणि निमलष्करी दलांमध्ये महिला कार्यरत आहेत, युद्धक्षेत्र सोडलं तर इतर सर्व विभागांत महिलांना समाविष्ट करून घेण्यात आलं आहे.
3. भारतीय लष्कराचे कामकाज महिलांच्या दृष्टिकोनातून विचार करता पारदर्शक, न्याय्य असून, महिलांना तेथे कर्तृत्व दाखविण्याची संधी निश्चितच मिळते.
4. भारतीय सेनेमध्ये महिला अधिकाऱ्यांना स्थायी कमीशन दिले आहे. हा निर्णय भविष्यांत सेनेमध्ये महिला अधिकाऱ्यांच्या अधिकारांशी संबंधीत इतर सकारात्मक सुधारणांसाठी एक मजबुत आधाराचे कार्य आहे.
5. भारतीय सैन्यात 90% जवान हे ग्रामीण भागातून येतात. ग्रामीण भागात आजही पुरुषप्रधान संस्कृती आहे. चुल आणि मुल सांभाळणं हेच महिलांचं कर्तव्य आहे. अशी धारणा एका रात्रीत बदलणार नाही. महिला लष्करात, युद्धभूमीवर दाखल होण्यासाठी महिलांनाच प्रशिक्षणाची गरज आहे असे नाही, त्यांना दलात सामील करून घेण्यासाठी पुरुषांचीही तयारी करून घ्यावी लागणार आहे.
6. समाजात आढळणारा लिंगभेद हा समाजाने व संस्कृतीने ठरविलेल्या परस्परांनी निश्चित होत असतो. 7
7. महिलांवर कोणतीही अवघड जबाबदारी सोपवतांना पुरुष अधिकारी अधिकच सावधगिरी बाळगतात, त्याचबरोबर स्त्री-पुरुष समानतेच्या तत्वासाठी महिला सहकाऱ्यांच्या धाडसाचे आणि निग्रहाचं कौतुक करतात त्यांच्या विचारांचा कल हा देशाच्या संरक्षणाची जबाबदारी ही सर्वोत्तम खांद्यावरच असायला हवी मग तो पुरुषाचा असो वा स्त्रीचा.

**सारांश रूपात अधोरेखित करतांना-** आज महिला संपुर्ण विश्वात सैन्य क्षेत्रात महत्वपूर्ण योगदान देत आहेत. भारतात लढाऊ भूमिकेत (कॉम्बॅट रोल) महिलांना सामील करण्यासाठी वेगाने पावले उचलली जात आहेत. सेनेत

महिलांची भूमिका वाढविणे आणि याविषयाशी संबंधित विभिन्न सामाजिक, आर्थिक पैलूंना समजण्यासाठी एका सर्वसमावेशक अभ्यासाची आवश्यकता आहे. त्यांत नागरिक, समाज याव्यतिरिक्त स्वास्थ्य, महिला आणि बालविकास तसेच मानव संसाधन विकास मंत्रालयास (HRD) सामील केले पाहिजे जेणेकरून आपण नजीकच्या भविष्यकाळात या क्षेत्रामध्ये अपेक्षित आव्हानांचा सामना करण्यासाठी आणि त्यांना शह देण्यासाठी सक्षम होणार आहोत.

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## L=h I cyhdj.kph xjt] vMFIgSo mi k; ;ksulok vH; kl

MkVWkopj I hek jk?kv

I kSuezkrkbZFKsVsf" k{k.k" kL= egkfo | ky; ] Hkksj ft-i qS412206-

### i krlouk

L=h vki Y; k vk; q kr egxh] Hkxhuh] I u] u.km] I kl vw" k vusl Hkfoedk I efkZ.ksi kj i Mvr vl rs  
i qfZ; k dkGkrgh jktekrk thtkA] vfgY; knsh gkS dj] >k" kph jk.kh y{ehckbZ rjkckbZ bR; knh fL=; kauh  
vki Y; k tclcnkU; k I efkZ.ksi gY; k o fuHkoY; k I kelftd] vkfHhZ] jkt dh; ] "kSf.kd v" k fofo/k {kskr  
efgyk dk; Zr vl w dksR; kgh {kskr L=h; k deh ukghr gSR; kauh fl /n dSgs vlgS i q' wR; k [kaj kyk [klnk  
ykw d; Zdj rku k vki .k L=h; kauh i kgrls

vl sEg.krr \* , d i q' k f" k dyk rj , d 0; Drh f" k drs i .k , d L=h f" k dyh rj , d dVp f" k drs  
; k r w fL=; k psegRo vki Y; k y {kr ; ss L=h; kauh ojhy Hkfoedk 0; frfj Dr f" k {kd] vf/kdj h] i kgh ] oSkfud]  
I a' kksu] dyk] deZkj h] ekyd] I k dfrd {kskrgh vki yk Bl k meVoyk vkgS rjgh L=h; k dMsi kg.; kpk  
n' Vidks dgh cnyr ukgh- vcyk] i jk/ku Eg. kwap R; k; k dMsi kfgyst krsR; k; koj gkSkj svU; k; ] vR; kpkj]  
dpc. k] R; kpsgkSkj "kSk.k vl sukufo/k i zu dgh deh >kySfnl r ukghr- egkl Rrk cu.; kph Lotus  
i kg. kU; k vki Y; k nSkry ykshuh L=h; k dMsi kg.; kpk n' Vidks cnyw L=h; k; k I el; k] vMp.kh I kSow  
R; kauh I cy cufo.; kl kBh i zRu dSgs kfgts vkf.k Eg. kwap vkt u0; kusefgyk I {kehjdj.kph fopkj dj.; kph  
xjt vlgsvl sey k okVrs

### 0; k[; k

\*L=h ukokP; k Hkjr; I ektrhy tks?Vd vkgS R; kyk vki Y; k thour I oZ {kskr vki Y; k vch  
vl .kU; k I q' {kerk dS Y; i B; {k oki jrk ; shy vl k I ekt fuekZ dj. kSg.ktsfL=; kpsl cyhdj.k gks- &  
MkVWcl kgs vkt d j

efgyk I cyhdj.k Eg.ktsfL=; kpsv/; kRed] jktu f d] I kelftd f d k vkfHhZ I k f; Zokfo. ksgkS-  
I Rrk kpr o I i/ko kpr efgyk dksR; kgh Hkshk kof" kok; i xrh dj.; kph I a' h nskSg.ktsefgyk  
I {kehjdj.k gks-

, dkdh i q' Rro xktfo. kjk I ekt R; kyk t k w vlysh I d d h d e G I a' kksu] I d/ kU] R; kxh oRrh]  
L=hRo ; k e/ k w L=h i q' wR; k fufeZ {keraj] I k f; kZj T; k e; kZk vkY; k gkS; k R; k I oZe; kZk f" k {k. kP; k  
ek/; ek r w njvd#u vki ki Y; k vk; q kr dj r s. k ; A u a/ k. k w ek. k w Eg. k w I exzstx.; kph {kerk /k j. k  
dj.; kl i Rr dj. k {k e dj. kSg.ktsfL=h I cyhdj.k gks-

### I cyhdj.k e/; s [kyhy xksh ; skr-

I cyhdj.k Eg.ktsdkg nssu0gsrj R; k; kRy; k mi tr {kerk fodkl dj. kSf.k; k; si qhy clch  
; skr-

v" k i zlkj sL=h; k e/kyhy ojhy {kerk fodkl dj. kSf.k {kehjdj.kl kBh egRokps Bjrs L=h I cyhdj.kph  
vkfHhZ] "kSf.kd] jkt dh; ] dSf.kd] I kelftd] 0; kol kf; d {kssvl w R; kpk fopkj 0gkok-

### L=h I cyhdj.kph xjt

L=h I cyhdj.kl kBh fL=; kauh f" k {k.k ?kSs xjt psvkgs tsk#u vkrfuhkZ cuw L=hyk Lor%pk  
fodkl I k/krk ; sZ- [kyhy eap; kOnkjsL=h I cyhdj.kph xjt I kkrk ; sZ-

1-Lor%ojhy vU; k; ] vR; kpkj ; koj i f r d kj dj.; kl kBh

2-L=h; k e/; s, drph Hkhouk fuekZ gks; kl kBh , dtVhusdke dj.; kph {kerk fuekZ gks; kl kBh

3-vktvrtvk cnykdMMSI i .ksi kg.; kl o Lohdkj.; kl f" kdfo.; kl kBh

4-I kelftd] vkfHhZ] I k dfrd {kskr LodrZxkj h] d#u nk [kf.; kl kBh L=h I {kehjdj.k xjt psvkgs

5-0; kol kf; d {kskr ; "k] drZo feGfo.; kl kBh

6-L=h; kauh Lor%P; k 0; DrheRo fodkl kl kBh fujksh "kj h] gDdkph drZ kph tk.kho gkS u vkrfo" okl ]  
vkrfuhkZ okfo.; kl kBh L=h I {kehjdj.k vko"; d vkgS

7-dSf.kd tclcnkjh i kj i km.; kl kBh] p f j «; I a' Uu L=h cufo.; kl kBh 0; kol kf; d {kskr ; "k] drZo  
feGfo.; kl kBh L=h I {kehjdj.k xjt psvkgs

8-I kelftd fHkUurk Vkg.; kl kBh] L=h i q' k I ekurk fuekZ dj.; kl kBh] vkrfo" okl o/nhl kBh] L=h; kps  
thoueku mplo.; kl kBh L=h I {kehjdj.k xjt psvkgs

9-, dnfjr L=h I cyhdj.k e/; s n s k P; k i x r h e/; s x r h ; s Z- R; k e G s L=h I cyhdj.k xjt psvkgs

### L=h I cyhdj.krhy vMFIgS

L=h I cyhdj.kr dSf.kd] I kelftd] "kSf.kd vMFIgS; skr fodkl I eL; k mnHkork R; k i qhyi ek. kS  
&

- 1-egh; k tUekpsLokxr gks ukgh; egxk gkp o'k'kpk fnok ekuyk tkrks
- 2-fL=; k;/; s" k{k.k.kpk vHko] vFkZi Lokra; kpk vHko tk.koriks
- 3-efgyk; k vkjks; kpk i zu] efgyauk ysd NG I kskok ylxrks
- 4-egh; k Lor= "kGapsdeh i ek.k vkf.k ol rhxgkpk tk.ko.kjk vHko-
- 5-egh; k oSfDrd I eL; k I etwu ?ksks
- 6-?kj dke vFkZ Zkl kBh dke djkosytx.k
- 7-thouks; ksh] 0; kol kf; d f" k{k.k.kph derjrk
- 8-eghauk Hkofud i krGhoj I etwu ?ksks

### efgyk I cyhdj.kl kBh mi k; ;ksuk

- 1-ikydhph ekufi drk cny.ksxj tpsvl w l ektkpk fL=; k dMhy i kg.; kpk n'Vhdks cny.ksxj tpsvkg
  - 2-L=h; kl kBh vlo"; d vl .kU; k I kshl fop/k R; kpk i jpkO; kr o R; k; kl kBh I jf{kr okrkoy.k i jfo.ksvko"; d vkgSR; k; k I jf{kr rrs kBh fu; e djkos o R; kph dMd veyctko.kh djkoh
  - 3-eghauk L=h; kpk O; kol kf; d f" k{k.k.nsw Lokoych cuokos
  - 4-egxk o egxh gk HksHko d# u; segh; k fookgph ?kZu djrk R; kpk mPp f" k{k.k.kph I ks d#u I zkh fnyh ikfgts
  - 5-egh; k dykxdku oko nswR; k; k rhy {kerkpk fodkl djkok
  - 6-fofo/k mi Oek;/; sR; kpk I ghkx ok<ow i fji vZ; fDreRo ?Mfo.; kl kBh i zRu Ogkos-
  - 7-dupkrhy i R; sl 0; DrhP; k ekufi drs cny Ogkok I cyhdj.kl kBh I kfgd i zRu Ogkos-
  - 8-"kl ukus; ksy; k mi k; kph veyctko.kh ; k; fjr; k Ogkoh L=h; k; k f" k{k.k.kcck R; kpk ; skd; k vMp.kh] I eL; k] "kgjh o xeh.k v" k oxoxG; k I eL; koj I zRukph xjt vl wR; keGSL=h; kl c'kph tkLrph ekgrh feGwmi k; ;ksuk dj.ksl ksgkby-
  - 9-L=h; kpk Lor%k etcvcuokos Lor%oj i B djkosl dkjRedrk o vRRefo"okl ok<okok
  - 10-L=h i k' k I eku gh Hkhouk I ektk #t.ksvko"; d vkg
- v" k fjrhusL=h I cyhdj.kl kBh ojhy i zRu mi k; ;ksuk dj.ksvko"; d vkg-

### I eljis

2001 gso'kZefgyk I cyhdj.kkpsok'kZeg.kw?kkskr d'ysgkssrl p Hkjr I jdkjOnkjs'csh cplvk'scsh i <kvks; ksu] efgyk gsi ykbZ ; ksu] efgyk "kDrh dszvkf.k i pk; rhe/; sefgyk kl kBh vkj{k.k.k bR; kph efgyk I "kDrhdj.k ; ksu jkfo.; kr ; s vkg- i .k vkt /kDlink; d vl k cny fnl rks rksEg.ktseghauk tUekyk ; s; k; k vkxksp R; kpk tUekyk ; s; kpk gDd ukdkjyk tkrks gh [kivekBh "kkskardk vkgsvf.k i dgk , d i zu mHk jkgrks" L=hHkzR; pk" ukrk txfrd efgyk fnu I ktjk d#u mi ; k ukgh- rj egh; k tUekps Lokxr djke frP; k 0; fDreRo fodkl kl kBh i zRu djke frpk vRel Ueku n'k'koyk tk.kj ukgh ; kph dkGth ?; k L=h; kpk vcyk u I etrk I cyk cufo.; kl kBh i zRu djke L=h; kpk Lo; a vZ Lokoych] vRefullZ cuow I {ke cuok vkf.k Eg.kw L=h I cyhdj.kl kBh ojhy mi k; ;ksuk tk.khoi vZ OgkO; kr tsst#u mRd'V jk'Vfufezh kBh] n'sk; k i zrh kBh efgyk vk.k[kh mRre vl s; ksnku nshy- Eg.kw efgyk L=h I cyhdj.k gh dkGph xjt vkg

### I HkZk I pr

- 1-dne] Ogh d's 2012% orZku f" k{k.k.f" k{k.k] ukxi j] vfo | k i zlk"ku-
- 2-vkopj] , I -vkj-] 2012% fo"ks f" k{k.k] i d's fur; urw i zlk"ku-
- 3-/kudoM] , I -u-] 2012% f" k{k.k.rjx] ekuokf/kdkj vkf.k f" k{k.k fo"ksk] ekuoh gDd vkf.k fL=; kps "ksf.kd I cyhdj.k] ukf"kd] bul kbZ i fCydskul -
- 4-egs dsvkj- 2013% f" k{k.k.rjx] efgyk I cyhdj.krhy I eL; k o mi k; ;ksuk ukf"kd] bul kbZ i fCydskul
- 5-i khy] Ogh Ogh] 2013% f" k{k.k.rjx] csh cpto vfhk; ku dh uljh I cyhdj.k eshke d] ukf"kd] bul kbZ i fCydskul -
- 6-hindivyakran.com/2020
7. google.com/amp/s/www.lokmat.com
8. bhashanmarathi.com/2021



### L=I ektl dkd% i mRk jekcbZ

#### i kMA/p-vkj-pkBjh

Jierh , p-vkj-i Vy dyk efgyk egkfo | ky; ] f"ki jv

19 0; k "krdLP; k mRrjk/kZ egkjk'VR- fL=; k; fo "ksr% i fjr; Drk] i frnk o fo/kok L=h; k; k l olzh.k m) kjkl kBh dk; Zdj. k&& ; k egkjk'VRhy fL\$ fondh Eg. ktsi mRk jekcbZgk- R; kauh Lohdijy\$; k L=h I dkdj. k; k d; k; kZ vuar vMp. kh vky; k vustkauh dB\$; Vhdk dsh rjh i .k R; k vki Y; k dk; kZkh , dfu'B jkfgY; k R; keGp egkjk'VR , d fo}ku o drZxkj L=h I ektl dkd Eg. kuwR; k vLG [KY; k tkrkr-

jekcbZ; kpk tUe 23 tgS1858 jksh vuar "kL=h Mksjso vckcbZMksjs; k; k i ksh rGp; k EgSjv l LFkukrhy %dukZd jkT; ½ exylstog ekGgsh toGhy xakew ukokP; k Mksjkohy oLrh >kyk R; kps omhy vuar "kL=h gSR; kdkgH fL=; k; k clcrh i jksh fopkj kpsgkss fL=; k; k f"kk.k | kos; k erkpsrsgks R; kauh jekcbZk oskpsf "k{k.k fnyjekcbZuÅ o "kZ; k >KY; k Eg. kuwR; kpsyXu d# fnysukgh Eg. kuwR; k; k l ektkusokGhr Vkdysdkj.k R; kdkgH egp; k yXukoh o; k; kZkh gh 8 o'kzh gksh R; k; k vkbZMhy/kauk yksh; k =k keGs l oZegkuk ejskj ?kew rthkZ=k ik; h fu?kosyxys; k rthkZ=k; k 15&16 o'kZ; k dkG [kMkr jekcbZk vkbZMw l ddr] 0; kdj.k o l fgr; kpsf "k{k.k feGkys 1877 l kyP; k ncpkGkr jekcbZ; k vkbZofMhykpsfu/ku >kys esjekcbZk vust Hk'k voxr d\$; k- l ddr i ek.kp R; k ejkhh] fgnh] cakyh] dUuM] R; kpcjsj xdkrkh] fgcq; k Hk'kgh R; kauh voxr gk\$; k 1878 l kyh R; k vki yk Hk'k Jhfuokl ; k l g i zkl djhr dydR; kyk vY; kr rEps R; k; k fo}rpk o cG-erRpk mfr xkso >kyk dydR; k; k fl us gkye/; p R; kauh i mRk o l jLorh ; k in0; k newR; kpk xkso dj.; kr vlyk jekcbZ , des efgyk gk\$; k dh R; kauh cakyh L=h; kauhgh "Hkjro'khZ fL=; kpsHk'k" Eg. kuw ekui = fnys

dydRrk ; k vi rkuP R; kpk dSkopnz l si ; k; k cjsj ifjp; >kyk fgnw/keZ'k; h o nsnrkfo'k; h R; k l k'kd gk\$; k dydRrk ; ksfBdfBdk.kh R; kps0; k [ ; kus>kyhr i esjekcbZksc/kqJhfuokl ; kpsfu/ku >kys jekcbZi dgk , dkdh o fujkWj >Y; kr i qsvly\$; k dfB.k i z xkaj R; kauh ; "kLoh exZ dk-uw dydR; kr vi rkuP ckwfci hu fcgjkhkl esoh ; k "kqz tkrhry inoh/kj i jksh fopkj k; k ofdyk" kh R; kauh fookg dyk ; k eGSR; k; k l ektkr i dgk [kGcG ektyh ; k fookgruwR; kauh , d dU; k >kyh frpsuko euksek vl sgkss 1882 e/; sR; k; k i rpsfu/ku >kys jekcbZj i dgk , dkdh thou 0; fr dj. ; kf"kok; i ; kZ mjyk ukgh

vki Y; k thour vkyssn[k fol #u jekcbZk Lohdijy\$; L=hthou l dkdj. kpsdk; Zvr"k; i kkhohi .ks djrk ; kos Eg. kuw bakzh o o\$ d "kL= ; k fo'k; kps i fji vZ Kku vki .kl vl kos Eg. kuw R; kauh f"kk.k kl kBh bkyMyk tk. ; kpk fu.kZ ?kyk- bkyMe/; sx\$; koj ckjW xkop; k l kesh eBk R; k jkfgY; k ; k v f [kZkR; k f"kdo. kqheGSR; k f [kZpu /kZkZMsvkd f "kZ >KY; k v [kZ 29 l IVs j 1883 jksh R; kauh ckjW ; khy ppZ/; sf [kZpu /kZkZ Lohdij dyk

i mRk jekcbZ 8 epZ 1886 jksh Hkjrkruw vejds x\$; kr vejds vl rkuP fgnbfkukrhy ckyfo/kokauk mi ; Dp Bj. khjh "ckyksku f"kk.k.ki) r" R; kauh f"kdaw ?kysh; vejds shy okLr0; kr R; kauh fgnw l ektkrhy ckyfo/kok; k i z ukpk mgki kg dj. kjs "n gk; dklv fgnw " gk xk o " ; qk; Vb LV\$ l ph yksh l fkrh o i zkl orr" gsi brdgh fygyshkj rki ek.ksbkyM vejdsgh R; kph fdrhZ i l jyh fgnbfkukr jekcbZ; k ckyfo/kok; k dk; kZ enr dj. ; kl kBh vejdu l ektkusckwVu ; kps"jekcbZvl k\$ , "ku" ukokph l LFk LFki u dsh- jekcbZL=h l dkdj. k; k dk; kZ kBh fofok l LFkph LFki uk dsh-

#### vk; Zefgyk l ekt 1882½%

Hkjrkruw fufujkG; k l k'kruw rthkZ=k dfjr vl rkuP jekcbZk L=h; k; k n; uh; flFkhrhpsf=. k i kfgysgkssR; keGp L=h; k; k l olzh.k i xrh dj. ; kpsdk; ZR; kauh gkrh ?kysh jekcbZi q kr vky; koj vust egfu; 0; DrhP; k l gdk; kZsL=h; k; k m) kjkl kBh i q\$; ksvk; Zefgyk l ektkph LFki uk dsh- ckyfookg] i qfoZkglyk cnh] f"kk.k.k ?ks; kl cnh ; kl kj [ ; k pkyjhrh] v; k\$; #<h o i j i jke/kuw l ektkrhy L=h; kauh eDr dj. ; kpsdk; ZR; kauh gkrh ?kysh Hkjrkruw L=h; kph flFkrh o R; krhy cnyk; k tk.khoswR; kauh "L=h/keZurh" gsi brd fygy

#### "Hjnk l unph LFki uk 1889½%

vefj dsw i jr vky; koj o rEw feGkyS; k vFkZl gk; ; k jdesw R; kuh Hkj rkr i jr ; skp 11  
ekpZ1889 jksh eqbz; Eskyfo/kokl kHh "kjknl nu" ; k lLFksh LFki uk dsh; ; k l nukr fujkfJr fo/kok  
vukFk fL=; k ; k; k jkg.; k ts.kph ekR 0; oLFk dj.; kr vkyh rl p R; k f"kk.k.kphgh 0; oLFk dj.; kr  
vkyh gksh- ckyfookg] dskoi u ; kl kj [; k vfu'B i Ekw#) fopkj eM.; kl R; kuh l fokr dsh gksh R; kuh  
vkf [ky Hkjrh; jk'Vr; dkwP; k vf/loSkur Hkx ?ks; kl l fokr dsh- 1890 e/; s"kkjnk l nu gh l LFk  
i q kr gyfo.; kr vkyh-

i mRk jekcbZ f[kzpu /keZLohdkjyk vl yk rjh fL=; kfo'k; k R; k; k dk; kZG; k egins xlfon  
jkuMstM/VWk/dj U; k rax ; kl kj [; k 0; Dhpok jekcbZ; k "kkjnk l nuP; k l Yyxxkj eMGr l eoksk gksh-  
"kkjnk l nu e/; s; skk; k egph l [; k ok<r gksh egph f"kk.k.k fnystkr gkss i R; sl egphk frFks/WfeZl  
Lokr"; gkss eqsh l LFk i q kgq ddxlo ; Esgyfo.; kr vkyh-

### **dxlopsef r l nu o noplGrty dk; Z**

i ds; EswSj etdhrw >kyS; k vhdsk dMGuw 1898 e/; sdxlo ft-i ds; Ekdhrh nuph LFki uk  
dsh; ; k l nukrgh vukFk egsh o fL=; k ; k; k jkg.; kph o ts.kph o f"kk.k.kph l ks dsh gksh- 1899 o  
1900 e/; sxdkjkr o egjk'Vr i MyS; k Hk'k.k noplGr; k oSh fujfujkG;-k fBdk.lh fQ#u fujk/kj >kyS; k  
mi kl ekjhusej.kl Uu >kyS; k fL=; k; k R; kuh vJ; fnyk- eDr l nukr fujkfJr fo/kok L=h; kl kHh di kl nu ]  
fi zhl nu] "kkjnk l nu b- l nukr e/; sfujfujkG;-k xVr; k L=h; k jkgr vl r vJekr vkyS; k L=h; k; k Lor'P; k  
i k; koj mHskjgrk ; kosEg.ku L=h; k; k "ksh] fo.kdke] eqzldke bR; k hpsf"kk.k.k fnystkr gkss eDr l nukr  
, d #X.kky; gh gkss) o vktkj L=h; kph 0; oLFk "l k; a?kj dy" e/; sdxsh gksh-

vukFk L=h; kpk m) kj gp i mRk jekcbZ; kuh vki ystifor dk; Zekuysgkss R; kuh fujk/kj fL=; k; k  
thoukoj fofo/k xk fyfgysck; cypsejkBhrgh Hk'karj dsh jekcbZ; k fo}orsh dhrhZHkkrkcsj bkyM  
vefj dsh i l jyh- vr; r cphku vl yS; k ; k L=hpsvrdj.k mnkj o nhunqG;-k fujk/kj fL=; k; k; k  
rGeG.kjsgkssR; kuh tjh f[kzpu /keZLohdkjyk i .k fgnvkeZl ekt o l dhrh R; kuh l kshy ukgh- R; k l n6  
[kkrhpk oki j djhr o vJekrY; k L=h; k; kgh [kkrh oki jko; kl ykor vl r-

vukFk L=h; kdfjrk vfojri .ksd'V dj.kk; k ; k l ekt l fcdps0; fDrxr thou vfr"k; n6[ke; gkss  
"kVr; k vk; q k; k dkGr R; kph , dgrh , d dU; k fejt ; Ekej.k i koyh o yodjp 5 , fi y 1922 yk  
jekcbZgh fu/ku >kys fujk/kj L=h; kph l sk gsR; k; k l efi Z thoukps/; s gkss 1919 e/; sR; k; k  
dk; kZ) y R; k; k "dSj&, fgn" gh i noh o l q.kZnd feGkysjekcbZgh ddxlo fe"lue/; svukFk fL=; kl kHh  
uostx mHk.; kpk i zRu dsk-

### **l nHkZ**

- 1- MAAV iSi netk i kVhy] MAAV kS"kkuk tk/ko& Hkjrh; bfrgl krty L=h; k& QMdsi zdk"ku] dksyki jv
- 2- Tkh, y- fHM]s, u-Mh-i kVhy& egjk'Vrhy l ekt l dkj .kpk bfrgl - QMdsi zdk"ku] dksyki jv
- 3- MAAVh-ch"kgk] MAAVh, u-i kVhy& vk/kpud Hkj rpk bfrgl ] i Zhr i fCydStu] tGxko-
- 4- MAAVt; fl xjko i okj& fgnbFkkukP; k Lokr"; pGoGhpk bfrgl ] QMdsi zdk"ku] dksyki jv
- 5- fVGd nsuk & egjk'Vrph r\$flouh i mRk jekcbZ ukf l d- 1960-
- 6- Hkxor fo | q& L=h i Zuph okVpky] i ds2004-
- 7- l kBrkjckbZ vi jkfrk jek] i ds1975-
- 8- MAAVBkjsvfuy & vk/kpud Hkj rpk bfrgl -

## स्त्रियांचे घटणारे प्रमाण एक चिकित्सा

डॉ. खासेराव पाटील

पी. बी. बागल महाविद्यालय, दोंडाईचा

10 एप्रिल 2011 रोजीचा महाराष्ट्र टाईम्स या वृत्तपत्रात जनगणना ताजा अहवाल प्रसिध्दीची बातमी आलेली होती. महाराष्ट्रात शुन्य ते सहा वर्ष वयोगटातील मुलींचे प्रमाण घटत असल्याचे सांगितलेले होते. ह्या वर्षाच्या जनगणनेत मुलींचे प्रमाण आणखी घसरल्याचे आकडे अलीकडे प्रकाशित झालेले आहेत. एकीकडे आपली आर्थिक प्रगती होत असतांना समानतेच्या युगात मुलींचे प्रमाण घटत राहावे ही बाब अत्यंत गंभीर अतएव चिंतनीय आहे. समाज व्यवस्थेमध्ये आपण मुलींचा जन्म नाकारून मोठ्या विकृतीकडे वाटचाल करित आहोत. स्त्री देखील पुरुषांच्या बरोबरीत उच्चशिक्षण प्रवाह पासून ते गृहकृत्य दक्षेपर्यंत सहभागी आहे. स्त्री कशातही कमी नाही परंतु तिला निदान जन्माला तरी येऊ देणे निरोगी समाज व्यवस्थेकरिता गरजेचे आहे. स्त्री प्रमाण कमी झाले तर भविष्यात नाती राहतील कां? हा मोठा प्रश्न समाज व्यवस्थेपुढे भेडसावणार आहे. आम्हांस जन्म देणारी "आई" नाहीशी झाली तर "प्रेम स्वरूप आई" हा शब्द कागदावरच राहिल. यासाठी स्त्री / पुरुष दोघेही आपापल्या गरजेनुसार, सोयीनुसार जनजागृती करिता घराबाहेर पाऊल टाकणे गरजेचे आहे. सर्व प्रथम समाज व्यवस्थेचा आरोग्य कणा असणारे शरीर चिकित्साशास्त्र, निपुण वैद्य मंडळीनी आपल्याकडे निदान करिता येणाऱ्या मंडळीस लिंग निदान तपासणी करू नका हे सांगणे गरजेचे आहे. स्त्री पुरुषांचा आधार आहे ही मानसिकता जो पर्यंत समाज व्यवस्थेत होत नाही तो पर्यंत ही बाब अती चिंतनीय राहिल. मुलींचे घटते गुणोत्तर हा भविष्यातील मोठा सामाजिक प्रश्न होणार हे निश्चित. विकसित देशांमध्ये दर हजारी मुलांमागे मुलींचे प्रमाण अधिक असते. 1901 मध्ये भारतात मुलींचे प्रमाण 1 हजार पुरुष पाठीमागे 972 इतके होते. आज हे प्रमाण कां घटले. यास सर्वात मोठे कारण म्हणजे, लिंग निदान तपासणी अंती होणारी भ्रूण हत्या होय. ह्या होणाऱ्या भ्रूण हत्येस स्त्री देखील तेवढीच जबाबदार आहे. जेवढी पुरुषी समाज व्यवस्था, शासनाने पालकांची, डॉक्टरांची मानसिकता बदलणे करिता उपाय योजना सुरु केल्या आहेत. परंतु प्रभाव मात्र कमी आहे. भविष्यांत निकोप समाज हवा असेल तर पुरुषांइतकेच प्रमाण स्त्रियांचे असायला हवे आहे. या संदर्भात बीड जिल्ह्यातील वैद्यकीय सेवा करणारे वैद्य डॉ. संजय जानवले(1) यांच्या प्रतिक्रिया बरेच काही सांगून जातात. ते म्हणतात हे तर मुलींचे कत्तलखाने महाराष्ट्रात सर्वात भयावह स्त्री जन्मदर कमी प्रमाणात बीड जिल्ह्यात आहे. तेथे एक हजार पुरुषांमागे अवघ्या 801 स्त्रिया आहेत. तर मागसलेला भाग म्हणून ओळखला जाणाऱ्या गडचिरोली भागात 956, चंद्रपुर 945 मुलींचे बरेपैकी प्रमाण दिसते. आज महाराष्ट्रात मेडीकल बार कॉन्सीलव्दारे प्रमाणीत 7500 पेक्षा जास्त गर्भलिंग निदान केंद्र आहेत. काय चालते तिथे ? ही केंद्र म्हणजे आज मुलींचे कत्तलखाने ठरले आहेत. ते बंद करण्यांत कायदा व्यवस्था असफल ठरली आहे. मानवी गुण सुत्रांची शरीरचिकित्साशास्त्र आधाराने रचना पाहिल्यास मुली जन्मास येण्याची शक्यता काकणभर अधिक असते. उपनिर्दिष्ट रचनेचा आधार घेतल्यास 1 हजार पुरुषांमागे 1050 स्त्री प्रमाण हवे. राज्यातली सरासरी 883 इतकी आहे. याचा अर्थ किती मुली नाहीशा केल्या जात आहेत. या संदर्भात सोलापूर येथील डॉ. अमीत एस. गांधी, स्त्री रोग तज्ञ यांच्या प्रतिक्रिया अभ्यासणे गरजेचे ठरेल ते म्हणतात, "आलेल्या अनुभवातून स्त्री भ्रूण हत्येस डॉक्टर आणि पेशंट हे दोघीही जबाबदार आहेत. लिंग निदानची मागणी करणाऱ्यांत अनुक्रमे सासू, पती, स्वतः गर्भवती स्त्री, नंतर माता, यांचे मित्र, नातलग यांचा क्रम येतो.(2)" ह्या मंडळीस अशा वेळेस शिक्षणाचा विसर पडतो. गर्भवती स्त्रियांना विचारापासून परावृत्त करणे गरजेचे आहे. अशा स्त्रियांना सपोर्ट करणे त्यापेक्षा जास्त गरजेचे आहे. परंतु सपोर्ट सिस्टम नसल्याने भ्रूण हत्या घडते. सर्वात जमेची बाजू म्हणजे महाराष्ट्रात स्त्री रोग तज्ञ महिलांचे प्रमाण अधिक आहे. सोनेग्राफी तंत्र शिकविले जाते. पण कधी वापरायचे याचा मंत्र आचरणांत आणला जात नाही. सर्वोच्च न्यायालयाच्या बडगामुळे स्त्री जमात

अस्तित्वात आहे असे धाडसाने म्हणावे लागत आहे. मेडीकल टर्मिनेशन ऑफ प्रेग्रंसी क्ट नुसार भ्रूण हत्येची तरतुद आहे. त्यानुसार भ्रूण हत्या आवश्यक असल्यास कायदेशीर शहानिशा करुन परवानगी घेणे मात्र बंधनकारक नाही. जसा ईच्छा मरणाचा कायदा सहज मान्यता देत नाही. तद्वतच भ्रूण हत्येस सहज सोपी मान्यता असता कामा नये. मुलूंड येथील रत्री रोग तज्ञ प्रा.डॉ.सुप्रिया येरागी म्हणतात, "महाराष्ट्रात गर्भ हत्या रोखणार कायदा 1988 मध्ये पारीत झाला. तरी ही मुलींचे प्रमाण घटतच आहे. वैद्यकशास्त्राने ही आचारसंहितेला छेद दिल्याचे दिसते. उद्या तंत्रज्ञान विकसीत झाले तर मुलींचा गर्भच राहणार नाही असाही शोध लागेल(3)"

**संदर्भ -**

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3. प्रा.डॉ.सुप्रिया येरागी, मुलूंड, याची प्रकाशीत मुलाखत -म.टा. 10 एप्रिल 2011

## मानवाधिकार आणि महिला सबलीकरण

प्रा. एल. झेड. पाटील

श्रीमती एच. आर. पटेल कला महिला महाविद्यालय, शिरपूर

### प्रस्तावणा :-

व्यक्तीला जगण्यासाठी आणि त्याच्या व्यक्तिमत्त्वाच्या विकासासाठी हक्कांची आवश्यकता असते. हे हक्क व्यक्तीला जन्मानेच प्राप्त झाल्यामुळे ते हिराऊन घेण्याचा अधिकार कोणालाही नसतो. असे हक्क मानव अधिकार म्हणून ओळखले जातात. मानवाने निसर्गाशी लढा देऊन लवकर यश मिळविले परंतु मानवाने मानवाशी लढा देतांना अनेक समस्या, प्रश्न तसेच आहेत. ते मिळविण्यासाठी मानवी अधिकाराची गरज आहे. संयुक्त राष्ट्र संघाने 10 डिसेंबर 1948 रोजी तीस कलमाचा मानवी हक्काचा जाहीरनामा प्रसिध्द करून संपूर्ण जगाला मानवी हक्काच्या बाबतीत जागृत केले आहे. दुसऱ्या महायुध्दानंतर अनेक देशांनी आपल्या राज्यघटनेत मानवी हक्काचा अत्यंत महत्वाचे स्थान दिल्याचे दिसते. कोणत्याही व्यक्तीला मानवी हक्काशिवाय स्वतःचा सर्वांगिन विकास करून घेता येणार नाही मानवी हक्क मानवाच्या जीवनाचा अविभाज्य भाग आहेत.

### मानवाधिकार व्याख्या :-

- 1) मानवाधिकार म्हणजे व्यक्तीला जन्माने प्राप्त झालेले असे अधिकार जे व्यक्तीला आत्मसन्मानाने जगण्यासाठी अत्यावश्यक असतात. (रॅण्डम हाऊस विश्वकोष)
- 2) मानवाधिकार हे मानवाच्या प्राप्त झालेले असे अधिकार असतात. ज्याचे सार्वजनिक हितासाठी देखील शासनाकडून उल्लंघन होऊ शकत नाही. आणि राष्ट्रीय कायद्याशिवाय देखील ते उपभोगता येतात. (डार्कीन)

### मानवी हक्काची व्याख्या

1. प्रा. एच.जे. लास्की:- "हक्क म्हणजे सामाजिक जीवनाची अशी परिस्थिती होय. की, ज्या शिवाय व्यक्तीला सामान्यतः स्वतःचा सर्वांगिन विकास करून घेणे शक्य होत नाही."
2. प्रा. बोझांके :- "आपण ज्या समाजाचे घटक असतो त्या समाजाच्या सर्वोच्च कल्याणाच्या दिशेने आपल्याला जवनाचा विकास घडवून आणण्यासाठी आवश्यक असणारी साधने म्हणजे हक्क होय."
3. टी.एच. ग्रीन :- "मानवाच्या आंतरिक विकासासाठी आवश्यक असलेली बाह्य परिस्थिती म्हणजे हक्क होत. मानवी जागृती स्वातंत्र्याची मागणी करते. स्वातंत्र्यासाठी हक्काची गरज असते आणि हक्काच्या रक्षणासाठी राज्य आवश्यक असते."

### मानवाधिकाराची वैशिष्ट्ये :-

- 1) मानवाधिकार ही बहुआयामी व गतीशील संकल्पना असून तिचा संबंध जिवनाच्या सर्व क्षेत्राशी जसे सामाजिक, सांस्कृतिक, आर्थिक आणि राजकीय संबंध येतो.
- 2) मानवाधिकार उगमाने सामाजिक असतात.
- 3) मानवाधिकार हे संपूर्ण हिरावून घेता येत नाही.
- 4) मानवाधिकार हे कायद्याच्या फलस्वरूप प्राप्त होतात.
- 5) मानवाधिकार हे सार्वत्रिक स्वरूपाचे असतात.
- 6) मानवाधिकार हे अविभाजनिय असतात.

### भारतातील महिला सक्षमीकरणाची वाटचाल :-

भारतात पुरोगामी विचारांच्या विविध समाज सुधारकांनी स्त्रियांचे प्रश्न, त्यांच्या समस्या यांची सोडवणूक करून त्यांना सामाजिक न्याय, हक्क, मिळवून देण्याचा तळमळीने प्रयत्न केला. राजाराम मोहनराय पासून महात्मा

जोतिबा फुले त्यांच्या पत्नी सावित्रीबाई फुले, राजर्षी शाहू महाराज, डॉ. बाबासाहेब आंबेडकर, धोंडो केशव कर्वे, पंडीता रमाबाई आदि समाजसुधारकांनी मनुवादी विचाराला छेद देत स्त्रियांच्या सुधारणा कार्याला गतिमानता दिली. डॉ. बाबसाहेब आंबेडकरांनी तर हिंदू कोड बिलामध्ये कायदे विषयक दर्जा स्त्रियांना मिळवून दिला. स्वातंत्र्यपूर्वी काळात भारतात बालविवाह, सतीप्रथा, केशवपवन या अनिष्ट रूढी प्रथा बंद करण्यासाठी ब्रिटीश सरकारनेदेखील विविध कायदे करून महिला सक्षमीकरणाला मोठी चालना मिळवून दिली आहे. भारतात मात्र स्वातंत्र्यानंतर घटनेत स्वातंत्र्य, समता, बंधूता व न्याय या मूल्यांचा समावेश करून स्त्री विषयक सुधारणावादी धोरण अंजावून त्यांना मतदानाचा हक्क देऊन सामाजिक स्तर उंचावला. 51व्या कलमात स्त्रियांच्या प्रतिष्ठेला बाधक ठरणाऱ्या रूढी-प्रथा, परंपरेचा विरोध करण्यात आला. कलम 243(5) मध्ये पंचायत राजमध्ये 33% महिलांना आरक्षण आज त्यात वाढ करून 2011 मध्ये 50% आरक्षण देण्यात आले आहे. याशिवाय बदलत्या काळानुसार स्त्रियांना सक्षमीकरणासाठी शासनाने अनेक कायदे केले आहे. हिंदू विवाह कायदा-1955, हुंडा प्रतिबंध कायदा-1961, वैद्यकीय गर्भपात कायदा-1971, समान वेतन कायदा-1976, बलात्कार प्रतिबंध कायदा-1983, वेश्या व्यवसाय प्रतिबंध कायदा-1986, गर्भजल प्रतिबंध कायदा-1988 अशा अनेक कायद्यांतून महिलांना सक्षम बनविले.

#### **भारतामध्ये स्त्रियांच्या सबलीकरणासाठी योजलेले उपाय :-**

घटनेच्या अनुच्छेद 21 नुसार जगण्याचा हक्क आणि वैयक्तिक स्वातंत्र्य बहाल केले स्त्री-पुरुषांना समान हक्क असून त्यांना संवैधानिक अधिकार दिले आहेत.

- 1) स्त्रियांना समानता व समानतेचा अधिकार
- 2) स्त्रियांना लिंग, वर्ण, जाती व भाषेच्या आधारावर भेदभाव करता येणार नाही.
- 3) स्त्रियांना संपूर्ण विकासासाठी विशेष कायदे व तरतुदी करण्यासाठी शासनास विशेष
- 4) अधिकार आहेत.
- 5) नोकरीमध्ये स्त्रियांसोबत लिंगाच्या आधारे भेदभाव करता येणार नाही.
- 6) धर्म, शिक्षण, व्यवसाय सर्व बाबतीत स्वातंत्र्य व समान संधी.
- 7) सर्व जाती धर्माच्या स्त्रियांसाठी समान नागरी संहिता.
- 8) स्त्रियांच्या शारिरीक आरोग्य क्षमता पाहून काम देण्यात यावे.
- 9) कामगार स्त्रियांना मातृत्व लाभासाठी कायदेशीर तरतुदी करण्यात आल्या आहेत.

#### **महिलांसाठी मानवी हक्क संरक्षण कयदा 1993 मध्ये स्त्रियांचे अधिकार :-**

- 1) विवाह संबंधीचक कायदे
- 2) स्त्रियांचे मालमत्ता व वारसा हक्कासंबंधीचे कायदे
- 3) फौजदारी कयदे
- 4) कामगार स्त्रियांचे अधिकार व हक्कासंबंधी कायदे
- 5) दलीत व मागासवर्गीय स्त्रियांसाठीचे कायदे

महिलांच्या विकासासाठी केंद्र व महाराष्ट्र शासनाने स्वतंत्र धोरण ठरवून याबाबत महिलांच्या सबलीकरणासाठी वेगवेगळ्या विभागात निर्णय घेऊन महिला सबलीकरणाला प्रोस्ताहन दिले आहे.

#### **निष्कर्ष :-**

आज ज्ञान, विज्ञान व तंत्रज्ञानाने विकसीत झालेल्या एकविसाव्या शतकात आपण वावरत आहोत. महिला सबलीकरणाचा जयघोष ही राष्ट्रीय व आंतरराष्ट्रीय पातळीवर करत आहोत. परंतु महिला सबलीकरणासाठी अनेक प्रकारचे प्रयत्न होऊन ही पुरुष प्रधान संस्कृती असलेल्या भारतीय पारंपारीक समाज व्यवस्थेत स्त्रियांची उपेक्षा

अद्यापही थांबलेली नाही. सामाजिक व नैतिक मूल्य बोथट झाल्यामुळे त्यांच्यावरील अन्याय, अत्याचार, शोषण, हुंडाबळी, बलात्कार, स्त्रीभ्रूण हत्या इत्यादींचे प्रमाण थांबलेले नाही. स्त्री सक्षमीकरणाला खरा आशय प्राप्त करून द्यायचा असेल तर पुरुषी वर्चस्वाला छेद द्यावा लागेल तसेच मानवी हक्क विषयक जाणीव निर्माण कराव्या लागणार आहेत.

**उपाय:-**

- 1) महिलांना आत्मनिर्भर बनविले व आत्मविश्वासाची निर्मिती करण्यासाठी उपाय
- 2) योजना करणे.
- 3) समाजात मुलगा-मुलगी हा लिंगभेद नष्ट करून समानतेची जाणीव निर्माण करणे.
- 4) पुरुष प्रधान संस्कृतीतील लोकांच्या मानसिकतेत बदल करणे.
- 5) महिलांना पायाभूत व उपयोगी सुविध मिळविण्यासाठी प्रभावी उपाय करणे.

**संदर्भ ग्रंथ :-**

- 1) डॉ. भागवत देविदस, 2013 मानव अधिकार व महिला सक्षमीकरण, प्रशांत प्रकाशन, जळगांव.
- 2) व्ही. बी. पाटील, मानवी हक्क, के सागर पब्लिकेशन, पुणे-2010.
- 3) डॉ. व्ही. वाय. सोनवणे, महिला आणि मानवी हक्क, प्रशांत पब्लिकेशन, जळगांव.
- 4) आपटे म. श., पुष्पा रोडे, भारतातील महिला विकासाची वाटचाल, डायमंड प्रकाशन पुणे.
- 5) Chandra Mohan Pattanaik, Human Right Gender & Environment, Swastik Publication, New Dehli.
- 6) Ashok Kumar, Human Right & Woman in India, Pratiksha Publication, Rajasthan.

## स्त्री-शिक्षण आणि सबलीकरण

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### प्रस्तावना : (Introduction)

आज ही "स्त्रियांच्या शिक्षणाचा" वेगळा विचार मांडला जातो. ही घटना स्त्रियांच्या शैक्षणिक परिस्थितीवर प्रकाश टाकणारी आहे. 1980 मध्ये कलकत्याला पहिली मुलींची शाळा सुरु झाली. या घटनेला 100 वर्ष पूर्ण झाली तरी ही भारतात स्त्री शिक्षणाचा सर्व दुर प्रसार झालेला नाही. स्त्री शिक्षणासाठी पुढे आलेले अनेक थोर नेते, विचारवंत यांची मोठी परंपरा असून ही आज स्त्रियांचे शिक्षण हे सर्वमान्य नाही याचा मुळाशी जाऊन विचार झाला पाहिजे. स्त्री शिक्षणाच्या विचारात अंतर्भूत असलेली महत्वाची बाब म्हणजे त्या-त्या समाजाच्या पर्यावरणापासून बाजूला काढून फक्त शिक्षण या घटकाचा विचार करता येणार नाही. त्या काळातील परिस्थितीतील स्त्रियांचे स्थान, कौटुंबिक, आर्थिक, सामाजिक, प्रश्न त्या समाजाची परंपरा आणि स्त्रिया प्रतिमा इ. च्या संदर्भात स्त्री शिक्षणाचे मुल्यमापन होऊ शकते. औपचारिक शिक्षणाबरोबर अनौपचारिक शिक्षण व्यवस्थेचा विचार स्त्री शिक्षणातील महत्वाचा घटक आहे. स्त्री आणि पुरुष यांच्या शिक्षणाचे ध्येय एकच आहे का ? या दिशेने देखील स्त्री शिक्षणाचा विचार होऊ शकतो. स्त्री शिक्षणाचे उद्दिष्ट काळाप्रमाणे बदलत गेले. राजकारणी नेत्यांनी सध्या परवलीचा शब्द उचललेला आहे. तो म्हणजे "स्त्रियांचे सबलीकरण" शिक्षणाने खऱ्या अर्थाने स्त्रियांचे सबलीकरण झाले आहे काय ? सबलीकरणाचा कोणता अर्थ आपला हा अभिप्रेत आहे या संदर्भात विचार करावा लागेल. शिक्षण हा प्रत्येकाचा (मानवाचा) मूलभूत हक्क आहे. भारतीय राज्यघटनेनुसार स्त्री हा ज्ञानाची सर्व क्षेत्रे खुली आहेत. आज प्रत्येक स्त्रिया प्राध्यापक, डॉक्टर, इंजिनियर, संगणकतज्ञ, शास्त्रज्ञ, राजकारणी इ. सन्माननीय स्थानावर आपल्याला दिसतात. तसेच शिक्षिका, नर्सस, कारकून, स्टेनो, टेलिफोन ऑपरेटर्स, स्वागतिका इ. मध्ये नोकऱ्या करतात. शहरांमधून, ग्रामीण भागांमधून प्राथमिक, माध्यमिक व महाविद्यालयीन शिक्षण देणाऱ्या संस्थांमध्ये शिक्षण घेणाऱ्या विद्यार्थिनींची संख्या आज जास्त आहे. परंतु स्त्रियांच्या एकूण लोकसंख्येच्या संदर्भात या विकासाचा विचार केला तर हे चित्र उथळ आणि फसवं आहे. भारतात 15 वर्षावरील नागरिकांचे शिक्षणाचे प्रमाण 69.3% तर पुरुषांचे शिक्षणाचे प्रमाण 78.8% तर स्त्रियांचे प्रमाण 59.3% ही आकडेवारी लक्षात घेता असे म्हणता येईल की आजच्या काळात ही स्त्रियांमधील साक्षरतेचे प्रमाण फारसे क्रांतीकारी नाही. सुशिक्षित स्त्रियांची आकडेवारी देऊन अनेक अभ्यासकांनी असे निष्कर्ष काढले की ग्रामीण आणि आदिवासी भागातील स्त्रिया मोठ्या प्रमाणात शिक्षणापासून वंचित आहेत. उच्च शिक्षणासाठी स्त्रियांची संख्या खूपच कमी आहे. स्वातंत्र्योत्तर काळातील विचार करतांना आज स्त्रिया कुठे आहे याचा विचार महत्वाचा आहे. समाजजीवन हा नदीप्रमाणे एक वाहता प्रवाह आहे असे मानले तर या प्रवाहाच्या मध्यभागी प्रामुख्याने पुरुष आहेत. ते स्वतःच्या क्षमतेप्रमाणे शिक्षण घेऊ शकतात, स्वयंनिर्भर, स्वतंत्र जीवन जगू शकतात, स्पर्धात्मक जगात पुढे जाण्यासाठी आवश्यक ती परिस्थिती आपल्या भोवती निर्माण करू शकतात. या तुलनेमध्ये फार मोठ्या प्रमाणामध्ये स्त्रिया या मुख्य प्रवाहात आहेत असे लक्षात येईल. बहुसंख्य स्त्रिया आजही काठावरचे जीवन जगत आहेत. मुख्य प्रवाहात असणे म्हणजे स्वतःची ओळख होणे. मनुष्याने केलेले काम त्याची ओळख पटवते. हल्लीच्या काळात रानटी अवस्थेप्रमाणे मनुष्य केवळ अन्न, वस्त्र, निवारा याच गरजांपोटी काम करत नाही. आपल्या आवडीचे क्षेत्र निवडण्याची त्याला संधी असते. शरीर जिवंत राहण्यासाठी केलेले काम म्हणजे स्वतःवाची ओळख नव्हे. जेव्हा मानवाच्या उत्क्रांतीत एक निर्माता घटक म्हणून व्यक्ती स्वतःला ओतून व स्वतःतून पलिकडे जाऊन ते काम करते, ते त्याच्या व्यक्तिमत्त्वाची साक्ष देते. ज्याला स्व समजतो तो स्वतः पलीकडे



जाऊन मानवी हेतूसाठी कृती करतो. धर्म, तत्त्वज्ञान वगैरे क्षेत्रात 'स्वतःला विसरल्यावर माणूस स्वतःला सापडतो' किंवा 'निर्मितीच्या साधनांशी असलेल्या माणसाच्या संबंधावरून माणूस कळतो' असे म्हटले जाते ते याच अर्थाने. काम म्हणजे पैसा मिळविण्यासाठी केलेले कष्ट नव्हेत. पैसा हा कामाचा एक व्यावहारिक परिणाम आहे- तर ज्या क्षेत्रात व्यक्तीच्या सर्व क्षमतांची कसोटी लागते व त्याला स्वतःच्या सुप्त सामर्थ्याची ओळख पटते ते काम. अशा कामामाधूनच मनुष्य जातीचा विकास होत असतो. अशा तऱ्हेचे काम शिक्षण घेतलेल्या किती स्त्रिया करतात ? पदवी मिळविणे, नोकरी करणे आणि मग विवाह करून संसार करणे या चाकोरीतून बहुसंख्य स्त्रिया जातात परंतु त्यांना मिळालेल्या शिक्षणाचा उपयोग अर्थाजनाचे साधन या पलिकडे होत नाही. स्वतःचे घर, अद्ययावत फर्निचर, नवऱ्याचा सहवास, मुलाबाळांचे शिक्षण, पारंपारिक आणि नवे सणसमारंभ साजरे करणे या आपल्या भोवती आखून घेतलेल्या छोट्या पिंजऱ्यात बहुसंख्य स्त्रिया स्वतःला कोंडून घेतात. पैशासाठी वा वेळ घालविण्यासाठी केलेली नोकरी व पूर्णवेळ गृहिणीपद यात दर्जात्मक फरक नाही. स्त्री जेव्हा आपल्या क्षमतेला न्याय देणारी नोकरी शोधते, त्यासाठी हवे असलेले उच्च शिक्षण वा ट्रेनिंग घेते आणि जीवनभराच्या गांभीर्यपूर्वक विचार-योजनेतून ते काम करते त्यावेळीच फक्त समाजाची एक घटक व्यक्ती म्हणून ती महत्त्वाची ठरते. स्वागतिका, विक्रेती, चिटणीस, कारकुन अशा हलक्या फुलक्या नोकऱ्या आपल्या अंगातील क्षमतेची जाणीव करून न घेता सोयीसाठी स्वीकारल्या जातात. लेखन, गायन, चित्रकला हे छंद व्यक्ती जेव्हा स्वतःसाठी जोपासते तेव्हा ते त्या व्यक्तीला संपन्न करतात, पण ते जेव्हा वैयक्तिक न रहाता समाजाच्या सुखदुःखाशी जबाबदार घटक म्हणून व्यक्तीला आपले कलागुण व्यक्त करण्यास भाग पाडतात तेव्हाच त्या व्यक्तीची सामाजिक बांधिलकी सिद्ध होते. स्त्रियांच्या अंगात कलागुण कमी असतात असे नाही, तरी लेखिका, गायिका वा चित्रकर्त्या स्त्रियांची दर्जात्मक संख्या कमी असते ती याच कारणामुळे. समाजातील बुद्धिमत्तेच्या जागा अनेकदा पुरुषांनी पटकावलेल्या दिसतात. याला अनेकदा बायकांचे कारणीभूत असतात. स्पर्धात्मक पातळीवर उतरण्याची भीती, पुरुषांच्या वर्चस्वाला आव्हान देण्याची भीती, संघर्षात्मक वातावरणात काम करण्याची भीती, नेतृत्व वा पुढाकार घेण्यातली भीती हा अनेक शिक्षित बायकांचा स्थायीभाव असतो. संसाराची बांधिलकी प्रथम आणि कामाची दुय्यम, वरची जागा मिळविण्यासाठी संसारापासून दूर राहण्याची नाखुशी, घर, मुले, नवरा यांना आपण पूर्ण न्याय देऊ शकत नाही अशी अपराधाची भावना, नव्या जुन्यातले काय स्वीकारायचे याबद्दलची दोलायमान परिस्थिती, स्वतःबद्दलचा निर्णय स्वतः न घेणे, न पटलेल्या गोष्टीला नकार देण्याचे सामर्थ्य नसणे या प्रकारच्या वृत्तीमुळे स्त्रियांच्या बुद्धिमत्तेचा पुरेसा उपयोग समाजाला होत नाही. प्रमुख व्यवस्थाकपदी काम करणाऱ्या पुण्यातील एका कारखान्यातील एका अधिकारी स्त्रीने याच कारणांसाठी आपल्या कारखान्यात इंजिनियर स्त्रियांना घेणे बंद केले हे अगदी अलिकडचेच उदाहरण आहे. समाज परिवर्तनासाठी मानसिक दृष्ट्या स्वावलंबी व स्वयंनिर्णयी असणे हा स्त्रियांच्या सबलीकरणाचा आणखी एक अनिवार्य घटक आहे. स्त्रियांचे म्हणून समजले जाणारे असे जे काही प्रश्न आहेत त्यांची जाणीव शिक्षित स्त्रीला असली पाहिजे, आणि त्या जाणिवेचे रूपांतर तिच्यातील वर्तन बदलात परावर्तित झाले पाहिजे. उदाहरणार्थ जीवनातल्या विविध घटनांमध्ये स्त्रियांना दुय्यम दर्जाची वागणूक मिळते आणि त्याची जाणीव अनेक स्त्रियांना असत नाही. पुरुषांशी तुलना अगर स्पर्धा करून स्त्री सबल होत नाही, तर लिंगभेदापलीकडे एक व्यक्ती म्हणून प्रत्येकाला सबल होण्याचा हक्क आहे हे स्त्रीला समजले पाहिजे, कारण सबलपणा हे शारीरिक बल नसून मानसिक सामर्थ्य आहे. परंपरेने सोशिकपणा, सहन करण्याची ताकद, त्याग करण्याची वृत्ती मुकाटपणे अन्याय सहन करण्याचा मोठेपणा हे स्त्रीचे गुण समजले जातात पण खरे तर हे माणसांचेच गुण असायला हवेत. शिक्षणाने सबल झालेली स्त्री मानसिकदृष्ट्या दुर्बल, शरणागत आणि निष्क्रिय होणे नाकारते. स्वतःवरचा विश्वास, स्वतःच्या आणि दुसऱ्यांच्या वतीने निर्णय घेऊन ते राबविण्याची क्षमता, मानवता आणि न्याय्य गोष्टींची प्रखर जाणीव, योग्य वाटेल तेच करण्याचे धारिष्ट्य आज सुशिक्षित म्हणवून

घेणाऱ्या किती स्त्रियांमध्ये आहे हाच खरा स्त्री शिक्षणाच्या फलनिष्पत्तीमागचा प्रश्न आहे. स्त्री विषयक अभ्यासक्रम आज अनेक विद्यापीठातून सुरु झाले आहेत, पण ते फक्त स्त्रियांपुरते मर्यादित दिसतात. खरं तर स्त्री सबला होण्यासाठी पुरुषांचे प्रबोधन मोठ्या प्रमाणात व्हायला हवे, स्त्रियांच्या प्रश्नावर होणारी चर्चासत्रे, परिसंवाद, स्त्रियांच्या मासिकातील लेखन यात पुरुष विद्यार्थ्यांना मोठ्या प्रमाणात सहभागी करून घ्यायला हवे. अभ्यास विषय कोणताही असला तरी त्यातून स्त्री प्रश्नांची जाणीव व्यक्त करता येते. जसे मानसशास्त्रामध्ये स्त्रियांच्या मानसशास्त्रावरील पेपरचा अंतर्भाव करता येईल. साहित्यात स्त्री साहित्यांच्या इतिहासाचा स्वतंत्र अभ्यास येतो. अर्थशास्त्रात तर अनेक स्तरावरून अगदी कौटुंबिक अर्थकारणापासून असमान संपत्ती विभाजनापर्यंत हा विषय अभ्यासता येईल. अशा तऱ्हेने भूगोल, जीवशास्त्र, मानववंशशास्त्र, इतिहास, समाजशास्त्र, भाषाविज्ञान वगैरे प्रत्येक विषयाच्या अभ्यासाक्रमात स्त्री विषयक अभ्यास व्हायला हवेत. भारतातील स्त्रियांचा दर्जा यावर तर पदवी मिळविण्याइतकी अभ्यासक्षेत्रे तयार होऊ शकतील. जेणेकरून स्त्रीची भावात्मक (positive) प्रतिमा नव्या पिढीच्या मनामध्ये निर्माण होऊ शकेल अशा तऱ्हेने अभ्यासक्रम तयार करणे अत्यंत आवश्यक आहे, पण दुर्दैवाने आज तरी शिक्षणतज्ज्ञांच्या मनामध्ये याविषयी कृती करण्याची उर्मी दिसत नाही. ग्रामीण भागात राहणाऱ्या, तसेच दारिद्र्य रेषेखाली असणाऱ्या कुटुंबात मुलीचे शिक्षण ही आज देखील एक शेवटचा पर्याय असणारी गोष्ट समजली जाते. वयाची आठ वर्षे पूर्ण होण्यापूर्वीच या मुलींना घरकाम करावे लागते. धाकट्या भावंडांना सांभाळावे लागते. मोलमजुरी करणाऱ्या आई-वडिलांचा स्वयंपाक करावा लागतो, पाणी भरावे लागते, इंधनचारा गोळा करावा लागतो. अनेक मुली अर्थाजनासाठी धुण्या-भांड्याची, साफ-सफाईची कामे मोलाने करतात. कारखान्यांमधून लहानसहान कामे मिळवतात. जगण्याच्या लढाईत या मुली एकतर शाळेत जात नाहीत किंवा गेल्याच तर अभ्यासात मागे पडतात, नापास होतात आणि मग त्यांच्या गळतीचे प्रमाण वाढते. शिक्षणाने व्यक्तीच्या आयुष्याचे भले होते ही श्रद्धा मूळातून पक्की असेल तर व्यक्ती शिक्षणाकडे वळते असा विश्वास निर्माण करणारे सामाजिक पर्यावरण निर्माण होणे त्यासाठी जरूरीचे आहे. स्त्रीचे भावात्मक चित्रण, माध्यमातील तिचे दर्जेदार स्थान, इतिहासप्रसिद्ध स्त्रियांच्या कामगिरीचा गौरव, पाठ्यपुस्तकात व्यक्ती म्हणून प्रकषिणे येणारी स्त्रीची भूमिका, बुद्धिमान स्त्रियांना मिळणारे सन्माननीय स्थान असे स्त्रीचे होकारार्थी चित्र सातत्याने समाजापुढे येत गेले तर शिक्षणाची प्रेरणा स्त्रियांच्या मनात तळागाळापासून निर्माण होऊ शकेल. महाराष्ट्राला स्त्री-शिक्षणाची मोठी परंपरा लाभूनही इथे शैक्षणिक क्रान्ती झाली नाही. गर्भलिंगचिकित्सा करून मुलींचा गर्भ जन्माआधीच नष्ट करण्याचे प्रमाण पंजाब, हरयाणा, हिमाचल प्रदेश, गुजरात, छत्तीसगड, दिल्ली येथे फार मोठे असून त्यांना 'डिमरु' (डॉटर्स किलिंग स्टेटस) म्हणून जाहीर करतांना महाराष्ट्रासारखे स्वतःला पुढारलेले म्हणून घेणारे राज्य ही या ओळीमधून लांब नाही, असे नुकत्याच प्रसिद्ध झालेल्या जनगणना अहवालाने म्हटले आहे, ही खेदाची गोष्ट आहे. स्त्रीचा दर्जा किती खाली घसरलेला आहे याचेच हे बोलके उदाहरण आहे. वरील सर्व विवेचनात नकारात्मक चित्रण पुढे मांडण्याचा हेतू नाही. सावित्रीबाई फुले, महात्मा फुले, महर्षी कर्वे, प्राचार्य गो.गं. आगरकर, महात्मा गांधी, डॉ. आंबेडकर इत्यादी विवेकशील विचारवंत व कार्यप्रवण द्रष्ट्यांच्या अथक प्रयत्नामुळेच स्त्रियांच्या शिक्षणाला महाराष्ट्रात वेग आला. समाज सुधारकांच्या चळवळीतून स्त्री शिक्षणाला खरे उत्तेजन मिळाले. सती, बालविधवा, विधवांचे केशवपन इत्यादी दुष्ट रुढींचे समाजातून उच्चाटन झाले ते शैक्षणिक चळवळींमुळेच. स्त्रीला साक्षर करावे, अक्षर ओळख व अन्य कौशल्ये विकसित करावीत, तिला सुगृहिणी, सुमाता आणि सुपत्नी बनवण्याइतपत शिक्षण द्यावे, धार्मिक पुस्तके वाचण्याइतपत प्रगती व्हावी वगैरे नेमस्त प्रागतिक विचार चर्चेत फक्त ज्योतिबा फुले आणि प्राचार्य आगरकर यांनीच स्त्री-पुरुष समताधिष्ठित विचार मांडलेला दिसतो. स्त्री-पुरुषांचे नाते समता, संमती आणि स्वातंत्र्य या त्रयीवर आधारलेले असले पाहिजे अशी रोखठोक भूमिका आगरकरांनी घेतली आणि त्याला अनुसरून मुलामुलींच्या

सहशिक्षणाचा पुरस्कार केला, स्त्री-पुरुषांमध्ये स्पर्धा होईल इतके शिक्षण स्त्रीला मिळाले पाहिजे, तिने नवऱ्याची दासी बनू नये, स्त्री म्हणजे प्रजनन यंत्र नव्हे, नवऱ्यानेही घरकाम करावे, समाजजीवनात स्त्री-पुरुषांनी मोकळेपणाने वागावे, स्त्रियांवर अनेक बाळंतपणे लादणे हा 'सांतातिक जुलूम' आहे. विवाहाच्या कामी व विवाहाच्या अंमलातही स्त्री-पुरुषांची संमती आवश्यक आहे. त्याकाळी क्रान्तिकारक वाटावीत अशी मते आगरकरांनी निर्भिडपणे मांडली व शेवटी एक आशावाद व्यक्त केला की, "हे सारे घडून येण्यास एकच उपाय आहे तो हा की सध्या ज्या प्रकारचे शिक्षण पुरुषास मिळत आहे त्याचप्रकारचे शिक्षण स्त्रियास मुबलक मिळाले पाहिजे." दुर्दैवाने महाराष्ट्राने आगरकरांचे स्वप्न खोटे ठरवले. स्त्रियांना शिक्षण मिळू लागले, पण आगरकरांना अभिप्रेत असलेली समता, संमती आणि स्वातंत्र्य मात्र स्त्रियांना लाभले नाही. स्त्रियांच्या शिक्षणासंदर्भात संपूर्ण शिक्षणाच्या धोरणातच नवी मूल्ये अस्तित्वात येण्यासाठी आपण प्रयत्न करणार की नाही हाच कळीचा प्रश्न आहे.

### **निष्कर्ष :**

सामाजिक असमानता, कौटुंबिक हिंसा, अत्याचार आणि आर्थिक परावलंबित्व यातून स्त्रियांची सुटका व्हायची असेल तर गरज आहे. महिला सक्षमीकरणाची (सबलीकरण) प्रथम आपण सक्षम आहोत याची खात्री स्त्रियांनी बाळगली पाहिजे. आपण स्त्री आहोत या आत्मग्लानीमध्ये कधीही राहू नका. जेव्हा तुम्ही आत्मग्लानीमध्ये येता त्यावेळी उर्जा, उत्साह, सामर्थ्य घालून बसतात. अध्यात्मिक मार्ग एकमेव मार्ग आहे जेथे तुम्ही आत्मग्लानी आणि अपराधीपणावर मात करू शकतात. या दोन्हीमुळे तुम्ही आपल्या मनाचा छोटपणा अनुभवतात. ज्यामुळे तुम्ही आपल्या आत्म्यापासून दूर जातात. स्वतःला दोष देणे बंद करून आपली स्तुती, कौतुक करा. स्तुती करणे हा दैवीगुण आहे होय ना ? मी स्त्री आहे, अबला आहे असा विचार सुद्धा करू नका. या आंतरिक असमानतेमुळे काही ही घडणार नाही, उभे रहा, तुमचे अधिकार प्राप्त करण्यासाठी गरजेचे सामर्थ्य तुमच्यामध्ये आहे. नक्कीच समाजामध्ये बदल घडायलाच हवा परंतु आत्मग्लानीत राहून तुम्ही हा बदल घडवू शकत नाही.

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## महिला सार्वभौमिक रूप एवं सशक्तीकरण

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### प्रास्ताविक :

सम्पूर्ण भारतीय समाज में लगभग आधी-आबादी स्त्रियों की है किन्तु स्त्रियों के पास वास्तविक सम्मान नहीं है। आदिकाल से लेकर आज तक पुरुष ने स्त्री पर दासत्व ही लादा है। वर्तमान भारतीय समाज में स्त्री के प्रति हिन्दू दर्शन के दोहरे मानदंडों की स्थिति आज भी परिलक्षित होती है। इसमें कोई दो मत नहीं कि स्वतंत्रता के बाद नारी की स्थिति में सकारात्मक परिवर्तन आए हैं तथा उसकी स्वतंत्रता और अधिकारों के लिए जहाँ संविधान में व्यवस्था की गई है वहीं समय-समय पर नियम और कानून भी बनाए गए हैं। लेकिन यह भी एक सच्चाई है कि ये नियम और कानून मुख्यतः महानगरों की तथा उच्च वर्ग की महिलाओं तक ही सीमित है। ज्यादातर महिलाओं की संख्या आज भी द्वितीय श्रेणी की है। जो पढ़ी-लिखी और नौकरी पेशा महिलाएँ हैं उनका दुहरा शोषण होता है। उन पर घर की जिम्मेदारियों के साथ-साथ कार्यालय की भी जिम्मेदारी है। प्रत्येक युग में नारी ने अपनी महत्वपूर्ण भूमिका का निर्वहन किया है वह अपने विशिष्ट गुणों के कारण आधुनिक युग में हर क्षेत्र में कठोरतम सामाजिक प्रतिबन्धों के चलते विपरीत परिस्थितियों में भी अपना रास्ता खोज कर आगे बढ़ती जा रही है। राष्ट्रीय महिला आयोग, राज्यस्तरीय महिला आयोग, मानव अधिकार एवं स्वयं सेवी संगठन आज हर ओर से नारी को सुदृढ़ करने की पुरजोर कोशिश कर रहे हैं। आज जरूरत है तो केवल उस शिक्षा योजना की जो प्रत्येक गाँवों में पहुँचकर नारियों को अपनी स्थिति, अपने अधिकार एवं अपने कर्तव्यों का पूर्ण ज्ञान करा सके, समाज के उदार दृष्टिकोण की जिससे वह अपने जीवन को सही रूप से चरितार्थ कर सकने में सक्षम हो सके, पुरुष हृदय में नारी के प्रति उसे आगे बढ़ाने में सहयोग देने की। अगर सामाजिक संस्थाओं के साथ-साथ प्रत्येक नागरिक नारी को आगे बढ़ाने में जब सहयोग देगा तभी नारी रुढ़िवादिता एवं परम्पराओं के बंधनों से मुक्त हो पाएगी तथा सही मायने में पुरुष की शक्ति बन पाएगी।

### विषयविवेचन :

भारतीय नारी का विकास काफी धीमा है। आधुनिक भारत में नारियों की शिक्षा का पर्याप्त विकास हो गया है किन्तु इस पुरुष प्रधान समाज में आज भी नारी का बराबरी का दर्जा देने में सुगबुगाहट है। यहीं नहीं समाज की रुढ़िवादी, परम्पराबवादी एवं कम पढ़ी लिखी नारियों के विचारों में कुछ विशेष परिवर्तन आज भी नजर नहीं आता है। नारियों के केवल एक तबके में आया परिवर्तन पूर्ण समाज की नारियों का परिवर्तन कहना महत् अतिशयोक्ति ही है। वैवाहिक जीवन में आज भी पुरुष ही अपने फैसले करते हैं और नारी उस पर अमल करती है। यह सब अब धीरे-धीरे समाप्त हो जाना चाहिए। आज भी नारियों का जीवन यह प्रकट करता है कि अधिकांशतः वैधानिक अधिकार संविधान के पन्नों में धरे के धरे रह गए हैं। आज भी कानून में कुछ ऐसे उदाहरण हैं जो स्त्री को उन मौलिक अधिकारों से वंचित रखते हैं जहाँ उन पर उनका अधिकार होना चाहिए था। नारियों की अभी भी बहुत बड़ी संख्या ऐसी है जो मुश्किल में पेट पालने की स्थिति में है, गरीब है, निरुपाय सी है, रीतिरिवाजों के जालों में उलझी हुई है। उन स्त्रियों का जीवन सुलभ और गौरवपूर्ण बन सके इसके लिए प्रयत्न करना उच्च एवं मध्यम वर्ग की हर नारी की जिम्मेदारी है। कई अध्ययनों ने यह प्रमाणित किया है कि गरीब तबके में पुरुषों की अपेक्षा रोजी कमानेवाली नारियों की संख्या ही बढ़ी है।

देश की नारियों की 26 करोड़ की आबादी में से 21 करोड़ स्त्रियाँ तो गाँवों में बसती हैं और कुछ गरीबी रेखा के नीचे ही जी रही हैं। लगभग तमाम गरीब नारियाँ आर्थिक गतिविधियाँ चलाकर कुछ न कुछ तो फिर भी कमा लेती हैं। हमारे देश में पीढ़ी दर पीढ़ी चले आने वाले कार्यों में नारियों का महत्वपूर्ण योगदान रहा है। अन्न बोना, लुनाई करना, सिलाई करना, सुपे, टोकरे, झाड़ू बनाना, नमक पकाना, बुनकर गिरी करना, पापड़-अचर बनाना, छोटी-छोटी पैदावर की बाजार में बिक्री करना, पानी भरना, खाना पकाना, घर का काम करना, बच्चों का पालन-पोषण करना, बीमार की

देखभाल करना, किरायात करके थोड़ी-थोड़ी बचत करना आदि कार्य जो राष्ट्र सम्पदा को बढ़ाने वाले बुनियादी किस्म के हैं; गाँवों व शहरों की श्रमजीवी नारी जमता करती आई है। नारियाँ अर्थोपार्जन के क्षेत्र में सख्त मेहनत का कार्य करती है, राष्ट्र के हित में कार्य करती है इसके अतिरिक्त भी आज का पुरुष प्रधान समाज तथा कुछ रूढ़िवादी नारियाँ उन्हें आगे बढ़ने से रोकता है, उसके साथ छलावा करता है। विभिन्न देशों के अधिकार पत्रों में स्त्री-पुरुषों के लिए समान अधिकार की बात कही गई है, संयुक्त राष्ट्र संघ द्वारा 'मानवीय अधिकारों का सार्वलौकिक घोषणापत्र' स्वीकार किए हुए भी 55 वर्ष से अधिक समय व्यतीत हो चुका है, लेकिन आज तक भी महिला वर्ग के हित और अधिकार सुरक्षित नहीं है। भारत, मुस्लिम देशों और अन्य विकासशील देशों में तो महिला वर्ग के लिए यातनाएँ आये दिन की बात हैं ही, इंग्लैण्ड, अमेरिका और यूरोप के अन्य देशों में भी आज तक भी महिला वर्ग, पुरुष वर्ग के हाथों अत्याचार भुगत रहा है। भारत जैसे देश में तो दहेज की मांग करते हुए महिला वर्ग पर अत्याचार तथा परिवार और समाज में महिला वर्ग के लिए अपमानजनक स्थिति आए दिन का घटनाक्रम बन गया है। पति की मृत्यु पर पत्नी को जिंदा जलाकर उसे सती का नाम देने की अमानवीय घटनाएँ भी यदा-कदा घटित होती रहती हैं। मुस्लिम देशों में महिलाएँ 18 वी एवं 19 वी सदी में रहते हुए अपना जीवन डो रही है। इस प्रसंग में एक शोचनीय तथ्य यह है वेसे तो समाज का एक बड़ा भाग महिला वर्ग पर अत्याचार करने की दिशा में प्रवृत्त है, लेकिन विशेषतः महिलाएँ ही महिलाओं पर अत्याचार करने में सबसे आगे है। जन्म के साथ ही पुत्र और पुत्री में भेद महिला वर्ग पर अत्याचार का प्रारंभ है और इस अत्याचार का प्रारंभ स्वयं महिला (परिवार में माता या दादी) के द्वारा किया जाता है। अनेक उदाहरणों में माता स्वयं अपने ही पुत्र और पुत्री में भेद करती है तथा उसका यह व्यवहार पुत्री में आत्महीनता और पुत्र में झूठे अहंकार को जन्म दे देती है।

महिला वर्ग की इस गिरी हुई स्थिति के मूल कारण तो दो हैं...

1. महिलाओं में शिक्षा का अभाव।
2. महिलाओं की आर्थिक निर्भरता।

उदाहरण के लिए, भारत में 63.86 प्रतिशत पुरुष साक्षर है, लेकिन महिलाओं में साक्षरता का प्रतिशत केवल 39.42 है (भारत सरकार द्वारा जनगणना 1991 के अनुसार) इसके अतिरिक्त महिलाएँ पुरुषों पर आर्थिक निर्भरता के कारण पुरुष वर्ग के अत्याचारों को सहन करने के लिए बाध्य है। आर्थिक निर्भरता आत्महीनता की भावना को जन्म देती है, लेकिन स्थिति का अन्य पक्ष यह है कि भारत और अन्य देशों में जो कामकाजी महिलाएँ हैं, उनके भी बहुत बड़े भाग में आत्मविश्वास का अभाव है और वे अपनी स्थिति में सुधार के लिए प्रयत्नशील नहीं हैं। भारत जैसे देश में ऐसी महिलाएँ भी बड़ी संख्या में विद्यमान हैं, जो स्वयं मजदूरी करके रोजी-रोटी और कुछ उदाहरणों में पूरे परिवार की रोजी-रोटी प्राप्त करती हैं तथा साथ ही निठल्ले शराबी पति के अत्याचार भी सहन करती हैं। बाल-विवाह, पर्दा-प्रथा, विधवा, पुनर्विवाह पर नियंत्रण आदि महिलाओं की गिरी हुई स्थिति के अन्य कारण हैं। वस्तुतः पारिवारिक जीवन के प्रसंग में हमारी समस्त मान्यताएँ ही अत्याधिक दोषपूर्ण हैं। पारिवारिक जीवन के टूटने पर स्त्री को अधिक दोषी ठहराया जाता है, पुरुष को कम। पुरुष की चारित्रिक कमजोरी के लिए उसे सहज क्षमा कर दिया जाता है, लेकिन स्त्री की चारित्रिक कमजोरी के लिए उसे कभी क्षमा नहीं किया जाता। सभ्यता और संस्कृति की दृष्टि से वस्तुतः तो हमने कोई विकास नहीं किया है। भारत में मध्यम युग में कन्या वध होता था और आज भी कन्या भ्रूण की हत्या की जाती है।

### **भारत में स्त्री संगठन :**

भारत में आधुनिक युग में कुछ स्त्री संगठनों ने स्त्रियों में चेतना जाग्रत करने और उनकी स्थिति में सुधार लाने की दृष्टि से प्रयत्न किए हैं। बीसवीं शताब्दी के प्रारंभ से ही स्त्रियों को समाज में उचित स्थान दिलाने हेतु स्त्री आन्दोलन का सूत्रपात हुआ। सर्वप्रथम चेन्नई में 'भारतीय महिला संघ' (Indian Women's Association) का गठन किया गया। इसके पश्चात् विभिन्न महिला संगठनों के प्रयत्नों से देश में अखिल भारतीय महिला सम्मेलन (All Indian Women's Conference) की स्थापना की गई तथा 1927 ई. में पुणे में इसका प्रथम अधिवेशन संपन्न हुआ। इस संगठन ने स्त्री शिक्षा के प्रसार के लिए विशेष प्रयत्न किए। इस संगठन ने आगे चलकर बाल-विवाह, बहु पत्नी प्रथा और दहेज प्रथा आदि

का विरोध किया | इतने स्त्रियों के लिए पुरुषों के समान संपत्ति अधिकारों की मांग की रखी | इस संगठन के अलावा "विश्वविद्यालय महिला संघ" भारतीय ईसाई महिला मण्डल, अखिल भारतीय स्त्री शिक्षा संस्था एवं कस्तुरबा गांधी स्मारक ट्रस्ट आदि संगठनों ने स्त्रियों की नियोग्यताओं को दूर करने, सामाजिक कुरीतियों को समाप्त करने और स्त्री शिक्षा का प्रसार करने की दृष्टि से कार्य किया | विश्वव्यापी स्तर पर भी स्त्रियों की स्थिति में सुधार के लिए कुछ प्रयत्न किए गए हैं | संयुक्त राष्ट्र की आर्थिक और सामाजिक परिषद के अंतर्गत 'महिलाओं की स्थिति संबंधी आयोग' स्थापित किया गया है | समाज-सुधारकों और स्त्री संगठनों के प्रयत्नों के परिणामस्वरूप स्त्रियों की स्थिति में सुधार के लिए भारत में कुछ अधिनियम पारित हुए हैं | स्वतंत्र भारत के संविधान में स्त्री-पुरुष को समान अधिकार प्रदान किए गए हैं | इसके अतिरिक्त सन् 1955 ई. में हिंदू विवाह अधिनियम पारित कर विवाह के क्षेत्र में स्त्रियों को पुरुषों के समान अधिकार दिए गए, विशेष परिस्थितियों में विवाह-विच्छेद की व्यवस्था की गई और बहु-पत्नी विवाह पर प्रतिबंध लगा दिया गया | सन् 1956 में 'हिंदू उत्तराधिकार अधिनियम', हिंदू नाबालिग और संरक्षितजा अधिनियम, हिंदू दत्तक ग्रहण और भरण-पोषण अधिनियम, स्त्रियों और कन्याओं का अनैतिक व्यापार निरोधक अधिनियम तथा सन् 1961 ई. में 'दहेज निरोधक अधिनियम' पारित किए गए | भारत में महिला संगठनों की संख्या कुल मिलाकर बहुत कम है | इसके अतिरिक्त ये उच्च मध्यमवर्गीय संगठन हैं, जो किसी विशेष घटना के घटित हो जाने पर ही सक्रियता की स्थिति को अपनाते हैं और निरंतर सक्रियता की स्थिति को नहीं अपनाते | महिलाओं में ऐसे संगठनों की आवश्यकता है जो ग्रामीण क्षेत्रों में और महिलाओं के निम्न वर्गों में कार्य करें | अधिकारों की दृष्टि से स्त्री और पुरुष में भेद करना उतना ही अनुचित है, जितना कि बालों के रंग या चमड़ी के आधार पर भेदभाव करना | किसी भी सभ्य और सुसंस्कृत समाज में स्वतंत्रता और अधिकार की दृष्टि से महिला और पुरुष में कोई भेद नहीं किया जाता | महिला और पुरुष के लिए समान अधिकार एक सुसंस्कृत समाज की कसौटी है |

#### **महिला सामाजिक सशक्तिकरण :**

महिलाओं एवं लड़कियों के लिए समान शिक्षा सुनिश्चित की जाएगी | महिलाओं के प्रति विषमता हटाने, विश्वव्यापी शिक्षा, असाक्षरता उन्मूलन, शिक्षा में लिंग भेद, संवेदनशील शिक्षा पद्धति में नामांकन में बढ़ोत्तरी एवं लड़कियों की दर में बढ़ोत्तरी एवं शिक्षा की गुणवत्ता में सुधार के संबंध में विशेष कदम उठाए जाएंगे जिससे महिलाओं को जीवनपर्यन्त शिक्षा की सुविधा मुहैया हो एवं धंधे व्यवसाय तथा यांत्रिक ज्ञान में वृद्धि हो सके | सेकेण्डरी तथा हायररी सेकेण्डरी शिक्षा में लिंग भेदभाव असमानता दूर करने वाले केंद्र बनाए जाएंगे, वर्तमान नीतियों में निर्धारित लक्ष्य को समयधि में प्राप्त किया जाएगा | लड़कियों एवं महिलाओं की विशेष केंद्र मानकर कमजोर वर्ग, विशेष रूप से अनुसूचित जाति, अनुसूचित जनजाति, पिछड़ा वर्ग, अल्पसंख्यक वर्ग की महिलाओं को शिक्षा पद्धति के सभी स्तरों पर लिंगभेद रहित संवेदनशील पाठ्यक्रम से जोड़ा जाएगा जिससे रुढ़िगत लिंग भेदभाव दूर किया जा सके | महिलाओं के स्वास्थ्यवर्धन हेतु अथक प्रयास किए जाएंगे जिससे पोषण एवं स्वास्थ्य सेवाओं को प्रमुखता दी जाएगी | जीवन पद्धति के सभी स्तरों पर महिलाओं एवं लड़कियों की आवश्यकताओं को ध्यान में रखा जाएगा | जो मानव विकास के संवेदनशील सूचक है, सन् 2000 की राष्ट्रीय जनसंख्या नीति में शिशु मृत्यु दर एवं मातृ मृत्यु दर कम करने के लिए इन नीतियों को राष्ट्रीय डेमोग्राफिक उद्देश्य प्राप्त करने के लिए दोहराया गया | महिलाओं को लायक बनाने, व्यय कर सकने योग्य एवं गुणवत्तायुक्त स्वास्थ्य की देखभाल हेतु उपयुक्त व्यवस्था होनी चाहिए | महिलाओं के प्रजनन संबंधी अधिकारों का स्वेच्छा से प्रयोग करने का विचार शामिल किया जायेगा जिससे उन्हें भय है उनके बारे में साधनों का उपयोग किया जावेगा जिससे महामारी एवं संक्रात्मक एवं छुआछूत बीमारियाँ जैसे- मलेरिया, टी.बी., पानी से जन्म लेनेवाली बीमारियाँ जसै- हायपरटेंशन, हृदय, फेफड़े सामाजिक विकास एवं स्वास्थ्य बीमारियों शामिल है, सामाजिक विकास एवं स्वास्थ्य को प्रभावित करने वाले एच.आई.वी.एड्स एवं अन्य लैंगिकता संबंधी फैलने वाली बीमारियों हेतु रोकथाम के उपाय लिंग भेदभाव के परिप्रेक्ष्य में किए जाएंगे | शिशु एवं मातृ-मृत्यु दर और कम आयु के विवाह की समस्याओं के समाधान के लिए मृत्यु दर, मातृ-मृत्यु दर और कम आयु के विवाह की समस्याओं के समाधान के लिए मृत्यु दर, जन्म एवं विवाह की सही एवं ठीक गणना की आवश्यकता सूक्ष्म स्तर पर महसूस की जानी चाहिए | जन्म एवं मृत्यु का पंजीयन अनिवार्य कर दिया जावेगा | सन् 2000

की राष्ट्रीय जनसंख्या नीति की घोषणा के अनुसार जनसंख्या स्थिर रखना होगा | यह नीति मान्यता देती है कि पुरुष एवं महिलाएं इस गंभीर आवश्यकता से निपटने हेतु अपनी इच्छानुसार परिवार नियोजन के सुरक्षित साधनों को अपनाएं | साथ ही कम उम्र में शादी न करने एवं बच्चों के जन्म के अंतर रखने का स्वतः प्रयास करेंगे | शिक्षा का प्रसार, शादी का अनिवार्य पंजीयन एवं वी.एस.वाय जैसे विशेष कार्यक्रमों के द्वारा शादी को अधिक उम्र के लिए जाने का प्रावधान किया जाए जिससे सन् 2010 तक बाल विवाह को समाप्त किया जा सके | महिलाओं को पारंपारिक स्वास्थ्य रक्षा एवं पोषण की पहचान प्रमाणित तरीके से कराई जाएगी एवं इसके प्रयोग को बढ़ावा दिया जाएगा | भारतीय एवं वैकल्पिक दवाओं के तरीकों से महिलाओं के लिए उपलब्धि सभी स्वास्थ्य संस्थाओं को एक रूपरेखा के अंतर्गत बढ़ावा दिया जाएगा | शैशवावस्था, बचपन एवं किशोरावस्था तथा प्रजनन में महिलाओं को होनेवाले कुपोषण एवं गंभीर बीमारियों को ध्यान में रखते हुए जीवन के सभी स्तर पर महिलाओं को अधिक पोषण उनकी आवश्यकतानुसार किया जाएगा, ताकि बच्चे किशोर लड़कियों एवं गर्भवती तथा दूध पिलाने वाली महिलाओं का स्वास्थ्य अच्छा रहे | इस दिशा में सूक्ष्म एवं सूक्ष्म पोषक कमियों को विशेषकर गर्भवती एवं दूध पिलाने वाली महिलाओं को, जो कि विभिन्न प्रकार की बीमारियों से ग्रस्त एवं अशक्त हो जाती है, इनको ध्यान में रखकर विशेष प्रयास किए जाएंगे | महिलाओं एवं किशोर बालिकाओं के प्रति पोषण की आंतरिक विषमता को दूर करने के लिए युद्धनीति अपनाई जाएगी जिसमें घरेलू पोषण के अंतर को खत्म किया जा सके | विशेषकर गर्भवती एवं दूध पिलाने वाली महिलाओं को इसकी जानकारी दी जाएगी | महिलाओं को योजनाओं प्रबंधन एवं वितरण प्रणाली की भागीदारी में सुविधाएं एवं स्वच्छता की सुविधाएं दिलाने पर विशेष ध्यान दिया जाएगा | विशेषकर ग्रामीण अंचलों एवं शहरों में गंदी बस्तियों की महिलाओं की भागीदार इन योजनाओं, वितरण एवं मरम्मत आदि में सुनिश्चित की जाएगी | गृहनिर्माण संबंधी योजनाओं कालोनियों के बसाने में ग्रामीण एवं शहरी अंचलों में महिलाओं के परिप्रेक्ष्य में विशेष ध्यान दिया जाएगा ताकि अकेली महिला, कुटुंबी महिला, कामकाजी छात्राओं, अपरेंटिस एवं प्रशिक्षुओं को पर्याप्त एवं सुरक्षित आवास दिया जा सके | महिलाओं के परिप्रेक्ष्य में वातावरण संरक्षण एवं पुनर्निर्माण की प्रक्रिया में महिलाओं को शामिल किया जाएगा, ताकि उनके जीवन-यापन में इन तत्वों को शामिल किया जा सके | वातावरण संरक्षण एवं वातावरण का विघटन रोकने में महिलाओं की भागीदारी सुनिश्चित की जाएगी | गाँवों में रहनेवाली अधिकांश महिलाएं अभी तक गैर-व्यावसायिक ऊर्जा स्रोतों जैसे-गोबर, फसल का कूड़ा एवं करकट एवं लकड़ी के ईंधन पर निर्भर करती हैं | ऊर्जा के इन स्रोतों का पर्यावरण संसर्ध में प्रभावशाली उपयोग को सुनिश्चित किया जाएगा | ऊर्जा के गैर-परंपरागत क्षेत्रों के लक्ष्य को बढ़ावा देने के कार्यक्रम बनाए जाएंगे | सोलर, ऊर्जा, बायोगैस, धुआँरहित चूल्हे एवं अन्य ग्रामीण सामग्री के प्रचार-प्रसार में महिलाओं को भागीदार बनाया जाएगा, ताकि ग्रामीण महिलाओं की जीवन शैली में परिवर्तन हो सके एवं इकोसिस्टम तंत्र प्रभावशाली बन सके | महिलाओं को विज्ञान एवं प्रौद्योगिकी के कार्यक्रम में शामिल कर एवं अधिक शक्तिशाली बनाया जाएगा | लड़कियों को उच्च शिक्षा में विज्ञान एवं टेक्नोलॉजी पढ़ने हेतु प्रेरित किया जावेगा ताकि यह सुनिश्चित किया जा सके कि महिलाएं वैज्ञानिक एवं टेक्नोलॉजी की विकास योजनाओं की सफलता में सम्मिलित हैं | वैज्ञानिक विषयों में महिलाओं की जागरूकता बढ़ाने से संबंधित प्रयास किए जाएंगे | विशेषतः संचार एवं सूचना प्रौद्योगिकी के क्षेत्रों में महिलाओं की आवश्यकतानुसार उचित टेक्नोलॉजी का विकास उनकी कठिनाईयों को कम करने को ध्यान में रखते हुए किया जाएगा | महिलाओं की परिस्थितियों के उन विविध पहलुओं पर गौर किया जायेगा और उन्हें हानि पहुँचाने वाले तत्वों के विरुद्ध विशेष सहायता प्रदान किए जाने वाले कार्यक्रमों को बनाया जायेगा | इन वर्गों में अत्याधिक गरीब, परित्यक्ता महिलाएं, संघर्षरत महिलाएं, प्राकृतिक आपदाओं से ग्रस्त महिलाएं, कम विकसित क्षेत्रों की महिलाएं, असक्षम विधवाएं, वृद्ध महिलाएं, नौकरी से विस्थापित महिलाएं, अप्रवासी महिलाएं, वैवाहिक हिंसा से त्रस्त महिलाएं, तलाकशुदा एवं वेश्याएं शामिल हैं | महिलाओं के खिलाफ होने वाली सभी प्रकार की हिंसा चाहे वह शारीरिक, मानसिक घरेलू या सामाजिक हों इनमें वह हिंसा भी शामिल हैं, जो रीतिरिवाज, परंपराओं एवं प्रचलित रुढ़ियों से जन्मी हों, इनको रोकने हेतु प्रभावशाली कदम उठाए जाएंगे, ताकि इनकी पुनरावृत्ति न हो | ऐसी हिंसा को रोकने हेतु ऐसी संस्थाएं विधियाँ एवं योजनाएं बनाई जाएंगी जो महिलाओं को हिंसा से बचाने में सहायता प्रदान कर सकें | इसमें कार्य

स्थान पर होने वाले लैंगिक उत्पीड़न एवं दहेज जैसी कुप्रथा से बचाए रखना शामिल है, महिलाओं एवं लड़कियों को अनैतिक व्यापार को रोकने हेतु उपाय किए जावेंगे एवं संबंधित कार्यक्रमों पर विशेष ध्यान दिया जाएगा। बालिकाओं के खिलाफ सभी प्रकार के भेदभाव एवं उनके अधिकारों के उल्लंघन को घर एवं घर के बाहर समाप्त करने के लिए रोकथाम एवं दण्ड दोनों प्रकार के उपाय किए जाएंगे। विशेषतः जन्म पूर्व लिंग चुनाव, कन्या भ्रूण हत्या, नवजात कन्या की हत्या, बाल-विवाह, बालिकाओं से दुर्व्यवहार एवं बालिका वेश्यावृत्ति शामिल है। परिवार एवं परिवार के बाहर बालिकाओं के साथ होने वाले भेदभावपूर्ण व्यवहार को खत्म किया जायेगा ताकि बालिकाओं की छवि सही ढंग से बन सके। बालिकाओं की आवश्यकता पर विशेष ध्यान दिया जाएगा ताकि उन्हें सही भोजन, पोषण, स्वास्थ्य सुविधाएं शिक्षा एवं व्यावसायिक शिक्षा उपलब्ध हो सके। बालश्रम, विशेष तौर से बालिकाओं से लिए जानेवाले कठोर श्रम को रोकने हेतु उपाय किए जाएंगे। ऐसी नीति बनाई जाएगी जो महिलाओं को नीचा दिखाना, नकारात्मक रुढ़िवादी धारणा मिटाना एवं उनके प्रति होनेवाली हिंसा को रोकने में कारगर हो सके। निजी क्षेत्रों एवं मीडिया नेटवर्क में विशेष तौर से संचार एवं सूचना प्रौद्योगिकी के क्षेत्रों में महिलाओं की बराबरी की भागीदारी सुनिश्चित की जायेगी। मीडिया का उपयोग लिंग भेद मिटाने हेतु आचारसंहिता व्यावसायिक मार्गदर्शन एवं स्वतः प्रेरित विधियों के लिए किया जाएगा, जिससे महिला एवं पुरुष का एक समान प्रतिशत बनाए रखने में सहायता मिल सके एवं उन्हें समान दर्जा मिल सके।

**संदर्भ ग्रंथ सूची :**

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८. डिसूजा ए.: वीमेन इन कण्टमप्रारेरी इण्डिया मनोहर, दिल्ली, 1980
९. देशमुख डी.: लॉ एण्ड वीमेन इन इण्डिया सोशल चेंज, 1970.



## विसाव्या शतकातील स्त्रीविकासाचे नवे पर्व: एक अभ्यास

डॉ.मनीषा जगदीशलाल वर्मा

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सारांश:- प्राचीन काळापासून तर वर्तमान काळापर्यंत स्त्री विकासाचे टप्पे पाहिले तर असे लक्षात येते की,प्रत्येक काळात स्त्री विकासासाठी थोड्याफार प्रमाणात का असेना प्रयत्न केलेला दिसून येतो. प्राचीन व मध्ययुगीन काळात स्त्री विकास जरी संथ गतीने झाला असला तरी 19 व्या शतकात विविध समाजसुधारकांनी संघटना स्थापन करून स्त्री विकासाच्या चौफेर प्रगतीसाठी आणि स्त्रियांमध्ये जागृती निर्माण करण्यासाठी जागतिक स्तरावर प्रयत्न केलेले दिसून येतात.भारतात स्त्री चळवळीत सतीप्रथा,बालविवाह,केशवपन,हुंडापद्धती यासारख्या अनेक प्रथांच्या विरोधात जाऊन कायदेशीररीत्या प्रतिबंध करण्यासाठी राजा राममोहन रॉय,महर्षी धोंडो केशव कर्वे,स्त्री उद्धारक पंडिता रमाबाई,दयानंद सरस्वती,राजश्री शाहू महाराज,ज्योतिबा फुले, सावित्रीबाई फुले,डॉ.आंबेडकर आदी अनेक पुरोगामी विचारांच्या पुढार्यांनी पुढाकार घेतला त्यात स्त्रियांचाही सहभाग होता. आधुनिक काळात 'ऑल इंडिया वुमन्स कॉन्फरन्स' यासारख्या संघटनेच्या उदय झाला व कायदानुसार समतेचे तत्व,मतदानाचा हक्क,मालमतेचा हक्क,यासारख्या महत्त्वपूर्ण मागण्या होत्या. एकविसाव्या शतकातील टप्प्यामध्ये स्त्रीचळवळ स्त्रीपुरुष समानतेच्या पलीकडे जाऊन स्त्रियांचे वैयक्तिक जीवन ठरविण्यासाठी सत्ता व त्यांचे सक्षमीकरण करण्यासाठी नवीन चळवळ उभी राहिली व याचा परिणाम म्हणून अनेक क्षेत्रात महिला पुरुषांच्या बरोबरीने खांद्याला खांदा लावून काम करत आहे. विविध क्षेत्रात आपला ठसा उमटविण्यासाठी सर्वजाती, धर्मातील स्त्रिया पुढे येण्यासाठी व स्त्रीविषयक समस्यांच्या निराकरण करण्याच्या हेतूने स्थापन झालेल्या संघटनांनी विविध माध्यमातून जागृती करणे आवश्यक आहे, तरच अनेक क्षेत्रात महिलांना कार्य करण्यासाठी प्रवृत्त करता येईल.

उद्देश

- 1) स्त्रीविकासासाठी विविध चळवळीचा प्रभाव अभ्यासणे.
- 2) एकविसाव्या शतकातील स्त्री विकासाचा अभ्यास करणे.
- 3) विविध क्षेत्रात स्त्रियांनी केलेल्या कामगिरीचा आढावा घेणे.
- 4) विविध क्षेत्रातील स्त्री विकासासाठी प्रयत्नांच्या अभ्यास करणे.

गृहीतके

- 1) स्त्रीविकासाच्या चळवळीचा प्रभाव झालेला आहे.
- 2) एकविसाव्या शतकात विविध क्षेत्रात स्त्रियांनी आपले कर्तृत्व सिद्ध केलेले आहे.
- 3) स्त्री उच्च शिक्षणाचा प्रभाव व प्रसार दिसून येत आहे.
- 4) स्त्री विकासाच्या विविध क्षेत्रात विस्तार होण्यासाठी प्रयत्न दिसत आहे.

संशोधन पद्धती :- प्रस्तुत शोधनिबंध दुय्यम साधनांवर आधारित आहे यामध्ये विविध संदर्भग्रंथ,विविध नियतकालिके, वर्तमानपत्रे,वेबसाइटचा अवलंब करण्यात आला आहे. प्रस्तुत शोधनिबंध साठी वर्णनात्मक व विश्लेषणात्मक आणि ऐतिहासिक संशोधन पद्धतीचा अवलंब करण्यात आलेला आहे.

विषय विश्लेषण:-

प्राचीन व मध्ययुगीन काळात अनेक महिलांनी स्वकर्तृत्वाने आपले वैशिष्ट्यपूर्ण स्थान प्राप्त केले होते.त्यात रझिया सुल्ताना,चांदबीबी,नूरजहाँ,हमिदाबानू झाशीची राणी,राणी दुर्गावती,राजमाता जिजाऊ,अहिल्याबाई होळकर,ताराबाईया सारख्या अनेक महिलांनी राजकारणात प्रत्येक्ष अप्रत्येक्ष सहभाग आणि कर्तृत्व सिद्ध केले आहे.प्राचीन काळापासून विविध क्षेत्रात स्त्री-पुरुष असमानता असल्याचे दिसून येते. स्त्रियांना हक्क व अधिकार

मिळावे तसेच स्त्रीवरील अन्याय व अत्याचाराची जाणीव सर्वप्रथम पाश्चात्य देशात व नंतर भारतात झाली व त्यातूनच स्त्रीवादी चळवळीचा उगम झाला. स्त्रियांना त्यांच्या हक्क व अधिकार प्राप्त व्हावे या दृष्टीने अनेक समाजसुधारक तत्त्वचिंतक आणि पारंपारिक विचारांना फाटा देणारे आधुनिक विचारसरणीचे कार्यकर्ते आणि स्त्रीवादाचा पुरस्कार करणारे काही विचारवंत पुढे आले व त्यांनी स्त्री पुरुष समानतेच्या पाठपुरावा केला. प्राचीन काळापासून पुरुष प्रधान संस्कृती व स्त्रीला दिले जाणारे दुय्यम स्थान तसेच संसारातील मुख्य भूमिका यामुळे तिच्या ज्ञानाच्या वापर कधीच करता आला नाही स्त्रियांना आधुनिक विचारसरणी, अधिकाराची जाणीव झाली आणि आत्मविश्वासाने अनेक क्षेत्रात पावले उचलण्यास सुरुवात केली. आधुनिक काळात शिक्षण क्षेत्रातील कोणतेही क्षेत्र स्त्रीला वर्ज नाही स्त्री शिक्षणाची गरज व आवश्यकता आज कोणाला पटवून द्यावी लागत नाही. समाजसुधारकांच्या उर्मीतून स्त्री शिक्षण सुरू झाले व प्रत्येक क्षेत्रात स्त्रियांनी खूप मोठा पल्ला गाठलेला आहे. सुशिक्षित स्त्रिया असो किंवा ग्रामीण भागातील स्त्रिया यांच्यासमोर अनेक प्रश्न आहेत. त्यांची उत्तरे शोधणे येणाऱ्या अडचणीतून मार्ग काढणे हे अजूनही सुरूच आहे. वर्तमान काळात स्त्री पुरुष समानता यात बरेच अंतर असले तरी हे अंतर कमी करण्याच्या दिशेने एक एक पाऊल पुढे टाकत अंतर कमी करण्याचा प्रयत्न केला जात आहे. 'स्व' चा शोध घेण्यासाठी स्त्रियांच्या चाललेला संघर्ष हा प्राचीन काळापासून आहे स्त्री आपल्या स्वतःच्या अस्तित्वासाठी कधी सुप्तपणे तर कधी उघडपणे संघर्ष करित आहे.

स्त्री ही अबला नसून सबला आहे समाजात दुय्यम स्थान न देता बंधने दूर करून तिला विकासाच्या संधी व पोषक वातावरण निर्माण केले पाहिजे. यातून महिला सबलीकरणाची संकल्पना पुढे आली व फक्त जगातच नाही तर प्रत्येक देशात स्त्रियांना समानतेचा दृष्टिकोन रुजविण्यासाठी जागतिक पातळीवरील 'महिला सक्षमीकरणाची' चळवळ, समाज सुधारक, विचारवंतांची भूमिका, महिलांनी केलेली आंदोलने, स्वयंसेवी संघटना यांचे योगदान महत्त्वाचे आहे. पाश्चात्य देशात स्त्रीवर्गाला समान हक्क समान दर्जा व स्वातंत्र्य या विचारसरणीचे उद्गाते रुसो, लॉक, बेंथम, मेरी वुलस्टोनक्राफ्ट, जॉन स्टुअर्ट मिल यांनी विविध माध्यमातून स्त्रियांच्या हक्कासाठी अनेक जोरदार चळवळी केल्या. सिमॉन द बोव्हार हिचा 'द सेकंड सेक्स' हा ग्रंथ इ.स.1949 मध्ये फ्रेंच भाषेत व इ.स.1953 मध्ये इंग्रजी भाषेत प्रसिद्ध झाला त्यात "पुरुष स्वतःचा केंद्रबिंदू असतो तर स्त्रीला समाजात परिघावरचे स्थान असते" असे विचार मांडले. स्त्रीविकासासाठी जागतिक पातळीवर विविध परिषदांचे आयोजन केले गेले. इ.स.1975 मध्ये मेक्सिकोला पहिली महिला परिषद, इ.स. 1980 मध्ये कोपनहेग येथे दुसरी परिषद व इ.स.1985 मध्ये नैरोबी येथे तिसरी परिषद झाली. यामुळे जागतिक पातळीवर महिला सबलीकरणाचा प्रवाह सतत पुढे आल्यामुळे संयुक्त राष्ट्र संघटनेला याची दखल घ्यावी लागली व संयुक्त राष्ट्र संघटनेच्या मानवी संसदेच्या सरनाम्यात सामाजिक प्रगती साधण्यासाठी स्त्री-पुरुषांना समान हक्क आहेत, असे समाविष्ट केले यातून महिला सबलीकरणाच्या विचार पुढे आला. इ.स.1975 हे वर्ष 'आंतरराष्ट्रीय महिला वर्ष' म्हणून पाळले गेले व इ.स. 1975 ते इ.स.1985 हे 'महिला दशक' घोषित केले याच्या परिणाम जागतिकस्तरा सोबत भारतातही दिसू लागले. केंद्र व राज्य सरकार यांनी महिला विकासासाठी धोरण आखले. इ.स.1926 मध्ये अखिल भारतीय महिला परिषद पुण्यात स्थापन झाली. इ.स.1937 'राष्ट्रसेविका समिती', इ.स.1954 मध्ये भारतीय महिला फेडरेशन संघटना तसेच इ.स.1975 पासून स्त्रीवादी चळवळीची चढती कमान राहिली. इ.स.1990 मध्ये केंद्राने स्त्री आयोगाची स्थापना केली, याच वर्षी महिलांसाठी राजकारणात 30 टक्के आरक्षण जाहीर व आंतरराष्ट्रीय बालिका वर्ष म्हणून घोषित केले. महाराष्ट्र शासनाने इ.स.1994 मध्ये पहिले महिला धोरण जाहीर केले त्यात कालसुसंगत बदल करत इ.स.2001 मध्ये दुसरे तर इ.स.2014 मध्ये तिसरे महिला धोरण निश्चित केले. ह्या धोरणांमध्ये प्रामुख्याने स्त्रियांवरील अत्याचार हिंसा स्त्रीविषयक कायदे यांच्या आर्थिक दर्जात सुधारणा, प्रसार, माध्यमांची भूमिका, स्वयंसेवी संस्थांचा सहभाग, स्त्रियांच्या

केंद्रस्थानी मानून योजनांची निश्चिती,स्वयंसाहाय्यता बचत गटांच्या विकास,मुद्रा योजना यांच्या प्रामुख्याने विचार केला गेला. एवढेच नाही तर महिलांनी राजकारणात आपले स्वतःचे अस्तित्व निर्माण करण्यासाठी शासकीय निमशासकीय यंत्रणांमध्ये नोकरीत 30 टक्के आणि स्थानिक स्वराज्य संस्थान मध्ये 50 टक्के आरक्षण दिले. यामुळेच आपल्याला स्त्रियांची प्रत्येक क्षेत्रात प्रगती झालेली दिसते. महिलांनी विविध क्षेत्रात आपले विशिष्ट असे स्थान निर्माण केले आहे,त्यात राजकारण,अंतरिक्ष, वैज्ञानिक,वैमानिक,साहित्यलेखन,क्रीडा,प्रशासन उद्योजक,वृत्तपत्र व्यवसायात रिपोर्टर,आयटी सॉफ्टवेअर,फिल्ममेकर, स्टेनोग्राफर,लष्करात वरिष्ठ अधिकारी असे कितीतरी नवीन क्षेत्रात आपले कर्तृत्व गाजवून सर्वच क्षेत्रात कार्य करण्याची क्षमता आहे हे दाखवून दिले.

भारतीय राजकारणात आपले स्वतःचे अस्तित्व निर्माण करणाऱ्या स्त्रिया:-

भारतातील महिलांच्या सामाजिक क्षेत्रातील विकास पाहता सबलीकरणाची प्रक्रिया हळूहळू पुढे येत आहे. महिला पुरुषांच्या बरोबरीने अर्थार्जन करीत असून त्यांना कुटुंबातील निर्णय प्रक्रियेत सामावून घेत आहे. कौटुंबिक सोबतच राजकीय क्षेत्रातही महत्त्वपूर्ण भूमिका बजावत आहे. 1957 मे 2009 या काळात 150 उमेदवारात केवळ चार स्त्रिया होत्या. 17 एप्रिल 2014 च्या लोकसभा निवडणुकीत महाराष्ट्रातील 19 मतदार संघात 358 उमेदवारांपैकी 24 महिला उमेदवार होत्या. 2014 मध्ये 556 म्हणजे सर्वाधिक महिलांनी निवडणूक लढविली. त्यापैकी 59 महिला खासदार पदावर निवडून आल्या. 2019 मध्ये 724 महिला उमेदवार या निवडणुकीत उभ्या होत्या त्यांच्यापैकी 78 महिला खासदार निवडून आल्या. त्यात सोनिया गांधी,हेमा मालिनी,प्रज्ञासिंग ठाकूर,स्मृती इराणी,रिता बहुगुणा, हरसिमरन कौर,गोमती साई,साध्वी प्रज्ञा,सुप्रिया सुळे,डॉ हिना गावित, रक्षा खडसे आदी अनेक महिला संसदेत आपले स्वतःचे अस्तित्व निर्माण करून राजकीय क्षेत्रात स्वतंत्र व कार्य क्षमतेला वाव मिळाला असून संसदेत महिला राज दिसत आहे, या व्यतिरिक्त मा.राष्ट्रपती प्रतिभाताई पाटील सुषमा स्वराज निर्मला सीता जयललिता,मायावती, शीला दीक्षित,ममता बॅनर्जी या महिलांनी राजकारणात कार्य करून नवी दिशा दिली. सुषमा स्वराज परराष्ट्र मंत्री असतांना त्यांनी संयुक्त राष्ट्र संसद येथे हिंदी भाषेत भाषण करून न घाबरता स्पष्टपणे भारताची भूमिका बजावली होती. राष्ट्रपती पासून तर ग्रामसेवक पर्यंत विविध जबाबदाऱ्या आत्मविश्वासाने पार पाडत आहेत. उदा.महाराष्ट्र पंचायत राजव्यवस्थे मध्ये सध्या 93000 पेक्षा अधिक महिला सदस्य उपेक्षित व मागासलेल्या वर्गातून पुढे आलेल्या आहेत. महिलांच्या हा जोरकस सहभाग सामाजिक दृष्ट्या मैलाचा दगड ठरणारी बाब आहे. लिंगभाव संदर्भात ब्लूमर्ग म्हणतात,"सर्व घटकांवर मात करू शकणारा घटक म्हणजे राजकीय सत्ता होय राजकीय सत्तेत किंवा निर्णय प्रक्रियेत स्त्रियांना सामील करून घेतले,तर आर्थिक व सामाजिक स्वातंत्र्याला प्रभावित करता येते,आणि संरक्षण प्राप्त करून घेता येते.राजकीय सत्ता पदावर महिलांना स्थान मिळविणे आवश्यक आहे.राजकीय सत्ता किंवा कारभार स्त्रियांच्या हाती असल्याशिवाय स्त्री पूर्णता सक्षम होऊ शकत नाही" स्त्रियांच्या राजकारणात मोठ्या प्रमाणात सहभाग झालेला दिसून येते आहे.

स्त्रियांना निवडणुका लढण्याचे स्वातंत्र्य मिळाल त्याचबरोबर राज्यघटनेने स्त्री-पुरुष समानता देऊन स्त्रियांना सर्वोच्च पदावर जाण्यासाठी दारही मोकळी केली. सद्यस्थितीत राजकारणातील महिलांच्या घरातून पाठिंबा मिळत आहे,राजकारण हे फक्त पुरुषांची मक्तेदारी ,राजकारणात स्त्रियांना फारसा वाव नाही, निवडणुक व राजकारण हे पुरुषांचे क्षेत्र, राजकारणात यशस्वी होण्यासाठी निवडणुकासाठी खूप पैसा खर्च करावा लागतो,मनुष्यबळ लागते,स्त्रियांना असलेले दुय्यम स्थान आदी समीकरणे यशस्वी झालेल्या स्त्रियांना आपले कर्तृत्व सिद्ध करून पुरुषी अहंकाराला धक्का बसला आहे. स्वतःचे कर्तृत्व सिद्ध करण्याच्या स्त्रियांची संख्या आज मर्यादित असले तरी भविष्यात निश्चितच वाढ होईल यात शंका नाही अनेक कर्तबगार स्त्रिया मोठ्या पदावर राजकारणात आल्या आहेत.अनेक स्त्रियांनी आपल्या कर्तृत्वाचा ठसा उमटविलेला आहे.

वैद्यक शास्त्रामध्ये प्रसिद्ध महिला:-

डॉक्टर आनंदीबाई जोशी भारताच्या पहिल्या महिला डॉक्टर म्हणून प्रसिद्ध आहेत. १८८६ साली आनंदीबाईंना वैद्यकशास्त्राची पदवी मिळून त्या भारतातील प्रथम महिला डॉक्टर बनल्या. मात्र वयाच्या अवघ्या बाविसाव्या वर्षीच त्यांचा क्षयरोगाने मृत्यू झाला. डॉक्टर इंदिरा अहुजा ह्यांनी मुंबईमध्ये मेडिकलचे शिक्षण पूर्ण करून त्यानंतर त्यांनी एमडी ही पदवी देखील प्राप्त केली. १९८६ साली डॉक्टर इंदिरा अहुजा ह्यांनी वैद्यक शास्त्रामध्ये नवा इतिहास घडविला. त्यांच्या अथक परिश्रमांनी केलेल्या रिसर्च आणि यशस्वी प्रयोगांच्या फलस्वरूप देशतील पहिले टेस्ट ट्यूब बेबी मुंबईमधील के.ए.एम. हॉस्पिटलमध्ये जन्माला आले. त्यांना भारत सरकारतर्फे 'पद्मश्री' देऊन गौरविण्यात आले.

विज्ञान क्षेत्रातील नामवंत स्त्रिया:-

जानकी अम्मल यांनी विज्ञान शाखेचा अभ्यास करण्याचे ठरविले त्यानुसार वनस्पतिशास्त्राच्या अभ्यास सुरू करून जेनेटिक्स मध्ये त्यांनी विशेष लक्ष दिले आणि बॉटनिकल सर्वे ऑफ इंडिया मध्ये ते डायरेक्टर जनरल या वनस्पतीच्या औषध निर्मूलन या बाबतीत त्यांनी विशेष संशोधन केलेले दिसून येते. कमला सोहनी या विज्ञान शाखेतील पीएचडी करणाऱ्या पहिल्या भारतीय महिला आहेत. अण्णा मनी यांचे नाव हवामान शास्त्राच्या संशोधनामध्ये प्रामुख्याने घेतले जाते भारतीय हवामान शास्त्र विभागांमध्ये त्या डेप्युटी जनरल पदावर कार्यरत होत्या व त्यांच्या संशोधनाचे विषय ओर्गानिक केमिस्ट्री असून त्यांनी भारतीय उपखंडातील औषधी वनस्पती यावर त्यांनी ग्रंथ लिहिलेला आहे. राजेश्वरी चॅटर्जी या कर्नाटकामधील पहिली महिला अभियंता असून त्यांनी पदव्युत्तर शिक्षण घेऊन भारतात इलेक्ट्रिकल विभागात रुजू झाल्या. मायक्रोवेव इंजिनीरिंग मध्ये आद्य संशोधनाचे काम चॅटर्जी यांनी केलेले आहे. दर्शन रंगनाथन यांनी ऑर्गॅनिक केमिस्ट्री म्हणून नावाजलेल्या वैज्ञानिक होत्या. त्यांनी प्रोटीन फोल्डिंग यात आपले योगदान दिलेले आहे. महाराणी चक्रवर्ती यांची ओळख मालक रुलर म्हणून आहे मंगला नारळीकर भारतातील अगदी हाताच्या बोटार मोजता येतील इतक्या संख्येने असणारा गणितज्ञ मध्ये मंगला नारळीकर यांचा समावेश होतो. लग्नानंतर सोळा वर्षांनी त्यांनी गणितामध्ये उच्च पदवी संपादन केली.

अंतराळ वीर महिला:-

कल्पना चावला पहिली भारतात जन्मलेली आणि अंतराळात गेलेली महिला -हरियानातील कर्नाल इथं 17 मार्च 1962 ला जन्म-दोनवेळा तिने अंतराळ भरारी घेतली-पृथ्वीच्या 252 ऑर्बिटमध्ये तिने जवळपास 10.4 मिलियन किमी प्रवास केला-372 तासांहून अधिक काळ ती अंतराळात होती. सुनिता विल्यम्स 19 सप्टेंबर 1965 ला जन्मलेल्या सुनिताचे वडील भारतीय वंशाचे तर आई स्लोविनयन वंशाची आहे. 1987मध्ये अमेरिकेच्या नौदलात गेली. -दुसरी भारतीय वंशाची महिला जी अंतराळात गेली-दोन वेळा आंतरराष्ट्रीय अंतराळ स्थानकात ती गेली होती -29 तासांचा स्पेसवॉक आणि एकूण 195 दिवस तिने अंतराळात घालवले -महिला अंतराळवीर म्हणून तिच्या नावावर यामध्ये विक्रम नोंदवला आहे. टेसी थॉमस 'मिसाइल वुमन' भारतात मिसाइल परियोजनेत नेतृत्व करणारी पहिली महिला होय. वैज्ञानिक रितु करिधल चंद्रयान मध्ये महत्त्वपूर्ण भूमिका बजावली होती. त्यांना 'रॉकेट वुमन ऑफ इंडिया' म्हणून ओळखली जाते. मुथैया वनिता 'सर्वश्रेष्ठ महिला वैज्ञानिक' म्हणून त्यांची ओळख आहे. मंगला मणि 'पोलर वुमन' यासारख्या अनेक महिलांनी वैज्ञानिक क्षेत्रामध्ये उत्कृष्ट कार्य करून फक्त भारतातच नाही तर जागतिक स्तरावर आपले कार्याचे योगदान दिले आहे.

औद्योगिक क्षेत्रात महिलांची भूमिका:-

आर्थिक विकासात औद्योगिक क्षेत्राला अनन्य महत्त्व आहे. स्त्रीयांच्या बाबतीत या क्षेत्रातील भूमिकेचा विचार करता लघुउद्योग, कुटीर व स्वयंरोजगारातही आपल्याला स्त्रीयांचा सहभाग दिसत आहे, आज महिला 25 लाखांपेक्षा अधिक

उद्योग महिला चालवीत आहे. 2004-05या वर्षात देशातील एकूण लहान व मध्यम उद्योगांमध्ये 11 टक्के उद्योग स्त्रीयां चालवीत आहेत. 2004-06 मध्ये हे प्रमाण कमी होऊन 6.7 टक्के झाले. मोठ्या कंपन्यांमध्ये अर्थ विषयक निर्णय घेताना 14% स्त्रियांचा समावेश आहे. विविध सर्वेक्षणानुसार पुरुषांच्या तुलनेत महिला योग्य निर्णय घेतात,ह्यामुळे उद्योगांच्या विकासावर दूरगामी परिणाम होतो. उद्योगांच्या माध्यमातून स्त्रियांना रोजगाराच्या विविध संधी मिळाल्या असून स्त्रियांच्या उद्योग प्रक्रियेमध्ये फार मोठा वाटा आहे. औद्योगिक उद्योगाचा विकास होऊन पर्यायाने स्त्रियांच्या व देशाच्या विकास झालेला आपल्याला दिसतो.

ऑलम्पिक क्रीडा स्पर्धेमध्ये गाजलेल्या स्त्रिया:-

आजच्या ऑलम्पिक स्पर्धा या इ.स. 1895 पासून सुरु झाल्या सुरुवातीला महिलांना या स्पर्धेत समावेश केला नव्हता. इ.स.1900 मध्ये महिलांच्या ऑलम्पिक प्रवेशाबाबत प्रयत्न सुरु झाले. ऑलम्पिक फेडरेशनचे प्रमुख कुवर्टीन यांच्या महिलांना ऑलम्पिक मध्ये घेण्यास कडवा विरोध होता. या विरोधात फ्रेंच महिला क्रीडा संघटक एलिक मिलिअट हिने महिलांसाठी एक 'फेमिना स्पोर्ट्स क्लब' इ.स.1912 मध्ये सुरु केला होता. त्यांच्या अध्यक्षतेखाली फ्रेंच फेडरेशन ऑफ वुमन्स क्लब ही राष्ट्रीय स्तरावर संघटना स्थापन झाली व स्त्रियांना खेळण्यासाठी चालना दिली इतकेच नाही तर महिला ओलंपियाड नावाने दर दोन वर्षांनी 'आंतरराष्ट्रीय महिला स्पर्धा' घेण्याची योजना जाहीर केली व पहिली महिला ओलंपियाड मोनॅको येथे इ.स.1921 मध्ये झाली असून यात पाच देशांनी सहभाग नोंदवला यातून आंतरराष्ट्रीय महिला फेडरेशनची स्थापना झाली, आणि पहिला ओलंपियाड यामुळे स्त्रियांच्या या स्पर्धेला वाढता प्रतिसाद मिळाला शेवटी 1928 मध्ये महिलांना पुरुषांबरोबर ऑलम्पिक मध्ये प्रवेश मिळालाभारतात ओलंपियाड खेळण्याची स्त्री महिलांच्या सहभाग इ.स.1900 मध्ये भाग नोंदविला इ.स.1980 मध्ये18 महिलांच्या सहभाग इ.स 2004 मध्ये 25 महिला इ.स 2008 मध्ये 25 महिला इ.स 2012 मध्ये 23 महिला तर इ.स 2016 मध्ये 54 महिला सहभागी झाल्या होत्या. या ऑलम्पिक मध्ये विविध पदक प्राप्त करणाऱ्या कर्णम मल्लेश्वरी,मेरी कोम,सायना नेहवाल,पी.व्ही.सिंधू,साक्षी मलिक,मीराबाई चानू,बोरगोहेन यांनी विविध खेळांमध्ये आपले प्रतिनिधित्व करून क्रीडा क्षेत्रात महत्त्वपूर्ण भूमिका बजावली आहे.

स्त्रियांचे सबलीकरण म्हणजे व्यक्तिमत्त्व विकसित करण्यासाठी तिला संधी देणे होय. महिला सक्षमीकरण ही संकल्पना भिन्नभिन्न संदर्भ असलेली संकल्पना होय. त्यात क्षमता वृद्धी,कल्याण,दारिद्र्य निर्मूलन,समानता,समान हक्क यांचा समावेश आहे, यातूनच आधुनिक समाजामध्ये आज बदल घडून आलेले दिसतात, महिलांमध्ये आत्मविश्वास निर्माण होऊन त्या समाजामध्ये डॉक्टर,प्रोफेसर,वकील,न्यायाधीश,कलेक्टर,प्रशासकीय,अधिकारी,इंजिनियर वैज्ञानिक, खेळ,अंतराळ इत्यादी क्षेत्रात काम करताना दिसत आहे. भारतातील महिलांच्या सामाजिक क्षेत्रातील विकास पाहता सबलीकरणाचे प्रक्रिया हळूहळू पुढे होत आहे. महिला पुरुषांच्या बरोबरीने अर्थांर्जन करित असून त्यांना कुटुंबातील निर्णय प्रक्रियेत सामावून घेत आहे.

**सारांश:-**

स्त्रीविकासासाठी जागतिकस्तरा नंतर भारतातही चळवळी झाल्या व याचा परिणाम म्हणून स्त्रीविकासात सर्वच क्षेत्रांमध्ये आपल्याला स्त्रियांची विविध क्षेत्रात केलेली कामगिरी व जबाबदारी समर्थपणे पेलवतांना दिसत आहे. एकविसावे शतक हे स्त्री विकासाचे शतक म्हणून पहिले जाते. महिलांनी राजकीय,अंतरिक्ष,वैमानिक,वैज्ञानिक,क्रीडा,साहित्य,तंत्रज्ञान,लष्कर यासारख्या विविध क्षेत्रात याआधी महिलांनी कामगिरी केली नव्हती अशा विविध क्षेत्रांमध्ये आत्मविश्वासाने कामगिरी करताना दिसत आहे. प्रत्येक क्षेत्रात महिलांच्या प्रवेश झालेला असला तरी म्हणावी तेवढी प्रगती दिसत नाही. यासाठी आर्थिक, सामाजिक,राजकीय व शैक्षणिक क्षेत्रामध्ये महिलांना विशेष संधी देऊन त्यांचा विकास करणे,महिलांना विविध बंधनातून,समस्येतून मुक्त

करणे,स्त्री-पुरुषांच्या समतोल विकास करण्यासाठी प्रयत्न करणे होय. सरकार व स्वयसेवा संघटना कडून महिलांसाठी विविध योजना राबविल्या जातात, त्यांचा प्रसार होण्यासाठी शाळा-महाविद्यालय,संचार माध्यमे,माहिती तंत्रज्ञान याचा वापर करून स्त्री विकासासाठी जनजागृती करणे,महिला सबलीकरण चळवळ तळागाळापर्यंत पोचून ती जास्तीत जास्त व्यापक करण्यासाठी प्रयत्न केले गेले पाहिजे. स्त्रियांच्या विकासाच्या पोषक वातावरण निर्माण करून स्त्री यांच्या अंगी असलेल्या क्षमतांचा विकास करून भारताच्या प्रगतीमध्ये निर्णय प्रक्रियेत स्थान,नेतृत्व, विकास,विविध क्षेत्रातील संधी यासाठी कुटुंब,समाज,पक्ष आदी यांचा पाठबळ मिळाल्याने निश्चित देशाचा विकासाबरोबर महिलां सुद्धा विकास होणार आहे.

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## 'मानवाधिकार एवं स्त्री सशक्तिकरण'

डॉ. [श्रीमती] दक्षा एच. निमावत

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मानवाधिकार को 'Natural Rights'[1] अथवा कुदरती, सहज, स्वाभाविक अधिकारका स्वरूप। जो रूप स्वीकार्य है, जिसमें मानव को अपने विकास, अपनी सुरक्षा आदि का विचार रहता है। कानून से मिले प्रत्येक अधिकार मानव-जीवन विकास हेतु ही है। सर्व प्रथम मानवाधिकार का विचार यूनोने 1948 में दिया है। इस मानवाधिकार के प्राथमरी अधिकार का हेतु जुल्मशाही सत्ता पर मर्यादा रखना रहा है। 'Right to equality'[2] [समान अधिकार] यह एक मानवाधिकार है। हमारे [बन्धारणीय अनुच्छेद-21] बाध्यकारी लेख में उसे मान्यता प्राप्त है। 'Nature of Human Rights' [3]: सर्वस्वीकृत अधिकार मानवाधिकार राज्यसत्ता पर नियंत्रण रखता है जो मानवाधिकार कानूनन एवं नीति युक्त, सर्व-व्यापी, आंतरसम्बन्धित एवं मूलभूत है। यह स्वतंत्रता, जीवन, सुरक्षा, शारीरिक तथा मानसिक उच्चता, अन्न, वस्त्र, आवास, व्यक्तिगत और पारिवारिक अधिकार प्रदान करता है। मानवाधिकार में मानवीय गौरव, सर्जनात्मकता एवं बौद्धिकता तथा आध्यात्मिक विकास के लिए आवश्यक स्वातंत्र्य अधिकार को समाविष्ट किया जाता है। भारतीय विद्वान श्रीनिवास शास्त्री के अनुसार 'अधिकार समुदाय के कानून द्वारा स्वीकृत वह व्यवस्था नियम अथवा रीति है जो नागरिक के सर्वोच्च नैतिक कल्याण में सहायक हो' [4] इसमें स्त्री एवं पुरुषों का समान अधिकार है, जिसे शिक्षण और जानकारी प्राप्ति अधिकार, धर्म, मत, वाणी और अभिव्यक्ति का स्वातंत्र्य, संगठन की स्वतंत्रता, राजकीय प्रक्रिया में सहभागी होने का अधिकार है। एवं इसे सांस्कृतिक जीवन में सहभागी होने का अधिकार, गुलामी से मुक्ति का, व्यक्ति की सलामती का, घातकीय, अमानवीय या गौरवहीन सजा में से स्वतंत्रता पाने का अधिकार कहा जाता है। वैश्विक स्तर से देखा जाय तो विश्व के सभ्य राष्ट्रों ने दूसरे युद्ध में हुए मानव हानी की गंभीरता को लेकर मानवाधिकार के लिए वैचारिक स्तर पर विकास किया और यु. एन. चार्टर रचकर मानवाधिकार की बात 1948 में मानवाधिकार की विश्वघोषणा से मानवाधिकार की पहचान दी एवं 'माइग्रंटवर्कर के लिए आंतर राष्ट्रीय दस्तावेज की रचना की गई'। [5] मगर इन वचनपत्रों में प्रयोगशक्ति का अभाव रहा है। फिर भी जीवन के अधिकार की रक्षा हेतु आंतरराष्ट्रीय तक संयुक्त राष्ट्र एवं उसकी संलग्नता ने बहुत ही अच्छे प्रयास किये हैं जो महत्वपूर्ण हैं। कारण यह कि प्रत्येक राष्ट्र अपने राष्ट्र में लोकशाही-व्यवस्था अच्छी तरह चले उसके लिए और कल्याण राज्य या गुड गवर्नर्स है ऐसा दिखाने के लिए भी आंतर राष्ट्रीय मानव अधिकार के 'वचनपत्रों' को स्वीकार कर सभ्य बनते हैं एवं अपने राष्ट्र में उनको [उपयोग] लागू करने हेतु कानून बनाते हैं। उदाहरण : 'भारत में मानवाधिकार संरक्षण अधिनियम-1993, अपेक्षा रखकर संयुक्त राष्ट्र संघ ऐसे प्रयत्न जारी रखे और मानव के महत्वपूर्ण जीवन के अधिकार की रक्षा करे।' [6].

'अधिकार को खोकर बैठे रहना,

यही बड़ा दुष्कर्म है।

न्यायार्थ अपने बन्धुओं को भी दंड देना धर्म है ॥ [7].

\_मैथिलीशरण गुप्त

हमारे यहां मानवाधिकार की बात आती है तब विचार आता है कि [भारत] हमारे यहां कानून पहले से ही अस्तित्व में हैं क्योंकि युगों से संस्कृति एवं परंपरा में मानवाधिकार साथ-साथ अस्तित्व से जुड़कर चला है। क्योंकि जीवन के अधिकार का, परंपरा का विचार भारत में वैदिक-काल से हुआ है, ऐसा माना जाता है। प्राचीन भारत में हिन्दु-धर्म में कहीं भी अधिकार की बात नहीं की गई है, सिर्फ कर्तव्य निभाने की बात की गई है। जीवन के अधिकार के बारे में विचार का कहीं पर भी उल्लेख नहीं हुआ है, हां लेकिन किसी को बिना वजह दंडित न करना यह दूसरे व्यक्ति का कर्तव्य है एवं दूसरों के जीवन के अधिकार की रक्षा करना, उसे कर्तव्य समजा गया है। जैसे : वेद में समानता के अधिकार के विचार ने और गौरवपूर्ण जीवन जीने के अधिकार को अधिक महत्व दिया है, जिसमें समान शिक्षण का अधिकार, सलामति का अधिकार आदि प्रवर्तमान है। लेकिन स्मृतिकाल से बदलाव हुआ उस समय के ग्रंथों में नर्क से पिता को बचाने वाला सिर्फ पुत्र ही है यह खयालात आज स्त्री के जीवन अधिकार के लिए चुनौति बन गये हैं।

संविधान के अनुच्छेद 39 में की गई व्यवस्था के अनुसार राज्य अपनी नीति का वैशिष्ट्य इस प्रकार संचालन करेगा कि सुनिश्चित रूप से पुरुष और स्त्री सभी नागरिकों को समान रूप से जीविका के पर्याप्त साधन प्राप्त करने का अधिकार हो अतः भारतीय सरकार के द्वारा वर्ष 2001 को राष्ट्रीय महिला सशक्तिकरण वर्ष के रूप में मनाने का

फैसला किया गया है। 'मनुष्य स्वतंत्र प्रकृति का सामाजिक प्राणी है, जिसे अपने समग्र विकास स्वतंत्र रूप से जीवन यापन करने तथा विचारों को प्रगट करने के लिए अधिकार है।'[8]यहां नारी- समाज को प्रेरणा प्राप्त हो ऐसा एक उदाहरण :वैचारिक स्वातंत्र्य की उपयोगिता हेतु- 'रानी पद्मावति अपने सौन्दर्य से प्रभावित बादशह अलाउद्दीन की लालशा के कारण, वह पद्मावति के राजा पति को बन्धन में डालता है। रजपुतानी पद्मावति, पति को छुड़वाती है। बात यह थी कि - 'अलाउद्दीन की लालशा पद्मावति की सुन्दरता की एक झलक देखने की रही थी।'[9]तब भतिजा बादल एवं सैन्य की मदद से पद्मावति अलाउद्दीन समक्ष अपनी मर्यादाओं का उल्लंघन किये बिना मेवाड के शाशक को बादशाह के बंदीगृह से मुक्त कराने में सफल रही थी। यही तो भारतीय नारी-समाज की पहचान और शान है। आज महिलाएं अपनी स्वतंत्रता का लाभ उठाये तो मिली स्वतंत्रता का दुरुपयोग होगा का प्रश्न ही नहीं रहेगा। कुछेक लोग या समाज अपनी निज ईच्छानुसार जीवन यापन करने एवं डिवोर्स लेकर पारिवारिक खंडन करके महिला-समाज को स्वतंत्रता मिली का एहसास दे कर गौरवान्वित होते हैं। जहां प्रताडना मिल रही हो वहां ठीक हैं लेकिन आये दिन छोटी बातों को राई का पर्वत बनाकर चलना यह नारीअस्तित्व के लिए खतरे की घंटी है। खेर..महिलाओं पर हो रहे अत्याचार का सबसे बड़ा कारण हैं : 'अशिक्षा' है अतः इस अत्याचार को प्रशिक्षण के माध्यम से नाबुद किया जा सकता है। क्योंकि 'वे अपने जीवन को न केवल सम्पन्न बनायेगी अपितु सम्पूर्ण समाज को भी जागृत करेगी।'[10]आंतरराष्ट्रीय स्तर से अनेक विधान समयांतर पर हमेशा होते रहे हैं जिसमें सति-प्रथा की नाबुदी, पर्दा-प्रथा का विरोध, दहेजप्रथाका खंडन, बालविवाह को रोकना। इन समस्याओं का विरोध कानून से हो रहा है, कारण एवं उसके फल स्वरूप अपराधी को दण्ड देनेके नियम भी बनाये गये हैं, जिसका ग्यान प्रत्येक मनुष्य को होना आवश्यक है। इसलिए कि हमे 'प्यास लगे और कुआ बनाने जाये तब क्या हो ?'[11]ऐसी स्थिति उत्पन्न न हो। अतः आवश्यकता पडने पर नारी समाज कानून की सहायता से अपने हक्क के लिए लड़ सके। आज बेटी को शिक्षित तो की जा रही है, आत्मनिर्भर बनाने में घर, समाज, परिवार साथ-साथ रहता है, फिरभी वैचारिक स्तर में कम सुधार एवं अधिकार का अधुरा ग्यान नारी -समाज को कमजोर बना रहा है। आत्मविश्वास की कमी, स्वप्नों के महेल के खंडन का डर, असुरक्षा की भावना जैसे कारण भी कभी -कभी स्त्री को शक्तिहीन बनाते हैं। ऐसे में वे अपने मक्सद में कामयाब होकर अपनी उडान भरने के लिए संघर्ष करती है, सफल होती है, तुटती है, फिर अपने अस्तित्व को टिकाती भी है। प्रत्येक आत्मा स्वतंत्र है अतः ऐसे मौकों पर 'रोलमोडल-लेडिज' उन्हें सही दिशा निर्देश कर सकते हैं, चाहे वे नारी-पात्र देश के हो विदेश के हो, वर्तमान-समय के हो भुतकाल के हो, उम्र में छोटे हो बड़े हो। मगर हां अबाल-वृद्ध महिला समाज को अपने स्टेन्ड का पता होना आवश्यक है, स्टेन्ड दिया भी जा रहा है, स्टेन्ड मिल भी रहा है, लाभ उठाने से लाभ देने से, लाभ मिलने से लाभ लेने से स्त्रीसशक्तिकरण का अभियान कामयाबी की दिशा में सफल रहेगा

- 1 'राष्ट्रीय मानवाधिकार आयोग' पृष्ठ : 01
- 2 'मानवाधिकार[गुजराती]- पृष्ठ : 02
- 3 'सर्वराष्ट्रीय मानवाधिकार घोषणापत्र' : 01
- 4 'मानवाधिकार'[हिन्दी] [व्याख्या]श्रीनिवास शास्त्री पृष्ठ : 05
- 5 '1948 अनुच्छेद 02 से 21 में उल्लेख। 'मानवाधिकार' पृष्ठ: 09
- 6 'मानवाधिकार संरक्षणधिनियम'
- 7 'जयद्रथ-वधू' [खण्डकाव्य]\_ मैथिलीशरण गुप्त : मंगलाचरण से।
- 8 'महिलाओं का सशक्तिकरण और मुक्ति : 2001 : पृष्ठ : 193
- 9 'पद्मवत' \_जायसी
- 10 'महिलाओं का सशक्तिकरण और मुक्ति'। पृष्ठ : 199



## महिला सबलीकरण आणि सबलीकरणातील अडथळे डॉ मनीषा जगदीशलाल वर्मा<sup>1</sup> कु गायत्री जवाहरलाल तेली<sup>2</sup>

<sup>1</sup>संशोधन मार्गदर्शक, एस.पी.डी.एम.आर्ट्स,कॉमर्स अँड सायन्स महाविद्यालय शिरपूर, जि.धुळे.

<sup>2</sup>संशोधक विद्यार्थी, क.ब. चौधरी उत्तर महाराष्ट्र,

अतिशय प्राचीन संस्कृती लाभलेल्या आपल्या भारत देशात प्राचीन कालखंडापासून पुरुषप्रधान संस्कृतीचे वर्चस्व राहिलेले आहे. या मुळे शास्त्र पुराणात आदिशक्तीचे स्वरूप असलेली 'स्त्री' मात्र प्राचीन कालखंड, मध्ययुगीन कालखंड आणि आधुनिक कालखंडातील वेगवेगळ्या रूढी-परंपरा व धर्मांधते मुळे मागे पडली आणि दिवसेंदिवस स्त्रियांची स्थिती खालावत गेली. समाजात आणि संसारात पुरुषांनी आपली मक्तेदारी निर्माण केली आणि स्त्रियांना धार्मिक चौकटीत बंदिस्त केले त्यामुळे त्यांच्या सर्व हक्कावर व स्वातंत्र्यावर बंधने लादली गेली.

महिलांची ही स्थिती सुधारण्यासाठी समाजात त्यांना मान सन्मान मिळावा यासाठी अनेक संतांनी व समाजसुधारकांनी आपले मोलाचे योगदान दिले आहे, त्यात राजा राम मोहन, राय ईश्वरचंद्र विद्यासागर, स्वामी विवेकानंद, महात्मा फुले, सावित्रीबाई फुले, महर्षी धोंडो केशव कर्वे, पंडिता रमाबाई सरस्वती यांनी समाजसुधारणेच्या कार्यातून महिलांच्या सर्वांगीण विकास करण्यासाठी आपले आयुष्य समर्पित केले. काल परिवर्तना नुसार स्त्री शैक्षणिकदृष्ट्या प्रगत झाली परंतु पुरुषप्रधान संस्कृती मुळापासून नष्ट झाली नाही, आणि थोड्या अधिक प्रमाणात ती आजही अस्तित्वात आहे. त्यामुळे स्त्री तीन 'प' च्या मध्ये अडकून पडली. पहिला प म्हणजे बालपणी पालकांच्या दुसरा प म्हणजे तरुणपणी पतीच्या आणि तिसरा प म्हणजे वृद्धावस्थेत पाल्यांच्या वर्चस्वाखाली ती वावरत आहे. यामुळे महिला सबलीकरण हा आजच्या आधुनिक काळातील विशेष चर्चेचा विषय झाला आहे.

प्राचीन ग्रंथात यांचे महत्त्व लक्षात घेता यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवता म्हणजेच जिथे यांची पूजा केली जाते तेथे देवता वास करतात पण विडंबना बघा एका स्त्री मध्ये इतकी इच्छाशक्ती असूनही तिच्या सक्षमीकरणाची खूप गरज आहे. महिलांचे सामाजिक, आर्थिक, राजकीय, धार्मिक सक्षमीकरण करणे गरजेचे आहे. यासाठी समाजातील स्त्रियांचे अधिकार व मूल्य नष्ट करणाऱ्या म्हणजेच स्त्री भ्रूण हत्या, बालविवाह, हुंडा पद्धती, निरक्षरता, लैंगिक हिंसा, असमानता, घरगुती हिंसा व तस्करी अशा सर्व राक्षसी विचारांना समूळ करणे आवश्यक आहे. भारतात स्त्री-पुरुष असमानतेचे प्रमाण जास्त आहे महिलांचे सक्षमीकरण तेव्हाच होईल जेव्हा महिलांना चांगले शिक्षण देऊन सर्वांगीण दृष्ट्या सबळ बनवून प्रत्येक क्षेत्रात स्वतंत्रपणे निर्णय घेण्यास सक्षम बनवले जाईल.

### उद्दिष्टे :

प्रस्तुत शोधनिबंधात साठी खालील प्रमाणे उद्दिष्टे निश्चित करण्यात आली आहेत.

- १) महिला सबलीकरणाची संकल्पना व अर्थ समजून घेणे.
- २) महिला सबलीकरण विषयीची उद्दिष्ट अभ्यासणे.
- ३) महिला सबलीकरणातील अडथळ्यांचा अभ्यास करणे.

### संशोधन पद्धती :

प्रस्तुत शोधनिबंधासाठी वर्णनात्मक संशोधन पद्धतीचा वापर केला आहे. तसेच शोध निबंधाच्या संदर्भात माहिती व तथ्य संकलित करण्यासाठी संदर्भ ग्रंथ, मासिक, विविध संशोधन पर लेख, वर्तमानपत्रे या सारख्या दुय्यम साधनांचा उपयोग करण्यात आला आहे.

महिला सबलीकरण संकल्पना :

सबलीकरण ही एक बहुआयामी संकल्पना आहे. अशा या विस्तृत व गुंतागुंतीच्या स्वरूपामुळे सबलीकरणाची व्याख्या करणे कठीण आहे. तरीही एखाद्याला त्याच्या जीवना संबंधी हक्क प्राप्त करून घेण्यासाठी

त्याच्या अंगी पात्रता व कुवत निर्माण करणे यालाच सबलीकरण म्हटले जाते. अबला वरून सबल बनविणे म्हणजेच दुर्बलता नष्ट करणारी सबलीकरणाची संकल्पना आहे. 'पाउलो फ्रेअर' यांनी सर्वप्रथम महिला समान संधीची संकल्पना मांडली, जी महिलांच्या प्रगती आणि विकासाशी संबंधित आहे. १९८० मध्ये महिला कल्याण १९९० राष्ट्रीय महिला आयोग तर १९९३ महिला आणि बाल विकास याद्वारा स्त्री-पुरुष समानतेवर भर दिला गेला. राष्ट्राच्या विकासात महिलांचे योगदान लक्षात घेता महिला सबलीकरण ही संकल्पना अस्तित्वात आली आणि महिलांच्या सबलीकरणा कडे विशेष लक्ष देण्यास सुरुवात झाली.

#### **महिला सबलीकरणाचा अर्थ :**

स्त्री ही सृष्टीची आदिशक्ती मानली जाते म्हणजेच मानव जातीचे अस्तित्त्व स्त्री पासूनच आहे असे मानले जाते. महिला सक्षमीकरणाचा अर्थ या निर्मितीची शक्ती विकसित आणि परिष्कृत करणे सामाजिक, आर्थिक, राजकीय, विचार, स्वातंत्र्य, धर्म, न्याय आणि संधीची समानता प्रदान करणे आहे.

पावलो फ्रेअरी या विचारवंताने सर्वात प्रथम महिलांना समान संधी देण्याचा विचार मांडला. महिला शारीरिक दृष्ट्या निरोगी व सुदृढ असून चालणार नाही तर महिलांवर होणारे अत्याचार व अन्याय दूर करून त्यांना न्याय मिळवून देणे त्यांच्या सर्वांगीण विकासासाठी त्यांना संधी उपलब्ध करून देणे ह्यालाच महिला सबलीकरण म्हणता येईल.

स्त्री सक्षमीकरण म्हणजे स्त्री ला बलवान करणे तिला बलवान होण्यासाठी बळ देणे आवश्यक आहे व ते बळ तिला सत्ता मिळाल्याशिवाय शक्य नाही. म्हणजे त्यासाठी सत्ता संपादन करणे आवश्यक ठरते सक्षमीकरणात सत्तेची सूत्र बदलले की स्तर बदलणे गृहीत असते. सत्ता म्हणजे नियंत्रण, मानवी व्यवस्थेत नियंत्रण म्हणजेच संसाधना वरील नियंत्रण असा अर्थ होतो. या संसाधनात नैसर्गिक संसाधने आर्थिक संसाधने मानवी संसाधने बौद्धिक संसाधने इ. समावेश होतो. सत्तेचा संबंध व्यक्ती गट समूहात येतो महिला सक्षमीकरण म्हणजे महिलांच्या सत्ता विभागणीत समान वाटा आणि सामाजिक आर्थिक राजकीय स्वातंत्र्य मिळून त्यांना रोजगार, शिक्षण, आर्थिक प्रगतीसाठी समान संधी मिळतील यामुळे त्यांची सामाजिक प्रगती होऊन त्यांना स्वातंत्र्य मिळेल सर्वांगीण जीवनात त्याबाबतची समानता प्राप्त होईल.

महिला सबलीकरणाचे उद्दिष्टे

#### **\* महिलांच्या व्यक्तिमत्त्वाचा विकास :**

महिलांचा सर्वांगीण दृष्ट्या विकास करण्यासाठी त्यांच्या व्यक्तिमत्त्वाचा विकास करणे आवश्यक आहे. त्या जोगे महिला निडर व निर्भीड बनून त्यांना यांचे विचार न घाबरता समाजापुढे व्यक्त व्यक्त करता येतील.

#### **\* स्त्री पुरुष समानता :**

आज एकविसाव्या शतकात वाटचाल करीत असताना सुद्धा स्त्री-पुरुष भेदभाव काही प्रमाणात अस्तित्वात आहे किंवा पाळला जातो. महिलांच्या सबलीकरणासाठी स्त्री-पुरुष भेदभाव न करता महिलांना समान संधी उपलब्ध करून देणे आवश्यक आहे.

#### **\* महिलांना न्याय मिळवून देणे :**

राज्यघटनेने महिलांना अनेक अधिकार दिलेले आहेत त्या अधिकारांची जाणीव त्यांना करून देऊन घरगुती व सामाजिक हिंसा व अन्यायाविरुद्ध प्रतिकार करण्याची क्षमता त्यांच्या अंगी निर्माण करून, त्यांना न्याय मिळवून देणे आवश्यक आहे.

#### **\* महिलांना आर्थिकदृष्ट्या सक्षम बनविणे :**

महिलांना पुरुषांच्या बरोबरीने चालण्यासाठी आर्थिक दृष्ट्या सक्षम व सबल असणे आवश्यक आहे. म्हणून त्यांना व्यावसायिक शिक्षण देऊन व्यवसाय करण्याच्या संधी उपलब्ध करून आर्थिकदृष्ट्या भक्कम करणे गरजेचे आहे.

\* महिलांचा राजकीय सहभाग वाढविणे :

देशात बहुसंख्य महिला भीती भीतीपोटी कोणत्याही पातळीवर लढण्यास तयार होत नाही आणि तयार झाल्या व निवडून जरी जरी आल्या तरी स्वतंत्रपणे त्यांना काम करू दिले जात नाही. हातात पदभार असतानासुद्धा त्यांचा वापर करण्याची संधी त्यांना फारच कमी प्रमाणात मिळते म्हणून केवळ घेतलेल्या निर्णयावर सही करणे एवढेच त्यांचे अस्तित्व न ठेवता त्यांना स्वतंत्र कार्य करू देणे व निर्णय घेऊ देणे आवश्यक आहे ज्या कारणे राजकारणात त्यांचा सहभाग वाढेल.

\* महिलांचा शैक्षणिक विकास करणे :

महिलांना विविध क्षेत्रात शिक्षणाच्या संधी ची सोय उपलब्ध करून प्रत्येक क्षेत्रात काम करण्याची समान संधी देणे गरजेचे आहे. ज्यामुळे त्या प्रत्येक क्षेत्रात आपले अस्तित्व निर्माण करून आपली एक वेगळी ओळख निर्माण करतील.

\* महिला द्वारे संस्कृतीचे संरक्षण व जपणूक करणे :

समाज आणि बालकावर औपचारिक आणि अनौपचारिक या दोन्ही प्रकारे स्त्रीच्या संस्काराचा प्रभाव पडत असतो. संस्कृतीचे संरक्षण व संस्कृतीचे संवर्धन म्हणून स्त्री कडे पाहिले जाते. भावी पिढी संस्कारक्षम बनवण्यासाठी व संस्काराचे धडे देण्यासाठी आई म्हणून स्त्री एक उत्तम मार्ग आहे. म्हणून मनुष्यजातीचा विकास करावयाचा असेल तर स्त्रीला मागे ठेवून चालणार नाही म्हणून तिच्या खांद्यावर जबाबदारी देऊन ती सांभाळण्या इतपत तिला सक्षम बनविले पाहिजे.

**महिला सबलीकरणातील अडथळे:-**

राज्यघटनेने दिलेल्या मानवी हक्क व स्वातंत्र्याच्या जोरावर महिला सबलीकरण सुरुवात झाली त्यामुळे अनेक क्षेत्रांमध्ये महिला पुरुषांच्या बरोबरीने खांद्याला खांदा लावून कर्तृत्व बजाऊ लागल्या स्वतःची एक वेगळी प्रतिमा निर्माण करू लागल्या, परंतु याचे प्रमाण नगण्यच आहे पुरुषी अहंकार व हक्क अजूनही अबाधित आहेत. त्यामुळे महिलांच्या सबलीकरणात अडथळे निर्माण होत आहे.

**महिलांकडे बघण्याचा भोगवादी दृष्टिकोन :**

प्राचीन काळापासून ते आज वर्तमान काळापर्यंत स्त्री कडे एक भोगवस्तू म्हणून बघितले जाते. स्त्री म्हणजे वंश वाढविण्यासाठीचे एक यंत्र म्हणून तिची गणना केली जाते. तिने फक्त मुलांना जन्म द्यावा त्यांचे भरण-पोषण करावे व फक्त चूल आणि मूल या पर्यंतच तिचं अस्तित्व असावे अशा काही कुटुंबाने मर्यादा घालून दिलेल्या आहेत म्हणून महिलांच्या सबलीकरणाचे अडचण निर्माण होत आहे.

पुरुष प्रधान संस्कृती :-

आज एकविसाव्या शतकात पदार्पण करीत असताना सुद्धा स्त्री आणि पुरुष असा भेदभाव पाळला जात आहे आणि पुरुष प्रधान मत्केदारी वाढत जाऊन स्त्रियांना कमी लेखून त्यांचे क्षेत्र चूल आणि मूल एवढेच बंदिस्त केले आहे. महिलांना बुद्धी नसते त्या दुर्बल असतात म्हणून त्यांना निर्णय घेण्याचा अधिकार दिला जात नाही. कुटुंबातील सर्व सत्ता पुरुषांच्या हाती असते. त्यांना सर्व प्रकारच्या आर्थिक सामाजिक व्यवहारापासून वंचित ठेवले जाते त्यामुळे त्यांची पिढवणूक होते. म्हणून सबलीकरण मध्ये पुरुष प्रधान संस्कृती मोठी अडचण आहे.

**महिला निरक्षरता :-**

भारत शासनाने महिलांच्या शिक्षणासाठी वेगवेगळ्या तरतुदी करून त्यांना विविध क्षेत्रात शिक्षणाच्या संधी उपलब्ध करून दिल्या आहेत. परंतु सामाजिक रूढी, परंपरा, कौटुंबिक विरोध या कारणामुळे प्रत्येक कालखंडात पुरुषांपेक्षा महिलांच्या साक्षरतेचे प्रमाण नेहमीच कमी आहे. परिणामी महिला निरक्षरतेचे प्रमाण वाढत जाऊन लक्षणीय असे आहे सन १९९१ मध्ये ६० टक्के, सन २००१ मध्ये ४५ टक्के तर सन २०११ च्या आकडेवारीनुसार हे प्रमाण ३५ टक्के असलेले दिसून येत आहे. त्यामुळेच महिला सबलीकरणात अडथळा निर्माण होत आहे.

#### **महिलांचे आर्थिक मागासलेपण :**

महिलांना खऱ्या अर्थाने आर्थिक सक्षम बनवायचे असेल तर अर्थार्जनासाठी समान संधी व अधिकार स्वातंत्र्य देणे गरजेचे आहे. कामाच्या ठिकाणी पुरुषांना प्राधान्य दिले जाते. व्यापारी व्यावसायिक संघटनांमध्ये पुरुषांनाच प्रतिनिधित्व देऊन महिलांना डावलले जाते मागे फेकले जाते. स्त्रियांनी फक्त घर सांभाळावे आणि आर्थिक व्यवहार फक्त पुरुषांनीच करावा ही पुरुषांची परंपरा आहेत त्यामुळे त्यांच्या अंगी कुवत व कला असून सुद्धा त्या अर्थार्जन करू शकत नाही.

#### **महिलांवरील वाढते हिंसाचाराचे प्रमाण :**

आताच्या महिला शिकून प्रगत झालेल्या आहेत. परंतु कुटुंबाच्या मागासलेपणामुळे घराबाहेर पडून नोकरी करून त्या आपली प्रगती करू शकत नाही आणि तसा प्रयत्न केला तर कौटुंबिक हिंसाचाराच्या बळी ठरतात. महिला सहनशील असतात आणि त्यांनी फक्त सहन करत जावे या कारणाने स्त्रियांच्या आरोग्य आणि इतर आवश्यक गरजांकडे दुर्लक्ष केले जाते. त्यामुळे त्या शारीरिक व बौद्धिक दृष्ट्या कमकुवत होत जाऊन त्यांच्या सबलीकरणात अडथळा निर्माण होतो आहे.

#### **समारोप:-**

महिलांना कुटुंबात किंवा समाजात योग्य दर्जा प्राप्त करून देण्यासाठी केवळ महिला दिन, मातृ दिवस साजरे करून चालणार नाही तर समाजाला महिलांच्या विविध हक्कांबद्दल जागृत करून देणे ही सर्वांची जबाबदारी आहे. त्यासाठी जास्तीत जास्त महिलांना शिक्षण प्रवाहात आणणे, त्यांचा आत्मविश्वास वाढविणे, आरक्षणाचा लाभ घेण्याची संधी उपलब्ध करून देणे, महिलांना कायद्याचे ज्ञान देऊन अन्याय अत्याचाराला विरोध करण्याचे सामर्थ्य निर्माण करावे. राजकारणात व प्रशासनात त्यांचा सहभाग वाढवून व्यवसाय शिक्षणाद्वारे त्यांना आर्थिक दृष्टीने भक्कम करणे गरजेचे आहे. अशा पद्धतीने खऱ्या अर्थाने महिलांचे सबलीकरण झाल्यास आधुनिक भारताच्या जडणघडणीत महिला या एक मोलाचा घटक म्हणून उदयास येतील.

#### **संदर्भ ग्रंथ**

1. कर्वे स्वाती. स्त्री विकासाच्या पाऊलखुणा, प्रतिमा प्रकाशन, पुणे.
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## कल्पना चावला एक शूर विरांगणा

डॉ. इंदिरा रजेसिंग गिरासे

श्रीमती एच आर पटेल कला महिला महाविद्यालय शिरपूर.

भारतीय समाजात स्त्रियांना अनन्य साधारण महत्त्व देण्यात आलेले आहे 'महिला' या शब्दातच त्याचे संपूर्ण जीवन सामावले आहे .म म्हणजे मनीषा चांगल्या कामाची .ही म्हणजे हितकर्ती .ला म्हणजे लाजवंती आजच्या काळात महिला सशक्तिकरण हा चर्चेचा विषय बनला आहे खास करून मागासवर्गीय व प्रगतशील देशांमध्ये महिला सशक्ति करणावर भर दिला जात आहे कारण आज प्रत्येकाला कळून चुकले आहे की देशातील स्त्रियांच्या प्रगती शिवाय देशाची प्रगती शक्य नाही जेथे नारीची पूजा केली जाते तेथे देवाचे स्थान असते अशा पद्धतीने स्त्रियांना मान देण्यात आला आहे परंतु मानव समूहात स्त्रीजातीचा जवळपास निम्मा हिस्सा आहे स्त्रियांना हातोत्साहित करणारे वर्तन करून त्यांचा जीवनस्तर उंचावणे याकडे दुर्लक्ष करण्यापासून ते त्यांच्या छळ आणि अत्याचार क गवरण्यापर्यंत अनेक प्रकारे हिंनत्वाची वागणूक स्त्रीजातीला मिळत राहिली आहे हा भेदभाव दूर करून स्त्रियांच्या प्रगतीस पोषक वातावरणाची निर्मिती आणि त्यांचे सुचालन करणे आणि लैंगिक समतेद्वारे समाजाचे संतुलन साधणे यासाठी पुरोगामी आणि विवेकी समाजाने बाळगलेला दृष्टिकोन केलेली कृती यांचा समुच्चय म्हणजे स्त्री सक्षमीकरण असे म्हणता येईल महिलांनी फक्त चुल आणि मुल याकडेच लक्ष दिले पाहिजे असे अनेक जणांना वाटते पण आता महिलांनी चुल आणि मुला सोबतच देशविदेश याकडे सुद्धा लक्ष देण्याची गरज आहे मानवी हक्कांविषयी अनेक आंतरराष्ट्रीय करारात मान्यता मिळूनही स्त्री या निर्धन आणि निरक्षण राहण्याचे प्रमाण मोठे आहे नवरात्र उत्सवाचे नऊ दिवस म्हणजे स्त्री शक्तीचा जागर समाजात महिलांना स्वायत्तता सुरक्षा व संरक्षण देण्यासाठी सबलीकरणाची अभियान राबविण्यास सुरुवात करतो पण याच वेळी या समाजाला प्रश्न विचारावासा वाटतो की खरच भारतातील महिला अबला आहेत का ?ज्यामुळे आपण तिला सबला बनवण्याचा प्रयत्न करत आहात आणि खरंच महिलांचे सबलीकरण होते आहे का ?पूर्ण जगात भारत देश आपली संस्कृती परंपरा अध्यात्म व भौगोलिक विविधता यामुळे ओळखला जातो ही नाण्याची एक बाजू झाली पण हाच देश जगभर पुरुष प्रधान संस्कृती साठी ही प्रसिद्ध आहे तसे बघितले तर भारतात महिलेला आदिशक्तीचे रूप मानून पुरातन काळापासून पूजनीय मानले गेलेले आहे त्याच वेळी याच भारत देशात महिला घरात आणि समाजात बंधनामध्ये अडकून पडल्या आहेत त्यांना दुय्यम स्थान दिले जाते त्यांचे अधिकार व विकास यापासून त्यांना पूर्णपणे दूर केले जाते तरीसुद्धा येते स्त्री-पुरुष समानतेच्या गोष्टी बोलल्या जातात महिलांच्या स्वातंत्र्य व अधिकाराविषयी कळकळ व्यक्त केली जाते समाजात महिलांना स्वायत्तता सुरक्षा व संरक्षण देण्यासाठी सबलीकरणाचे अभियान राबविण्यास सुरुवात करतो ज्यामुळे आपण तिला सबला बनविण्याचा प्रयत्न करत आहात आणि खरंच महिलांचे सबलीकरण होते आहे का मुळातच भारतीय महिला कधी अबला नव्हतीच भारत हा नवदुर्गेची पूजा करणाऱ्या संस्कृतीतील स्त्रीशक्तीचा देश आहे प्रत्येक यशस्वी पुरुषाच्या मागे एका स्त्रीचा सहभाग असतो असे येथे म्हटले जाते किंबहुना या समाजात घडलेले अनेक महापुरुष स्त्रियांमुळच घडले राजमाता जिजाऊ राणी लक्ष्मीबाई अहिल्यादेवी होळकर सावित्रीबाई फुले रमाबाई आंबेडकर मदर टेरेसा सरोजिनी नायडू इंदिरा गांधी कल्पना चावला सुनीता विल्यम्स पी टी उषा राणी पद्मिनी राणी कर्णावती हाडी राणी या आणि इतरही अनेक कर्तुत्ववान महिलांनी या देशाचा नावलौकिक वाढविला आहे राजमाता जिजाऊ होत्या म्हणून संस्कार मूर्ती व किर्तीवंत छत्रपती शिवराय घडले सावित्रीबाई फुले यांची साथ होती म्हणून ज्योतिबा फुले महात्मा झाले आणि इतकेच नव्हे तर कौशल्या नंदन श्री राम अंजनी पुत्र हनुमान आपली देव प्रतीके देखील श्रीच्या संस्कारांचा संस्काराचा आणि सृजनाचाच आविष्कार आहे मुळातच महिलांमध्ये निसर्गाकडून काही देणग्या पुरुषांपेक्षा जास्त आहेत श्री मध्ये सहनशीलता नाविन्यता सौंदर्याची जाणीव बचत ऋत्ती संघ प्रेरणा स्मरणशक्ती हे गुण निसर्ग तः च आधिक आहेत श्री

सृजनशील आहे कारण निसर्गाने निर्मितीचा अधिकार स्त्रियांना दिला आहे अन अशाच देशाच्या उत्कृष्ट निर्मितीत सहभाग नोंदवणाऱ्या कल्पना चावला एक आहेत जगात प्रसिद्ध असलेल्या अमेरिकेच्या नासा या संस्थेमध्ये अनेक भारतीय महिलांनी उत्तुंग कामगिरी करून दाखवली आहे महिलांनी आता जवळपास सर्वच क्षेत्रात आपला ठसा उमटवला आहे आता पुरुषांच्या खांद्याला खांदा देऊन काम करता आहेत महिन्यांमध्ये कमी क्षमता असते असे कोणीही म्हणू शकणार नाही कल्पना चावला या भारतात जन्मलेल्या आणि अंतराळात गेलेल्या पहिला महिला होत्यात्यांचा जन्म 17 मार्च 1962 रोजी झाला त्यांचे शालेय शिक्षण गावातील टागोर बाल निकेतन महाविद्यालयात झाले त्यांचा स्वभाव अतिशय साहसी होता त्यांचा भाऊ कर्नालच्या फ्लाईंग क्लब मध्ये जात होताभा कल्पना यांनी ही तेथे जावे असे वाटले पण जेव्हा वडिलांनी नोंदणी अर्ज दिला तेव्हा अधिकाऱ्यांनी कल्पना स्त्री आहे ती वैमानिकहोणे योग्य वाटत नाही असे सांगितले पण त्यांनी त्यांची जिद्द सोडली नाही पंजाब विद्यापीठातून त्यांनी 1982 शाली एरोनॉटिकल अभियांत्रिकी पदवी घेतली अमेरिकेची अंतराळ संशोधन संस्था दी नॅशनल एरोनॉटिक्स अँड स्पेस ऍडमिनिस्ट्रेशन (नासा) इथं कल्पना चावला यांनी 1988 पासून फ्लुड डायनॅमिक्स मध्ये संशोधनाला सुरुवात केली नासामध्ये काम केल्यानंतर ओवर सेट मेथड्स कंपनीत उपप्रमुख म्हणून रुजू झाल्या त्या ठिकाणी त्यांनी ऐ रो डायनामिक्स मध्ये महत्त्वपूर्ण संशोधन केलं त्यांचे रिसर्च पेपर अनेकदा चर्चेत राहिले नासाने 1994 स\*\*\* संभाव्य अंतराळवीरांच्या यादीत कल्पना चावला यांचा समावेश केला मार्च 1995 स\*\*\* अंतराळात क्षेत्राचा विशेष अभ्यास करण्यासाठी नासाच्या जॉन्सन एरोनॉटिक्स सेंटरमध्ये प्रशिक्षण चालू केलं त्यादरम्यान त्यांना अंतराळवीरांच्या पंधराव्या फळीत ठेवण्यात आलं असाच एका वर्षाच्या प्रशिक्षणानंतर अंतराळ यानाच्या नियंत्रण कक्षाच्या देखभालीचा काम देण्यात आलं नोव्हेंबर 1996 मध्ये नासा ने एक घोषणा केली त्यामध्ये एटीएस 87 मिशनच्या संशोधनाची जबाबदारी कल्पना चावला यांच्याकडे सोपवण्यात आली शेवटी तो दिवस उजाडला 19 नोव्हेंबर 1997 या दिवशी हरियाणाच्या मुर्लीना अंतराळात झेप घेतली त्यावेळी त्यांनी 376 तास 34 मिनिट अंतराळात घालवलीएका महत्त्वपूर्ण योजनेचा नेतृत्व करणाऱ्या कल्पना आणि त्यांच्या टीमने पृथ्वीला 252 फेऱ्या मारल्या म्हणजे त्यांनी एक कोटी शेचाळीस हजार किमी हून अधिक प्रवास केला .नासाने जेव्हा एक महत्त्वपूर्ण योजना आखली तेव्हा अनुभवी अंतराळवीर कल्पना चावला सात सदस्यांच्या मध्ये महत्त्वाची जबाबदारी त्यांच्याकडे देण्यात आली .जानेवारी16 दिवसांच्या मिशनमध्येत्यांची विशेष तज्ञ म्हणून नेमणूक करण्यात आली. अंतराळात केले जाणारे प्रयोग हे कल्पना यांच्या नियंत्रणाखाली करण्यात आले होते एक फेब्रुवारी 2003 ला कोलंबिया अंतराळ यानाने पृथ्वीकडे येण्यासाठी अमेरिके जवळच्या पॅसिफिक समुद्राकडून झेप घेतली. अंतराळवीरांनी स्पेस सूट घातला त्यावेळी सर्व योग्य री त्या सुरू होतं त्यावेळी स्थानिक वेळेनुसार सकाळच्या आठ वाजून 40 मिनिटांनी कोलंबिया यानाने पृथ्वीच्या वातावरणात प्रवेश केला अंतराळवीर आणि नासा तल्या अंतराळयान नियंत्रण कक्षात ले सगळेजण आनंदी होते एका महिलेने हे सर्व यशस्वी करून दाखवले होते पण नियतीला काही वेगळेच मान्य होते अवघ्या 22 मिनिटात ते यान पृथ्वीवर उतरणार होतं सुमारे आठ वाजून चोपण मिनिटांनी यानाचा आणि नियंत्रण कक्षाचा संपर्क तुटायला सुरुवात झाली 9वाजून 16 मिनिटांनी हे यान इतिहासात जमा झाले प्रत्येक भारतीयांच्या मनातील एका अंतराळ परी चा अंत झाला भारतीय अवकाश भारतीच्या स्वप्नांना गरुड झेप मिळवून देणारी नायिका म्हणजे कल्पना चावला पहिली भारतीय महिला अंतराळवीर अवकाश संशोधनाच्या सारख्या क्षेत्रात सुद्धा भारतीय महिला कुठेही कमी नाहीत त्याच सक्षमतेने आणि प्रभावीपणे काम करू शकतात हे जागतिक पातळीवर सिद्ध करून आपल्या कर्तृत्वाचा ठसा उमटविणारे अंतराळ यात्री अंतराळवीर आणि अंतराळ शटल मिशन तज्ञ म्हणजे कल्पना चावला यांना भारताचा अभिमान असेही म्हटले जाते आणि त्याचवेळी त्या इतर मुर्लीसाठी आदर्श ही आहे त अशा या शूर वीर नारी बद्दल एकच म्हणावेसे वाटते ..... तोड के हर पिंजरा जाने कब मै उड जाऊंगी चाहे लाख बिछा लो बंदिशे

फिर भी दूरआसमान मे अपनी जगह बनाऊंगी मे हा गर्व है मुझे मैनारी हू... भलेही परंपरावादी जंजीरो से बांधे हे  
दूनिया के लोगो ने पेरे मेरे फिर भी उस जंजीरो को तोड जाऊंगी मै किसी से कम नही सारी दुनिया को दिखाऊंगी हा  
गर्व है मुझे नारी हू मैं नारी हुं... जागतिक पातळीवर आपल्या कर्तृत्वाचा ठसा उमटविणारे अंतराळयात्री कल्पना  
चावला यांना शतशः नमन.

संदर्भ :

- 1.कल्पना चावला इंडियाज फर्स्ट वूमन एस्ट्रोनाट दिलीप .एम. साळवी .
- 2.बायोग्राफी ऑफ कल्पना चावला \_आर पी एच एडीटोरियल बोर्ड.

## मानव अधिकार और महिला उत्पीडन

डॉ. ए. एम. देशमुख

एस.पी.डी.एम. कॉलेज, शिरपुर

### प्रस्तावना:

“यत्र नर्यस्तु पूजयस्ते रमन्ते तत्र देवता”

अर्थात् जहाँ नारी की पूजा होती है। वहाँ देवताओं का वास होता है।<sup>१</sup>लेकिन यह परिस्थिति जब हम समाज में देखते हैं। तो ऐसा नहीं है। स्त्रीयों को हमेशा किसी ना किसी रूप में आश्रित रहना पड़ता है। हमारे संविधान में भी व्यक्ति के मानवाधिकारों पर अत्याधिक जोर दिया है। वास्तव में मानवाधिकार हमारे संविधान में ही है और उनको संविधान से ऊर्जा प्राप्त होती है। यदि हम अनुच्छेद १५(१) के बारे में सोचते हैं। तो हम जान सकते हैं कि , राज्य किसी नागरीक के विरुद्ध केवल धर्म , मुलवंश, जाती , लिंग , जन्मस्थान या इनमें से किसी के आधार पर कोई विभेद नहीं करेगा। खंड ३ तथा खंड ४ करने के सामान्य सिद्धांत के अपवाद अंतर्निहित हैं।<sup>२</sup> स्त्रीयों तथा बच्चों के लिए विशेष प्रावधान के तहत उत्पादन के लिए विशेषाधिकार है।

### विवेचन:

नारी की रक्षा के लिए पिता कुमारी अवस्था में , पती यौवन काल में पुत्र वृद्धावस्था में स्त्री की रक्षा करता है। तो समानता का अधिकार होने के बावजूद भी भेदभाव का सामना स्त्री को करना पड़ता है। उत्पीडन के कारणों से स्त्री की परतंत्रता अनुभव आज भी बुद्धिवादीयों को या समाज में प्रत्येक घटक को देखने को मिलता है।

यदि प्राचीन काल से देखा जाये तो हिंदू विधि का आधार श्रुती, स्मृती, रितीरिवाज थे। इसमें संपत्ती पर पूर्णाधिकार न होता, पुनर्विवाह न सकना, स्वतंत्र राय का अभाव तथा संतान की अभिरक्षा नहीं ले सकना। ऐसे बहुत तत्वों के आधार पर हमें दिखाई देता है।<sup>३</sup>

नैतिक और कानूनी अधिकार के माध्यम से भारतीय संविधान ने महिलाओं के लिए तीन तरीकों से विशिष्ट मंशारखा है। विस्तृतता से सोचने पर<sup>४</sup>

- १) महिला और पुरुष लैंगिक भेदभाव मिटाना।
- २) महिलाओं को पारिवारिक रूप में समानता प्राप्त होइसलिए महिलाओं के हित में विशिष्ट प्रावधान बनाने की अनुमति।
- ३) सार्वजनिक नौकरीयों समान अधिकार तथा समान वेतन का अधिकार संविधान के अनुच्छेद २३ और २४ द्वारा शोषण के विरुद्ध अधिकार प्रदान किये गए हैं। अनुच्छेद २३(१) अनुसार मनुष्य के क्रय-विक्रय और (बेगार) पर रोक लगा दी गई है।<sup>५</sup> महिला उत्पीडन की समस्या का स्वरूप जटिल है। महिलाओं के प्रति भेदभाव न किया जाए इसके लिए-

### जबरदस्ती काम भीख, मंगवाने इत्यादी के लिए मजबूर करने पर प्रतिबंध-अनुच्छेद-२३

गर्भावस्था के दौरान काम करने के लिए छुट तथा अवकाश देने का अधिकार- अनुच्छेद ४२<sup>६</sup> ऐसा प्रावधान किया गया है। पर ऐसा होते हुए भी समाज में स्त्री को समानता का दर्जा नहीं मिला है। स्त्री केवल उपभोग की वस्तु मानी जाती है और सदियों से भी स्त्री को केवल पुरुष की इच्छानुसार ही वर्तन करना चाहिए।<sup>७</sup> यही समाज की मानसिकता है। महिलाओं को दिए मानवाधिकार जिनके महत्वपूर्ण प्रक्रिया के बारे में सोचा जाए तो मॅग्रा कार्टा (इंग्लंड) १२१५, पिटिशन ऑफ राइट्स १६२८ तथा बिल ऑफ राइट्स १६८९ यह महत्वपूर्ण कायदे हैं। मानवाधिकार इक्कीस अनुच्छेदों में कलम क्र. ५ द्वारा किसी भी व्यक्ति से छल या कपट न किया जाए ऐसी कोई भी शिक्षानदी जाए तो क्रूर, अमानवी तथा सम्मान को ठेच पहुचानीवाली हो संयुक्त राष्ट्र की आमसभा द्वारा १० डिसेंबर १९८४ में इस छल या कपट विरुद्ध जो करार हुआ। वह सदस्य राष्ट्रों द्वारा स्वीकृत किया गया।<sup>८</sup>

भारत में नारी उत्पीडन समस्या के बारे में सोचा जाये तो

१) दहेज समस्या

२) घरेलू हिंसा

३) यौन एवं अन्य प्रकार के उत्पीडन

४) विवाह एवं तलाक

५) कन्या भ्रूण हत्या

६) सामाजिक कृतीयों के कारण उत्पीडन ऐसी समस्याएं दिखाई देती हैं। ऐसी कई समस्याओं परिणाम स्वरूप महिलाएं अवसादग्रस्त कुंठित एवं हताश हो जाती हैं।<sup>९</sup>



भारतीय संसदद्वारा मानवाधिकार संरक्षण अधिनियम १९९३द्वारा मानवाधिकार आयोग का गठन किया गया है। मानवाधिकार के मानवीय संवेदानाओ से जुड़े कार्यों में सोचा जाए तो बालक बालिकाओकोसमान सामाजिक संरक्षण दिलाने का प्रयास, कार्यस्थल पर महिलाओ के साथ दुर्व्यवहार की शिकायतों की जाँच ऐसे कार्य शामिल है।<sup>११</sup> विश्व मानव के रूप में हर व्यक्ति का कार्य है कि वह मानवाधिकारों का सम्मान करे। प्रकृति के साथ सम्बंध मेजैसे जैसे बदलाव आया वैसे वैसे पुरुष ताकतवर और नारीकमजोर और परतंत्र बनती रही है।<sup>१२</sup> मानवसभ्यता का विकासक्रम एवंनारी

मातृसत्ताक समाज→ कबीलाई समाज→ पितृसत्ताक समाज →दासयुग

सामंती समाज→ पूंजीवादी व्यवस्था →समाजवाद

ऐसी स्थिति मेहर एक स्तरपर नारी को दुय्यम ही स्थान दिया गया है।

**धर्मशास्त्र के अनुसार युगार्थशास्त्र के अनुसार मार्क्सवादी अवधारणा नुसारसतयुगआखेट युग आदिम साम्यवाद**

येतायुग चरागाह युग दास प्रथा

द्वारयुग कृषी युग सामंतवाद

कलियुग औद्योगिक युग समाजवाद एवं साम्यवाद ऐसा वर्गिकरण किया गया है। पर हर एक स्तर पर नारी को हमेशासे असमानताभरा व्यवहार विरासत में मिला है।

विश्व केलिंगनुपातकेबारे में सोचा जाए तो वह ९८६ है और भारत में हमेशा से (१९०१)कम रहा है। भारत

मेयहलिंगानुपात ९३३ है। सामाजिक कुरितीया एवं उत्पीडन इसकेमुख्य कारण है। उच्च मातृ मृत्यु दर , कन्या

भ्रूणहत्या,नवजात कन्या शिशु हत्या, गुमशुदा महिलाए इसका मुख्य कारण है।

घरेलू हिंसा के बारे में सोचा जाये तो भारतीय नारी जर के घूंट पीकर जिंदा लाश की तरह अपना जीवन बिताती है।

इसमें शारीरिक हिंसा , मानसिक हिंसा , यौनिक हिंसा ऐसे स्वरूप है आकडेबताते है। दहेज प्रताडणा याहत्या का

मामला हर ८७ मिनट में दर्ज होता है। ३०.४ प्रतिशत प्रताडणा, छेडछाड २५% , अपहरण १२% , बलात्कार

१२.८% , भ्रूण हत्या ६.८% , यौनउत्पीडन ४.९% , दहेज मृत्यु २.३% ऐसे हिंसा के मामले दर्ज हुए है। यहपरिस्थिति

में सुधार चाहिये तो बदलाव के लिए शिक्षा का प्रसार , संविधान के अधिकारों के प्रति जागरूकता , जनसामान्य की

प्रतिबद्धतासामाजिक सोच में बदलाव , प्रबंधन तथा राजनिती में संतुलिकरण, महिलाओ को आत्मनिर्भर बनाने के

साथ स्व का निर्माण करना महत्वपूर्ण है।

**निष्कर्ष:**

समाज में नारी के प्रति पहलेसे ही द्विधा पूर्ण व्यवहार किया गया है। मानवाधिकारों के कारण नारी के प्रति

उत्पीडनसमस्या में बदलाव जरूर आया है। पर समस्या पुरी तरहसे खत्म नहीं हुई है। ऐसी स्थिति में समाज, सरकार,

प्रशासनिक अधिकारी , गैरसरकारी संस्था , मानवाधिकार आयोग इनकीभूमिका महत्वपूर्ण है। अधिकारों के

प्रतीप्रबोधन तथा जागरूकता यहसमस्या दूर हो सकती है।

**संदर्भ:**

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## योग व महिला आरोग्य वैशाली अशोकराव निकम

संशोधक विद्यार्थिनी, कवयित्री बहिणाबाई चौधरी उत्तर महाराष्ट्र विद्यापीठ, जळगाव

### प्रस्तावना

योगाचे विविध प्रकार असून यातून सकल मानवजातीचे शारीरिक व मानसिक आरोग्य सुधारण्यात मदत होते. योगामुळे शरीरात सामर्थ्य, जागरूकता व समरसता निर्माण होते. १ योगामुळे लवचिकतेत वाढ, स्नायू शक्तीत वाढ, श्वसन उर्जा, चेतना निर्मिती, चयापचयक्रिया सुधारणे, वाढत्या वजनातून मुक्ती, दुखापतीपासून संरक्षण असे फायदे होतात.

'योग'हा शब्द 'युज'या संस्कृत धातूपासून बनलेला असून ज्याचा अर्थ आत्म्याचे परमात्म्यात विलीन होणे असा होतो. श्री श्री रविशंकर यांच्या मते 'योग' म्हणजे निव्वळ व्यायाम आणि आसन नव्हे. हा भावनात्मक समतोल आणि अनादी अनंत तत्वाला स्पर्श करत अध्यात्मिक प्रगतीतील सर्व शक्यतांची ओळख करून देणारे शास्त्र आहे.२ भारतीय स्त्रियांमध्ये ताणतणावाची स्थितीमोठ्या प्रमाणात आढळते. घरादाराची काळजी घेतांना महिला स्वतःच्या आरोग्याकडे दुर्लक्ष करतात. त्यामुळे निद्रानाश, चिडचिड, अर्धशिशी, एकाग्रता करण्यात अडचणी यासारख्या समस्या आढळतात. त्यामुळे महिलांमध्ये येणारी नकारात्मकता दूर करून सकारात्मकतेकडे वाटचाल करण्यासाठी योग करणे हा उत्तम उपाय आहे.

योगात विविध प्रकारचे अभ्यास आणि पद्धती यांना समाविष्ट करण्यात आले आहे. यात-

१. ज्ञानयोग-दर्शनशास्त्र
२. भक्तियोग/भक्ती-आनंदाचा मार्ग
३. कर्मयोग/सुखमय कर्म मार्ग

योगा हा सर्व वयोगटातील महिलांच्या आरोग्यासाठी फायदेकारक आहे. वयपरत्वे योग प्रकारांचा अवलंब शारीरिक व मानसिकदृष्ट्या कणखरता निर्माण करण्यासाठी 'योगा' महत्वपूर्ण आहे.

शोधनिबंधाचे उद्देश -

१. योगाविषयी सर्वसामान्य माहिती मिळविणे.
२. योगा व महिला आरोग्य संबंध स्पष्ट करणे.

### विवेचन -

योगाचा अर्थ 'चित्ताच्या वृत्तींचा विरोध (योग, चित्त-वृत्ति विरोध) असे पतंजलीनी सांगितला आहे यात अंगयम नियम योगासन प्राणायाम प्रत्याहार धारणा ध्यान समाधि योगाचा मुळ सिध्दांत ध्यान आणि आसनांच्या माध्यमतून देहिक आणि मानसिक पूर्णता प्राप्त करणे हा आहे. याचे प्रारंभिक स्वरूप महाभारत, उपनिषदे, पातंजलीचे योगसुत्र, हटयोग प्रदीपिका या ग्रंथांमध्ये मिळते.३

महिलांमध्ये उच्च रक्तदाब, मनस्थिती(मूड) मधुमेह, सामर्थ्य व लवचिकता, श्वासोश्वासाशी संबंधित समस्या यासारख्या जाणवतात या समस्या सोडविण्यासाठी महागडी उपचार पद्धती व कुटुंबाकडून स्त्रियांच्या आरोग्याकडे होणारे दुर्लक्ष या समस्येतून मुक्ती मिळविण्यासाठी योगा फायदेकारक ठरू शकतो.

औदासिन्य, नैराश्य, लिंगभेद घरगुती हिंसा यासारख्या समस्या देखील भारतीय स्त्रियांमध्ये आढळून येतात व त्यातून अनेक आत्महत्या देखील घडतात.४

इंडियन वुमन हेल्थ चार्ट र नुसार महिलांना आरोग्यासंदर्भात काही अधिकार देण्यात आले आहेत तसेच निर्धारकांची मांडणी करण्यात आली आहे. यात अन्न सुविधा उपलब्धी हक्क (Right to Food) पाणी व स्वच्छतेच्या सुविधांची उपलब्धी, निवाऱ्याचा हक्क, आरोग्यदायी वातावरण, पर्यावरण उपलब्धी यासारख्या घटकांचा समावेश होतो. मात्र असे असूनही स्त्रियांच्या आरोग्यासंदर्भात असणाऱ्या समस्येवर विजय मिळविला असे म्हणता येणार नाही. शारीरिक आरोग्य सुधारण सुविधेबरोबरच महिलांचे मानसिक आरोग्य सुधारण्यासाठी प्रयत्नांची आवश्यकता आहे व ती 'योगाच्या'

माध्यमातून निश्चितच होऊ शकते . योगा स्त्रियांच्या शरीराने केवळ कोमल बनवत नाही तर मानसिकदृष्ट्या कणखर बनवतो. प्रौढावस्थेत स्त्रियांसाठी योगाची मोठी आवश्यकता आहे . शरीरात व मनात होणाऱ्या बदलांना योग्य आकार देण्याचे काम योगा करतो व वेदनासहित असणारा काळ वेदनारहित बनविण्याचे काम योगा करत असतो.

प्राणायामामुळे चिंतेमुळे व अस्वस्थतेमुळे भटकलेले मन शांत होण्यास मदत होते . धनुरासन व वज्रासन यांच्या नियमित सरावामुळे स्नायूंची शक्ती वाढते व लठ्ठपणा कमी होतो.<sup>७</sup>

योग्य वाढ व शारीरिक विकास , लवचिकता शरीरक्रियेमध्ये सुसूत्रता तणाव व्यवस्थापन , आरोग्यदायी सवयी , भावनिक आंदोलनातही कणखर राहण्याची वृत्ती या शारीरिक फायद्याबरोबरच आत्मसन्मान , आत्मविश्वासात वाढ, शरीर व मन यांचा समन्वय, तणावमुक्ती यासारख्या घटकांमध्ये देखील योगा उपयुक्त आहे . वृद्धावस्थेकडे व मे नॉपॉजकडे झुकणाऱ्या स्त्रियांमध्ये हाडांशी संबंधित विकार (Arthritis) अति तनाव , अल्मायझर, पाकिसंस, हाडांचा ठिसूळपणा यासारख्या समस्येपासून मुक्ती मिळवून स्त्रियांचे आरोग्य सुधारण्यास मदत होते.

### निष्कर्ष

१. भारतातील स्त्रियांच्या आरोग्याविषयी समस्या जाणवतात त्यात योगामुळे घट निर्माण होऊ शकते.

२. प्राचीन काळापासून मानसिक व शारीरिक आरोग्य उत्तम राहण्यासाठी योगा महत्त्वपूर्ण आहे.

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