

# **ROLE OF EDUCATION IN THE PROTECTION OF WOMEN'S SAFETY AND DIGNITY**

## **PROCEEDINGS NATIONAL SEMINAR**

**14<sup>th</sup> FEBRUARY 2015**



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### **EDITOR-IN-CHIEF**

Dr. DEEPTI BAJPAI

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## संदेश

मुझे यह जानकर अत्यन्त प्रसन्नता की अनुभूति हो रही है कि कु. मायावती राजकीय महिला स्नातकोत्तर महाविद्यालय, बादलपुर (गौतम बुद्ध नगर) द्वारा दिनांक 14 फरवरी, 2015 को “महिला सुरक्षा एवं सम्मान के संरक्षण में शिक्षा की भूमिका” विषय पर एक दिवसीय राष्ट्रीय सेमिनार का आयोजन किया गया।

महिला सुरक्षा एवं सम्मान वर्तमान समय के सर्वाधिक ज्वलन्त प्रश्नों में एक है। बहुविध प्रयासों के उपरान्त भी महिला सुरक्षा एवं सम्मान का संरक्षण एक बहुत बड़ी चुनौती बना हुआ है। ऐसे समय में महाविद्यालय द्वारा इस विषय पर सेमिनार का आयोजन किया जाना अत्यन्त सराहनीय कार्य है। सेमिनार में प्रस्तुत किए गये शोध पत्रों के प्रकाशन से शोधार्थियों को नई दिशा मिलेगी एवं संगोष्ठी को सार्थकता प्राप्त होगी।

डॉ. ज्योत्स्ना गर्ग

प्राचार्या

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## संदेश

यह जानकर अत्यन्त प्रसन्नता का अनुभव हो रहा है कि कु. मायावती राजकीय महिला स्नातकोत्तर महाविद्यालय, बादलपुर (गौतम बुद्ध नगर) “महिला सुरक्षा एवं सम्मान के संरक्षण में शिक्षा की भूमिका” विषय पर उच्च शिक्षा विभाग, उ.प्र. द्वारा अनुदानित राष्ट्रीय सेमिनार की कार्यवाही रिपोर्ट का प्रकाशन कर रहा है।

मुझे पूर्ण विश्वास है कि इसमें प्रकाशित शोध-पत्र नारी सुरक्षा की ज्वलन्त समस्या का व्यवहारिक एवं सार्थक समाधान प्रस्तुत कर पाने में सफल होंगे। मैं कार्यवाही ग्रंथ के प्रकाशन हेतु हार्दिक शुभकामनाएँ देता हूँ।

  
(विक्रम चन्द्र गोयल)  
कुलपति

# NATIONAL SEMINAR



**Dr. Ashwani Kumar Goyal**  
Joint Secretary  
Department of Higher Education  
U.P. Govt. Lucknow  
Mobile : 9868862160, 9411089969

## Message

It gives me great pleasure to know, that the one-day national seminar on "**The Role of Education in the Protection of Women's Safety and Dignity**" on 14th Feb. 2015, was a great success. Despite the hue and cry raised in India over heinous crimes against women, such incidents are continuing unabated. In such a scenario, organising a seminar in which we can find solutions to the problem, can be of great help to the country.

It is heartening that the college is bringing out a compilation of all the papers presented in the Seminar. My sincere best wishes for the publication of the proceedings.

A stylized, handwritten signature of Dr. Ashwani Kumar Goyal in black ink.

Dr. Ashwani Kumar Goyal

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क्षेत्रीय उच्च शिक्षा अधिकारी,  
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## संदेश

मुझे यह जानकर अति प्रसन्नता हो रही है कि कु. मायावती राजकीय महिला स्नातकोत्तर महाविद्यालय, बादलपुर (गौतम बुद्ध नगर) में उच्च शिक्षा विभाग, उ. प्र. की ओर से एक दिवसीय सेमीनार “महिला सुरक्षा एवं सम्मान के संरक्षण में शिक्षा की भूमिका” विषय पर आयोजित किया गया। मैं इस अवसर पर महाविद्यालय के शिक्षकों, शिक्षिकाओं और विचारकों, छात्राओं, कर्मचारियों को सेमिनार आयोजन हेतु अपनी हार्दिक बधाई देता हूँ व कार्यवाही ग्रन्थ के सफल प्रकाशन हेतु शुभकामनाएं व्यक्त करता हूँ।

डॉ. ज्योत्स्ना गर्ग  
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जे. एस. नेगी



## प्राचार्या की कलम से.....

कालिदास की 'आदिसृष्टि', भवभूति की 'करुणा', प्रसाद की 'श्रद्धा', ऐसे ही ना जाने किन-किन रूपों में साहित्यकारों ने नारी को अपनी रचनाओं में दिग्दर्शित किया है। शास्त्रों में तो नारी को देवी रूप में भी महिमा मंडित किया गया है। किन्तु मनुस्मृति में 'यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवता' का उल्लेख वर्तमान में नारी के प्रति बढ़ते अपराधों एवं संवेदनहीनता के समक्ष खोखला प्रतीत होता है। विज्ञान और तकनीकी क्षेत्र के साथ-साथ राजनैतिक, सामाजिक, आर्थिक एवं शैक्षणिक क्षेत्र में उपलब्धियों के नये सोपान चढ़ती नारी अपने सम्मान और सुरक्षा के लिए आज के तथाकथित सभ्य और प्रगतिशील समाज की ओर प्रश्नवाचक निगाहों से देख रही है। पुरुष सत्तात्मक समाज में, लिंग भेद की मार झेल रही नारी अपनी समस्त योग्यताओं के बावजूद, अपना अस्तित्व असुरक्षित महसूस कर रही है। आवश्यकता है ऐसे में, उस परिवर्तन की जिसमें नारी को मौलिक अधिकारों के साथ-साथ समाज में न्यायोचित सम्मान एवं सुरक्षा भी प्राप्त हो सके।

सेमिनार में प्रबुद्ध विद्वत्जनों द्वारा अन्वेषणोंपरान्त प्रस्तुत किए गये अनुसंधात्मक लेखों का प्रकाशन इस समस्या के समाधान में अवश्य ही नई गति एवं प्रेरणा प्रदान करेगा। इस सेमिनार में मनीषी वर्ग द्वारा किए गये विचार मंथन से जो अमृत तुल्य नवीन तथ्य उभरकर सामने आये हैं, वह समस्या समाधान में सार्थक भूमिका निभायेंगे, ऐसा हमें पूर्ण विश्वास है।

मैं, उच्च शिक्षा निदेशालय, उत्तर प्रदेश का आभार व्यक्त करती हूँ, जिनके द्वारा प्रदत्त अनुदान के माध्यम से सेमिनार के आयोजन का सुअवसर महाविद्यालय को प्राप्त हो सका। राष्ट्रीय सेमिनार के सफल आयोजन के लिए समिति एवं महाविद्यालय परिवार को बधाई देती हूँ तथा कार्यवाही ग्रन्थ के प्रकाशन हेतु अपनी शुभकामनाएँ व्यक्त करती हूँ।

—डॉ. ज्योत्स्ना गर्ग  
प्राचार्या

## संपादकीय



उच्च शिक्षा निदेशालय, उत्तर प्रदेश द्वारा अनुदानित 'महिला सुरक्षा एवं सम्मान के संरक्षण में शिक्षा की भूमिका' नामक राष्ट्रीय संगोष्ठी के सफल आयोजन के उपरान्त संगोष्ठी के कार्यवाही ग्रन्थ का प्रकाशन अत्यधिक हर्ष का विषय है।

संगोष्ठी के विषय की समसामयिकता यूं तो स्वयंसिद्ध है किन्तु इस वर्ष गणतन्त्र दिवस की मुख्य थीम 'महिला सशक्तिकरण' होने से विषय की अपरिहार्यता और अधिक पुष्ट हुई है। इतना ही नहीं 8 मार्च, 2015 को अन्तर्राष्ट्रीय महिला दिवस के सुअवसर पर संयुक्त राष्ट्र संघ ने भी यह नारा दिया है—“महिला सशक्तिकरण अर्थात् इन्सानियत को बुलंद करना।” वस्तुतः महिला सशक्तिकरण का मूल भाव ही महिलाओं को सुरक्षित व सम्मानजनक ढंग से अपने मनोनुरूप जीवन जीने की स्वतन्त्रता है।

21वीं सदी के वर्तमान भारत ने वैज्ञानिक रूप से कितनी भी प्रगति क्यों न कर ली हो, समाज ने सुख-सुविधाओं और संचार माध्यमों के चरम का स्पर्श क्यों न कर लिया हो किन्तु आज भी समाज में पुरुषों के कन्धे से कन्धा मिलाकर चलने वाली आत्मविश्वास से परिपूर्ण, समाज को सफलता के नये आयाम देने वाली नारी अपनी सामाजिक सुरक्षा को लेकर जाने-अनजाने भय के साये में जीती है। समाज के हर क्षेत्र में सफलता की मिसाल बनकर भी आज की प्रगतिशील नारी अपनी अस्मिता की रक्षा और सम्मान के लिए पग-पग पर संघर्ष करती दिखाई देती है। विकास एवं ज्ञान के विस्फोट ने नारी सुरक्षा और सम्मान के खतरे को कम करने के स्थान पर और अधिक बढ़ा दिया है।

वर्तमान परिस्थितियों में आवश्यकता है ऐसा सार्थक हल खोजने की जिसमें नारी सुरक्षा और सम्मान को किसी संगठन, नारेबाजी या जनान्दोलन की आवश्यकता न हो, बल्कि नारी अस्मिता एवं सम्मान के प्रति समाज में सकारात्मक सोच विकसित हो तथा समस्या अपने मूल से ही उन्मीलित हो जाए। अस्तु इस हेतु शिक्षा ही एकमात्र ऐसा माध्यम है जो समाज की दुर्गाधित मानसिकता को विनष्ट कर समाज को आदर्श स्वरूप प्रदान कर सकती है।

भारतीय संस्कृति में ईश्वर को अर्धनारीश्वर के रूप में स्वीकार किया गया है—

**“द्विधो कृत्वात्मनो देहर्धेन पुरुषो भवेत्। अर्धेन नारी तस्या स विराजमसृजत् प्रभुः॥”**

नर व नारी जीवन रूपी रथ के दो पहिए हैं। जब दोनों पहिए समान आकार धारण कर समान रूप से गति करते हैं तभी व्यक्ति समाज व राष्ट्र का सर्वोत्तम प्रस्फुटन सम्भव है किन्तु नारी सशक्तिकरण व समानता जैसे अति आकर्षक नारों व अन्तर्राष्ट्रीय महिला दिवस जैसे अनगिनत प्रयासों के बावजूद भी कतिपय विशिष्ट वर्ग की नारी की तथाकथित स्वतन्त्रता को छोड़कर अधिकांश नारी जाति वास्तविक अर्थों में अपने अनुसार जीवन जीने के अधिकार से आज भी वंचित है। कन्या भ्रूण-हत्या, विवाह व दहेज समस्या, विधवा अधिकार हीनता, पर्दा प्रथा, यौन उत्पीड़न, अबला के नाम पर उसके आत्मबल का हनन व क्षमताओं का दमन आज भी सामान्य तथ्य है। पुरुष की सहगामिनी बनने के अथक प्रयासों के उपरान्त भी वर्तमान भारतीय नारी अपनी सुरक्षा के सन्दर्भ में आज भी हाशिए पर है। वर्तमान समय में नारी की समाज में विगत कुछ दशकों से अपेक्षाकृत सशक्त होती हुई स्थिति के बावजूद भी उसकी सामाजिक सुरक्षा एक ज्वलन्त प्रश्न बन चुका है।

यह सर्वमान्य तथ्य है कि महिलाओं को सशक्त किए बिना किसी भी प्रकार का स्थाई विकास सम्भव नहीं है। विभिन्न सरकारी एवं स्वयंसेवी संगठनों के बहुविध प्रयासों के फलस्वरूप सैद्धान्तिक स्तर पर इस दिशा में किंचित सफलता अर्जित भी कर ली है किन्तु व्यवहारिक स्तर पर स्थिति अभी भी असंतोषजनक ही है। जिसका सबसे महत्वपूर्ण कारण समाज में नारी असुरक्षा की भयावह स्थिति है। नारी सशक्तिकरण का वास्तविक लक्ष्य पाने के लिए समाज की मानसिकता में आमूलचूल परिवर्तन की आवश्यकता है जो सैद्धान्तिक स्तर से व्यवहारिक स्तर पर अधिक अपेक्षित है। नारी सुरक्षा को सुनिश्चित कर ही परिवार, समाज व राष्ट्र का सर्वोत्तम

व स्थाई विकास सम्भव है। यह लक्ष्य मात्र कानून बनाने से प्राप्त नहीं किया जा सकता। इसके लिए शिक्षा द्वारा समाज में वैचारिक क्रांति लाने की आवश्यकता है। यही भाव इस राष्ट्रीय सेमिनार के आयोजन का आधार स्तम्भ था।

“आ नो भद्रा कृतवो यन्तु विश्वतः” अर्थात् आदर्श विचारों को समस्त दिशाओं से ग्रहण करना चाहिए। ऋग्वेद के इस मंत्र को प्रेरक वाक्य के रूप में ग्रहण कर इस संगोष्ठी का आयोजन किया गया। सेमिनार के उद्घाटन सत्र की मुख्य अतिथि श्रीमती ऐनी रजा, महासचिव, नेशनल फेडरेशन ऑफ इंडियन विमन ने अपने अध्यक्षीय उद्बोधन में कहा कि नारी की सुरक्षा और अस्मिता प्रश्नचिन्ह के रूप में हमारे सम्मुख है। जब हम झण्डे व मोमबत्तियाँ लेकर सड़कों पर उतरते हैं तो हम एक मुद्दा उठाने की कोशिश कर रहे होते हैं किन्तु हमें सड़कों पर नहीं दिल में मशाल जलानी होगी और इसे हर दिल में जलानी होगी तभी समस्या जड़ से विनष्ट हो सकती है।

संगोष्ठी में विशिष्ट अतिथि के रूप में सुशोभित डॉ. अश्वनी कुमार गोयल, संयुक्त सचिव, उच्चशिक्षा ने इस बात पर बल दिया कि नारी सुरक्षा व आत्मसम्मान संरक्षण के मुद्दे क्षणिक चर्चा का विषय नहीं है अपितु इस पर गंभीर मंथन होना चाहिए। उन्होंने कहा कि इसकी शुरुआत हमें अपने घरों से ही करनी होगी तभी भविष्य की सम्भावनाएँ सुन्दर बनेगी। संगोष्ठी की अन्य विशिष्ट अतिथि मिस उम-ए-कुल सूम, सीनियर एंकर एन.डी.टी.वी. ने शिक्षा के महत्व पर बल देते हुए कहा कि शिक्षा ही समस्त सफलताओं की कुंजी है तथा नारी सुरक्षा व सम्मान के वर्तमान ज्वलन्त प्रश्न का हल भी शिक्षा द्वारा ही संभव है।

सेमिनार के मुख्य वक्ता श्री जे.के. पुण्डीर, समाजशास्त्री एवं प्रति-कुलपति चौ. चरण सिंह विश्वविद्यालय मेरठ ने अपने वक्तव्य में महिला सुरक्षा एवं गरिमा के विभिन्न आयामों पर विस्तार से चर्चा की। सेमिनार संरक्षक डॉ. ज्योत्स्ना गर्ग (प्राचार्या) ने आत्मवलोकन एवं आत्मचिंतन पर बल देते हुए कहा कि नारी अपनी सुरक्षा के लिए समाज की ओर प्रश्न सूचक निगाहों से देख रही है अतः अब सामाजिक व्यवस्थाओं के पुनर्मूल्यांकन की आवश्यकता है।

संगोष्ठी के प्रथम तकनीकी सत्र की अध्यक्षता डॉ. राजेश कुमार, एसो. प्रो. दिल्ली विश्वविद्यालय, द्वितीय तकनीकी सत्र की अध्यक्षता डॉ. रंजना जैन, एसो. प्रो., कु. मायावती राज. महिला स्नातकोत्तर महाविद्यालय बादलपुर एवं तृतीय तकनीकी सत्र की अध्यक्षता डॉ. दिव्या नाथ एसो. प्रो., राजनीति विज्ञान द्वारा की गई। विषय विशेषज्ञ डॉ. अनीता मिश्रा, एवं डॉ. वी. के. शानवाल ने महिलाओं की विभिन्न समस्याओं में शिक्षा की प्रभावी भूमिका पर विस्तार से प्रकाश डाला। विभिन्न तकनीकी सत्रों में प्रतिभागियों द्वारा महिला सुरक्षा तथा सम्मान से जुड़े व्यवहारिक पहलुओं पर विस्तृत विचाराभिव्यक्ति की गई।

संगोष्ठी के समापन सत्र में विशिष्ट अतिथि श्रीमती सुनीता गोदश, प्रसिद्ध एशियन मैराथन, चैम्पियन ने नारी सुरक्षा और सम्मान में खेल एवं शिक्षा के महत्व पर सारगर्भित वक्तव्य प्रदान किया। संगोष्ठी में वृहद् संख्या में विद्वत जनों द्वारा की गई प्रतिभागिता ने संगोष्ठी को अपने उद्देश्यों की पूर्ति में सफल बनाने में महती भूमिका का निर्वाह किया।

माननीय उच्च शिक्षा निदेशक, उ.प्र. इलाहाबाद के हम हार्दिक आभारी हैं जिनके निर्देशक व अनुदान से सेमिनार का आयोजन संभव हो सका। हम महाविद्यालय की प्राचार्या जी के प्रति कृतज्ञता व्यक्त करते हैं जिनकी प्रेरणा व अमूल्य मार्गदर्शन ने संगोष्ठी को सफलता के पथ से लक्ष्य तक पहुँचा दिया। संगोष्ठी के अतिथियों, मुख्य वक्ताओं, विषय विशेषज्ञों एवं प्रतिभागियों का हम आभार ज्ञापित करते हैं जिन्होंने अपने प्रासंगिक एवं सारगर्भित वक्तव्यों से सेमिनार को सार्थकता प्रदान की।

अपनी सम्पूर्ण आयोजन समिति एवं महाविद्यालय परिवार के प्रत्येक सदस्य के प्रति संगोष्ठी संयोजक के रूप में मैं हृदय से कृतज्ञ हूँ जिनके रात-दिन के अथक प्रयासों ने संगोष्ठी को सफल बनाने में अपना अमूल्य सहयोग प्रदान किया है। संगोष्ठी में प्रबुद्धजनों के विचार मंथन से महिला सुरक्षा एवं सम्मान को संरक्षित करने के लिए एक सुदृढ़ वैचारिक पृष्ठभूमि निर्मित हुई है। आशा है कि इस विनिर्मित पृष्ठभूमि में उठाए गये सकारात्मक कदम समस्या के समाधान की दिशा निर्धारित करने में अवश्य सफल होंगे।

-डॉ. दीप्ति वाजपेयी  
प्रधान सम्पादक एवं संगोष्ठी संयोजक

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# NATIONAL SEMINAR



संगोष्ठी स्थल की ओर प्रस्थान करती हुई माननीय मुख्य अतिथि एवं अन्य अतिथिगण



माँ सरस्वती के सम्मुख दीप प्रज्ज्वलित कर संगोष्ठी का शुभारम्भ करती हुई मुख्य अतिथि महोदया



विशिष्ट अतिथि डॉ. अश्वनी कुमार गोयल जी का पुष्प गुच्छ भेंट कर स्वागत करती हुई प्राचार्या महोदया



विशिष्ट अतिथि उम.ए. कुल-सुम का पुष्प गुच्छ द्वारा स्वागत करती हुई संगोष्ठी संयोजिका डॉ. दीप्ति वाजपेयी



मुख्य वक्ता, डॉ. जे.के. पुण्डीर को बैज लगाकर उनका स्वागत करते हुए डॉ. दिनेश चन्द्र शर्मा



संयुक्त सचिव डॉ. अश्वनी कुमार गोयल जी को बैज लगाते हुए श्री जे.पी. सिंह।



संगोष्ठी की स्मारिका विमोचन का यादगार पल



उद्घाटन सत्र के अतिथियों का शब्द सुमन द्वारा स्वागत करती हुई प्राचार्या जी



# NATIONAL SEMINAR



संगोष्ठी का विषय प्रवर्तन करती हुई संगोष्ठी संयोजिका डॉ. दीप्ति वाजपेयी



उद्घाटन सत्र के अवसर पर मंचासीन अतिथिगण



मुख्य वक्ता प्रो. जे. के. पुण्डीर अपना उद्बोधन देते हुए



विशिष्ट अतिथि उम.ए. कुल-सुम अपने विचार व्यक्त करती हुई



डॉ. अश्वनी कुमार गोयल, संयुक्त सचिव उच्च शिक्षा, अपना उद्बोधन देते हुए



अध्यक्षीय उद्बोधन प्रदत्त करती हुई मुख्य अतिथि श्रीमती एनी रजा



संगोष्ठी के उद्घाटन सत्र का मंच संचालन करती हुई डॉ. ममता उपाध्याय



संगोष्ठी में उपस्थित प्रतिभागीगण



# NATIONAL SEMINAR



मुख्य अतिथि को स्मृति चिन्ह प्रदान करती हुई प्राचार्या जी



तकनीकी सत्र का संचालन करती हुई डॉ. आशा रानी



डॉ. राजेश कुमार एसो. प्रो. दिल्ली विश्वविद्यालय तकनीकी सत्र की अध्यक्षता करते हुए



तकनीकी सत्र की मुख्य वक्ता डॉ. अनीता मिश्रा अपने विचार व्यक्त करती हुई



सेमिनार में शोधपत्र प्रस्तुत करती हुई डॉ. रश्मि सोनी



सेमिनार में शोधपत्र प्रस्तुत करती हुई डॉ. अलका बंसल



सेमिनार में अपना शोधपत्र प्रस्तुत करती हुई प्रतिभागी



परिचर्चा का आनन्द लेते हुए उपस्थित विद्वत्जन



# NATIONAL SEMINAR



शोधपत्र प्रस्तुत करती हुई डॉ. निधि रायजादा



द्वितीय तकनीकी सत्र की अध्यक्षता करते हुए  
डॉ. विनोद कुमार सानवाल



समापन सत्र का मंच संचालन करती हुई  
डॉ. अर्चना सिंह



समापन सत्र के अवसर पर मंचासीन अतिथिगण



संगोष्ठी की आख्या प्रस्तुत करती हुई  
संगोष्ठी सचिव डॉ. अनीता रानी राठौर



प्रमाण-पत्र लेखन का कार्य करती हुई प्रमाण-पत्र समिति



समापन सत्र की विशिष्ट अतिथि श्रीमती सुनीता गोदरा  
को स्मृति चिन्ह प्रदान करती हुई प्राचार्या जी



समापन सत्र के मुख्य अतिथि डॉ. अश्वनी कुमार गोयल जी  
को स्मृति चिन्ह भेंट कर प्रसन्न मुद्रा में प्राचार्या महोदया

## BEAUTY OF VEDIC MUSIC

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### ABSTRACT

*We get the information of vedic music mainly in the context of the vedic ritual. The vedic music is an essential part of the vedic sacrifice. The music we notice in the Vedas is by one or the other way connected with some magicoreligious ritual, or some kind of sacrifice. In the sacrificial performance there are numerous recitations of verses etc; singing of samans. There are numerous hymns. They seem mostly to be not prepared for the sake of being read or pleasing a reader by their aesthetic beauty if at all one may find any therein. In all possibility they were originally not written but recited vocally by the poetsingers. In the Rigveda many expressions used in order to indicate a hymn e.g. gir, vacas, vac, vani, stoma, stotra etc.. directly reveal their vocal character. Peoples are using vedic music since time immemorial. According to Hindu mythology, music originated with the first sound ever to be heard in the universe, the Naadbrahma, or Om. Samveda is full of music and its use. Samveda is full of music and its use. This paper is an attempt to describe the quality and beauty of vedic music.*

The importance of music can be observed in all parts of the world and in all periods. Music plays prominent role in all the events of social as well as individual interest. Primitive men used to consider music as the most important of all the arts. They ascribe a great magic-religious significance to music. Among the Egyptians, Sumerians, Chinese people, Greeks, Romans, Biblical peoples, and Mohamadans music was used at various social and individual occasions and its importance for them is well known.

Music of the primitive peoples is not necessarily an art of combining sounds with a view to beauty of form and expression of emotion etc. In fact it has no such aim of any formal beauty or taste. For the primitives every sound is music. It has according to their point of view some good or bad significance for their life. The primitive people therefore, produce or avoid a sound according to the significance they have attached to it. Even a din or cry can be a musical phenomenon to the primitives. "Pour nous crier n' est pas chanter; pour certains primitifs c'etait peutetre la meme chose" Inaudible or silent recitation also can be sometimes significant. While studying the various aspects of vedic music we may at a few times be tempted to see semi-aesthetic ideas about musical beauty. But they are also, it must be remembered, not significant from the point of view of artistic pleasure, but from the point of view of the magicoreligious efficacy of music.

Vedic music is an essential part of the vedic sacrifice. We get the information of vedic music mainly in the context of the vedic ritual. As regards whether in the vedic period there was any non-sacrificial music or not we have to confess our ignorance. But the music we notice in the Vedas is by one or the other way connected with some magicoreligious ritual, or some kind of sacrifice etc. In the sacrificial performance there are numerous recitations of verses etc; singing of samans (melodies) etc. There are numerous hymns. They seem mostly not prepared for the sake of being read or pleasing a reader by their aesthetic beauty if at all one may find any therein. In all possibility they were originally not written but recited vocally by the poetsingers. In the RV many expressions used in order to indicate a hymn e.g. gir (song), vacas, vac, vani (speech), stoma, stotra (sung praise), uktha, ukthys, ucatha (praise-song) etc. directly reveal their vocal character.

It is intended here to take into account the Vedic music from the magicoreligious point of view. In the Vedic texts we find quite often magic and religion mixed, with each other in a very complex manner. In magic one takes for granted some fundamental laws of the happenings in the world. One believes then that one can control a phenomenon if one knows and operates according to the laws of that phenomenon. But in religious one seeks



to propitiate or please some superior being who govern a particular phenomenon. A magician therefore, uses some power & substance and controls a phenomenon. Sometimes music is considered to be a power-substance and the musicians use it with confidence in its efficacy for bringing out the desired result.

The Samaveda (which is traditionally regarded as the origin of the music in general cf. Sangitaratnakara, 1.125) the samans, and the singers are many times highly praised. The samaveda is identical with glory (yasah) according to the SB XII.3.4.9. After the aspersion in the Sautramani-sacrifice, Samsanasaman is to be sung. This saman is said to be identical with the kingly power (Ksatramvaisama SB XII.8.3.23). Therefore by singing this saman one gets that power. This saman is also identical with empire (samrajyamvaisama SB XII.8.3.23). Therefore one also gets empire. The chief Samaveda priest viz. Udgatr is said to be identical with Prajapati (prahapatirvaudigata e.g. JB III.203). RV IV. 17.19, the singer is said to be dear to Indra. The sun is said to be the celestial Gandharva (a semidivine singer genus) (SB VI.3.1.19). The Hotr-priest who recites the Vaisvadevasastra is said to be belonging to all the deities (sarvadevatyovaesahotayouaisva devamsamsati AB III.31). Honour is sometimes given to the samansingers, to those who know the power of samans as well as to the musicians in general.

In the antiquities of India, music was supposed to be representing perfection. Thus when Prajapati spread the earth, the earth (f.) thinking herself quite perfect sang. According to other thinkers it was Agni (m) who thinking himself quite perfect remained singing. Having ever thinks himself quite perfect, either sings or delights in song (tasmaduhaitadyahsaruahkrtsnomanyategauativagitevaramate)" The vocal and instrumental music along with the arts like drama and painting has been very much praised and elevated when it is said to be equivalent to the Vedic sentences. (vadyamnatyam tathageyam citram vaditamevaca/vedamantrarthau acanaihsamamhye tadbhavisyati //Natyasastra of Bharata, 36.21).

Music is also elevated when divine origin is ascribed to it. Thus we can understand how much important music must have been considered by the people of various places and various times when we observe that they suppose it to be obtained from some divine or superhuman genii. "In Manipur the deity long ago distributed songs among the tribes. The Marrings caught them in a wide meshed basket, but they escaped; hence they have no songs ..... The Navaho gods Hasjelti and Hostjoghon are the great song-makers of the world and myth tells how they communicate the sacred songs and dances to men.

Coming to the ancient Indian context one may note that the Samaveda the supposed starting point of all the music, is said to be born out of a manifestation of the Sun-god viz. Aditya (AB V.32: cf. SB XI.5.8.3 ff and JB I.357 which mention another manifestation viz. Surya). Markandeyapurana 45.31 ff. We read how Brahmadeva created, among other things various kinds of samans, vedas, stomas and metres. Thus facing towards the east, he created the Gayatrimetre, Rigveda, Trivrt-stoma and Rathantara-saman; facing towards the South, he created the Yajurveda, Tristubh-metre, Pancadasa-stoma and Brhat-saman; facing towards the West, he created the Samaveda, Jagatimetre, Saptadasa-stoma, and Vairupa-saman; finally facing towards the North he created the Attharvaveda, Ekavimsa-stoma, Anustubh-metre and Vairaja-saman. The science of music was gathered together from the Samaveda by the god Brahma according to the Sangitaranakara I.1.25 (samavedadidamsastramsamjaharapitamahah). In the Brahmana-texts many samans are said to be "seen" by the gods in general or by individual gods (this topic has been dealt with by me elsewhere ).

From all this information illustrating the divine origin of music, we know again the importance of music. For the sake of understanding the importance of music, it will be also useful to go into the details of the association of music and Visnu, who as is well known, occupies very much. Music is an important and essential constituent part of the Vedic sacrifice. It is meritfully used in the course of sacrifice. It is necessary that the music is used correctly and in the prescribed manner only. Otherwise it is harmful. If used properly it helps the sacrifice in many



ways. Thus it makes it continuous, well-established, well-supported, complete, and defectless. Music is, however, double-natured. So sometimes an antipathy of music towards the sacrifice is observed.

Music is supposed to give many results magicoreligiously. So it can be used for obtaining rain, food, diseaselessness, long life, progeny, even all the objects of desire. Thus it has some constructive significances. But it can be destructive also. Thus music and death are closely connected with each other. Music is amply prescribed to be used in the black-magic sorcery rites in order to destroy one's enemy or get his possessions etc. it is also used at the time of war for the sake of getting victory over enemies and destroying them. The Vedic texts ascribe an apotropaic power to music it can accordingly remove or kill the evil beings.

In order to express the way in which the music can work, it is often described metaphorically. Thus it is many times described as a ship, chariot, draught-animal, bird etc. these descriptions show how music leads the performer to the desired result. Sometimes it is described result. Sometimes it is described to be food of the gods. Sometimes the gods are said to be like bulls and the music like a cow. They are elsewhere said to be like husbands and the musical elements then become their wives.

Music becomes useful or harmful according to the way in which it is performed. So for the sake of obtaining goods results one must perform it in the correct, prescribed way. This there are numerous directive so how music should be performed and if those directives are conformed to, music can be advantageous. Thus gods sometimes like new songs and sometimes old songs. So one must sing both kinds of songs accordingly. The song must come out of the bottom of one's heart, must be pure, pleasant etc. while singing one should avoid monotony. One should bring in one's singing continuity, equilibrium, firmness, freshness, sapfulness, correctness, congruence, appropriateness, proportion, etc. music has cosmic nature. The whole world is music. In the musical performance knowledge of what one sings is important. One can get the result of singing a Saman by merely knowing it also. Music can itself help to obtain knowledge, even the highest spiritual knowledge and one can thairby get salvation.

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## WOMEN EMPOWERMENT AND INDIAN POLITICS

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### ABSTRACT

*The issue of women empowerment is a multi-dimensional concept, involving social, economic, political and even psychological aspects. As far as Indian politics is concerned, women were substantially involved in the Indian freedom movement in the early 20th Century, and advocated for independence from Britain. Indigenous rule did bring about gender equality in the form of constitutional rights, but historically, women's political participation has remained low. We cannot expect any empowerment, if women cannot or do not participate in the political*

*process for various reasons. Besides, participation does not only include the right to vote, but also relates to playing an active role in the decision-making process, political activism, political consciousness etc., at all levels. But the reality is that in a country where we have had a woman Prime Minister and a woman President, politics is not a profession of choice for most women. In our country, women's involvement in politics is tied to the increasing demand for equal rights, but the level and extent of women's participation in politics, is largely shaped by cultural and social barriers, in the form of violence, discrimination and illiteracy. Empowerment of Indian women can occur only through bridging gaps in education, renegotiating gender roles, the gender division, and addressing biased attitudes. Over the years, the scenario of political participation of women has improved, but we cannot say that the picture of women in politics today is very promising. The current picture of politics in India, needs to be altered in such a manner, that it empowers women to enter the political arena, thus making public service a viable option for them. Only then can the issue of women empowerment emerge out of the manifestos and become a reality.*

The issue of women empowerment is a multi-dimensional concept, involving social, economic, political and even psychological aspects. As far as Indian politics is concerned, women were substantially involved in the Indian freedom movement in the early 20th Century, and advocated for independence from Britain. Indigenous rule did bring about gender equality in the form of constitutional rights, but historically, women's political participation has remained low. We cannot expect any empowerment, if women cannot or do not participate in the political process for various reasons. Besides, participation does not only include the right to vote, but also relates to playing an active role in the decision-making process, political activism, political consciousness etc., at all levels. But the reality is that in a country where we have had a woman Prime Minister and a woman President, politics is not a profession of choice for most women. In our country, women's involvement in politics is tied to the increasing demand for equal rights, but the level and extent of women's participation in politics, is largely shaped by cultural and social barriers, in the form of violence, discrimination and illiteracy. Empowerment of Indian women can occur only through bridging gaps in education, renegotiating gender roles, the gender division, and addressing biased attitudes. Over the years, the scenario of political participation of women has improved, but we cannot say that the picture of women in politics today is very promising. The current picture of politics in India, needs to be altered in such a manner, that it empowers women to enter the political arena, thus making public service a viable option for them. Only then can the issue of women empowerment emerge out of the manifestos and become a reality.

Women's quest for equality with men is a universal and age-old phenomenon, as inequalities between them, combined with discrimination against women has existed since time immemorial. Women have had to demand equality with men in matters of education, employment, inheritance, marriage, politics, and recently in the field of religion also, to serve as clerics (in Hinduism and Islam).<sup>1</sup> This has given birth to several constitutional provisions, legislations, formation of associations, launching of movements etc., and yet, the goal of equality remains elusive.

The above has led to the subject of empowerment of women, which has become a burning issue all over the world, including India, during the last few decades. Many agencies of the United Nations, in their reports, have emphasised that the gender issue is to be given utmost priority.<sup>2</sup> Women have to be empowered enough in this day and age, so that they do not have to wait for equality any more. Empowerment is a holistic concept, in which the economic, social, political, and psychological concepts are inextricably woven together, but for all practical purposes, this paper focuses mainly on the political aspect, as to how women have and should contribute with respect to Indian politics.

The position of women rose considerably in the twentieth century, before which they were treated as 'objects',

that could be bought and sold. Their dependence on men-folk was total. A long struggle going back over a century has brought women equality in property rights, civil rights, though in India, women did not have to struggle for voting rights. What Indian women did have to fight for, was to remove social evils like the purdah system, female infanticide, child marriage, sati system, dowry system and the state of permanent widowhood, all of which were totally removed or checked to an appreciable extent through legislative measures. The Compulsory Registration of Marriage Act, applicable to all women, irrespective of caste, creed and religion, has helped to empower Indian women to exercise their rights.

The Constitution of India establishes a parliamentary system of government, and guarantees its citizens the right to be elected, vote, form associations, along with the freedom of speech and expression. It attempts to remove gender inequalities by banning discriminations based on sex and class, prohibiting human trafficking, forced labour, and reserving elected positions for women. The Government of India directs state and local governments to promote equality by class and gender, including equal pay and free legal aid, humane working conditions, maternity relief, right to work, education and raising the standard of living. Women were substantially involved in the Indian independence movement in the early twentieth century, and advocated for independence from Britain. Independence did bring about gender equality in the form of constitutional rights, but historically, women's political participation has remained low.

Empowerment of women in the political field, is directly related to their political participation, which has a very wide connotation. It is not only related to the exercise of the right to vote, but also refers to participation in the decision making process, political activism, political consciousness etc. Among all, political activism and voting are the strongest areas of women's political participation, whereas in others they are greatly lagging behind in comparison to men. For example, the gap between male and female voter turnout on parliamentary elections has narrowed down considerably, (in 1962, female turnout was 46.63% in comparison to the male figure of 63.31%, whereas in the 2014 elections, it rose to 65.63% as against 67.09% for men). However, the same change could not be replicated in the case of women elected representatives in the Parliament, which remained at a meagre 10.9% in 2012.<sup>3</sup>

In order to remedy the low participation of women electors, India, in the year 1994, established quotas or reservation of 33% seats in local governments for women, through the constitutional amendments 73rd and 74th. Such a provision has also been introduced at the national level, through the Women's Reservation Bill (108th Amendment), for reserving 33% seats for women in Lok Sabhas and the Vidhan Sabhas. But the Bill has yet to be passed and made into a law. Since some states such as Andhra Pradesh,, Bihar, Chhattisgarh, Jharkhand, Kerala, Maharashtra, Orissa, Rajasthan, Tripura and Uttarakhand have increased reservation to 50%. The national government has also proposed to raise the level of reservation in the Panchayati Raj Institutions to 50%. Seats reserved for women are rotated for assurance that each seat has an equal chance of being reserved. After the establishment of women reservations, their political participation went up from 4-5% to 25-40%, thus giving them an opportunity to serve as leaders in the local government.<sup>4</sup> Class differences have however manifested, with poorer women gaining presence in panchayats, but only women of higher class being elected as sarpanchs.<sup>5</sup>

However, concerns remain in reserving seats for women in elected positions. The issue of training women for the role of leadership, and acquainting them with the procedures of local governments, has become a matter of increasing concern. Besides, familial influence can be a barrier or a support system for female elected officials in terms of connections, as it can help them seek elected positions at local as well as national levels. There has also been concern over the role of women as proxies for male family members, though women may still have an important influence on policy decisions. The effect of reservation for women has been an increase in the number of public goods, including water and roads, as these issues are more frequently raised by female elected officials.<sup>6</sup> They are also likely to bring welfare issues to consideration, such as violence against women, childcare and maternal health etc.

Besides the above, with the Indian party system becoming more competitive, all political parties have increased outreach among women voters, with the creation of women's wings, such as the BJP Mahila Morcha, All India Mahila Congress, and the National Federation of Indian Women of the CPI.<sup>7</sup> Women's involvement in political parties is tied to the increasing demand for equal rights. The Congress has increased women's participation by instituting a 33% quota for women in all levels of the party. In June 2009, the Congress nominated a woman to become the first Speaker of Lok Sabha, and also supported the election of Mrs. Pratibha Patil, the first woman President of India. The BJP has also encouraged greater representation of women by developing women leadership programmes, financial assistance for women candidates, and implementing a 33% reservation for women in party leadership positions. The BJP has received women's support by focussing on issues such as, the Uniform Civil Code to extend equal rights to men and women regardless of religion. The CPI has also supported gender equality issues. Indian women have also taken the initiative to form their own political parties, and in 2007. The United Women Front party was created, which has advocated for increasing the reservation of seats for women in Parliament to 50%.

As regards political activism, one of the earliest women's organizations Bharat Stree Mahamandal, formed in 1910, focussed on helping women escape oppression from men. In 1927 the All India Women's Conference (AIWC) was formed, to advocate the cause of women's education, and was helpful in the passage of the Hindu Code Bill between 1952-1960.<sup>8</sup> The new wave of feminism in the 1970s was in response to gender inequality issues and stagnant development in India. The Committee on the Status of Women in India released a report in 1974, and had a significant influence in the re-emergence of activism towards gender equality. Women's organizations both formal and informal, have developed at the rural, urban, national and state levels. They have addressed a variety of issues like the environment, poverty, empowerment, violence and female mortality rates, to name a few.

Empowering women, so that they can take active part in Indian politics, is a daunting task, as the level and forms of such participation, is largely shaped by cultural and social barriers, in the form of violence, discrimination and illiteracy. Martha C. Naussbaum states that, "in the larger society, violence and the threat of violence affects many women's ability to participate actively in many forms of social and political relationship, to speak in public, to be recognized as dignified beings whose worth is equal to that of others."<sup>9</sup> Research shows that most women in organizations, view politics as 'evil', and believe that they do not need or have the skills required for political manoeuvring. Politics is a dirty word today, and many women who want to do good work, may stay away from the cesspool that modern politics seems to have become.

A 2012 study of 3000 Indian women, found barriers in participation, specifically in running for political office, in the form of illiteracy, household burdens, and discriminatory attitude towards women as leaders. They have low access to information and resources, and therefore there is little public space for them which has mostly been dominated by men for years. Discrimination and exploitation in the case of Dalit women has been further perpetuated by class. Literacy rate among Indian women is just 53.7%, as compared to 75.3% of men.<sup>10</sup> Educating women can thus play a key role in enhancing their dignity and independence in Indian politics, by giving them access to communications, so that they can be better informed on political issues.

The Government of India has addressed the issue of empowerment by consolidating all programmes for women under the National Mission of Empowerment of Women (NMEW). Its objective is to enhance economic empowerment of girls through skill development, micro credit, vocational training and entrepreneurship. In 2001, the Government of India passed the National Policy for the Empowerment of Women, which focuses on the advancement, development and empowerment of women. The NGOs in India like the Samman Foundation, Deepalaya and Care India, have also tried to empower women, focussing on issues of education, violence and leadership.

However, the current scenario of women empowerment through participation in politics still remains very gloomy. Even if the Women's Reservation Bill comes through, it is doubtful whether we will have enough capable women coming forward to contest the elections. Women who have till now been in active politics for some time, have been there mostly due to their connections with male politicians. As relatives or a protégés, they have been thrust into the spotlight, and used as proxies by powerful men. Some have forged their own identity, while others have quietly vanished from the spotlight. There have been very few women role models in politics, who have evoked a reluctant respect for having survived in the political maelstrom, but have not been able to kindle that spark which may inspire other women, nor can their presence in politics be seen as women empowerment. Women who win elections on reserved seats at the village level, remain as rubber stamps, the real powers of their position remaining in the hands of the male members of their families. Even in student union politics, we see male dominated elections, and the environment is such that girls hardly participate in these elections.

However, the fact that women participation in politics has improved, is irrefutable. The recent general elections in India has seen a new bunch of women candidates from diverse backgrounds and professions, who are not from erstwhile political families, entering the political arena. If these numbers keep on increasing then we can consider public service as a viable option for Indian women. But there are too many entry barriers for women in politics. So the current system needs to be altered in such a manner, that it empowers women to voluntarily enter the political sphere, without any fear or repercussions with regard to their safety.

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## INCHING TOWARDS FREEDOM: WOMEN IN MANJU KAPUR'S NOVELS

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## ABSTRACT

*The astringent and conical social web constrained woman to obliterate her 'self', her eccentricity and separate identity. From childhood, beliefs and attitudes help perpetuate women's inferior status. Some of them are sex roles stereotyping in text-books., unequal pay for equal work, and the traditional division of labour within the family. Other attitudes are more subtle:for example, hoping that a couple's first child will be a boy, thinking of a wife's salary as meant to buy 'extras' rather than as supporting the family. Even the pronoun structure of the English language suggests that women are different, that they are 'other' not fitting the paradigm of 'man'.*

*Manju Kapur's novels written in the nineties show that the era of change is round the corner. Her novels Difficult Daughters (1998), A Married Woman (2002) and Home (2006) portray women who want their individual worth realised and attempt to break through the sufferings that traditional society offers them.This paper is a modest attempt to highlight the feminist consciousness of female protagonists of Kapur, that how slowly and steadily they are inching towards freedom.*



**"I shall someday leave the cocoon You built around me with morning tea  
Love-words flying from door ways And of course you tried lust I shall someday take wings,  
Fly around as often petals do when free in air.**

- Kamala Das

Since the establishment of society woman is branded as the weaker sex, denied full justice, social security, economic liberation and political awareness. An awareness of the inequalities present in society paved way to broaden the women's liberation movement in the mid-19th century. One of the pioneers for providing the impetus in Simone de Beauvoir's voice through her book 'The Second Sex:

"Female exists in the human species, today as they always make-up about one half of humanity. And yet we are told that femininity is in danger, we are exhorted to be women, remain women, become women. It would appear, then, that every female human being is not necessarily a woman, to be so considered she must share in that mysterious and threatened reality known as femininity. Is this attribute something secreted by ovaries? Or it is a platonic essence, a product of the philosophic imagination."

The astringent and comical social web constrained women to obliterate her 'self', her eccentricity and separate identity. In modern era the self finds it intricate to come to stipulations with the social web because the central values nurtured by the self and the outer social demands are incompatible. This helplessness to formulate the self familiar with the social web results in the alienation of self.

The aim of this paper is to shed light on the fact that how slowly but steadily the 'new' woman is inching towards freedom. It is interesting to find that Manju Kapur's novels abound with female protagonists. Her characters usually live on an edge and are driven to despair breathing in a conventional and confined atmosphere. They put up a struggle, though it is a silent one and refuse to be subdued. It is true that Kapur's protagonists are never able to show resentment openly, much less revolt, yet they are actually conscious of suppression and oppression and are unwilling to take it in their stride.

Manju Kapur's novels written in the nineties show that the era of change is round the corner. Her novels 'Difficult Daughters (1998), A Married Woman (2002) and Home (2006) portray women who want their individual worth realized and attempt to break through the suffering that traditional society offers them. This paper is divided into three sections. The first section focusses on the protagonists of the The Difficult Daughters, the second section deals with Astha from A married Woman and the third with Nisha in Home.

Difficult Daughters (1998) characteristically opens with the frank declaration of the narrative daughter who is named as "Ida" meaning 'a new state', and a blank beginning: (256). She says: 'The one thing I had wanted was not to be like my mother.' (1) Throughout in the novel Ida's declaration echoes that she does not want to be like her mother. The novelist scrutinizes a pertinent and persuasive subject like self-affirmation, man-woman relationship, and family feud and above all mother-daughter conflict and contradiction. The novel written without any literary snobbery deals with a daughter's reorganisation of her fractured and fragmented past hinging on her mother's story.

This charming novel is about educating daughters, and facing the consequences when they learn to think for themselves and begin to question the basic values of society. It is the old conflict again between the demands of modernity tradition, enacted this time in an upright, high-minded, middle class Punjabi Lalaji family in the 1930's and 40's.

The drama unfolds with intelligence and absorbing sympathy in Lala Diwan Chand's Arya Samaj family in conservative Amritsar. At the centre of the storm is Virmati, who yearns for something beyond marriage. Having seen the deadening child-bearing existence of her frail mother, Virmati wants a life of her own. It is a wonderfully

gripping story by Manju Kapur who was born in Amritsar and teaches at a Delhi college.

Virmati never corresponds to the age-old family tradition but paradoxically she persuades Ida to make herself fit into the channel of the family. In her futile attempt she tries to keep her under her control. Ida emerges as a woman of uncontrollable passion who is left alone having no issue, “engulfed in melancholy, depression and despair.”

At last, we can say that the novel evolves some concern over the problems of woman in a male-dominated society where laws for women are made by men in its social matrix and a husband stands as a 'sheltering tree' under which a woman proves her strength through her suffering. The novel depicts the triumph of the spirit, the longing to beat the odds to conquer weakness and to move forward.

"The situation of woman is that she - a free and autonomous being like all creatures nevertheless finds herself living in a world where men compel her to assume the status of the other."

-Simone de Beauvoir

(The Second Sex)

Kapur's second novel *A Married Woman* takes a deep and satisfying look at the sense of displacement often felt by women in the traditional institute of marriage and family. Astha as the opening line of the novel states, “was brought-up properly, as befits a woman, with large supplements of fear.”

Kapur strongly believes that a woman needs more than bread, butter and other physical comfort. And only those women can think of love and marriage according to their liking who are economically well-off. Astha's diversion towards Aijaz is not because of any incompleteness in her life but because of her dislike for a routine life of a married woman in Hindu Society. Her individuality, her longing for liberty carry her far away from her family obligations. It is here that the wings of feminism flutter in the action of Manju Kapur's heroines. Writing alleviated the heaviness within her and in the struggle to express herself she found temporary relief. One of her poems titled 'Changes' expresses her feeling of loneliness and relief.

**“The eventual release from pain  
In the tearing relentless separation  
From those in habit loved  
Can come so slowly  
It seems there will never be a day  
Of final peace and tranquillity”. (80)**

Another important aspect of this novel is that two women come out to chalk out their destinies in the same way as we have witnessed in 'The Difficult Daughters'. But in *A Married Woman*, the two women face a different world and their actions must be seen in the larger context of things. Besides the heroine, there is another woman Pipee, the widow of Aijaz, who stands for a rebel feminist. And who after the murder of Aijaz takes on the society very boldly. The two women become inseparable to show that two women can make a perfect couple. Here we see another aspect of struggle for 'freedom'. Lesbian relationship between Astha and Pipee has been yet another dimension of rebel feminism, liberation and freedom.

The novelist raises the question of feminism, 'freedom' by portraying the heroine in all her moods and colours. A devoted wife, a docile daughter-in-law, a careful mother and a passionate lover. An educated lady, Astha, wants independence of thought and action too.

Kapur's third novel 'Home' takes us through a brisk and strangely captivating account of three generations. Before we examine some of the problems relating to the world of womankind, it would be perhaps convenient

to take into account the title of the novel "Home" (sic). The family tree as drawn by the writer, clearly mentions the 'home' of the Bannwari Lals which is a large family of two sons Yashpal and Pyarelal, their wives Sona and Sushila and a daughter called Sunita. One of the raging concerns that has been highlighted in the novel is the evil of dowry affecting the Indian society en-masse. The truth is mentioned time and again in the texture of the novel. Another point to be noticed in the story is how Nisha, the chief protagonist, is not treated properly by her own mother. "Once you are married and in your own home, you can do what your in-laws think fit." Another distracting concern of the female world is the rigid caste structure hindering the fulfilment of love and terminating the prospect of marriage. Nisha, who is deep in love with Suresh Kumar from the core of her heart, cannot marry him because of his low caste, social customs and barriers. Kapur's Home is all about home and hearth, about women and their activities in the Banwari Lal's family. As the title indicates, the novel centres around the concerns of womankind more than those of male folks, and some of the dominant concerns of womankind as discussed in it are: dowry, barrenness, education and financial independence. According to the pioneer feminist, Simone de Beauvoir, the two pre-requisites for women's freedom are: "economic independence and liberation from orthodox traditions of society" and both these traits are ostensibly visible in the novel.

To sum up, Kapur's heroines in Difficult Daughters, A Married Woman and Home resemble in their independence of spirit. They don't seek refuge in their parental home but fight for themselves. They are not only conscious of their independent existence but they are also conscious of maintaining the Indian ethos. Marriage for them is not mirage but the meeting of two bodies, bubbling with desire. Virmati, Astha and Nisha symbolize the changed mind set of Indian girls who are slowly inching towards their right to freedom. They want to decide their future and refuse to be treated like 'things'. And their gathering voice symbolize the freedom that females run after. They are 'New Woman' who are conscious, introspective and educated. Their desire for establishing self-identity is "a value charged, almost a charismatic turn, with its secured achievement regarded as equivalent to personal salvation." Works Cited

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## Working Women and Role Conflict: A Case Study of Nainital City

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### ABSTRACT

*Social scientists and the general public have debated whether multiple roles are harmful or beneficial to women and men. Events during the first decade of the millennium have profoundly affected gender roles. The study of gender emerged as one of the most important trends in the discipline of humanities in the twentieth century. The*



*research and theory associated with studying gender issues propelled the sociology of gender from the margins to become a central feature of the discipline. Women's studies in India emerged in the mid-1970s in response to multiple pressures at the local, national, and international levels. These could be seen in the second wave of feminism that engulfed the West in the late 1960s questioning gender inequality and discrimination in society, when mainstream disciplines were criticized for marginalizing women's representation and their concerns. This paper examines the role conflict among working women in government and non-government sectors.*

## **INTRODUCTION:**

In today's world pursuing a specific occupation, the virtues of hard work, frugality, responsibility, steady work habits are all greatly valued. The need for security and recognition becomes closely associated with getting and keeping the job. The high prestige value of a good position in terms of job especially that which provides a handsome remuneration leads to rising aspirations which may result in a better quality of life. Thus work becomes an integral part of life both for men as well as for women. However, there is a strong belief that a woman's place is home with her children because of the societal norms. However, there is much more to be considered than just whether to stay at home with her children or not. There are many variables of the issues pressing on women in today's society. Economic, social and emotional issues combine to make a women's choice whether to stay at home with her children or work outside the home, the hardest decision many women ever face.

The various studies have been done by the sociologists and social psychologists on the women's role conflict in Indian and abroad. Some of the studies have been quoted here:

Women's studies in India emerged in the mid-1970s in response to multiple pressures at the local, national, and international levels. These could be seen in the second wave of feminism that engulfed the West in the late 1960s questioning gender inequality and discrimination in society, when mainstream disciplines were criticized for marginalizing women's representation and their concerns. This was also the time when the United Nations declared the Women's Decade (1975-85) during which several conventions for the elimination of discrimination against women were passed in the international forums, and a series of regional and international conferences were convened under its auspices to bring people together on one platform to discuss women's issues (Chauhan, 2012).

In India, a similar upsurge in the women's movement was witnessed in different regions of the country around the same time. The setting up of the Committee on the Status of Women in India (CSWI) in 1971 and the publication of its report, Towards Equality (1974), the initiatives taken by the Indian Council of Social Science Research (ICSSR) to sponsor research on women in 1977, the formulation of the National Policy on Education (1986, revised in 1992), and the launch of 'Women Studies Centers' in the universities with support from the University Grants Commission (UGC 1986) provided further impetus to the growth of women's studies in India. Other developments also contributed to the growth of women's studies: (i) the passing of the 73rd and 74th Amendments of the Constitution (1992) providing for the reservation of one-third of the seats in the rural and urban local governing bodies for women; (ii) the formation of the National Commission for Women (1992); (iii) the declaration of Women's Empowerment Year (2001); (iv) the National Policy for Empowerment of Women (Chauhan, 2012).

The 'studies on women' in academia undertaken prior to 1975 (Altekar 1962; Cormack 1962; Hate 1969; Ross 1962) were seen as different from women's studies undertaken thereafter. Some of the important works in sociology where women were visible included those dealing with female sexuality (Ghurye, 1932) or ethics of feminism (Wadia, 1923). Wadia's work dealt with the effects of feminist thought on marriage, motherhood, home life, education, and professions. C. Hate's thesis in Hindu women (1946) and S.C. Dube's review of the role of men and women in India (1963) were written during this period. Karve's comparative study of Kinship in India

focused on women's everyday lives. Here paper on 'The Indian Women in 1975' (Karve, 1966) was a projection of the future patterns for Indian women based on the analysis of census data. Thus in the pre-1975 phase women were not totally absent in sociological writings, but the experiences and perceptions of women remained unsearched.

Social scientists and the general public have debated whether multiple roles are harmful or beneficial to women and men. Events during the first decade of the millennium have profoundly affected gender roles. The study of gender emerged as one of the most important trends in the discipline of sociology in the twentieth century. The research and theory associated with studying gender issues propelled the sociology of gender from the margins to become a central feature of the discipline. Women's studies in India emerged in the mid-1970s in response to multiple pressures at the local, national, and international levels. These could be seen in the second wave of feminism that engulfed the West in the late 1960s questioning gender inequality and discrimination in society, when mainstream disciplines were criticized for marginalizing women's representation and their concerns.

## **Objectives of the Study:**

This paper examines the role conflict among working women in government and non government sectors. The present paper has focused on the following specific questions. These are as follows: (1) To know the socio-economic background of the working women. (2) To know the role of the working women at home. (3) To know the role of the working women at work place. (4) To know the role conflict among working women. (4) To know the consequences of role conflict. (5) To know the suggestions how to eliminate the role conflict.

## **Area of the Study and Methodology:**

Uttarakhand was formed on 9th November 2000 as the 27th State of India, when it was carved out of northern Uttar Pradesh. Located at the foothills of the Himalayan mountain ranges, it is largely a hilly State, having international boundaries with China (Tibet) in the north and Nepal in the east. On its north-west lies Himachal Pradesh, while on the south is Uttar Pradesh. It is rich in natural resources especially water and forests with many glaciers, rivers, dense forests and snow-clad mountain peaks. Char-dhams, the four most sacred and revered Hindu temples of Badrinath, Kedarnath, Gangotri and Yamunotri are nestled in the mighty mountains. It's truly God's Land (DevBhoomi). Dehradun is the Capital of Uttarakhand. It is one of the most beautiful resorts in the submountain tracts of India, known for its scenic surroundings. The town lies in the Dun Valley, on the watershed of the Ganga and Yamuna rivers.

The present study was conducted in Nainital City of Uttarakhand State. Five hundred women have been purposely selected for the study from different occupations. Data for the study was collected through personal interview method by using a self prepared interview schedule.

## **Findings:**

The findings of the study indicate that 10.4% of the women are in the age group (1-20 years), 52% of the women are in the age group (21-40 years), 23.2% of the women are in the age group (41-60 years) and 14.4% of the women are in the age group (60 and above years). 76.2% of the women spend childhood in village, 9.2% of the women spend childhood in town and 14.6% of the women spend childhood in the city. 72.8% of the women are married, 13.8% of the women are unmarried, 5.6% of the women are divorce and 7.8% of the women are widow. 79% of the women belong to Hindu religion, 9.6% of the women belong to the Muslim religion, 1.6% of the women belong to Sikh religion and 9.8% of the women belong to the Buddhist religion. 23% of the women belong to general category, 32.4% of the women belong to Other Backward Cates, 34.4 of the women belong to Scheduled Castes and 10.2% of women belong to minority. 25.6% of the women are illiterate, 38.8% of the women are upto primary educated, 13.8% of the women are senior secondary educated and 21.8% of the women

are senior secondary educated. 50% of the women are engaged in government job and 50% of the women are engaged in non-government job. 77% of the women are skilled worker, 21.6% of the women are unskilled worker and 1.4% of the women are semiskilled worker. 61.6% of the women earn 1-10000 Rs., 23% of the women earn 10001-20000, 5.6% of the women earn 20001-30000 and 9.8% of the women earn 30001 and above per months. 50.8% of the women have 1-4 members, 46.4% of the women have 5-8 members and 2.8% of the women have 9-12 members in her family. 90.4% of the women live in nuclear family and 9.6% of the women live in joint family.

Majority (i.e. 90%) of working women herself spend the family income. Majority (i.e. 95%) of working women have good relationship with the fellow workers. 77% of the women feel role conflict in their life due to lots of work, low amount and not got salary on time. The study also revealed that women in non government job faced role conflict due to their home and workplace environment. 94% of women said that cooperation of husbands eliminated the role conflict.

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## MUSIC THERAPY AS A TOOL TO CONTROL CARDIOVASCULAR AND NEUROENDOCRINE DISORDERS IN HOUSEHOLD WOMEN.

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### ABSTRACT

*It is a well-known fact that after a time period household women feel isolation and aloneness, especially innuclear family may be due to many reason such as children become adult, husband busy in job, routine life style etc. As a result of this they will face various cardiovascular (CVD) and neuroendocrine (NED) disorders such anxiety, hypertension, asphyxia, irregular Menstrual cycle, unusual B.P., Headache, insomnia etc. To overcome them they will start using various type of medicine as prescribed by their physician. There is no debut that medicine have the ability to cure them, but on the other side it is a well establish fact that each medicine have some short of side effects on their body and sometime side effects are converting in to serious problems leading upto death. Peoples are using Music therapy since time immemorial. According to Hindu mythology, music originated with the first sound ever to be heard in the universe, the Naadbrahma, or Om. Samveda is full of music and its use. In 400B.C. Hippocrates, known as the father of Medicine, played music to soothe his patients. Aristotle described music as a force that purified emotions. Research on the effects of music therapy in healthcare hasbeen grown rapidly during the past 20 years and has included a variety of outcome measures in a wide range of specialty areas including medical care, geriatric care, and rehabilitation. Music therapy is incorporated in a number of medicines. Some of these include pregnancy, oncology, CVD, pain management, physical rehabilita-tion and paediatrics. Music therapy has been shown to influence the immune system, BP, Heart and respiratory rates and pain perception. I observed that the specific pleasant sounds in form of music affect the physiology of female rat and women by altering the levels of biochemical, hormonal and haematological parameters such as serum total cholesterol, triglycerides, VLDL and LDL, HDL, adrenalin, endorphin, estragon, gonadotropins and progesterone which control CVD and NED in household women. Findings gain support from the work if Fukul and Toyoshima (2008) who observed that music influence and affect the cranial nerves in humans from foetus to adult and facilitates the neurogenesis and repair of cerebral nerves by adjusting the secretion of steroid hormones, ultimately leading to cerebral plasticity. Music affects levels of such steroids as cortisol, testosterone and estro-gen, and we believe that music also affects the receptor genes related to these substances, and related proteins.*

### INTRODUCTION

Today we are living in sea of various type of chemicals which responsible for creating various types of serious diseases or disorder, to cure them we are again using chemicals in form of drugs. There is no debut that drugs have the ability to cure disease and disorders but on the other side it is also a well-established fact that each drug has some short of side effects and sometime side effects are converted in to serious problems. It is an established fact that brain is controlling entire metabolism, gene activation, biochemistry, haematology, physi-ology etc. of the body through different mechanisms and if any mechanism disturbed by any agents it reflects in form of disease or disorder. So anything which is capable to influence the brain also influences the entire metabolism and physiology of body. No debut this can be done by sound vibrations in form of music. The Pleasant sounds can be defined as combination of both natural sounds, cultural and historic sounds. Because the acous-tical environment is made up of many sounds the wellbeing of acoustical environment depends on interactions between the amplitudes and frequencies of all the sounds. Acoustical environment, as a stimulus has different properties on livings specially humans. Music induces mood change in either a depressive or a vigour direction.

No one can deny the fact that we feel cool and calm when a bird sang or a mammal or amphibian vocalized or air blows in a forest. We observed that the natural sounds have their impact on the physiology of living by altering the levels of biochemical and haematological parameters.

Music is a new field in therapeutic use. Music therapy is incorporated in a number of medicines. Some of these include pregnancy, oncology, CVD, pain management, physical rehabilitation and paediatrics. Music therapy has been shown to influence the immune system, BP, Heart and respiratory rates and pain perception.

Music therapy is also increasingly used in end-of-life care, with a growing number of music therapists being employed in hospices and hospital-based palliative care programs each year (Hilliard 2005). Data from a survey study of 300 randomly selected hospices in the U.S. indicated that the most popular forms of complementary therapies were massage therapy and music therapy (Demmer 2004). This is also true for use of complementary therapies in Canadian hospices, according to a recently completed survey (Oneschuk 2007). Music therapists in end-of-life care work with a broad range of populations with many types of illnesses including cancer (Hanser 2005; Hilliard 2003; Magill 2001), HIV/AIDS (Lee 1996; Neugebauer 1999), congestive heart failure (Dileo 2005c), dementia (Patrick 2005) and neurodegenerative disorders (Magee 2004; Scheiby 2005). The primary aim of music therapy in this context is to improve a person's quality of life by helping relieve symptoms, addressing psychological needs, offering support and comfort, facilitating communication, and meeting spiritual needs. In addition, music therapists assist family and caregivers with coping, communication, and grief/bereavement (Dileo 2005b).

I have also completed a project to analyse the impact of music therapy on albino rats and humans and I observed that the specific pleasant sounds in form of music affect the physiology of rat and human by altering the levels of biochemical and haematological parameters such as significant decrease in serum total cholesterol, non-significant decrease in triglycerides, non-significant decrease in VLDL and LDL, significant increase in HDL in most

## **Background-**

- Peoples are using Music therapy since time immemorial. According to Hindu mythology, music originated with the first sound ever to be heard in the universe, the Naadbrahma, or Om. Samveda is full of music and its use.
- Graet Tansen use the music for beneficial purpose.
- Early Egyptian and Greeks used music to heal specific ailments, and Apollo was the God of music & medicine.
- In 400B.C. Hippocrates, known as the father of Medicine, played music to soothe his patients. Aristotle described music as a force that purified emotions.
- MT is evident in Biblical scriptures and historical writings of ancient civilizations such as Egypt, China, Greece and Rome.
- Harp music has been prescribed instead of tranquilizers and painkillers for cancer patients at the University of Massachusetts Medical Centre.
- Vincent & Thompson (1928)2 use radio, gramophone music to control B.P.
- In a 1995 study it was found that surgeons, who listened to the music of their choice while performing operations, were found to have lower BP and slower heart rate and could perform mental tasks more quickly and accurately.
- A professor of music and psychiatry Dr. Paul Robertson of Kingston University, Ontario, Canada, shares studied that show that patient who are exposed to 15 minutes of soothing music require only half the recom-



mended dose of sedatives and anaesthetic drugs for painful operations.

- In 1998, NAMT (1950) joined forces with another music therapy organization to become as the American Music Therapy Association (AMTA).
- In this line Indian Association of Music Therapy (IAMT) was established in 2010

Research on the effects of music and music therapy in healthcare has grown rapidly during the past 20 years and has included a variety of outcome measures in a wide range of specialty areas including medical care, geriatric care, and rehabilitation. It is important, however, to make a clear distinction between music interventions administered by medical or healthcare professionals (music medicine) and those implemented by trained music therapists (music therapy). A substantive set of data indicates that music therapy interventions are more effective than music medicine interventions for improving physiological as well as psychological outcomes in medical patients. This difference might be attributed to the fact that music therapists individualize their interventions to meet patients' specific needs, more actively engage the patients in the music making, make use of the therapeutic relationship established with the patient to meet clinical goals and employ a systematic therapeutic process that includes assessment, treatment, and evaluation. As defined by Dileo 1999, interventions are categorized as 'music medicine' when passive listening to pre-recorded music is offered by medical personnel. In contrast, music therapy requires the implementation of a music intervention by a trained music therapist, the presence of a therapeutic process, and the use of personally tailored music experiences.

## Observations -

**Research outcome explain the use of music therapy in NED in household women-**Anxiety, Schizophrenic, Treatment of drug abuse, Multiple sclerosis, Psychological rehabilitation, Alzheimer Disease, Dementia, Autism, Epilepsy, Conversation skills apply to music, Non verbal vocalizations, Early word combinations

**Research outcome explain the use of Music Therapy in CVD and other disorders in household women-**To Control B.P., Heart Rate, respiratory rate, anxiety & pain in coronary angiography, Mean arterial pressure, asphyxia, Cancer therapy, Pain Care Management, Dose of anesthesia ? and Electromyography (EMG) shows muscle by relaxation

## Material Methods-

### Selection of Music (Test compound)

Music is selected on the basis of their property. Three sets of pre-recorded Indian classical (Specific Indian ragas) and natural environmental sound are selected on the basis of trial and error methods. They are given to the experimental animals for a period of 90 days. The results were analyzed and after that the similar sound treatment are given to volunteers for a period of 90 days. The biochemical analysis of blood samples are carried at 30 days, 60 days and 90 days interval. The blood samples of volunteers are collected by a physician hired for the purpose, whereas the blood of albino rats was taken in lab from treated and control groups.

Sound of specific Indian ragas and Recording of natural habitat are given at 55-65 db (controlled by sound meter) to albino rat for two hours (9-10 AM and 3-4 PM) daily by speakers attached to the wall of their cage for 30, 60, 90 days through, whereas human volunteers are allowed to listen to specific sounds through headphones at their home (for the same time period as to rats) after training them in workshops organized in dept' on Sundays and holidays.

Control groups of both rats and humans are also assigned to listening to taped "white noise" ("White noise" or "synthetic silence" is an attempt to block out environmental noise. In this case it was a pre-nature sounds such as sea sounds, which themselves were rhythmic) through headphones, or to a control group.

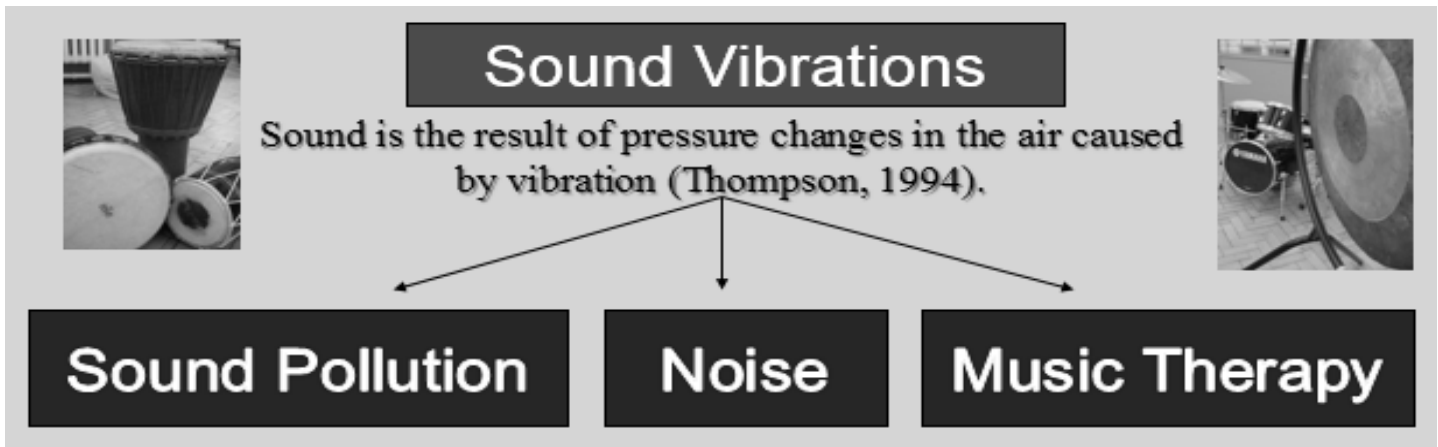
## Selection of Individuals-

**Albino Rats:** For the experimentation individuals selected randomly irrespective of sex. Five healthy adult albino rats (68 weeks of age, with average body weight of 150200 g) were selected randomly for test and control studies their blood was collected after 30, 60 and 90 days for the present investigation. Each rat was assigned a number for convenience prior to experimentation.

**Volunteers-** The Volunteers were selected through a wide publicity (News paper, SMS, TV Programmes) from Agra, Noida, Delhi, Ghaziabad, Gurgaon region. They are provided to fill a questionnaire. On the basis of a questionnaire they are provided a recorded CD of selected songs and sounds.

**Collection of Blood Samples-** The blood from rats collected in the early morning hours (7-8 AM) in lab on the scheduled date. The blood samples were obtained with the help of 2.0 ml disposable syringe from the tail albino rats, whereas the blood samples of human were collected by a physician hired for the purpose. The various biochemical parameters of rats were analyzed with the help of a standard kit methods in dept lab, while human blood test are conducted in authorized labs of a respective city.

## What is Sound ?



- Noise, which is often referred to as unwanted sound, is typically, characterized by the intensity frequency, periodicity (continuous or intermittent) and duration of sound. Unwanted sound to some may be considered wanted sound by others, as in the case of loud music (Talbot, 1995).
- Sound Pollution, which is often referred to as greater than normal frequency.
- Music Therapy, which is often referred to Rhythmic desired sound of specific frequency and pressure of choice at specific type & time.

## Relation between music therapy and science (Bio-musicology)-

- As per Scientific theories-All behavioral are the result of some biochemical or Neuro-endocrine reactions
- As per music therapy- There are many music which affect our behaviour by making us Cool & Calm, Relax, Excited etc.
- If we feel relax or cool and calm-
- Scientific explanation-There is release of feel-good hormone (Endorphin) in brain which makes us cool and calm, relax.
- It means music triggers the release of endorphin which makes us relax.

## How music works-

### Biochemical theory

- states that music is a sensory stimulus that is
- processed through the sense of hearing.
- Sound vibrations are chemically changed into nervous impulses that
- activate either the sympathetic or
- parasympathetic nervous system

### Entrainment theory

- suggests that oscillations produced by music are
- received by the human energy field and
- various physiological systems entrain with or
- match the hertz (oscillation) of the music

### Metaphysical theory suggests

- that music is divine in nature.

### DCS theory of Neuroendocrine stimulation (Proposed by Dr. Dinesh C. Sharma) suggests

- Sound vibrations affect the physiology and biochemistry of humans by stimulating their neuro-endocrine system.

### Effect of sound on biochemistry (Findings of my research work)-

| Parameters  | Rat(In lab)          |                       |                      | Humans(Volunteers)    |                       |                      |
|---|----------------------|-----------------------|----------------------|-----------------------|-----------------------|----------------------|
|   | Sound "A"            | Sound "B"             | Sound "C"            | Sound "A"             | Sound "B"             | Sound "C"            |
| Adrenalin   | ↑ S                  | ↓ S                   | ↑ S                  | ↑ NS                  | ↓ NS                  | ↑ NS                 |
| Cortisol  | ↓ S                  | ↓ NS                  | ↓ S                  | ↓ S                   | ↓ NS                  | ↓ S                  |
| Endorphin   | ↑ HS                 | ↓ NS                  | ↑ NS                 | ↑ NS                  | ↓ S                   | ↑ NS                 |
| Testosterone  | ↑ Male S<br>↓ Female | ↑ Male NS<br>↓ Female | ↑ Male S<br>↓ Female | ↑ Male NS<br>↓ Female | ↑ Male NS<br>↓ Female | ↑ Male S<br>↓ Female |
| Progesterone  | ↓ S                  | ↓ NS                  | ↓ S                  | ↓ NS                  | ↓ NS                  | ↓ NS                 |
| TG  | ↓ NS                 | ↓ NS                  | ↓ S                  | ↓ NS                  | ↓ NS                  | ↓ NS                 |
| CHO   | ↓ S                  | ↓ S                   | ↓ S                  | ↓ S                   | ↓ NS                  | ↓ S                  |
| LDL   | ↓ NS                 | ↓ NS                  | ↓ S                  | ↓ S                   | ↓ NS                  | ↓ S                  |
| HDL   | ↑ S                  | ↑ S                   | ↑ NS                 | ↑ HS                  | ↑ S                   | ↑ NS                 |
| Delivery time   | ↓ S                  | ↓ S                   | ↓ S                  | X                     | X                     | X                    |
| Group activity  | ↑ S                  | ↑ NS                  | ↑ S                  | X                     | X                     | X                    |
| NS = non significant      HS = Highly significant   ↓ = Decrease<br>S = significant              ↑ = Increase |                      |                       |                      |                       |                       |                      |



## Discussion-

Now it's clear from the findings of music therapy research going around the world that music has the power to affect the physiology of living. Music therapy is very useful in the treatment of infant, old age and pregnant, when physicians are normally avoided to prescribe a drug except in case of emergency. It is also very useful to control anxiety and BP in Preoperative and postoperative conditions. The limitation of music therapy is that it can be used only to cure disorders not diseases and it cannot use in case of emergency. In my research I observed the Significant ( $P < 0.001$  to  $P < 0.05$ ) decrease in serum total cholesterol level in both human. In most cases Non Significant decrease in triglycerides has been observed except in sound "C" where significant decrease observed. Lipid bound proteins are called lipoproteins. Lipoproteins are found in plasma and their function is to transport lipids. Lipoprotein includes VLDL, LDL and HDL. In the present study VLDL and LDL are decrease Non-significantly except in case of sound "C". The HDL significantly increased in most cases. The decrease of serum triglycerides, cholesterol are directly correlated with decrease of LDL and VLDL. The decreases of various lipids are indicative of good health and support the view that sound can be used as a drug to control various lipid parameters. I also observed the increase the adrenalin level in both rat and human, whereas cortisol level found to be decreased.

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## EDUCATION AND WOMEN SECURITY: ISSUES AND CONCERNS

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### ABSTRACT

*This paper is an attempt to deal with some pertinent and fundamental issues related to education, and concerns for safety and security of women. There is general assumption that an educated society is more 'sane and just' society. Now if these assertions and notions are analyzed in present state of affairs, then it would be difficult to accept the fact that education can play a major role in combating crime against women, as incidences of violence against women are constantly on rise. Nevertheless, education can be seen as a catalyst in bringing transformation in our value system. It is believed, that a value system which upholds the conservative and patriarchal social system, which relegates women to the position of subordination can surely be replaced by a more open, liberal and balance power sharing value system (between man and woman). Education, as it is perceived, is considered an effective tool to bring any kind of change in a society; ironically education can be considered both as a medium by which required and desired change can be ensured to a society, which is toiling to establish itself as a progressive human society on one hand and on the other hand, education as an agency can be used as a static force to maintain status quo or to uphold those values which maintain the unjust system of discriminatory practices. The kind and quality of education which the state wants to disseminate to its citizens, solely depends upon the kind of agenda and policy is incorporated in its programmes of development and progress, by the existent political system of any society. Thus in this backdrop, the present theoretical study tries to analyze, how political will, media, various institutions (education, law and religion) etc are engaged in creating and maintaining a world for women community, which either ensures more security or precipitates conditions of vulnerability for women, in public realm as well as private realm.*

Education is considered as an effective agency of social control as well as an important factor in bringing social change. The etymological meaning of education is 'to flower', which means to grow. It is said that when learning is structured and made formal, it becomes education (Atal, 2012:276). Education connotes various meaning, as a general perception, education is considered as dissemination of knowledge and information. Now, what kind of information is to be disseminated to the members of the society, largely depends upon the vision of the state. The educational policy of the state is designed as such, that it incorporates the actual agenda and the ideology which

it want to profess. Thus it can be well argued that education can be used as a medium of propagating political agenda. Therefore education can be catalyst in bringing social change; simultaneously it can be status quoist.

The present study, within the theoretical framework tries to analyze the interplay between education and women security concerns; simultaneously it delineates, how education on one hand, can contribute in protection and security of women, and on the other hand, how it inflicts threat to women protection and dignity. The functional aspect of education entails that education has always been an effective medium in building an informed society. It is a perspective developed by the Liberals, that the education can be used to fight all kind of evils (Spencer, 1976:413). This argument of liberals is evidenced by few illustrations. They argue, teenagers are given driver education, anti-drug education, sex education and religious education and are expected to become cautious, sober, chaste and devout as a result (Spencer, 1976:413). This argument can be further extended, by citing few examples from Indian society. When India was trying itself to liberate from British rule, at the same time with the introduction of modern scientific education by the then rulers, Indians also benefitted, consequently there was emergence of those learned personalities, enlightened by 'true education'. These eminent personalities tried to fight all existent social evils within Indian society. Most of the social evils were closely related to women, which in turn relegated them to the pathetic state of sorrows and sufferings.

To fight against the evil and the violent practices, the educated and the enlightened leaders, advocates and social activists, with the help of law, tried to bring social change. It was the emphasis on education for women and the laws, which brought structural and cultural change in the status and role of the women. Women by attaining education and literacy have come to acknowledge her rights as a human being. In Marxian terminology, it can be said, education has transformed women from class in itself to class for itself. They have come to realize the kind of discrimination and violence which has been inflicted on them since ages. The nature, extent and characteristic of violence against women can be classified as follows (Ahuja, 1997:244)

1. Criminal violence rape, abduction, murder etc.
2. Domestic violence dowry, deaths, wife battering, sexual abuse, maltreatment of widows/elderly women.
3. Social violence female foeticide, eve teasing, refusal to give share to women in property.

As delineated by sociologists, these above mentioned acts of violence have been witnessed across the world in some form or the other; but as soon as the women community realized, that they have been exploited and victimized by the value system and normative system upheld by the society to which they belong, they gave voice to their sufferings, which they have been experiencing. As a consequence feminist movement and awakening of women brought exemplary changes in the society. The rigorous and continuous assertion made by women, brought radical change in their position. Laws were formulated, enacted and implemented, which to an extent were able to give security and protection to women. Like child marriage act 1929, Hindu marriage act 1955, Special marriage act 1954, Anti dowry act 1961, Parliament act 1994 enacted the pre-conception and pre natal diagnostic techniques act as an offence. This all could be implemented due to education; it was education which could enable the law makers and the government to envision and implement acts and provisions which ensured safety and protection of women from birth and till they live.

Education has played a pivotal role in gender sensitization and has been able to generate consensus on the issues which have adversely affected women at large. Nevertheless, education is widely considered as a positive and effective medium to build a nation and a society, but it can, also negatively impact society. As mentioned earlier, education is related to imparting of knowledge and information, however it can be perceived in an entirely different manner. It is easy to present facts, but it's not easy to control group interaction. Education presents information. But you and I organize lives on the basis of feelings, relationships and desire to win approval, and

the likes, as well as information. These factors limit the ability of education to remake society (Spencer, 1976:413). It is in this backdrop role of education has to be essentially scrutinized.

This is a point of departure for the argument, that education can be used as maintaining status quo. My whole argument revolves around this postulate that technology (which is a byproduct of education) has almost threatened the life chances of a girl child. Every good thing is not always flawless, it surely has some aberrations, and therefore it can be well argued that education too, has a fault line. This argument can be fought and asserted on the basis of one illustration, i.e. family. We talk about instances and acts of violence against women which occur at home, harassment at work place, rapes and molestations on roads and public spaces, but seldom talk of violent act which we inflict on a passive recipient, i.e. a child in a mother's womb.

Family as an association has been considered as a safest natural haven for a child; but instances of female foeticide have raised serious questions, related to role of a family in socialization of its members, and socialization as a process is also a part of education. The educated, affluent families of an urban area, who have money to spend, access the technology, in order to determine the sex of the child. Diagnosis of the gender, decides the chances of survival of the child, who is about to take birth. It is the parents of the child who give the 'death sentence' to their girl child, with help of another highly qualified and educated person, who otherwise is from a noble profession - a doctor.

It can well be argued, that parents and family are the first precipitator of violence against women. They are the ones who make the child 'unsafe on the safest place of the earth i.e. mother's womb. The kind of value system which is embedded in their mind gets translated into this heinous act, committed by the 'natural guardians' of the child. It is wrongly assumed that female foeticide is largely a social problem. Many social scientists and law makers have classified it under major social problem, while considering it as a social problem; it reduces the magnitude effect of the serious violent act. Families easily escape from the crime they have committed against one kind of future progeny.

This very act, which originates from the basic social institution, is a consequence of the negative socialization and enculturation process through which members of a family undergo. If the family upholds the value of son preference, then it sets the normative pattern which coincides to this value. These normative patterns, construct an image of a woman for whole society. This image construction in turn, causes all kind of violence, committed against women and encourages members to carry out discriminatory practices, which make women vulnerable. Violence against women inflicted in private realm, is a corollary to violence committed in public realm. Thus education policy of a state has to be designed in such a manner that, it directs towards the positive image building of a woman. The purpose of education is not only to present facts, but its prime concern should be to bring change in the values, which are the basis of our feelings, desire and perception. If education is not able to fulfill this role, then the whole purpose of education get defeated.

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## WOMEN EMPOWERMENT THROUGH EDUCATION

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### ABSTRACT

*Education is a powerful tool to improve the lives of people around the world. It is therefore clear that by allowing more women and girls to be educated would be a benefit to society as a whole. Education is a basic human right, and thus girls and boys all around the world should have right to acquire this opportunity - consequently enforcing the ideology of gender equality. If a girl is educated her family and society will be educated. It can therefore be concluded that by empowering women through education is a great advantage both to women and to society as a whole.*

### Introduction

“If you educate a man you educate an individual, however, if you educate a woman you educate a whole family. Women empowered means mother India empowered”. -PT. JAWAHARLAL NEHRU

Women constitute almost half of the population in the world. In fact, women are the most important factor of every society. Even though everybody is aware of this fact, yet nobody is ready to accept this fact. As a result, the importance which used to be given to women is declining in today's society. As a consequence of this growing tendency of underestimating women lead to make them occupy a secondary position in society and to deprive them of their basic rights, the need for empowering women was felt. In India each Indian citizen is given certain basic rights. The Constitution of our nation doesn't discriminate between men and women, but our society has deprived women of certain basic rights. Due to such current situation, it was needed to make women free from all the shackles and to empower them as well.

### HISTORY OF WOMEN EDUCATION IN INDIA :

In the Vedic period women had access to education in India, they had gradually lost this right. However, in the British period there was revival of interest in women's education in India. During this period, various socio religious movements led by eminent persons like Raja Ram Mohan Roy, Iswar Chandra Vidyasagar emphasized on women's education in India. Mahatma Jyotiba Phule, Periyar and Baba Saheb Ambedkar were leaders of India who took various initiatives to make education available to the women of India. After independence in 1947 Government has taken various measures to provide education to all Indian women. As a result women's literacy rate has grown over the three decades and the growth of female literacy has in fact been higher than that of male literacy rate. While in 1971 only 22% of Indian women were literate, by the end of 2001 54.16% female were literate. The growth of female literacy rate is 14.87% as compared to 11.72 % of that of male literacy rate.

### Importance of Education in women's Empowerment :

In the global scenario women are being given equal treatment in developed nation. The difference between man and woman in its physical is by the nature. In society women occupy secondary position in compared to men. The concept of women empowerment was introduced at the international women conference at Nairobi in 1985. Education is milestone of women empowerment because it enables them to responds to the challenges, to confront their traditional role and change their life. We realize that education is the only means for empowerment of women. Therefore, literacy should spread amongst women. The literacy rate amongst the women in the post-Independent Era is not as per the expectations. We, as a nation, dream of becoming a Super power by 2020. For becoming a Super Power, each element of our society/ nation should contribute in the nation building



process. But women, who are a major factor of this society, aren't literate then we can't expect to become a Super Power. Therefore, it is urgent for us to know the importance of women's education. The year 2020 is fast approaching; it is just 13 year away. This can become reality only when the women of this nation became empowerment. India presently account for the largest number no of illiterates in the world.

## **Need of Women Empowerment :**

1. It involves the following capabilities:
2. Having decision-making power of their own
3. Having access to information and resources for taking proper decision
4. Ability to exercise assertiveness in collective decision making
5. Having positive thinking on the ability to make change
6. Ability to learn skills for improving one's personal or group power.
7. Ability to change others' perceptions by democratic means
8. Involving in the growth process and changes that is never ending and self-initiated

## **Status of Women in Indian Society :**

The worth of a civilization can be judged by the place given to women in the society. The contact of Indian culture with that of the British also brought improvement in the status of women. The another factor in the revival of women's position was the influence of Mahatma Gandhi who induced women to participate in the Freedom Movement. As a result of this retrieval of freedom, women in Indian have distinguished themselves as teachers, nurses, air-hostesses, booking clerks, receptionists, and doctors. They are also participating in politics and administration. But in spite of this amelioration in the status of women, the evils of illiteracy, dowry, ignorance, and economic slavery would have to be fully removed in order to give them their rightful place in Indian society.

## **Conclusion :**

There is no doubt that only literacy is not the ultimate solution. But women should be highly educated to know their rights and duties. They should be able to use their rights as per the need. Govt should also make policies for that make necessary arrangements for their implementation.

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## **WOMEN IN VICTORIAN SOCIETY AS DEPICTED IN THOMAS HARDY'S NOVELS**

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### **ABSTRACT**

*Thomas Hardy remains one of the most influential writers of the nineteenth and twentieth centuries. He is well known for his depictions of nature and women of all social classes in the Victorian era. During Victorian age, Victorian women were rarely offered fresh active fictions bearing imaginative possibilities of challenge. Men's stories were dominant giving tales of discovery, travel, work and exploration. In his Wessex world, Hardy broadened the sphere. Women work outside the home in the both conventional and unconventional occupation: from*

*teaching to negotiating the price of corn from serving as barmaids to inaugurating telegraphic system, from working as milkmaid to organizing public readings. Women struggle to shape their lives with a vigour and energy. They struggle against all odds.*

In his novels of struggle and heart ache, Hardy wrote of Women's strength, intelligence and capability all qualities he demonstrated as essential to female nature and as an essentialist, he often aligned women's innate qualities with nature. Saddened and engaged by the hypocrisies of social standards established by the Victorian middle class, Hardy wrote of its damaging consequences to women directly. He also intimated in his novels the negative impact of society's harsh judgement on civilization regarding sexuality, marriage and desire. He wrote of strong independent-minded women who determined to live life on their own terms. They were the re-emergence of a natural phenomenon long suppressed and justified by the social expectations of Victorian society. He wrote primarily on the prohibiting artifice found in Victorian standards. Through his novels, Hardy offered his women a voice reflecting the anxiety and ambiguity of their changing role in society. One of his most successful heroine, Bathsheba Everdene, best articulates women's difficulty in expressing themselves.

In her effort to dissuade Farmer Boldwood from his marriage proposition as a business transaction in "Far From The Madding Crowd" Bathsheba exclaims, "It is difficult for a women to define her feelings in language which is chiefly made by men to express theirs."<sup>1</sup> Similar to Bathsheba's determination to manage her farm as a single women, the growth and development of the independent women with a voice and some degree of influence was a gradual process, which can be interrupted as a reflection of Darwin's theory of evolution. It took time and work and a great deal of effort to create a world in which women could live with recognition and equality.

Noting his awareness of Victorian sensitivities and his novel's ongoing recession until the end of his life, Rosemarie Morgan suggests that Hardy took advantage of the issues over the last two decades of the 19th century. In her introduction to Far From the Madding Crowd, Morgan writes that his writing "tends to empower reader to a sense of omnipotence and consequently, to an emotional generosity and a compassion for the human struggle in perspective."<sup>2</sup>

Most of Hardy's major novels have the common themes of the evolution and emergence of the women and a sense of female empowerment. He was keenly aware of the radically changing world at the end of the Victorian Era as well as the struggle women faces in their evolution from a subservient role to the empowered figure.

His first heroine, Cytherea Graye, in Desperate Remedies is not drawn into any form of 'defiance'. On the contrary, she is a thoroughly orthodox creation. She is, in her stereotypical ordinariness, rare in the Hardy canon. The Pair of Blue Eyes is his first thunderbolt in the line of his unconventional, voluptuous heroines, the first of his 'misrepresentations' of womanhood. Elfride Swancourt is no iconic Victorian maiden awaiting selfdefinition through male endowment: the marriage tie and its award of a man's name, identify, economic standing and status. Sexual development, exploration and understanding present themselves to Elfride, urged by an increasing awareness of her own psycho-sexual needs, to be of primary importance to her growth to maturity and fulfillment. If, then, we are drawn to her, identify and sympathise with her, this is not so much because she is struggling to gain the love of a good man, but because she is strong and weak, brave and fearful, headstrong and vulnerable: she is utterly human and we care for her.

Problems arise for Hardy because he too cares for her. For, according to prevailing views, her moral and intellectual seriousness should be undone by her sexiness. She is not only sexually instigative, then where the male is less so, she also sets the pace. Stephen, we are told, is not man enough for her, and Knight's fastidiousness opens up the question, in Elfride's mind, of her virility. The reversal of roles blatantly transgressed conven-

tion and openly subverted the ethical codes of the culture.

In *The Return of the Native*, Eustacia combines the strength of a man with the beauty of a woman, Hardy creates an unconventional woman antagonized by the desires of passionate love and independence of male. Her passionate craze to get love from not a single but from many is not only against the moral codes but is also subversive. A similar conflict occurs in *Tess*. In her defiance of the Victorian ideal, Tess is empowered and strengthened. This passionate sexuality also results in her isolation from society and ultimately her death. Probably Hardy's most challenging rejection of 'Victorian dichotomy' was to give Tess the subtitle 'A Pure Woman'. This little phrase caused a great scandal, for Tess bears a child out of wedlock and so respectable opinion held, she could not be pure. Hardy challenges the idea of female purity and calls Tess 'pure' on the basis of her moral integration.

Hardy wanted better marriage based on mutual respect and a level of equality that creates productive co-operation between husband and wife. He demonstrates this ideal union best with Bathsheba and Gabriel in *Far From the Madding Crowd*. On the other hand, Hardy feels that it is clearly wrong to have the artificial creation of marriage when there is no love or affection between two people. Tess demonstrates this in her refusal to marry Alec :

"You will not marry me, Tess, and make me a self respecting man?"

"I cannot"

" But Why ?"

" You know I have no affection for you".

"But you would get to feel that in time, perhaps as soon as you really could forgive me?"

"Never!"

"Why so positive?"

" I love somebody else". <sup>3</sup>

Independence and strength separate Hardy's heroines from the previous idea of the Victorian heroine. "The combination of sexuality and masculine qualities in Hardy's passionate heroines exemplifies a new characterization of women." <sup>4</sup>

In *Jude the Obscure*, Sue offers another example. She lives with Jude and bears him children even though they are not married to each other, and so conventional prejudice would stamp her as 'depraved'. She is, in fact an extremely moral person conscientious and even high-minded. She asserts, "For a man and women to live on intimate terms when one feels as I do is adultery, in any circumstances, however legal".<sup>5</sup> To Hardy marriage without mutual love and affection is a part of "the barbarous customs and superstitions of the times that we have the unhappiness to live in".<sup>6</sup> It is cruel to both men and women. In a novel such as *Tess* or *Jude*, the reader is invited to examine all the evidence relating to very complex case.

This laodiceanism in Hardy's heroine is a psychological struggle : to abide by Victorian norms or to live a life unshackled. The interpretation of Hardy's text by Havelock Ellis is of paramount importance in the light of sexology. It is a new genre of science which deals with psycho-sexual interpretation in late 19th and early 20th century. In 1893, Ellis places Hardy's fiction- because of its conception of love as the one business of life in the feminine tradition of novel writing represented by Jane Austen, Charlotte Bronte and George Eliot. In Ellis's view "Hardy's heroines are more 'instinct led', than concerned with moral questions."<sup>7</sup> Morals, observes, do not come in. Mr. Hardy's heroines are characterized by a yielding to circumstance that is limited by the play of instinct.

They are never quite bad. It seems, indeed, that this quality in them, which shuts them out from any high level of goodness, is precisely that which saves them from every being very bad. They have an instinctive self-respect: an instinctive purity. Even Eustacia Vye has no impure taint about her. One feels compelled to insist on the instinctiveness of these women.

Hardy Challenged the rigid code of Victorian social standards in his writing. In an evolutionary discourse of their own, each of Hardy's words grows progressively more revealing, highlighting the hypocrisy and futility of the era's double standards and suppression of women. Through his fictional characters, Hardy challenges his readers to reflect upon the damaging consequence of social expectations on all humanity but most especially women.

In Thomas Hardy: The critical Heritage, R.G. Cox includes Coventry Patmore's observations regarding Hardy's portrayal of the New Women. Patmore noted, "It is in his heroines, however that Hardy is most original and delightful each has the charm of the simplest and most familiar woman hood".<sup>8</sup>

Patmore believed that it was in their failure to adhere to convention that Hardy's female characters are more human, most natural, most likable. Hardy advocated for New Women. Morgan observes, "Hardy's achievement in his portrayal of women lies indisputably in his profound understanding of their dilemma as strong, bright intelligences fully capable of proving their capacities in a world unwilling to grant them that right".<sup>9</sup>

He promoted education that would benefit women in all aspects of their lives, an education that included sexual knowledge and relationships. A woman of equal social, political and educational standing to a man would be less likely to serve in the traditional, silent and subservient role of wife and mother. When Hardy started writing novels, the idea of equality for women and the conventions surrounding it, were very much alive. Hardy portrayed the struggle of women and helped them to establish a more nourishing environment for their inevitable growth and proliferation. Hardy was a natural humanist. In an era of heightened anxiety over the emerging power of women, Hardy offered a new perspective and hope for those who were strong enough to live according to their independent thoughts and values, pursuing ideals regardless of societal expectations as well as the certain consequences of their own actions.

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## PARTICIPATION OF WOMEN IN INDIAN DEMOCRATIC INSTITUTIONS

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## ABSTRACT

The term political participation generally refers to those voluntary activities of members of a society, in the selection of rules and formation of public policy. Since popular sovereignty is one of the inseparable attributes of democracy, the right to participate is an important aspect of democratic government and an inherent right in

a democratic process. Political participation is a basic ingredient of every political system. Participation helps the individuals to be effective and associates him with the political system. Higher the rate and levels, the more varied the forms of political participation. It is vital to the proper functioning of a democratic polity. The International Encyclopedia of Social Science defined political participation as the principal means by which consent is granted or withdrawn in a democracy and rules are made accountable to the ruled. It signifies such proceedings like voting, seeking information, discussion and proselytising, attending meeting, contributing financially and communicating with representative. To Almond and Powell, "Political participation is the involvement of the members of the society in the decision making process of the system." In the ultimate analysis political participation means a process of influencing the authoritative allocation of values for a society.

For the successful function of democracy the maximum participation of people is required. Political participation is the hallmark of a democratic setup. Nature, success and effectiveness of democracy largely depend on the extent to which equal, effective and actual participation is provided by the system to all its citizens. As women comprise about half of the population, this section of society requires due attention in the system and due share in process. Democracy will fail in its objective if women citizens lack equal opportunity to participate in the governmental decision making process. They are to be equal partners in the nation-building and political development.

In India, women also played a Comprehensive role in the society. But the status of women in Indian context cannot be defined simply by general concepts like equality, role-differentiation legal, social and political right, depending on independence are not applicable to all sectors of our population Women's participation are less due to our society values. These limits are also shown in historical studies.

The excavations at Mohenjo Daro and Harappa during the Indus valley civilization reflect the matriarchal pattern of society and the divine form was more prominently represented by Mother Goddess and not by male God. It clearly proves that the women enjoyed higher status. In Vedic period women were allowed to attend Sabhas or Assembly. But usually they attended the sitting on important occasions; on the other hand, many evils were attributed to her. She was regarded as unworthy, lighthearted, weak, narrow-minded and eccentric. In the post Vedic period, the position of women deteriorated under the Buddhist order, the status of women was elevated. The inequality between man and woman was removed both were entrusted the task of upholding Dharma. It may be said that women enjoyed a fairly satisfactory position during ancient times. The communities as a whole showed proper concern and respect for women, allowing them considerable freedom in different activities of social and political life.

During the medieval period the position of common womenfolk in the country remained miserable. Their only function was bearing and rearing of children. They were confined to the four walls of their homes, leading an ignorant, and illiterate life. The disintegration of the Mughal Empire in the 18th century and the consequent political anarchy added to the miseries of Indian women. During the British governance, there was positive influence in the direction of women upliftment. The 19th century reform movements and social renaissance initiated the process of improving the status of women.

The Indian National movement under the leadership of Mahatma Gandhi inspired Indian women to enter the open field of politics. He recognized the importance of women in participation in the freedom struggle. By the time of independence women from all sections of society had become active in politics. Direct political participation promoted women in confidence and self-reliance and broke the barriers of public and private dichotomies in their lives. However while the basic issue of women in right to participation in politics was thus settled the content of their political role continued to be an open question.

The constitution of free India has guaranteed all its citizen justice, liberty, equality and dignity through several provisions like document of fundamental rights and directive principles. The framers of the constitution realized that a true democracy requires not only equality but also justice. This nation resulted in the Indian constitution which 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, educational and political disadvantages faced by them. Several articles are incorporated in the constitution in order to materialize the desired objective of equality and justice for the women in India. Besides the preamble, the articles of the constitution, which impinge on our subject of enquiry are Articles 14, 15, 16 under part III. Articles 39, 42, 44 under part IV. Articles 51-A (c) under part IV and article 246 under Part -XI are noteworthy.

Since independence, India has passed 68 years but women's participation is not satisfactory; they were looked upon as secondary.

The marginalization of women in electoral politics is deeply embedded in the party system and the imbalanced gender power relations in the main political dispensations in India. They continue to be discriminated against not only in terms of seat allotments to contest elections but also within the rank and file of major political parties.

The reason for women being on the fringes is varied but the focal factor that excludes them from the process in the patriarchal male-dominant party competition structures that continues to exist in the Indian subcontinent. This not only dissuades females from electoral politics but also acts as a barrier in their quests to share political power.

The political participation of women can be analyzed using a triangle model deconstructing their electoral interactions at three stages within the framework of general elections. At the top are women in the Lok Sabha. Their representation has increased from 22 seats in the 1952 election to 44 seats this year, a phenomenal increase of 36 percentage points. However, gender disparity remains skewed as nine out of ten parliaments in the Lok Sabha are men. In 1952 women constituted 4.4 percent of Lok Sabha members and now account for around 11 percent, but it is still below the world average of 20 percent. Both national and regional parties are following the policy of exclusion of women in allotting seats. The reason for not giving tickets to women candidates at the national and state level is based on the perception that they lack the 'win-ability' factor.

| Lok Sabha       | Total No. of Seats<br>(Election Held) | No. of women<br>members who won | % of the<br>total |
|-----------------|---------------------------------------|---------------------------------|-------------------|
| First (1952)    | 489                                   | 22                              | 4.4               |
| Second (1957)   | 494                                   | 27                              | 5.4               |
| Third (1962)    | 494                                   | 34                              | 6.7               |
| Fourth (1967)   | 523                                   | 31                              | 5.9               |
| Fifth (1971)    | 521                                   | 22                              | 4.2               |
| Sixth (1977)    | 544                                   | 19                              | 3.4               |
| Seventh (1980)  | 544                                   | 28                              | 5.1               |
| Eighth (1984)   | 544                                   | 44                              | 8.1               |
| Ninth (1989)    | 529                                   | 28                              | 5.3               |
| Tenth (1991)    | 509                                   | 36                              | 7.0               |
| Eleventh (1996) | 541                                   | 40                              | 7.4               |
| Twelfth (1998)  | 545                                   | 44                              | 8.0               |



|                   |     |    |      |
|-------------------|-----|----|------|
| Thirteenth (1999) | 543 | 48 | 8.8  |
| Fourteenth (2004) | 543 | 45 | 8.1  |
| Fifteenth (2009)  | 543 | 59 | 10.9 |
| Sixteenth (2014)  | 543 | 61 | 11.2 |

However, an analysis of the success rate of women candidates as compared to men reveals that it has been higher in the last three general elections. In 2014, the success rate of women was 9 percent as compared to men at 6 percent.

The under-representation of women in the Lok Sabha, and from crucial decision-making positions such as in the cabinet, are pointers of their systematic exclusion from the political structure and the deeply embedded gender bias in Indian society. Though women head a significant number of national and state level political parties, the overall representation of women within the rank and file of these parties is dismal.

Women who have made their presence felt in inner-party circles have also been relegated to the second rung of leadership and have failed to breach the glass ceiling. They rarely play any role in formulating policies and strategies in political parties and are at best assigned the job of keeping an eye on women in issue and mobilizing them if need be for electoral benefits for their parties.

**Table-2**

**Seats allotted to women by national parties in general elections**  
**Source Election Commission of India**

| National Parties | 2004      |     | 2009      |     | 2014      |     |
|------------------|-----------|-----|-----------|-----|-----------|-----|
|                  | Contested | Won | Contested | Won | Contested | Won |
| All India        | 355       | 45  | 556       | 59  | 668       | 61  |
| Congress         | 45        | 12  | 43        | 23  | 57        | 4   |
| BJP              | 30        | 10  | 44        | 13  | 37        | 28  |
| Others           | 280       | 23  | 469       | 23  | 574       | 29  |

Table 3 gives a statistics regarding the representation of women members in the Rajya Sabha. Here also women is marginal in comparison to men. In present that the highest number of women members, i.e. 31 (12.86%) sworn in as members of Rajya Sabha. This trend indicates that various ruling parties in the respective states of the country are biased against women in nominating them to upper house.

Table -3

Women Representation in Rajya Sabha (1952-1914)

| Year | Total Seats | Total Women Members | Percentage |
|------|-------------|---------------------|------------|
| 1952 | 216         | 15                  | 6.9        |
| 1954 | 219         | 17                  | 7.7        |
| 1956 | 232         | 20                  | 8.6        |
| 1958 | 232         | 22                  | 9.4        |
| 1960 | 236         | 24                  | 10         |
| 1962 | 236         | 18                  | 7.6        |
| 1964 | 238         | 21                  | 8.8        |
| 1966 | 240         | 23                  | 9.5        |
| 1968 | 240         | 22                  | 9.1        |
| 1970 | 240         | 14                  | 5.8        |
| 1972 | 243         | 18                  | 7.4        |
| 1974 | 243         | 17                  | 6.9        |
| 1976 | 244         | 24                  | 9.8        |
| 1978 | 244         | 25                  | 10.2       |
| 1980 | 244         | 29                  | 11.8       |
| 1982 | 244         | 24                  | 9.8        |
| 1984 | 244         | 24                  | 9.8        |
| 1986 | 244         | 28                  | 11.4       |
| 1988 | 245         | 26                  | 10.6       |
| 1990 | 245         | 24                  | 9.7        |
| 1991 | 245         | 17                  | 6.9        |
| 1993 | 233         | 17                  | 7.3        |
| 1994 | 245         | 17                  | 6.93       |
| 1996 | 223         | 19                  | 9.0        |
| 1998 | 245         | 19                  | 7.75       |
| 2000 | -           | 22                  | 9.01       |

|      |     |    |       |
|------|-----|----|-------|
| 2002 | -   | 25 | 10.20 |
| 2004 | 245 | 28 | 11.43 |
| 2006 | 245 | 25 | 10.41 |
| 2008 | 245 | 23 | 9.50  |
| 2010 | 245 | 27 | 9.38  |
| 2012 | 245 | 24 | 9.79  |
| 2015 | 241 | 31 | 12.86 |

Thus, the representation of women in the Lok Sabha as well as Rajya Sabha is very low. Their numerical strength is also marginal in decision-making bodies. Only a very limited number of women have succeeded in getting seats in the council of Ministers. The following table-4 provides a clear picture as to their level of representation in the Union Council of ministers.

Table -4

Women in Union Council of Minister (1952-2014)

| Year                      |      | Prime Minister | Cabinet Minister | State Minister | Deputy Minister | Total |
|---------------------------|------|----------------|------------------|----------------|-----------------|-------|
| First General Election    | 1952 | -              | 1                | -              | 1               | 2     |
| Second General Election   | 1952 | -              | -                | -              | 2               | 2     |
| Third General Election    | 1962 | -              | 1                | 2              | 3               | 6     |
| Fourth General Election   | 1967 | 1              | -                | 1              | 3               | 5     |
| Fifth General Election    | 1971 | 1              | -                | 2              | 1               | 4     |
| Sixth General Election    | 1977 | -              | -                | 2              | -               | 2     |
| Seventh General Election  | 1980 | 1              | -                | 1              | -               | 2     |
| Eighth General Election   | 1984 | -              | 1                | 1              | 2               | 4     |
| Ninth General Election    | 1989 | -              | -                | 1              | 1               | 2     |
| Tenth General Election    | 1991 | -              | 1                | 5              | 3               | 9     |
| Eleventh General Election | 1996 | -              | -                | -              | -               | 0     |

It becomes evident from the brief analysis of table 4 that between 1952 to 2014 their number in the council of minister never exceeded 10. It all indicates that the virtual power remained the male monopoly. Their less representation at the decision making level meant denial of ample opportunities for women to participate in political activity.

Women representation in State legislatures has also been equally dismal. In 2008 the overage percentage of elected women in State Assemblies in 6.94 percent, the highest being 14.44 percent in Haryana and the lowest being 1.34 percent in Karnataka, States like Arunachal Pradesh, Manipur, Mizoram, Nagaland and Union Territory of Pondicherry have no representation of women in their Assemblies.

Women in India are much better represented in the Panchayati Raj Institutions as compared to the Parliament. As per the Minister of Panchayati Raj, in 2008 the Gram Panchayats had 37.8 women members, the Intermediate Panchayats 37% women members and the District Panchayats 35.3 Women members. The total representation of women in all three tiers of the Panchayat amounted to 36.87%. This seems to be a result of Article 243 D of the Indian Constitution, mandating at least 1/3rd of the seats in all tiers of the Panchayat.

The level and forms of women is participation in politics in largely shaped by cultural and societal barriers in the form of violence, discrimination and illiteracy. Martha Nussbaum highlighted a significant barrier to women is capability of participating in politics to be the threat of violence. Sexual violence in India is exacerbated by issues of education and marriage. She states that "In the larger society, violence and the threat of violence affects many women is ability to participate actively in many forms of social political relationship, to speak in public, to be recognized as dignified being whose worth is equal." Like violence discrimination is a widespread barrier to women is political participation. A 2012 study of 3000 Indian women found the barriers in participation, specifically in running for political office, in the form of illiteracy, work burdens with in the household and discriminatory attitudes towards women as leaders. There is little public space for them as men have dominated the political area for many years in India Discrimination in further perpetuated by class. Dalit women, of the lowest caste in India, are continually discriminated against in running for public institution. Dalit women experience harassment by being denied information, ignored or silenced in meetings, and in some cases petitioned to be removed from their elected position along-with this illiteracy limits the ability of women to understand the political system and issues. To overcome issues of discrimination and violence, women is organization have focused on the empowerment of Indian women.

Increasing women is political participation and representation in Indian politics requires electoral and parliamentary reforms. Engaging more Indian women voters is a more important step towards women participation. The number of women standing for elections also needs to increase. For the moment reservation seems to be the fastest way of increasing the numbers of women contestants elected. Despite the argument that reservations will favor elitist women as has happened in Pakistan the quota system has proven to be the fastest and most effective way of ensuring women is adequate representation in parliaments all over the world. 16 of the 20 countries that have at least 30% women in their national parliaments have used some form of quota system or another. The women is Reservation Bill, therefore, is a crucial first step towards both electoral and parliamentary reforms.

In addition, the role played by political parties is also very important to ensure that women are adequately represented and policies favouring women are passed. Women is groups had suggested or this election that parties take women is demands on board in their manifestos and campaigns endorse women candidates and ensure that they do not give tickets to candidates who have charges of gender-based violence, or made remarks reflecting gender discrimination. The structure and organization of political parties also becomes important to

consider. Evidence from 12 developed countries, for instance shown that women party activists, including their networks and links, and gender related rules are the most important party-level factor affecting women is Parliamentary representation.

Given that few of these suggestions were adopted by political parties in this election, it is clear that simultaneous and sustained effort will be required for improving the status of women in democratic institution of India. Political parties could at least ensure a better representation in the Rajya Sabha, which is by nomination. They could also ensure that the women's Reservation Bill is passed. And finally, they could ensure that the National Commission on Women is manned by women with a track record rather than treating it as an institution where political protégés can be appointed.

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## ROLE OF WOMEN IN SPORTS

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### ABSTRACT

*Women's participation in sport has a long history. It is a history marked by division and discrimination but also one filled with major accomplishments by female athletes and important advances for gender equality and the empowerment of women and girls. Among the many remarkable achievements are those of Helene Madison of the United States of America, the first woman to swim the 100-yard freestyle in one minute at the 1932 Olympics; Maria-Teresa de Filippis of Italy, the first woman to compete in a European Grand Prix auto race in 1958; Nawal El Moutawakel of Morocco, the first woman from an Islamic nation to win an Olympic medal for the 400-metre hurdles at the 1984 Olympics; and Tegla Loroupe of Kenya, who in 1994 became the first African woman to win a major marathon.<sup>1</sup> Women have taken up top leadership positions in sport, such as Presidents and Secretaries-General of National Olympic Committees. More and more women have also taken up employment opportunities in all areas of sport, including as coaches, managers, officials and sport journalists. These achievements were made in the face of numerous barriers based on gender discrimination. Women were often perceived as being too weak for sport, particularly endurance sports, such as marathons, weightlifting and cycling, and it was often argued in the past that sport was harmful to women's health, particularly their reproductive health. In 1896, Baron Pierre de Coubertin, founder of the modern Olympics, stated: "No matter how toughened a sportswoman may be, her organism is not cut out to sustain certain shocks."<sup>2</sup> Such stereotypes fuelled gender-based discrimination in physical education and in recreational and competitive sport, sporting organizations and sport media.*

Although many of the clinical trials and epidemiological studies in health research have excluded women, the data available suggest that women derive many health benefits from an active lifestyle. The health benefits of women's participation in physical activity and sport are now well established. Participation in sport and physical activity can prevent a myriad of noncommunicable diseases which account for over 60 per cent of global

deaths, 66 per cent of which occur in developing countries. For girls, it can have a positive impact on childhood health, as well as reduce the risk of chronic diseases in later life. For older women, it can contribute to the prevention of cardiovascular diseases, which account for one third of deaths among women around the world and half of all deaths among women over 50 in developing countries.<sup>4</sup> Physical activity also helps to reduce the effects of osteoporosis, which women have a higher risk of developing than men.<sup>5</sup> Participation in physical activity aids in the prevention and/or treatment of other chronic and degenerative diseases associated with aging, such as type-2 diabetes, hypertension, arthritis, osteoporosis and cardiovascular abnormalities.

It also helps in the management of weight and contributes to the formation and maintenance of healthy bones, muscles and joints. Physical activity can reduce the incidence of falls among older women. An important role of physical activity in the life of older women lies in prolonging independence. Much of the physical decline that was presumed an inevitable consequence of aging is now thought to be the result of inactivity. While no one can guarantee that exercise will prolong life, it can enhance the quality of life for older women who value their independence. The benefits for women and girls with disabilities are also well established. It has been noted that sport provides a double benefit to women with disabilities by providing affirmations of self-empowerment at both personal and collective levels. Apart from enhancing health, wellness and quality of life, participation in physical activity and sport develops skills such as teamwork, goal-setting, the pursuit of excellence in performance and other achievement-oriented behaviours that women and girls with disabilities may not be exposed to in other contexts.

Participation in sport and physical activity can also facilitate good mental health for women of all ages, including the management of mental disorders such as Alzheimer's disease.<sup>6</sup> It can promote psychological well-being through building self-esteem, confidence and social integration, as well as help reduce stress, anxiety, loneliness and depression. This is particularly important as rates of depression among women are almost double those of men in both developed and developing countries.<sup>7</sup> Adolescent girls in particular are vulnerable to anxiety and depressive disorders and are significantly more likely than boys to have seriously considered suicide by the age of 15.<sup>8</sup> In addition to improvements in health, women and girls stand to gain specific social benefits from participation in sport and physical activity. Sport provides women and girls with an alternative avenue for participation in the social and cultural life of their communities and promotes enjoyment of freedom of expression, interpersonal networks, new opportunities and increased self-esteem. It also expands opportunities for education and for the development of a range of essential life skills, including communication, leadership, teamwork and negotiation. Inactive adults can rapidly improve their health and well-being by becoming moderately active on a regular basis. Physical activity need not be strenuous to achieve health benefits and it is never too late to gain benefits.

In addition to benefits for women and girls themselves, women's increased involvement can promote positive development in sport by providing alternative norms, values, attitudes, knowledge, capabilities and experiences. The contributions of women, particularly in leadership positions, can bring diversity and alternative approaches and expand the talent base in areas such as management, coaching and sport journalism.

The participation of women and girls in sport challenges gender stereotypes and discrimination, and can therefore be a vehicle to promote gender equality and the empowerment of women and girls. In particular, women in sport leadership can shape attitudes towards women's capabilities as leaders and decision-makers, especially in traditional male domains. Women's involvement in sport can make a significant contribution to public life and community development.

A rights-based understanding of sport and physical activity has been present since the founding of the United



Nations. In 1948, the Universal Declaration of Human Rights set out a framework of rights and duties and recognized that “Everyone has the right to rest and leisure . . .” (article 24); “Education shall be directed to the full development of the human personality . . .” (article 26); and “Everyone has the right to freely participate in the cultural life of the community . . .” (article 27).<sup>9</sup> Sport and physical activity were first specifically recognized as a human right in the International Charter of Physical Education and Sport, adopted in 1978 by the United Nations Educational, Scientific and Cultural Organization (UNESCO). The Charter states: “One of the essential conditions for the effective exercise of human rights is that everyone should be free to develop and preserve his or her physical, intellectual, and moral powers, and that access to physical education and sport should consequently be assured and guaranteed for all human beings.”<sup>10</sup>

Over the past decade, there has been a growing understanding that access to and participation in sport and physical education is not only a right in itself, but can also be used to promote a number of important development goals through facilitating democratic principles, promoting leadership development, and encouraging tolerance and respect, as well as providing access to opportunities and social networks. All areas of development can be influenced by sport, including health, education, employment, social inclusion, political development and peace and security.

Men and boys also need to be targeted for training on gender equality in sport and the empowerment of women and girls. The women and sport movement should identify critical allies among male athletes, coaches, managers and other leaders, including in the media. Men must be encouraged to play a more visible supportive role. Follow-up to ensure the effectiveness of training programmes provided to both women and men is critical. Concerted efforts are needed by all key actors to move positions forward on gender equality in sport and on the empowerment of women and girls through sport.

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## ROLE OF WOMEN IN ECONOMIC DEVELOPMENT IN INDIA

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### ABSTRACT

*In the era of globalisation, countries are pursuing vigorously strategies to maximise growth. However growth*

*alone may not be sufficient to change socio-economic condition of country. The economic and social stakes are high. If female employment rates were to begin to match male rates, a country's GDP could likely see a very significant boost. With promoting women's economic rights and independence, including access to employment, appropriate working conditions and control over economic resources, economic growth of any country is possible. Globalisation is a double edged process as far as women are concerned. On the one hand, majority of women in India and other developing countries find themselves stripped off the benefit of social security, government subsidy protection of labour rights and then safety nets. On the other hand there are possibilities of better education facilities and opportunities at the transnational sense which are very attractive to the privileged few. It is however necessary to understand that effective development requires full integration of women in the development process as agents of change as well as beneficiaries because Indian women can be utilized as development resources in many ways. This paper attempts to make few basic points. Firstly it is essential to relate women participation in economic development, secondly to project women role in service sector and domestic work and what are the problems encountered by Indian women.*

*“Woman is the companion of man, gifted with equal mental capacity” - Mahatma Gandhi*

Perception and the role of women in present India are formed by traditions .The economic change implicates societal alteration, which determines in conflicts. The nature and role of women in the society is presented by great heterogeneity, divergence and multiple paradoxical appearing phenomena as India itself. In order to remedy those conflicts, women are also requested to participate. Enhancing women's participation in development is essential not only for achieving social justice but also for reducing poverty. World wide experience shows clearly that supporting a stronger role for women contribute to economic growth. It also improves child survival and overall family health, and it reduces fertility, thus helping to slow population rates. Women have always been contributing to enable the economy achieve tremendous progress. Not only earning women participation in economic development but housewives also participates. In some region, patriarchal societies diminish the role of women in important matters. But it is the gender bias that still exists at energy social stratum, even in the most educated and developed society is unable to digest this visible contribution of women in all walks of life. According to Katie M. Scholz (2012),A discussion about sustainable development is not complete without a conversation on gender equality. Since women account for half of any country's talent base, empowering their participation in the workforce greatly growth. In fact, World Bank studies show that development strategies focusing on gender equality see stronger economic growth than gender-neutral strategies. Throughout the world, women represent a substantial, underutilized force for sustainable development. In Asia, for example, women are responsible for 50% of agricultural output, while nearly 80% of the agricultural labour in Africa market is female . Unfortunately, many of these women lack access to necessary agricultural resources, which, if freely accessible, could decrease global hunger by 12-17%.

Globalization and economic discrimination of women go hand in hand. Dependency and world-systems theorists regard the contact between rich and poor as exploitative, reinforcing dependent patterns of development, both between countries and within. These theorists blame greater trade integration and the activities of MNCs that spread capitalist modes of production in 'peripheral countries' as a source of intensified exploitation of women. Women are subjected to greater subordination, increasing their overall burden with little rewards (Griffin and Gurley, 1985; Mies et al, 1988; Momsen, 1991). Ward (1984: 3), countries become more open and competition intensifies, discrimination against any group, including women, becomes more difficult to sustain and is therefore likely to recede. A large group of working women of India are in the rural and unorganised sectors. Socially the majority of Indian women are still tradition bound and are in a disadvantageous position. Since globalisation is opening up the Indian economy suddenly at a very high speed, without the required economic

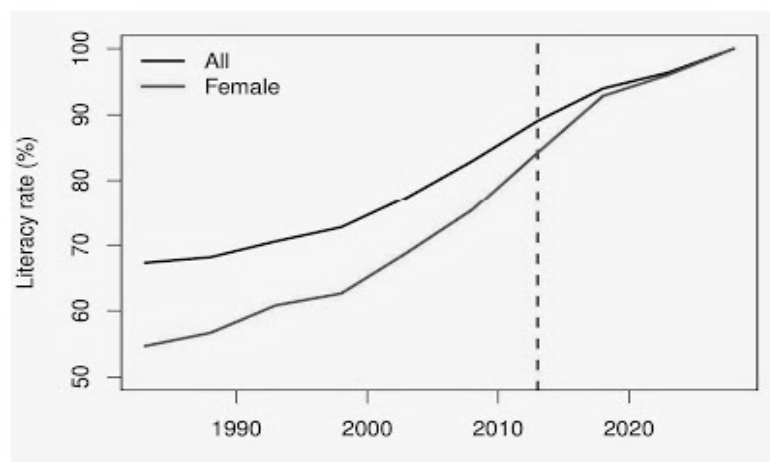
and social policies to provide the much required safety net, women who have been involved with production in the traditional ways, have to cope with numerous problems and yet try to avail of the opportunities which an open economy promises. The changing scenario will diversify the information needs of women at different levels.

## Role of women with changing scenario

When we think about modernisation of social and economic system, the big thing is role of women. This is the fact that society does not recognize the ability and capacity of women. Women produce half the food in some parts of developing world bear most of responsibility for household food security, and make up a quarter of the work force in industry. In addition to income generating activities women's household activities include caring for the children, preparing food. Yet because of women's more limited access to education and other opportunities, their productivity relative to their potential remain low. By improving their productivity they can contribute to growth, efficiency and poverty reduction. It is important to note the critical role women have played in working together to forge solidarity, and unity among themselves. Together they have been able to lobby and influence the enactment of laws that protect and promote the rights of women. Women became a driving force of the socio-economic development of the country after the independence. Vast networks of women groups such as NGOs, associations and co-operatives at the grassroots level have played a pivotal role in providing empowerment initiatives which resulted in socio-economic development and income generating activities.

Feminists and women's interest groups are concerned that globalization increases the existing economic disadvantage experienced by many women relative to men in most countries of the world (Afshar and Barrientos, 1999; Benería and Feldman, 1992; Çağatay, 1996; Elson and Pearson, 1989; Elson, 1999; Tinker, 1990; Visvanathan et al, 1997). Similarly, groups concerned about sex-slavery and non-governmental organizations with a focus on human rights and equitable development are concerned that the competitive pressures wrought by globalization increases the incidence of forced or compulsory labor (Bales, 1999; United Nations, 2000). What both groups have in common is the concern that globalization is detrimental for what are called core or fundamental labor rights. Others argue that these rights improve with increasing globalization (Bhagwati, 2004; Graham, 2000).

With human capital measures like literacy or graduating high school, a person tends to achieve them when young. If a person has not become literate or graduated high school by age 20, things are unlikely to change later on. Hence, the analysis of the cross section in the population is tantamount to looking at the history: what we see for (say) 50 year olds today is a description of what things were like, 30 years ago, for 20-year olds. Age-specific rates are like rings of a tree.



Literacy of the cohort aged 22.5

(Time-series reconstructed from age-specific rates visible in the cross section)

Women are more sincere and diligent to their jobs. Considering the diversity of roles they perform, their commitment is clearly visible. Women have to work harder than men to prove professional competence in spite of having comparable abilities. New female employees are bright, enthusiastic and willing. Those exhibiting relative passivity could be due to the lack of confidence.

Women in rural India, despite suffering from the problems like health, malnutrition, repeated childbearing, and lack of education, engage themselves in direct and allied agricultural activities, run small shops, sell by-products or handcraft products and thus generate additional income for the family. A government of India study shows that more than 40 per cent of rural women directly or indirectly contribute to the uplift of their families and thereby bringing social change.

| Census Year | Percentage of Total Female Population |             |                        |                    |               |
|-------------|---------------------------------------|-------------|------------------------|--------------------|---------------|
|             | Female Main Workers                   | Cultivators | Agricultural Labourers | Household Industry | Other Workers |
| 1           | 2                                     | 3           | 4                      | 5                  | 6             |
| 1981        | 13.99                                 | 4.65        | 6.46                   | 0.64               | 2.24          |
| 1991        | 15.93                                 | 5.51        | 7.05                   | 0.55               | 2.82          |
| 2001        | 14.68                                 | 5.11        | 4.51                   | 0.95               | 4.11          |
| 2011        | 25.5                                  | 24.0        | 41.1                   | 5.7                | 29.2          |

Source: Labour bureau(Ministry of labour & employment)

Above data shows that percentage of female worker increases consequently. Prior to development, men and women relied on agricultural production as their main source of occupation. Upon entering these nations, corporations have created a sectoral shift in the labor force from the agricultural sector, to working in assembly production. Empirical evidence shows that there has been a significant decline in male agricultural work "from 62% to 14%... (And) a similar decline in agriculture (for women)" (Schultz 1990). Corporations desire female labor for assembly production because women will "work in labor-intensive industries at wages lower than men would accept, and in conditions that unions would not permit" (Moghadam 1999). Females are attracted to assembly production because of the lack of opportunities for female employment in other industries (aside from the informal sector).

## Gender Discrimination-

The Evolution of 'Women in Development' to 'Gender and Development' In the 1970s, research on African farmers noted that, far from being gender neutral, development was gender blind and could harm women. Out of this realization emerged the Women in Development (WID) approach, which constructed the problem of development as being women's exclusion from a benign process. Women's subordination was seen as having its roots in their exclusion from the market sphere and their limited access to, and control, over resources. There is huge variation in the amount of wages earned between male and female. Most of corporation insist that the distribution of wages to female workers are enough for them to support their families. Earning of income of female assume as second earning of family, and can do work on lower wages as compared to men. In the majority of cultures unequal gender and generational relations exist within households with the male 'head' having a high level of control. A woman going out to work is often read by others as meaning the man is unable to provide for his family, making men reluctant and thus limiting women's engagement in paid work through violence or the threat of violence. When women do engage in paid work, it can improve their voice in the home and ability to influence household decision-making.

Women have always been contributing to enable the economy achieve tremendous progress. But it is the gender bias that still exists at every social stratum, even in the most educated and developed society, is unable to digest this visible contribution of women in all walks of life.

Discussion on sustainable development is not complete without conversation on gender equality. There are many forms of discrimination other than unequal pay for work of equal value. Our original contribution is to look at a measure of women's economic rights that includes the pay gap, but also covers other important aspects of gender discrimination, such as the right to work in specific circumstances, discrimination in hiring and promotion practices, freedom of choice of profession etc. Through GDI (Gender Development Index) it is assumed that without equal participation of female no country can achieve fast growth. Gender equality is not just a lofty aspiration anymore; it is the necessary missing link for sustainable development. Women, on average, reinvest up to 90% of income into their households. Reducing gender inequality gives women more money to spend on food, housing and education crucial components for reducing poverty and promoting sustainable development. The corporate world increasingly realizes the importance of gender equality policies, with more firms looking for guidance on voluntarily reporting and improving their gender equality policies in the workplace, the supply chain and the community. The consensus is growing: getting more women into the workforce is the cure to many economic ills and imperative to sustainable development.

Since women account for half of any country talent base, empowering their participation in the workforce and greatly enhance productivity. Empowering women to take part in the workforce is not a simple problem. The strategy for economic empowerment, according to the World Bank is twofold:

- making the market work for women and
- empowering women in the market.

Supporting the economic empowerment of women is not just good company policy; it actually benefits the corporate world. Firms that employ women in leadership positions have better performance and higher profits.

## **Conclusion :**

In the short, there is a need to create full, decent productive employment opportunities for women and access to finance, as well as continue to provide social protection, and more importantly promote and value women as 'good with money'. Key for economic growth is the promotion of women's economic rights which entails promoting a range of women's rights, their sexual and reproductive rights and rights to education, to mobility, to voice, to ownership, and to live free from violence. Empowerment of women needs to begin with her participation in different spheres of life. Education is a great determinant in this regard. To achieve empowerment, women have to be educated to be aware of their rights and privileges in a modern society. Women participation play a very significant role in economic development.

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## SOCIAL SECURITY OF INDIAN WOMEN “GOVERNMENT EFFORTS AND LEGAL SAFEGUARDS”

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### ABSTRACT

*Social Security is an instrument for social transformation and progress and must be preserved, supported and developed as such. Furthermore, far from being an obstacle to economic progress, as is all too often said, social security organized on a firm and sound basis will promote such progress, since once men and women benefit from increases security and are free from anxiety for tomorrow, they will naturally become more productive. (Preface to "Into the 21st Century: the Development of Social Security")*

### INTRODUCTION:

Man and Woman are born equal and both play vital roles in the creation and development of their families in particular and the society in general. Woman is not only the bread distributor but she is also as bread winner. She is working shoulder to shoulder with men. The greatest contribution of the Indian women like her counterpart in other parts of the world is through home, husband and children. The history of the mankind reveals that the woman is and has been the foundation stone of a family in particular and the society in general. She is spiritual and direct agent of life forces and if the foundation is not properly maintained, the whole building of the human life is bound to crack down and dismember. Social Security is Women's Issue It is important to understand the political, socio-cultural, and economic spheres in which women are situated in order to elaborate on the importance of the right to social security as women's 'freedom and entitlement. The multiple patriarchal controls on women within families and in societies adequately illustrate the marginal status of women. Gender based inequalities which women faces are accentuated by several layers of discrimination based on class, caste, region, religion, sexuality, and education. Gender disparity remains stark and is reflected in the various spheres in myriad ways.

### CONCEPT OF SOCIAL SECURITY:

Social security is based upon a concept set forth in Article 22 of the Universal Declaration of Human Rights which states, Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality. In simple terms, the signatories agree that society in which a person lives should help them to develop and to make the most of all the advantages (culture, work, social welfare) which are offered to them in the country. Social Security may also refer to the action programs of government intended to promote the welfare of the population through assistance measures guaranteeing access to sufficient resources for food and shelter and to promote health and well-being for the population at large and potentially vulnerable segments such as children, the elderly, the sick and the unemployed. Services providing social security are often called social services.

The concept of social security which evolved in developed countries and codified by ILO means “protection given by society to its members through a series of public measures from economic and social distress that otherwise would be caused by stoppage or substantial reduction of ensuring resulting from sickness maternity, employment, injury, unemployment, invalidity, old age and death, provision of medical care and the provision of subsidies for families with children”. social security means medical care, income maintenance and family allow-



ance. Originally this concept has been developed in the context for developed countries with large proportion of people as wage earning worker whose primary concern is with protection of their income against a loss. In developing country like India, however only a fraction of population is directly linked to the formal sector with in the framework of which social security schemes have been developed in developed countries. In developing countries most of the workers are engaged in informal sector in which a large majority are, primarily concern with securing work and earning some livelihood. A large proportion of population living on farm land faces different contingencies from those confronting individual worker and has different need. Beside considerably smaller resource base implies a very different set of constraints and opportunities calling for different solution and treatment. Thus, recognition of social security as a human right represents an essential transformation from needs-based charity to rights-based social justice.

## **SOCIAL SECURITY OF WOMEN IN INDIA:**

In India 90 percent of families earn their livelihood from the unorganized sector. Most of the rural and informal sector women workers in the India do not have any social security measures. In most of the developing countries the rural and informal sectors constitute the bulk of the population. They do not have any form of insurance or security (e.g. Maternity benefits, retirement benefits, health insurance etc.) nor do they have representative organizations that might help them by fighting for these benefits. Poor are particularly vulnerable to the lack of health security measures. They spend a greater percentage of their budget on health related expenditures. During sickness they need to spend large amounts of money for treatment and are unable to earn money while under treatment. Majority of poor households women reside in remote rural areas where no government or private medical facilities are available and obtaining treatment at town or district level hospital involves travel costs, which are not insignificant. As a Worker or Employee, women are a source of social security protection for themselves and their family. Social security is based on the premise that all women in the working age have the capability and opportunity to provide for their basic rights. The model of a women worker adopted is that of a male breadwinner engaged in the formal labour force with pay and benefits. However, this is not the reality of men and women in India (and in most of the developing world) wherein 94 percent of the population is engaged in informal employment. Also, women workers are disproportionately found in the lowest rung of the labour force, and are predominant in the subsistence forms of livelihoods revolving around food security, contributing to the value chain as invisible unpaid or sub-contracted workers.

India as such is a vast nation with one-sixth of the world human population. The social security measures planned and implemented in India in the post Independence era has been limited to organized sectors whereas the majority of the work force earns wages through unorganized labour markets. The Government of India has been dealing with a population that has been ever growing. The planners with the limited resources have barely been able to cope with the ever-increasing demands. The rapid disorganization of a joint family system due to urbanization is leaving more and more families in secured, vulnerable and devoid of social security.

## **SOCIAL SECURITY MEASURES IN INDIA:**

The Government of India from time to time has moved legislations that concern social security of women. Although all its Acts are gender sensitive, however, newer dimensions have been provided to make women rights more relevant in modern sense. Various laws and constitutional safeguards have been enacted by the Government to provide inbuilt support system for providing social security to women.

## **DEVELOPMENT PLANS FOR WOMEN:**

Framing of the Five Year Plans was the first major step taken in the direction of welfare state. Jawahar Lal Nehru, the first Prime Minister of India and the pioneer of five year plans, stressed on welfare of women, children

and tribal in our country. The Planning Commission's, "Plans and Prospects for Social Welfare in India 1951-1961" spells out social welfare services as intending to cater to the special needs of persons and groups, who, by the reason of social, economic, physical or mental are unable to avail or are traditionally denied the amenities and services provided by community. A planned approach to provide special thrust to the welfare of women was adopted with the launching of the first Five Year Plan in 1951.

1. The First Five Year Plan (1951-56) contemplated to 'promote the welfare of women' so that they can play their 'legitimate role in the family and the.....'.
2. The Second Five Year Plan (1956-61) intimately concentrated overall intensive agricultural development. However, the welfare approach to women's issues was determined recognizing women as workers. Further, protection against injuries at work, maternity benefits and crèches for their children. It also suggested immediate implementation of the principal of equal pay for equal work and provisions for training to enable women to complete for higher jobs.
3. The Third Five Year Plan (1961-66) focused on women's education. This sincerely recognized the greater importance of education for women which has been a major welfare strategy for women community.
4. The emphasis on women education was continued during the Fourth Five Year Plan (1969-74).
5. The Fifth Year Plan (1974-1979) was happened to be during the decade of International Women's decade and the submission of the Report of the Committee on the status of women in India (CSWI) "Towards Equality."
6. The Sixth Five Year Plan (1980-85) stressed the need of economic independence, educational advance and access to health care and family planning as essential for women's development.
7. The Seventh Five Year Plan (1985-90) sought to generate awareness among women about their rights and privileges.
8. In order to meet the needs of women, and children, there had been a progressive increase in the plan outlays over the time of eight five year plans.
9. The Ninth Five Year Plan (1997-2002) came into effect from April 1, 1997. An important objective in the Approach paper was the Empowerment of Women.
10. The Tenth Plan (2002-2007) aimed at empowering women through translating the recently adopted National Policy for Empowerment of Women (2001) into action and ensuring survival' protection and development of children through rights based approach.
11. The Eleventh Plan (2007-2012) Approach paper aimed for women's development.

#### **WOMEN SCHEMES FOR SOCIAL SECURITY:**

1. Swa-Shakti (1999): Earlier known as the Rural Women's Development and Empowerment (RWDEP) is now called Swa-Shakti Project.
2. Swayamsiddha (2001): This was an integrated centrally sponsored scheme for women empowerment through formation of Self Help Groups (SHGs) launched in February, 2001.
3. Rajiv Gandhi Scheme for Empowerment of Adolescent Girls (RGSEAG): 'Sabla': A centrally sponsored scheme was approved by the Government on 16.8.2010.
4. The scheme of Working Women Hotels: This scheme envisages provisions of safe and affordable hostel accommodation to working women, women working at places away from their home-towns and for women being trained for employment.

5. **Rajiv Gandhi National Crèche Scheme:** The Ministry runs a scheme-of crèches that caters to the children of poor working women or ailing mothers.
6. **Mahila Samridhhi Yojana (MSY):** The Mahila Samridhhi Yojana is a centrally sponsored scheme, which was launched on 2.10.1993.
7. **Mahila Kosh (RMK) (National Credit Fund for Women):** The Rashtriya Mahila Kosh was established in 1993 with a corpus of Rs.3 crore by the Department of Women and Child Development, under the Ministry of Human Resource Development for the purpose of delivery of credit through women's development corporations.
8. **Scheme Relief and Rehabilitation of Victims of Rape:**
  - (a) The Supreme Court, in a judgment dated 19.10.1994, directed the Government to evolve a scheme to mitigate the sufferings of victims of rape and to constitute Criminal Injuries Compensation Board to pay them compensation. The National Commission for Women (NCW) has formulated a scheme titled 'Scheme for Relief and Rehabilitation of Victims of Rape, 2005' providing for constitution of (i) Criminal Injuries Relief and Rehabilitation Board at each and every district to award compensation to rape victims; and (ii) District Monitoring Committees to provide shelter, protection, legal and medical aid and other rehabilitative measures for the victims. **Grant in Aid to Destitute Women:** In this scheme destitute widows/women, whose annual income is below Rs.12000/- per annum are provided a grant of Rs.300 per month.
  - (b) **Marriage incentives to persons for Marring Widows Below 35 years of age:** In this scheme widows below 35 years, who remarry are given Rs.11000/-.
  - (c) **Maintenance Grant to Women Victims of Dowry:** A women who is a victim of dowry harassment and is below poverty line, receives Rs.126/- per month as grant.
  - (d) **Legal Aid to Women Victims of Dowry:** a Women victim of dowry whose case is under consideration of the court and who is below poverty line is provided Rs.2500 as legal aid. **Establishment of Women Empower Centres:** Implementation of Domestic Violence Act. **Federating Women SHG's Health Insurance** for women.
  - (e) **Residential Facilities for Working Women:** This scheme provides well maintained, protected and inexpensive residential facilities for working women.
  - (f) **Convention on Elimination Of Discrimination Against Women (CEDAW):**

Indian Government signed the Convention on Elimination of Discrimination against Women (CEDAW) on 30th July 1980, and ratified it on 9th July 1993 with one reservation and two declaratory statements. The convention obligates the State parties to undertake appropriate legislative and other measures to eliminate discrimination against women and for guaranteeing them the exercise and enjoyment of human rights and fundamental freedom on the basis of equality with men. A combined 2nd and 3rd Periodic Report was submitted in June 2005. The UN Committee on CEDAW considered the report on 18th January 2007. The next report is to be submitted in 2010. **Social Security Schemes:** The state has initiated schemes for women in difficult circumstances such as neglect in old age, widowhood or destitution. A number of social security schemes have been operating in the state.

## 2. Constitutional Safeguards:

The spirit of the Constitution of India guarantees social security measures to workers of the unorganised sector. The Constitution of India provides the rights to equality (Article 14), freedom of speech and association (Article 19) and rights against discrimination (Article 15) and exploitation such as right against traffic in humans and right against forced labour (Article 23), and right against child labour (Article 24). The Constitution of India

requires that the state should strive to promote the welfare of the people by securing justice social, economic and political. The state is constitutionally bound to provide adequate means of livelihood, ensure that the health and strength of workers and the tender age of children is not abused, and ensure that citizens are not forced by economic necessity to enter avocations unsuited to their age or strength [Article 39 (a), (b) and (e)]. The state is enjoined to make effective provisions for securing the right to work, education and public assistance in case of unemployment, old age, sickness and disablement and other cases of undeserved want (Article 41). The state is enjoined to make provisions for securing just and humane conditions of work and maternity relief (Article 42), to endeavour to create conditions of secure work, provision of a living wage and to create conditions of work ensuring a decent standard of life and full enjoyment of leisure (Article 43). The state should regard the raising of the level of nutrition and the standard of living of its people, and improvement of public health (Article 47).

### **3. Social Security Acts in India:**

#### **(a) The Employees State Insurance Act, 1948:**

The Act contains an enabling provision under which the "appropriate government" is empowered to extend the provisions of the Act to other classes of establishments industrial, commercial, agricultural or other-wise.

#### **Benefits to the employees men/women:**

Medical Benefit, Sickness Benefit, Maternity Benefit, Disablement Benefit, Dependents Benefit, Funeral Expenses, Rehabilitation allowance.

#### **(b) The Workmen's Compensation Act, 1923:**

Any worker men/women employed in any way of a wide variety of hazardous occupations suffers an injury is eligible for compensation. The injury must disable him for more than 3 days, totally or partially. Workman must have been employed in the specified occupation for a continuous period of at least 6 months.

#### **(c) The Employees' Provident Funds & Miscellaneous Provisions Act, 1952:**

It applies to specific scheduled factories and establishments employing 20 or more employees men/women and ensures terminal benefits to provident fund, superannuation pension, and family pension in case of death during service.

#### **(d) The Maternity Benefit Act, 1961:**

The act applies to whole of India. It applies to all establishments factories, mines, manufacturing units and shops etc. where a minimum of ten or more workers are working. According to this act, every woman is entitled to payment of maternity benefit at the rate of the average daily wages for the period of 6 weeks up to and including the day of delivery and for the period of 6 weeks postnatally; i.e. a total of 12 weeks. In case of MTP or miscarriage she is entitled to leave with wages for a period of 6 weeks immediately following the period of miscarriage or MTP. She should have been worked for not less than 80 days in the 12 months immediately preceding the date of her expected delivery. There is provision of leave with wages for tubectomy operation for a period of 2 weeks. A woman suffering from illness arising out of pregnancy, delivery, premature birth of child, miscarriage or tubectomy operation shall be entitled, in addition to the period of absence allowed to her, to leave with wages at the rate of maternity benefit for a maximum period of one month.

#### **(e) Central Government Health Scheme (CGHS):**

Established on 1.7.1954 with the objectives of providing comprehensive medical care facilities to the central Government employees and their family members and to avoid cumbersome system of medical reimbursement

#### **(f) National Family Benefit Scheme (NFBS):**

Central assistance under the Scheme is available on death of primary breadwinner occurs while he or she is more than 18 years and less than 65 years of age. The primary breadwinner shall be a member whose earnings contribute substantially to the household income. The bereaved household qualifies as one below the poverty line according to the criteria prescribed by the Government of India. The amount of benefit is Rs.10,000/- in the case of death of primary bread-winner due to natural or accidental cause and is paid to the member of the household of the deceased who, after local inquiry, is determined to be the head of the household.

**(g) Janani Suraksha Yojana:**

It was launched on 12th April 2005. Objectives of this scheme were reducing maternal mortality and infant mortality through encouraging delivery at health institutions & focusing at institutional care among women in below poverty line families. Salient features of this scheme were 100 percent centrally sponsored scheme & it integrates the benefit of cash assistance with institutional care during ante natal, natal and immediate post-partum care.

Some 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 The Equal Remuneration Act, 1976
- (xii) The Prohibition of Child Marriage Act, 2006
- (xiii) The Criminal Law (Amendment) Act, 1983
- (xiv) The Factories (Amendment) Act, 1986
- (xv) Indecent Representation of Women (Prohibition) Act, 1986
- (xvi) Commission of Sati (Prevention) Act, 1987
- (xvii) The Protection of Women from Domestic Violence Act, 2005

**CONCLUSION:**

Recently held SAARC International Labour Conference in June 2012, which adopted a new instrument called 'Social Protection Floor Recommendation No. 202' to provide guidance to member countries for establishing and maintaining an applicable social protection floor and progressively ensuring higher levels of social security to as many people as possible. Social security has been made a preamble of the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), 2005 (cited as "enhancement of livelihood security"), she claimed that an analysis of NREGA indicated that under the Act, the provision of 33 per cent reservation for women at the worksite, payment of equal wages and other facilities were the enabling provisions for the women. However, the fact the entitlement is for the household begs the question as to whether the Government actually sees women as equal citizens with men. The existence of a number of Government-sponsored schemes for promoting the social welfare of women and for achieving other goals such as poverty amelioration, reduction in malnutrition and provision of healthcare and basic services with a special focus on women. However, it was argued these



social security programmes still do not reach the most vulnerable sections of society, especially the marginalised women because of various factors such as ineffective implementation, prevalence of corruption, and inefficiencies in the system. These systemic failures adversely impact the lives and work of women in both their productive and reproductive domains while underscoring the urgent need for efficiently implementing social security schemes for women in order to counter their vulnerability and marginalisation. Social awareness and sensitization should be a high priority program.

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## ROLE OF EDUCATION IN WOMEN PROTECTION AND DIGNITY

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### ABSTRACT

*Education has a major role in protection of women with dignity. The hallmark of culture and advancement of civilization consists in the fulfillment of our obligation to young generation by opening up all opportunities for every child, without any type of deprivation or discretion to enfold his or her personality and rise to his or her full stature, physically, morally, mentally and spiritually. Yet with the March of human kind this glorious gift has suffered culpable neglect and callous cruelty for a very long time despite protests by humanists, thinkers and sages in every country. When this precious gift is not valued and respected and more often than naught is refused to be accepted (female feticide and infanticide) then we are proclaiming that we are not worthy of receiving this invaluable gift? Do we want that human life should be wiped away from the face of the earth for all times because if we do not accept a girl child how we can accept to keep the cycle of human life going on?*

Survival and development of girl child for which educating her is essential is not only the question of her survival only, it is the question of survival of entire human race and should be looked upon as such. Moreover, when girl child will be properly educated, her mental faculties adequately developed than only in her later life she will be able to realise her true self, contributes to the development of her children, family, society and nation simultaneously maintaining her dignity and true worth by standing up for and demanding her own human rights, their protection and promotion in all fields of activity.

Education in essence, has two main objectives; to install broad based knowledge, including professional skills which enables a girl to deal with the material demands of her life, and secondly, to make her a particular kind

of person-a person who can live at peace with himself and his fellow human beings and in harmony with animate and inanimate nature. Education helps a person grow cognitively, intellectually and emotionally and enables a person to take right decisions on the basis of logic and reason. It is a necessity that if women are to be empowered and their human rights protected and promoted in India, we will have to concentrate on educating the girl who is often discriminated and she is not even aware of the prevailing situation which undermines her worth as an individual makes her a second grade citizen.

While good progress has been made in the sphere of women education but this progress is not very heartening keeping in view the high number of women in country. However during the last sixty years India has produced great women in difficult walks of life, science, literature, various disciplines of studies in the universities and in political life of the country. These great women are comparable to any women in any part of the world in their specific spheres concerned. Various committees and Commissions on education appointed by the government have emphasized the unique need and nature of women education.

The Mahila Samakhya programme was launched in 1988 in pursuance of the New Education policy (1986) and the Programme of Action as a programme for the education and empowerment of women in rural particularly of women from socially and economically marginalised group.

The government of India has approved a scheme called Kasturba Gandhi Balika Vidyalaya for setting up to 1180 residential schools with boarding facilities at elementary level for girls belonging predominantly to the SC, ST, OBC and minorities in difficult areas.

Right to Education (RTE) is an Act of the Parliament of India enacted on 4 August 2009, which describes the modalities of the importance of free and compulsory education for children between 6 and 14 in India under Article 21A of the Indian Constitution. India became one of the 135 countries to make education a fundamental right of every child when the Act came into force on 1 April 2010. Lok Jumbish, Sarva Shiksha Abhiyan, adult education, distance education, etc and a number of NGO's are taking various efforts to maximise the availability of education for every girl and women of the country.

Main issues of women exploitation in India and role of education in protecting women -

**Female Feticide**-In India a woman is in need of protection at every moment of her life and she is not safe even in her mother's womb because patriarchy is so deep rooted in the society that some families don't even want a female fetus to take birth in this world. It is the education which can bring change in attitude of those families and make them aware of the need and importance of gender ratio, which is consequently going down. Education awakens the society about the value of a female in family and society and also threatens the future consequences of this gender inequality.

**Dowry**-It is the dowry system in India which is mainly responsible for female feticide. A girl child is considered as a burden on the family and family has to pay a large amount of dowry on her marriage. That's why mostly a girl child is considered inferior to her brother and to her husband. Here education is a major tool in changing the mentality of such families. Educated girl is confident, awakened, emotionally and financially secured and is no more considered as a burden.

**Domestic Violence**-Women in Indian society are totally dependent on their family. By birth they are taught to serve their family whole life and their family is their whole world. After marriage she is tormented by her in-laws and husband and treated as slave. She is exploited physically, mentally, emotionally and financially. Education is the key to stop such exploitation. Educated women is aware of her legal rights and she answers this exploitation in proper manner. She became mentally and emotionally strong, self dependent, confident and is able to earn for

herself and her children.

**Sexual Abuse**-In recent years a massive increase is seen in the cases of sexual abuse. Even innocent girls are not secure in current society. It may happen in domestic conditions, work place academic institutions, public transports etc as well as in religious institutions. Women are not safe in any corner of society. Most victims did not even complain of such mishappening and thus indirectly protect the criminal. Major reason of this is their uneducated background. These victims are scared of their future and position in society. Education is the solution of their problems. It makes them able to face the society and helps to attain a respectable position in society. Mostly educated women raise their voice against this exploitation and are well aware of the various department of government and NGO's to complaint against these issues and protect themselves.

There are a lot of issues regarding women where the ultimate solution is only the education. Education of women is the essential requirement for constructing a safer society for future generation.

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## STATUS OF WOMEN IN INDIA : ISSUES AND CHALLENGES

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### ABSTRACT

*Women constitute almost half of the population and they are important segment of Indian society. Women with their eternal values enrich human resources. The state role and position of women determine the progress and development of society. The worth of human civilization can be judged by the status given to women in the society. The greatness of Indian culture lies in the honorable place granted to women. But when we see ancient phases we find, that the status of women in India was not secured in the Vedic age as seen in the history. The two great epics Ramayana and Mahabharata stand testimony to the inhuman treatments meted out to Sita and Draupadi respectively. The status of women during the medieval period was lowered down as the Aryans did not give importance to the girls. Indian culture has always respected women. Chanakya says that he who looks upon all women as his mother....is truly a learned man. It means that all women were given a higher status of a mother. Then how could the culture which always respected gender dignity and women's status become one, which allowed unfair practices? Gender justices means that society and state "would not discriminate any person on grounds, only of sex.*

**"You can tell the condition of a nation by looking at the status of it's women."**

**[Pt. Jawaharlal Nehru, Leader of India's Independence movement, and India's first Prime Minister]**

Although today's India offers a lot of opportunities to women, in social, political and economic field etc. However even though India is moving away from the male dominated culture. Discrimination is still highly visible in rural as well as in urban areas, throughout all strata of society. While women are guaranteed equality under the Constitution, legal protection has a limited effect, where patriarchal traditions prevail. The patriarchal structure in the society creates a lot of problems for women. The social values that are built around it promote all aspects- social, economic and political life of Indian women. Women have been looked down in all spheres of life and she is not considered at par with man. Initiatives have been taken to improve women's condition yet it can not be

said that men and women equality exists between men and women.

## **Indian women and inequalities-**

As we all are familiar with this word and also we all have heard the comment- 'gender is a western concept, we do not need it in India.' There are so many arguments that justify this stand. As we all know and are told that India is the original home of Mother & Goddess. In our history we have many instances of women scholars and women ruler. Women of India have always been honored and respected and India was one of the first countries in the world to give women the right to vote. This fact supports the honors and respect that we give to women. And also the Constitution of India is the most progressive in this world and gives equal right to men and women. In Indian society man and women are considered two wheels of the life although women have to play a role in the form of mother, wife, sister and a source of inspiration etc, yet it is an irony that in spite of their outstanding contribution women in our country are considered 'weaker section of the society.'

## **Issues and challenges related to women-**

The majority of women loose their lives due to nutritional stress, anemia and therefore many young girls and women die before reaching adulthood. On the average women face more violence both inside and outside the family throughout their lives. They face more inequality as compared to men throughout their lives. They are unequal opportunities of employment for women. They get unequal wages for equal works. Despite their vast numerical strength women occupy a marginalized position in Indian society due to several evils , which are described here-

## **Gender discrimination-**

Gender discrimination against women begins from the day the female child is born, since an overwhelming preference in our society is bestowed on the male child. It has remained in the society despite various corrective measures taken by the Government from time to time. Although the women shoulders responsibilities inside the house, reproductive responsibilities, and also works outside the house still the type of treatment given to her specially among the weaker sections of the society can be attributed only to discrimination. In public life women workers are paid less than the male workers for the same type of work. Much labour is extracted from women by giving them very minimum wages. In matters of giving treatment, promotion, etc. discrimination is normally made. Any development process that does not involve women and seek their active participation can not attain it's real objectives. It should be noted that in this country- spanning 3.29 million sq. km., where cultural backgrounds, religious and traditions widely the extend of discrimination against women also varies from one societal stratum to another and from state to state, some areas in India being historically more inclined to gender bias and others.

## **Economic Issues-**

Technological development seems to have a negative effect on employment opportunities of women. The percentage increase of working women during the last decade was double that of male workers. Women are engage in economically productive work and earn incomes though their earnings are generally low. Most of the women work in agricultural sector either as workers, in household farms or as wagedworkers. It is precisely livelihood in agriculture that has tended to become more volatile and insecure in recent years and women cultivators have therefore been negatively affected. The government's policies for alleviating poverty have failed to produce any desirable results, as women do not receive appropriate wages for their labour. There is also significant amount of unpaid or non-marketed labour within the household. The increase in gender disparity in wages in the urban areas is also quite marked as it results from the employment of women in different and lower paying activities. They are exploited at various levels. They should be provided with proper wages and work at par with

men so that their status can be elevated in society. There is urgent need to improve women's economic status because they are fundamental to the process of economic development of the Country.

## **Issues related to female population-**

Normally, in the population of any country, male- female ratio remains more or less the same, that is, 50:50. In India as the census reports reveal female population has been steadily declining ever since 1901. According to 2001 Census, there is a deficit of 35 million women as compared to 3 million in 1901. For every 1000 men, we have only 933 women at present as against 972 women in 1901.

The male preference has led to the abuse of technology. Thousands of “unwanted female” children are killed at the stage of foetus itself. It is said that in India, out of 12 million female children born every year, around 25% of them die before they attain the age of 15. Of the children who die every year, about 3 lakh female children, that is, more than the number of male children, die for one or the other reason. Of the children which die every year in India, the 6th child dies due to gender discrimination.

## **Violence against women-**

Although it is not a direct issue of development, yet it affects women development , it restricts them from full participation in national development efforts and obtaining their due share in development efforts. Crime against women are assertion of dominance over them and come from the baser instincts of society. It not only represents the greater physical strength of men over women, but also takes the form of the assertion of dominance of power over the women of lower status. Women are often subject to violence within the family. This type of violence includes crimes such as- sexual abuse of female children and women of one's own family, deprivation of sufficient food to female members, marital rape etc.

## **Educational issues-**

After independence women of India took to education in a relatively larger number. For ex. In 1901, the literacy level of the females in India was just 0.6% ;it increased to 54.16% in 2001. India's Constitution guarantees free primary school education for both girls and boys up to age 14. But primary education in India is not universal, and often times not seen as really necessary for girls.Their parents might consider it more important, that they learn domestic chores. It is found that girls are being discouraged to go for higher education and also for professional and technical education.

## **Social issues-**

Our women are not completely free from the hold of the customs. In the unorganized sector, exploitation of women continues, for they are illiterate, ignorant and unorganized. Parents depend on sons for support in old age and looked to them as potential builders of family prestige and prosperity whereas daughters are considered to destine for others. It appears that the societal approach towards women, their role and status has not radically changed.

## **Political issues-**

Political status of women can be defined as the degree of equality and freedom enjoyed by women in the shaping and sharing of power and in the value given by society to this role of women.The Indian Constitution guarantees political equality through the institution of adult franchise and the right to equality which prohibits discrimination on the ground of sex. Articles[ 14,15,23,29,30,42 etc.] did guarantee equal rights for women.Indian women continue to remain oppressed and struggle over everything from survival to resources. But the equal political status will not be realized by mere declaration in the Constitution. The socio- economic condition is not conducive for the effective participation of women in political affairs. Political equality is meaningless in a



country where the mass of the population suffers from poverty, illiteracy, inequality of class status and power. The political background of women shows that they are far away from an equal status along with men. Women are not politically active and do not come forward to participate in the public affairs.

## Conclusion-

It is essential that media should devote a good percentage of their programmes to create awareness among women and the society at large, give information about women's rights. Programmes to strengthen women development should be enforced and news adversely affecting their development should be censored. As Swami Vivekananda rightly said that "The nation which doesn't respect women will never become great.....". Therefore, in pursuit of making India a great nation, media should work towards giving women their much deserved status. Believe it or not but it is an acceptable fact as true as the social discrimination she faces. The suppression and domination has been so successful that now women herself considers women as weak. Although feminists had raised so many demands of the women's rights, yet they got a little. So now it is very necessary to generate political awareness and to arrange functional literacy. Regular and formal training for both officials and non officials should be launched by the Government and should provide better opportunities to improve economic conditions.

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## CONTRIBUTION OF WORKING WOMEN IN DIFFERENT FIELD AND THEIR PROBLEM

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## ABSTRACT

*The traditional role of women in our society is to become a mother. At home they manage all things of household work like cooking; washing cleaning, harvesting etc but nowadays, women play an important role in every field like Science technology, film industries, sports and in army too.*

If we saw in 17th century or 18th century the thinking of people was that women are weak in comparing of men. People thought that women cannot challenge men in playing sports, fight wars etc. These are no more true when women participating in different fields like Science technology, film industries, sports and in army too.

We all know the name of Pandita Ramabai born in the 1858 fought with the society for education of women. This was the time when women are untreated. Pandita Ramabai was graduate in Sanskrit and she opened an organisation named 'Pandita Ramabai Mukti Mission' for helpless women in which she told that how to be self-dependable.

Now in 2014 the films are made for female oriented eg. queen ,mardani , mary kom and many more which was not happened earlier. A very important contribution is in sports from Saina nawhal, Jwala gatta won the tournament, in Olympic Mary Kom won the gold medal for India and in tennis Sania Mirza stands 5th position in the world.

In my opinion “I can say that if we give a chance to women, they can do everything in every field”

In the early days women are seemed as wives who were intended to cook clean and take care of the kids. Fifty to seventy years ago a women was no more than a house wife, care giver at their husband back and call. Women had no personal opinion, no voice and no freedom.

Women play different role in family life as daughter, sister, wife and mother. Mother is the first teacher of a child and family is the first school of child. So, education of mother can makes her capable to face different challenges in life successfully. Many movements have to face them to leave studies because of marriage and other priorities of family and society. Study have shown that when women are empowered all the society benefits. Their family are healthier and children can get good education. Economic productivity improves and over all social well-being is increased.

According to Mahatma Gandhi “if you educated a man you educated an individual, but if educated a woman you educated entire family.”

Now a day, a woman plays an important part in modern society. Women in India now participate in all activities such as teacher, sports, politics, media, art and culture, service sector, science and technology. Many women are going into profession such as medicines, law and engineering too. They comprise a large part of the workers in business and factory. The important role played by women in area like tax tile, food, electronics and I.T.

It a fact that women are intelligent, hard working and efficient in work. As typist and clerks they are many women working in the central, secretarial. Generally it was found that women are less susceptible to corruption in form of bribery and favouritism. They are not only sweet tongued but also honest, efficient and punctual in their jobs as receptionists, airhosteres and booking clerk at railway reservation counters. The contribution of women in politics and social services has also been quite significant. We cannot fail to mention the name of Indira Gandhi who shone so brilliantly and radiantly in the firmament of India politics. We all know about Mother Teresa , she brought the Nobel Prize for India and helps the poor people. Women volunteers can more easily take up the task of canvassing the advantages of family planning among the rural womenfolk. They can, more easily than men, carry on propaganda against hazard of unhygienic condition under which the villagers live. In urban areas they can efficiently take up the task of visiting and teaching the orphans and the helpless widows in the orphanages and widow welfare centres. They can train them in sewing, knitting, embroidery. They can also train them in the art of music and dancing. Women cinema is the work of women film director and, to a lesser degree, the work of other women behind the camera such as cinematographers and screenwriters. Although the work of women film editors, costume designers, and production designers is usually not considered to be decisive enough to justify the term “women's cinema”; it does have a large influence on the visual impression of any movie.

Now in 2014 the film are made for female oriented eg-Queen, Mardani .Marykom and many more which was not happened earlier.

We all know about Marie Curie born in Nov 7,1867 at Warson. She was inspired by the discovery of radio-activity by her husband. Her early researches together with her husband were performed under difficult condition on laboratory arrangement were poor. She also developed methods for the separation of Radium from radioactive residue in sufficient quantity to allow for its characterization and study of its properties.

**She was awarded by Noble Prize in 1911 in Nuclear Chemistry.**

A very important contribution is in sports Saina Nawhal, Jawala Gatta won the tournament, in Olympic Mary Kom won the gold medal for India and in tennis Sania Mirza stands 5th position in the world.

Deepa Karmaker is a Gymnastic player who won the Bronze medal in Commonwealth and Asian games in 2010 and now in 2014 she won her 5th Gold medal in National Gymnastic Tournament in Tripura.

It is open truth that working women have to face problem just by virtue of their being a women. Working women here are referred to those who are in paid employment. Working women faced many problems.

1. Sometime they are not treated equally in their workplace and are considered as inferior to their male co-workers.
2. Unequally Pay is another issue that women face at their workplace .Even though, women prove to be more efficient than male employees most of the time, they are not paid equally.
3. The family does not proper support women to leave the household work and go to office.
4. Poor security, Sexual Harassment at their work place.
5. Insufficient maternity leave is another issue that is faced by working mother. This is not only affects the performance of women employees at work, but is also detrimental to their personal lives.

In last we conclude that women excel in all fields including space exploration and rocket science .Women play a vital role in economic development of the country and their contribution is nothing short of their male counterparts .It is difficult to working women as she has to play multiple role in family as well as at workplace. This can leave a working woman stressed and anxious more so if the family is not supportive

In my opinion “I can say that if we give a chance to women, they can do everything in every field”

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## **GENDER DISCRIMINATION : CHALLENGE TO COMBAT GENDER DISPARITY IN CORPORATE SECTOR OF NCR REGION**

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### **ABSTRACT**

*Gender discrimination in employment and at workplaces may occur in different manner and may be of different nature. Although the world community recognizes the necessity of eliminating gender bias and establishing gender equity and equality in employment, it still could not be addressed satisfactorily. This study emphasizes to find out the forms and area which enhance gender inequality by confining women to low status occupations than men. Paper mainly focuses on factors leading to gender discrimination at workplace, thus increasing gender disparity.*

### **INTRODUCTION**

Gender discrimination in employment and at workplaces may occur in different manner and may be of different nature. Some of the discriminating factors are pay, promotion and hiring and as a result females don't earn equivalent pay, which is their right to earn. Equal Employment Opportunities are provided by the law to ensure equal job opportunities that must be given at workplace. Workforce is comprises of both genders but female are discriminated most at workplace. Although the world community recognizes this problem but every effort to-

wards this end turn into a failure. These impediments may start in the family and may last up to the whole period of a woman's work life. Biasness is evident in paying, in delegating authorities, in attitudes and treatments and in similar other forms. Together these discriminations offer a hostile environment around the office or workplace. On the other hand, much has been achieved by women these days; most of their contribution remains officially unrecognized and undervalued. Gender discrimination continues to take place in all the sectors of a state's economy.

Discrimination in workplaces is now one of the most debated issues around the world. There had been in numerous findings on and strong charges against discrimination. In particular, gender bias has become a common occurrence everywhere in most of the developing countries. Gender discrimination can apply most commonly to workplace scenarios, but can also apply to educational rights, in household gender roles and in community and organization roles. In every society, women than men suffer inequalities in their lives mainly due to differences created by gender based stereotypes and women in India are not exceptional to this reality. Most importantly, the stereotyping and its consequences become unbearable for those women who get the chance to work in corporate or private sector. This is because of the fact that women employees are subjected to two-fold gender stereotyping and gender discrimination: in their community and at the workplace. This necessitates analysis of the nature of gender-based stereotypes and discrimination in our culture as the problem is culture specific. In the work place, women are undoubtedly subjects of negative gender based stereotype attitude.

In India not many studies have been done on the challenges and opportunities faces by women in managerial jobs. Men are in the majority among manager, top executives and higher level of professional workers whilst women are still concentrated in the lower categories of managerial position. Still women hold mere 1 to 3 percent of top executive jobs in the corporation of the world. Women today comprise only 2 percent of the total managerial strength in the Indian Management sector. About 56 percent of businesses in India have women at senior levels, as against the global average of 59 percent. India's performance is well below the global average 24 percent with Indian women holding only 15 percent of top managerial positions in private firms in the country. Being one of the fastest growing economies in the region clearly does not translate into bigger and more powerful roles for women in India who land far fewer top jobs than women in BRIC countries and India's Asian neighbours. (Grant Thordon, 2009).

Research has shown that the ways that men and women are treated differently in the workplace can be nearly imperceptible at the level of the individual and emerge only when aggregated across individuals. Thus present paper focussed on areas and form of gender discrimination at workplace in corporate sector. Paper will also suggest some recommendation to combat the gender disparity in corporate sector.

## **METHODOLOGY OF STUDY:**

As documented in different studies, women seem to be subjects of negative stereotype attitudes and discrimination at workplace mainly due to their gender. Before formulation of any programme and policies for the minimizing gender discrimination at work place, it is necessary to analyse type of gender discrimination, prevailing gender stereotype behaviour in corporate sector and identify problem faced by working women.

The sampling technique used for present study was simple random sampling. The sample included for present study was 125 male and 75 female from different level of organization, thus total sample comprised for study were 200 peoples employed in various corporate sector from IT, banking, insurance and packaging industries. Data was collected from primary sources and secondary sources. For primary data collection sector specific and research specific questionnaire were developed. The data were collected from the population working in corporate sector of NCR (Gurgaon, New Delhi and Noida). Questionnaire had both open and close ended questions and

was prepared by the researcher with the help of review collected on this topic in a very comprehensive way. Pilot study was conducted on 50 respondents to check the appropriateness and clarity of questions. Data collection was done through questionnaires and interview was conducted simultaneously.

## RESULT AND DISCUSSION:

Present paper mainly focused on forms and probable areas that lead to gender discrimination in corporate sectors. It was found that approximately half (44%) of males were graduate while only one third (33.3%) of females were graduate. Few (8%) of males were diploma holders while one-fourth (24%) of females were diploma holders. Only 15.2% of males were post-graduate whereas 13.3% of females were post graduate. Approximately one third (32.8%) of males were MBA while one forth (29.3%) of females were MBA. Majority of respondents (40%) were graduates while diploma holders were least (14%). This is an indication of the fact that the higher and professional qualifications are more in demand for jobs.

It was found that majority of male respondents were currently working on the post of engineers (36.8%) followed by manager (25.6%) and head of different Departments (21.6%). In contrast to this, majority of female respondent were currently working as engineer (32%) followed by secretary (25.3%) while only some female respondents were managers and head of department (13.3% and 9.3% respectively). Overall, 17.5% were technician, 35% were Engineers and 9.5% were at secretary level, 21% at managerial position and 17% heading various departments. It is worth to note that secretary level respondents were all females.

Majority (68%) of males and females (40%) were in 25-30 years age group. One third of male and female (37.6% of males and 33.3% of females) were in 30-40 years age group. Only 8% of respondents were male in 40 years and above age group while approximately one fourth (22.6%) were female in this age group.

Majority of male respondents (47.2%) were from income group 5-10 lakh followed by approximately one third (30.4%) earn between 3-5 lakhs as compared majority of female respondents (50.7%) earn between 3-5 lakhs annually followed by one fourth (24%) earn less than three lakhs. Only 16.8% of males and 8% of females were in more than 10 lakhs income group.

Table: 1 indicating percentage distribution of employees regarding area of gender discrimination at workplace

| Response                  | Male |             | Female |      | Total |      |
|---------------------------|------|-------------|--------|------|-------|------|
|                           | n    | %           | N      | %    | N     | %    |
| getting benefit           | 12   | 9.6         | 22     | 29.3 | 34    | 17   |
| Leave                     | 29   | 23.2        | 03     | 4.0  | 32    | 16   |
| Promotion                 | 50   | 40          | 15     | 2.0  | 65    | 32.5 |
| assignment of new project | 59   | <b>47.2</b> | 21     | 28   | 80    | 40   |
| Payment                   | 20   | 16          | 28     | 37.3 | 48    | 24   |
| training                  | 09   | 7.2         | 06     | 8.0  | 15    | 7.5  |
| Performance appraisal     | 30   | <b>24</b>   | 32     | 42.6 | 62    | 31   |
| selection procedure       | 21   | 16.8        | 19     | 23.3 | 40    | 20   |

The respondents were asked to answer on various areas of gender discrimination like payment, promotion, performance appraisal etc. Males felt that assignment of new projects (47.2%); promotion (40%) and performance appraisal (24%) were main areas of gender discrimination followed by leaves (23.2%), selection procedure (16.8%) and payment (16%). Majority of females (42.6%) felt that performance appraisal is primary area of gender discrimination followed by payment (37.3%), getting benefit (29.3%), assignment of new project (28%), selection procedure (23.3%). This is supported by many researches examples; Mohamed Zaniel (2009) revealed that there are several factors that hurdle the women's promotion ability besides manger's perception including the work and family life conflict.



Farooq&Sulaiman(2009) supported the finding that the females are under paid as compared to male.

**Table: 2 showing percentage distribution of forms of gender discrimination at workplac**

| Response                                       | Male |      | Female |      | Total |      |
|--|------|------|--------|------|-------|------|
|  | n    | %    | N      | %    | N     | %    |
| Discrimination in pay                          | 21   | 16.8 | 25     | 33.3 | 46    | 23   |
| Promotion                                      | 14   | 11.2 | 33     | 44.0 | 47    | 23.5 |
| Leave entitlement                              | 33   | 26.4 | 27     | 36.0 | 60    | 30   |
| Sexual harassment                              | 05   | 4.0  | 13     | 17.3 | 18    | 09   |
| Security                                       | 03   | 2.4  | 11     | 14.7 | 14    | 07   |
| Stereotype behaviour                           | 24   | 19.2 | 10     | 13.3 | 34    | 17   |
| Gender specific job position                   | 22   | 17.6 | 22     | 29.3 | 44    | 22   |
| Late working hour                              | 37   | 29.6 | 45     | 60.0 | 82    | 41   |
| Glass ceiling in corporate sector              | 19   | 15.2 | 17     | 22.6 | 36    | 18   |
| Exclusion from prominent projects / committees | 04   | 3.2  | 21     | 28.0 | 25    | 12.5 |
| Denying social support                         | -    |      | 09     | 12.0 | 09    | 4.5  |

\*Multiple responses allowed hence percentage may exceed 100

When asked about the form of gender discrimination faced, they responded that late working hour (41%) is the most practiced form of gender discrimination followed by leave entitlement (30%), promotion (23.5%), discrimination in pay (23%) and gender-specific position including work assignment (22%). Glass ceiling in corporate sector (18%) and stereotype behaviour (17%) are also significant area of gender discrimination. Greater disparity in responses of males and females were seen in the responses of promotion (almost 4 times) and late working hour (double) as form of discrimination. Denying social support (4.5%) is the least form of gender discrimination and is the form identified by women respondents only. The practice of glass ceiling hinders the qualified female employees in their career advancement in an organization's hierarchy (Appelbaumetal 2011). There is also another layer that refrain female employee from getting the international assignment (Insh et al, 2008)

Finally, gender discrimination is recognized as problem by organizations and further they are working positively to reduce discrimination by providing gender inclusive environment to their employee at their workplace. Current organizational practices vary widely from company to company and they are doing their efforts to achieve the goal of a discrimination-free workplace. Reducing gender discrimination will ultimately require that several simultaneous efforts be taken. The onus of ensuring equality in workplace lies greatly on shoulder of the management. The management should ensure that all policies of the company, right from recruitment to benefit for the employee don't violate the right to equality. Strict action should be taken by the management against those who violate gender quality policies irrespective of their position within organization.

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## GENDER INEQUALITY IN EDUCATION: CHALLENGES & PRACTICES FOR REMOVING THE GAP

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### ABSTRACT

*Many developing countries including India have displayed gender inequality in education, employment and*

health. It is common to find girls and women suffering from high mortality rates. There are vast difference in education level of two sexes. India has witnessed gender inequality from its early history due to its socio economic and religious practices that resulted in a wide gap between the position of men and women in the society. The origin of the Indian idea of appropriate female behavior can be traced to the rules laid down by Manu in 200 BC. Not only the young girls and young women but also an aged women can not do anything independently, even in her own house. In childhood a female must be subject to her father, in youth she is subject to her husband and after youth she is subjected to her son.

## Status of Literacy Rate in India

Education is an important tool for communication, learning and information. It is a virtual precondition for an individual's evolution and national development. Eradication of illiteracy has been one of the major concerns of the Government of India since independence. The need for a literate population and universal education for all children in the group 6 to 14 years was recognized as a crucial input for nation building and was given due consideration in the constitution as well as in the successive five year plans. But, in India, women's literacy is remaining lower than the men. In the Provisional Census Report 2011 of India also shows that the literacy of women is still lower as the previous decades. Table indicates the gap in literacy of India from 1901 to 2011. From the table it can be said that the gender gap in literacy in India is still unchanged. The table shows that 74.04 percent of total population are literate, amongst them 82.14 percent of male are literate and 65.46 percent of total women are literate.

**Table**  
**Literacy rates from 1901 - 2011**

| Census years | Total Literacy rate<br>(in Percentage) | Male (%)     | Female (%)   |
|--------------|--|--------------|--------------|
| 1901         | 5.35                                   | 9.83         | 0.60         |
| 1911         | 5.92                                   | 10.56        | 1.05         |
| 1921         | 7.16                                   | 12.21        | 1.81         |
| 1931         | 9.5                                    | 15.59        | 2.93         |
| 1941         | 16.1                                   | 24.9         | 7.3          |
| 1951         | 16.7                                   | 24.95        | 9.45         |
| 1961         | 24.02                                  | 34.44        | 12.95        |
| 1971         | 29.45                                  | 39.45        | 18.69        |
| 1981         | 36.23                                  | 46.89        | 24.82        |
| 1991         | 42.84                                  | 52.74        | 32.17        |
| 2001         | 64.83                                  | 75.26        | 53.67        |
| <b>2011</b>  | <b>74.04</b>                           | <b>82.14</b> | <b>65.46</b> |

Reference:- Census reports of the respective Years. \*Provisional Census Report of India 2011.

Various factors that affect the gender inequality in education can be mainly Categorized into four types:

1. Socio-economic factors: Which include poverty, cost of education, low cost of return, requirement of girls for household chores, remote area residence, limited employment opportunities for higher education and less pay for the women employment.
2. Cultural factors: Girl's education regarded as incompatible with traditional beliefs, low education level of parents, early marriage, early pregnancies, and practical pole of women as daughter, mother and wife, attitude towards the outcome of education of girls.
3. Political factors: If include budget constraints, structural adjustments programs; insufficient public support for the poor; political instability and inconsistent education policies; bad adaptation or education system to local needs. Lack of clear strategy for women and girls education.
4. Institution related factors: it includes limited school and classroom space, institutional fees and untrained teachers, non gender sensitive teacher, conflict of school tradition with traditional culture orientation of the girls to non scientific filed, lack of accommodation or exclusion or pregnant, adolescent or young mothers. Sexual harassments, insecurity, distance from school, poor toilet and hygienic facility and so synchronous school calendar.

All of the above factors need to be confronted and overcome. All of the above challenges are the very rational for a proper education structure for women. This required redefining the role, functions and expectations of women education.

#### **Practices for removing the Gap**

The push for greater attention to gender inequality can be traced back to the mid 1880's when several innovative programmers for promoting educational access were started both by government and NGOs, often in partnership. Externally aided programmes that had a significant impact on thinking and practice in public education system were:

- 1987-British supported the Andhara Pradesh Education project and the Swedish supported the Shiksha Karama Project, Rajasthan
- 1988- the Netherlands supported the Mahila Samakhya Education for Women's Equality project in Karnataka, Uttar Pradesh and Gujrat
- 1990-UNICEF supported the Bihar Education Programme.
- 1992- the Swedish supported Lok Jumbish in Rajasthan.

It is evident that many different strategies have been used with varying degree of success and with different impacts in terms of sustainability. The right to education is a fundamental right and UNESCO aims at education for all by 2015. Government has been putting its effort to overcome this problem of gender inequality ever since independence. Both at central and state levels programs has been initiated not only to narrow the gap of inequality but also to increase the level of education in terms of both quality and quantity.

Many programs has been initiated and are running to meet the ends, which include the following.

National Literacy Mission, launched in 1988, aimed at attaining a literacy rate of 75 per cent by 2007. It imparts functional literacy to non literates in the age group of 15-35 years. The total Literacy campaign is the principal strategy of the NLM for eradication of illiteracy. The continuing Education Scheme provides a learning continuum to the efforts of the Total Literacy and Post literacy programmes.

The Sarva Siksha Abhiyan was launched in 2001 to insure that all children in the 6-14 years age-group attend school and complete eight years of schooling by 2010. An important component of the scheme is the Education, Guarantee Scheme and alternative and Innovative Education, meant primarily for children in areas with no formal school within a one kilometer radius. The centrally sponsored District Primary Education Programme, launched in 1994, had opened more than 1,60,000 new schools by 2005, including almost 84,000 alternative schools.

Non-governmental efforts, The bulk of Indian illiterates live in the country's rural areas, where social and economic barriers play an important role in keeping the lowest strata of society illiterate. Government programmes alone, however well intentioned, may not be able to dismantle barriers built over centuries. Major social reform efforts are sometimes required to bring about a change in the rural scenario. Several nongovernmental organizations such as ITC, Rotary Club, Lions Club have worked to improve the literacy rate in India.

Some other initiatives taken by the government to improve female literacy are:

- Free textbooks to all girls upto class VIII
- Back to school camps for out-of-school girls.
- Bridge courses for older girls
- Recruitment of 50% women teachers.
- Early childhood care and Education centers in/near schools/convergence with
- Teacher's sensitisation programmes to promote equitable learning opportunities
- Gender-sensitive teaching-learning materials including textbooks.
- Intensive community mobilisation efforts
- 'Innovation fund' per district for need based interventions for ensuring girls' attendance and retention.

The various awakening programmes launched by the government for encouraging the girls education, the introduction of TV's in rural areas, the 33% reservation given to females in Panchayat, have played positive role in this direction. What is needed in India today is a change of mind set and attitude towards women and it has to start from the family. The respect for a women should begin from the family and discrimination should be wiped out from every family.

**Conclusion** The above experiences demonstrate that it is possible to overcome the barriers and reasons that have led to congestion in female education and actually making education a joyful experience, even if they have not had the opportunity to go to school. Designing and running time-bound programmes to enable out-of-school youth to acquire basic education is an activity that is bound to pay rich dividends to us as a community and as a nation. Apart from what the government voluntary organizations or individual's can do, universities should play a vital role to achieve the target of cent per female literacy. The universities can make their contribution in the following ways:

- They should give scholarships to outstanding and needy students in various disciplines.
- Seats in different disciplines should be reserved for girls students.
- They should keep introducing new professional courses for women according to everyday opening of new avenues of professions.
- 75 to 80 % of our population is involved in, and dependent upon agriculture. If women are provided training in different aspects of agriculture, they will certainly do as well in this domain as well.

There is a need to realize that not only primary and secondary, but also higher education is vital for the advancement of women. Therefore, it is utmost important that necessary steps be taken to motivate women in large numbers to enroll in schools and universities.

## **WOMEN'S DEVELOPMENT IN TWELFTH FIVE YEAR PLAN IN INDIA: AN ANALYTICAL STUDY AND EVALUATION**

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### **ABSTRACT**

*Although the principle of gender equality is firmly established in the Indian Constitution, translating de jure gender equality and the promise of social, economic and political justice, into de facto reality has been one of India's major challenges over the years, given a long background of an Asiatic society chained by patriarchal domination. There is still unfortunately a wide gap between the goals enunciated in the Constitution, legislation and policies and the current status of Indian women. The role of women in development had been recognized by the government of India right from the first five year plan. However, women in these earlier plans were considered as subjects of 'welfare' and category of disadvantaged groups such as destitute, disabled, aged etc. As a category women had been gained special importance since the sixth five year plan (1951-1956). However, women in these earlier plans were considered as subjects of 'welfare' and category of disadvantaged groups such as destitute, disabled,. It is noteworthy that seventh and eighth five year have emphasized on 'development' and 'empowerment' respectively. With the passage of time, 11th and 12th five year plan have focused on inclusive growth. In other words, 'women' as a category must be included in the development process.*

*Despite the various discrimination faced by women, the 12th five year plan has emphasized on single women by providing 'quota' in jobs. Moreover, women's inclusion in inclusive growth is only then possible when inclusive democracy turned to be reality not the myth. With the help of secondary materials, this paper attempts to show the development of women in 12th five year plan in India. This present paper presents a brief review of past five year plan with special emphasis on women and deals with women in twelfth five year plan. The paper concludes and suggests some way forwards for making a gender-inclusive society in near future in India.*

### **INTRODUCTION**

It is well recognised that societies which discriminate by gender tend to experience less rapid economic growth and poverty reduction than societies which treat men and women more equally. India is amongst the fastest growing countries in the world today, with a GDP growth rate of more than 8 % during the XI plan period. This high level of growth can, however, be sustained only when all sections of the society, specially women become equal partners in the development process. Women are the most disadvantaged sectors in Indian democracy. They are politically powerless, economically dependent and socially subjugated. In the Ancient Age, they enjoyed higher status in society. They moved everywhere without fear. Later on, in the Mughul era, women were under the veil. In other words, they remained secluded in the purdah pratha. In the post Vedic period, women status had been deteriorated in the Indian society. Male chauvinisms subverted women's right in various aspects. In the same connection, we may be mentioned that before independence, women took part in nationalist movement. But soon after the independence, women's voice was suppressed under the nationalist project. After the



1950, planning commission initiated five year plan which has been started to look after the various aspects for accelerating our democratic country. It is noteworthy that women's role have been counted in the country's development process in the present era and considered as a parameter of inclusive democracy. Keeping this view in mind, twelfth plan also has included women as a category of inclusiveness.<sup>2</sup> A brief review of women's position in earlier five year plans

The approach to women's development in the First Five Year Plan (1951-56) was not clear. The women's question was perceived as primarily a social one by the major section of the political leadership and the bureaucracy and the role of the State in social issues was viewed with great hesitation and caution. Significantly, issues identified by the National Planning Committee's Sub-Committee on Women ('Women in a planned Economy', 1941) were not considered by the official planners after a decade later.

Instead women were projected as beings in need of education, health and welfare services only. However, the Central Social Welfare Board (CSWB), set up in 1953, identified the problem of absence of any governmental machinery at most levels for women-oriented welfare-related activities and undertook to promote a number of welfare measures through voluntary organizations, encouraging women's organizations to take up such activities in partnership with government. Promotion of organizations of women at various levels, especially at the grassroots, was at the heart of this strategy. *Manila Manuals* were promoted as delivery mechanisms for essential services of education, health, especially maternal and child health, etc., both by the CSWB and the Community Development Programme through the first and the second Five Year Plans. The importance of the role of women in development had been recognized by the government of India right from the very first plan.

However, women in these earlier plans were considered as subjects of „welfare? and clubbed together under the category of disadvantaged groups such as destitute, disabled, aged etc. The second five year plan (1956-1961) i.e. all the plans till the early 70s thus continued to reflect the very same welfare approach, providing priority to women's education, their rights and status of women in the fast changing socio-economic condition of our Indian society. In 1974, the *Towards Equality Report* saw a significant change in the government's policies for women. Women were viewed as critical groups for development.

This was, reflected in the 6th five year plan (1980- 1985) where strategies for women's employment and economic independence, education, health care and planning and the creation of a supreme legal and institutional environment were conceived. In the 6th plan a new chapter was introduced on „Women and Development. This Chapter acknowledged the continued low status of women as a result of inadequate opportunities of independent employment and income, referred to demographic trends (higher mortality, lower economic participation, literacy, sex-ratio etc.) as issues of serious concern and went on to define a multipronged but inter-dependent strategy for women's development which by its very nature would be dependent on the total development process. Emphasis on the 'family-centered' poverty alleviation strategy (which invited attacks from women in development (WID) scholars through the 1980s) was qualified by the statement that 'economic independence would accelerate improvement of women's status.

In the seventh plan (1985-1990), the developmental programmes constituted with the major objective of raising the economic and social status of women and bringing them into the mainstream of national development. This plan also emphasized on „Beneficiary Oriented Schemes? (BOS) in various development sectors which extended direct benefits to women. The thrust on generation of both skilled and unskilled employment through proper education and vocational training continued. In the year, 1985, the Department of Women and Child Development was set up as a part of the Ministry of Human resource development. Apart from that the depart-

ment plans and implements certain innovative programmes for women and children. The department has been implementing ICDS (Integrated Child Development Programme) which providing a package of services comprising themselves and that of society with regard to women's traditional roles. This plan has also focused on Mahila samakshhya as a programme of women's empowerment through education.

In eighth plan (1992-1997) with human development as its major focus, played a very important role in the development of women. The Eighth Plan was formulated against the backdrop of the New Economic policy which brought about a process of macro-economic stabilization and structural adjustment processes. The new features of the section on Women's Development were a paragraph on violence against women and a two-page 'Situational Analysis', which highlights the problems of higher mortality, lower education and increasing unemployment of women, 'the conceptual, methodological and perception' biases regarding value of women's work, compounded by women's concentration in the informal sector, resulting in casualisation, non-protection of labour laws and inaccessibility to credit, technology and other types of development assistance. The strategy in the Eighth Plan was to 'ensure that the benefits of development from different sectors do not bypass women and special programmes are implemented to complement the general programmes'. The strategy of formation and strengthening of grassroots organizations to 'articulate local women's needs and play an important role in decentralized planning and implementation' was reiterated. Convergence and integration of services offered by health, education, employment and welfare programmes at the grass roots level was emphasized.

The ninth plan (1997-2002) which came into force in the post Beijing period. Firstly, this plan laid importance on "empowerment of women" as one of the primary objectives of empowerment of women. The approach of the ninth five year plan have made an enabling environment where women could freely exercise their rights both, within and outside home, as equal partners along with men. This plan also stressed the importance on "Gender Development Index" to monitor the impact and implementation in raising the status of women from time to time. However, participatory planning adopted to formulate the ninth five year plan at the grassroots level in India has motivated elected women representatives to attend gram sabha meetings and also to contribute to the preparation of the development plan for the panchayats. It is noteworthy that Women's Component Plan (WCP) has been adopted both the centre and state which refers to not less than 30 per cent of funds /benefits flow to women from all the general development sector. However, the year 2001 has observed as the year of "Women Empowerment Year". Some of the important initiatives thus undertaken in this direction included launching of programmes viz., 'Work and Wage', 'Learn while you earn', 'Credit for Entrepreneurial/ Self Employment Ventures', Employment Guaranty Schemes etc. both in rural and urban areas. While programmes like Indira Mahila Yojana (IMY), Development of Women and Children in Rural Areas (DWCRA), Support for Training and Employment (STEP), Training cum Employment cum Production Centres (TEPC), popularly known as NORAD, were some of the important women-specific employment cum training programmes, in addition to other programmes like, Integrated Rural Development Programme (IRDP), Training of Rural Youth for Self Employment Programmes (TRYSEM), Jawahar Rozgar Yojana (JRY), Nehru Rozgar Yojana (NRY), Prime Minister's Rozgar Yojana (PMRY) which extended 30 to 40 % reservation of benefits for women.

Tenth plans (2002-2007) emphasized on women component plan (WCP) and gender budgeting which complementary each other to secure women's interest all over the world. Apart from that various measures had been taken in order to eradication of atrocities against women and girls in India. The measures are as follows: 1. To set up women's police station, family court, mahila court, legal aid centre etc. 2. To conduct awareness programmes of women's rights, legal literacy etc. For the first time in the history of the planning process in India, a separate

section on 'Gender Equity' was included in the Draft Approach Paper to the 11th Five Year Plan. The Eleventh plan approach paper (2007-2012) says it is about to change all that. The document reads; "An important divide which compels gender special focused efforts will be made to purge society of this malaise by creating an enabling environment for women to become economically, politically and socially empowered." But it is interesting to note that in a unique move, the government has constituted a committee of feminist economist to ensure gender sensitive allocation of public resources in the 11th five years plan, a step it hopes will promote gender equality and more inclusive growth.

## **Women in 12th five year plan**

Twelfth Five Year Plan to enable women to challenge and change the contexts in which they live. Focused efforts through development programmes, both multi sectoral as well as targeted, along with governance reforms would be a pre-requisite. Women, especially the vulnerable and marginalized, would need to be provided a level playing field to access social, economic and legal entitlements as a right. Twelfth plan year plan entitled as "Faster, Sustainable and More Inclusive growth." In previous plans, there was not much more attention on women's cause. But it is widely believed that men enjoy all the power, position and privileges women were treated as second rate and lower human spheres. The theory of patriarchy puts the question of women in a proper perspective. 12th five year plan of the Government of India (2012-2017) had decided for the growth rate at 8.2% but NDC on 27th December 2012 approved 8% growth rate for 12th five year plan. The Planning Commission is pushing for special dispensation for single women, particularly those who are single by choice, under various government schemes in the 12th five year plan. In addition to reserving a certain percentage of jobs for single women under centrally sponsored schemes, the plan has proposed promoting and strengthening federations of single women at the block and district level.

While the Ministry of Women and Child Development has been taken on board on this, other, Ministries and States will be asked to add gender component in their schemes if the proposals of the Approach Paper of the 12th Plan are approved by the full Planning Commission this month and the National Development Council sometime next month. It may be mentioned that the figure will increase if the number of „customarily? separated women and those whose husbands are missing added. Low income single women are vulnerable and victims of the patriarchal structures that deprive them of inheritance and other rights. The Census of 2011 estimates that 833 million people continue to live in rural India. A very large proportion of them are either wholly or significantly dependent on their livelihood on farm activity be it crop agriculture, horticulture, animal husbandry or fisheries. Women participation in farm related work, both in agriculture and in animal husbandry. In framing policies/schemes for the 12th five year plan, the special needs of women must be taken due care of. The Mahila Kisan Sahakartikaran Pariyojana (MKSP) which is a sub-component of NRLM (National Rural Health Mission) was recently launched to meet the specific attention needs to be given to leverage the enormous potential of empowering rural women in the farm sector, and also in the rural sector, and also in the rural non-farmer sector.

However, Civil Society Approach Inputs for the Approach Paper- 12th Five Year Plan published by UNDP, focusing women labour has been surviving from feminization of poverty. With traditional occupations eroded and wiped out, women are now being forced to enter new markets, where labour was not enforced. Mushrooming of special Economic Zones and Free Trade Zones are live examples of what is happening to the labour market. This is the result of the neo-liberal policies that have only helped in widening the gap between the rich and the poor, with the poorest of the poor being women. Wage disparities should be removed. Proper implementation of wage act should be ensured. Minimum Wages Act as well as the Equal Remuneration Act must be imple-

mented. In both of the informal and formal sector, women have faced discriminations in terms of wages. In the formal sector, the labour laws are not implemented. While in the formal sector, there is a glass ceiling that does not allow women in high level decision-making positions.

It is noteworthy that the Equity Unaddressed: A Civil Society Response to the Draft Approach Paper of the 12th five year plan has identified inclusiveness issues an integral part to achieving faster but sustainable growth in the face of wobbly world economic situations. However, whether it is inclusive in real terms and whether it follows a pro-poor and pro-women approaches needs to be detailed. Empowerment of women is closely linked to the opportunities they have in education, health, employment and for political participation. Over the years, significant advancements have been made in India on many of these counts. Data on literacy rates, enrolment and drop rates in primary education, life expectancy, infant mortality, maternal mortality rates, etc has shown a progressive trend. However, other parameters that reflect the status and position of women in society such as work participation rates, sex ratio in the age group of 0-6 years and gender based violence continue to be heavily skewed against women. New challenges such as increased intra-country migration, changing labour markets requiring new skill sets and rapidly changing technology have also emerged.

The focus is on the following four key aspects of the 12th five year plan viz., health, education, urbanization, governance. In a nutshell, reproductive healthcare remains a significant challenge that needs attention. Maternal mortality is a grave issue that acts as an impediment to move forward and address the qualitative nuances of the problem. Schemes like Janani Suraksha Yojana (JSY) should be made with regard to education, there are multiple factors that hinder women and girls from developing their full potentials-lack of income, unsafe environment in the schools, curriculum not attuned to women's needs etc. Gender studies should be incorporated into the academic curriculum. Committees against sexual harassment should be formed in schools and workplaces. In case of urbanization, there should be inclusion of women representatives in urban local bodies. However, it should also be kept in mind that managing urbanization is not just about including women in urban local bodies; it is also about the problem that urban women face either as residents or as daily commuters in urban areas how these are addressed/managed. Women's role in governance is also very significant. While steps have already been taken for grassroots democracy by reserving seats, the de-facto impact on women's decision making must be revealed. Apart from that all women representatives must be treated as equal to their male counterparts by the local administration.

## Conclusion

The strategy for women is confined to three areas violence against women, economic empowerment and women's health. There has been no attempt to understand that empowerment of women has to be visualized as a holistic integrated approach and not in a piecemeal manner or as water tight compartments. Women's discrimination is a phenomenon in Indian society. In fact, still now they are ill treated by their family in terms of low intake of food, lack of educational attainments and exploitation both in public and private spheres. Before sixth five year plan, there was no provision for women's cause. However, seventh and eighth plans emphasize on women's development and women empowerment. But since the 11th five year plans, women are considered as a category of the notion of inclusive growth as it is attached with the notion of inclusive democracy. We know that despite the half of the population, their voice was not counted in various decision making bodies. Democracy is based on the principle of equality.

However, Ms. Lakshmi Puri, 14 Assistant Secretary General of the United Nations and acting head of UN

Women pledged that India should become a democracy for women. She believed that progress has been made by women in India but it still lacks the critical mass of women representation in the Parliament. She also pointed that economic inequality and gender inequality are the stumbling block in the way of women's development. She added that UN Women supported a right based approach to development. Again, we see 11th and 12th five year plan both have stressed the importance on inclusive growth.

. In fact, women must be included in the development process for the country's progress. It is only possible when inclusive democracy will be reality not the myth. An inclusive democracy implies the abolition of the unequal distribution of political and economic power and the institutional structures which reproduce them, as well as the hierarchical structures in the house hold, the work place, the education place and the boarder social realm. Planning should be made at abolishing poverty and caste discrimination in terms of the eradication the discriminatory status of women in the society. So, bringing Indian women in the mainstream is need of the hour. Provision of „quota? for single women in jobs and some other positive discrimination for women may create a gender-just society in near future in India. The basic end-objective has been to enable women to become movers, creators and producers of social transformation and not remain mere passive recipients and consumers of given usages.

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## CYBER VICTIMIZATION OF WOMEN IN INDIA

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### ABSTRACT

*The cyber world in itself has a virtual reality where anyone can hide or even fake his identity, this gift of internet is used by the criminally minded to commit wrongful acts and then hide under the blanket provided by*



*the internet. The issue of cyber crimes against women has remained a delicate subject and will remain the same forever. In the cyber space, women are victims not only in the hands of individuals, but also in the hands of technology as well as the law and governmental systems. Women are humiliated, made fun of and left to be an object to be ridiculed. The reason lies in the volume of rapid growth of a typical 'cyber culture' where basic fundamental rights are given least watch.*

This paper explores the aspect of victimization of women users in the internet. This includes the discussion on why mostly women are targeted in the cyberspace and what methods the offenders use to attack them in the cyber space. The time periods or the spaces in which women are attacked are also discussed.

## **INTRODUCTION :**

Technical measures to protect computer systems are being implemented along with legal measures to prevent and deter criminal behaviour. But this technology knows no physical boundaries; it flows more easily around the world subsequently the criminals are increasingly located in places other than where their acts produce their effects and Cyberspace is no exception to it. Cyberspace is a new horizon controlled by machine for information and any criminal activity where computer or network is used as the source, tool or target is known Cybercrime. The common types of cybercrime may be discussed under the following heads: hacking, cyber stalking, cyber pornography, phishing, web jacking, software piracy, and cyber terrorism. Cybercrime against women in India is relatively a new concept. When India started her journey in the field of Information Technology, the priority was given to the protection of electronic commerce (e-commerce) and communications under Information Technology Act, 2000 whereas cyber socializing communications has remained untouched. The Act turned out to be a half baked law as the operating area of the law stretched Cyber Victimization of Women and Cyber Laws in India. The present paper is an attempt to highlight the cyber crimes against women in India. The reason is that the nature of the problems originated from the information and communication technology remain more or less same across the world, however the economic, political and social conditions of these countries is different to each other. Moreover the problem against women such as Harassment via e-mails, Cyber-stalking, Cyber pornography, Defamation, Morphing, Email spoofing, etc. are also treated of the same nature worldwide. The paper throws light on the types of cyber crimes against women in India in the light of Information Technology Act, 2000. Indian women netizens are still not open to immediately report the cyber abuse or cyber crime. The biggest problem of cyber crime lies in the modus operandi and the motive of the cyber criminal. Cyber space is a transit space for many people, including offenders. While people do not live in cyber space, they come and go like any other place. This nature provides the offenders the chance to escape after the commission of cyber crime. Many websites and blogs provide security tips for the safety of women and children in the net. But still then cyber crimes against women are on rise. In reality it is seen many chat friends enjoy teasing their women friends by words such as “sexy”, “attractive” which are the virtual beginning of cyber obscenity. They slowly take their female friends into confidence and start discussing about their own problems like a true friend. Hence in many occasions they are successful in turning the net friendship into a strong bond and gradually proceed to send obscene or derogatory remarks. If the recipient shies away, the sender of such messages would become more encouraged to continue. The problem would be solved only when the victimised woman then and there report back or even warn the abuser about taking strong actions.

## **A. Cybercrime :**

Cybercrime is a term for any illegal activity that uses a computer as its primary means of commission. It is an offence that is committed against individuals or groups of individuals with a criminal motive to intentionally

harm the reputation of the victim or cause physical or mental harm to the victim directly or indirectly, using modern telecommunication networks such as Internet.

## **B. Types Of Cyber Crime Committed Against Women:**

Women especially young girls inexperienced in cyber world, who have been newly introduced to the internet and fail to understand the vices of internet, and hence are most susceptible to falling into the bait of cyber criminals & bullies, Cybercrimes and cyber bullying is of various types, some are:

1. **Hacking:** Hacking may mean unauthorized access to the digital contents of another, and also includes blocking the original author of such digital contents from accessing it. The term may also cover modification of such digital contents and / or re-publishing the modified or altered digital contents for mischievous purposes.
2. **Digital Contents:** Digital contents may mean any content, material, personal information, including personal photograph / images / video clippings etc of the original owner or her family members, which are used by the original owner as her identity in the web world for the purpose professional as well as personal usage; or are created by the original owner to express her views in the web world.
3. **Cyber Privacy:** Cyber privacy may mean 'right to be left alone' regarding any digital content owned by the original owner; and / or information about the original owner stored either in a government computer or corporate data for health, social security, professional records or monetary data.
4. **Online defamation:** Online defamation may mean publication in the internet of information about any individual, which the creator of such information knows to be false; and the act is done to harm the reputation of said person. Publication in this context may mean spreading the false information about the victim to others, other than the victim.
5. **Cyber bullying:** Cyber bullying may mean attacking anyone with harsh or rude words in the cyber space, including public bulletin boards, chat rooms, emails, blogs etc, and such harsh or rude words are particularly made to ridicule one's body shape, gender, physical or mental incapability, race, colour, opinion, educational background, language etc.
6. **Cyber grooming:** Cyber grooming may mean constant interactions / communications with any individual focusing on sexual conducts or other unethical or illegal conducts in a camouflaged manner with a purpose to misuse the digital presence and / or identity of the respondent herself or personal information provided by her.
7. **Cyber stalking:** Cyber stalking may mean monitoring the internet activity of any individual, finding out the peers of the victim with whom she interacts the most, mailing or messaging either her or her peers with threatening / abusive / defamatory contents or invading in her personal cyber space and creating a fear factor in her.
8. **Cyber harassment:** Cyber harassments may mean and include sending unwanted mails to one's inbox, forcefully including one's id for chatting, sending abusive / harassing / teasing / bullying mails / messages, cyber stalking, invasion of cyber privacy, spreading hate propaganda, defamatory information about the victim to others in the web world, unauthorized using digital identity and digital contents of one individual for the purpose of adult entertaining etc.
9. **Cyber blackmailing:** Cyber blackmailing may mean and include sending mails / messages to one's inbox with threatening words, asking the recipient to obey the demands of the sender, or otherwise of which the sender

promises to reveal her private information / portray her in false manner / do harm to her reputation etc.

10. **Forced pornography:** Forced pornography may mean and include publishing or using pictures of any individuals which may or may not be modified / voyeurized images of one's naked body parts / video clippings of sexual activities of the individual / private residential information etc of the individual without consent or knowledge of the said individual either in any adult entertainment site or in the open web world through any website or blog etc, with a mischievous intention to portray such individual as porn-model or sex giver; and thereby forcing the said individual against her wishes or knowledge, to be part of the adult entertainment industry or soft core pornography.
11. **Cyber hate propaganda:** Cyber hate propaganda may mean offensive communication between the sender and multiple recipients with intent to spread hatred against a particular individual for her opinion, race, gender etc.
12. **Obscenity:** Obscenity may mean any cyber communication or content which is published in the web world and which contains images, materials, contents etc which creates 'prurient interests' and which is against social value system of the 'physical' place where it is downloaded and seen.
13. **Offensive communications:** Offensive communication may mean and include communications between the sender and the recipient(s), which carries offensive contents including threatening / bullying / defamatory / obscene messages.

## C. Characteristics Of Perpetrators

Cyber crime perpetrators could be of the following categories:

1. Ex-lovers;
2. Ex-spouses;
3. Jealous colleagues who could be either male or female.
4. Individuals who do not agree with feminist ideologies of the victims;
5. Obsessive fans of female celebrities;
6. Individuals who take cyber space to have short time emotional affairs and who love to play pranks with women;

## D. Victimization Of Women In The Cyber Space

Victimization of women in the cyber space and the nature of cyber crimes that may happen to women may properly be understood if deeper research is done on the etiology of the crimes, the motives of the perpetrators, "crime hubs" and nature and characteristics of the victims and perpetrators. In the previous chapter we established that the concept of cyber crime against women is not limited only to sexual crimes. The next question, which needs to be addressed for understanding the nature of cyber crimes against women is, why crimes are done against women in the cyber space. In this chapter, we have approached this issue from four different perspectives: etiology, motives, crime hubs and the characteristics of the victims and the perpetrators.

### Etiology

We have observed that majority of studies on gender violence indicate the gender of the victim, the myth of fragile reputation of women, social practices of male dominance over the women, and victim precipitation as some of the main causes for victimization of women the traditionally established reasons like the gender of the victim, which could be the main cause for crimes such as stalking and sexual harassment as the *raison d'être*

for the growth of cyber crime against women. These are as follows:

## **The Hi-Tech Help**

The hi-tech help had remained the largest reason for the growth of crime in the cyber space, including cyber crimes against women. Along with misusing the technology for harassing women, crooks use it for hiding behind the cyber veil. They play like Meghnaada by attacking their victims shielding themselves behind the cloud of pseudonymity in the cyber space in different 'avatars'. A mob attack as well as individual attacks on women internet users from behind the cloak of anonymity and misuse of technology wins in a battle with 'rights'. criminological theory on the behaviour of the perpetrators in the cyber space can be used aptly for explaining how 'hi-tech helps' fuel the growth of cyber crime against women.

## **Victim Precipitation**

The victim precipitation theory introduced by Hans Von Hentig in 1940's stands good for explaining the growth of cyber crime against women. This theory suggests that the victim may initiate his/her own victimization either actively or passively. Analyzing the typology of the crimes that can happen to women in the cyber space and examining the trends thereof, we observe that active precipitation attracts crimes when women victims knowingly visit dating sites or adult sites and give/display their real information to the 'visitors' of their profiles. The saga continues when women wantonly befriend strangers in online public chat rooms or social networking sites and give away their real space information. This is especially true in cases when victims find their morphed pictures and fake profiles in various sites which are not created by them. Such nuisances are often created by the perpetrator for experimenting his technical knowledge. We call it active precipitation; because it is often seen that in such cases the victim allures the crime by exposing herself in spite of warning notes provided by the internet safety regulations in general and safety tips provided by the policy guidelines in the ISP rules and regulations. Active precipitation also works when the victim decides to 'fight' the perpetrator by verbally accusing him publicly. However, the theory of active precipitation may not stand good for certain offences like voyeurism. Further, we do not blame the victim as a female identity, but what attracts our attention is lack of cyber awareness in many female victims which in a way encourages active precipitation.

Majority of the cyber crimes targeted against women also happen due to passive precipitation. Instances of passive precipitations could be found in cases of hate crimes motivated by feminist outlooks of the victim, emotional injuries motivated by broken relationships etc, happen mostly due to passive motivations from the victim herself.

Interestingly, it can be seen that women offenders in the cyber space who attack women, are mostly motivated by active precipitation when they pick up a verbal duel with the victim as a result of disagreements over trivial issues. In certain cases the women offenders are also motivated by passive precipitations when the female victim turns out to be one in a competition for winning the man of her choice.

## **Growth of Victim-Turned-Offenders**

The third major reason for the growth of cyber crimes against women is the continuous rise of victim turned offenders in the cyber space. Mostly this happens in cases of victims who are abused as a subject of pornography or even bullying in the cyber space earlier, either by their own victimization or by others. Such turnover could be a result of suppressed anger and revenge taking attitude. Often it is seen that victims of school bullies continue to bully others because they feel it is but natural to break the ethical value system in the cyber space. In certain cases the victims of hacking also experiment with their 'being a victim' sentiment by hacking or cloning

others, especially profiles of women.

## **Secondary Victimization of the Victims by Police, Courts and the Media**

The secondary victimization of women in the cyber space can happen in three major ways:

In the first case, when the victim reports the crime to the police, her much rejoiced success story of standing up against the victimization may turn a curse in disguise when the perpetrator takes this (the reporting to the police) as another insult to his male ego. The constant cheer up, congratulations and such positive messages by friends and well wishers may in some cases encourage the victim to tell about the 'journey' publicly. The victim takes up mails / messages / blogs / bulletin boards of social networking sites etc, to tell the world how she won over the battle and in return, her inbox or wall gets flooded with sympathy messages, congratulations notes etc. But the underlying incidents may build up another plot for victimization. It may very often be seen that the perpetrator surrenders to the police in the real life like a good law abiding human being, promises never to venture in the same boat and even readily pays damages or serves his sentences in the prison. But when he sees himself out of the clutches of the police and notices how his victim is being praised for what she has done; he may again enter the cyber space to wear his old cloak with a new veneer and may become even more ferocious to teach a life time lesson to his victim.

In the second case, the secondary victimization may begin in the phase of reporting to the police, investigation and court procedures. When the crime persists and the perpetrator refuses to step down from harassing the woman, often counselors for cyber crime victims advise the victim to visit the local police station and take help of the police. Most local police stations (if situated in interior parts) may not be very familiar with the cyber harassment cases and when the issue in question is as delicate as harassing the woman, they may first try to frame it as a traditional gender harassment case. The problem becomes intense when the 'evidence' is lost the moment police steps in such cases. The lead author from her personal experiences has often seen that before registering the case, the victim has to almost force the police to believe that there had been a crime and evidence has been "erased off" "just a few hours back". The police lose interest in the case then and there. The concerned police officer may also humiliate the victim by mocking at her 'power of imagination'. Some of the very common comments that the victim may get to hear from the police are "do you believe in evil spirits or paranormal activities"? "Have you checked your mental state of affairs recently?" or even "don't waste our time". The victim does not even get the least chance to lick her wounds when she goes back home to see messages sent by the harasser to her inbox, mocking at her guts to challenge him.

When the victim lives in a metropolitan city, the story may be different. The victim has to run from pillar to post to find out the correct police station having the right jurisdiction to deal with the case. Then the question arises as to whether the harassment has really amounted to any penal offence as per the laws of the land; the officer in charge, may completely refuse to understand the nature of the case and thereby reject the complaint on the face of the victim. The officer may even summon the victim again and again to repeat the painful story and then bring in the perpetrator (if he is a local resident) to resolve the case without going into the formal legal procedures of registering the case even though the victim may badly need a judicial interference for fear of ultimate harassment by the perpetrator.

Even if the victim successfully crosses this particular stage, the next stage of victimization begins with the legal battles over establishing the infringement of rights of the victim. The clash of personal freedom, and right to privacy, zero domestic legislation and overall an endless search for well versed, understanding lawyer for



managing the messy case for the victim pushes her further back to the depressing and frustrating stage.

The third sort of secondary victimization begins with the media when she is through the court proceedings stage. This situation in the following lines:

News reporting tends to simultaneously feed the public's lust for 'shocking' information, but also feeds off it the relationship is dynamic rather than causal. This endless demand for sensationalism sustains the confusion of rhetoric with reality to create, what Baudrillard described as 'le vertige de la realite'' or 'dizzying whirl of reality'. By blurring predictions about 'what could happen' with 'what is actually happening' the message is given by various media that novel events are far more prevalent than they really are. Once a 'signal event', such as a novel form of cybercrime, captures media attention and heightens existing public anxiety then other news sources will feed off the original news story and spread virally across cyberspace. In such manner, relatively minor events can have significant impacts upon public beliefs compared with their actual consequences, especially when they result in panics and moral panics.

Whether the victim wins her battle over crime in the cyber space or not, often by this stage she is exposed by the media. Her right to privacy, which was probably her first priority, at this stage becomes completely over-powered by the enthusiastic media and millions of readers of her 'news'. Resultant to this, she becomes a subject for further 'research'. Torn between world a 'out there' and a world 'in there', the victim prefers to remain a victim than be a subject of constant attention. Indeed many women victim thus prefer to remain in the gloom forever after being threatened with consequences similar to those who are already exposed in this way.

## **Step Motherly Attitude of the Laws**

Non reporting for the fear of unwanted publicity coupled with fear of losing the legal battle due to poor cooperation from the law of the land further creates a ground for the increase in victimization of women in the cyber space. A brief research in the international cyber regulatory provisions could show that victimization of women in the cyber space is quite a neglected issue in all the conventions which were framed for the promotion of the legal policies and guidelines for preventing cyber crime.

It was first the Tenth United Nations Congress on the Prevention of Crime and the Treatment of Offenders held in Vienna during 10-17 April, 2000 that spoke about transnational crimes, plight of women and also cyber crimes. It should be noted that in the year 2000, cyber crimes against women was not a big problem for the legal jurists as it had been for economic crimes which started gripping the world through electronic media. Hence this convention mentioned in its 5th paragraph that "We shall accord high priority to the completion of the negotiation of the United Nations Convention against Transnational Organized Crime and the protocols thereto, taking into account the concerns of all States". The convention then in the 12th paragraph spoke about developing action oriented policy guidelines for women basing on their special needs. The convention promised to look after women's needs from the perspective of criminal justice practitioners, victims, offenders as well as prisoners.

The development of action-oriented policy recommendations based on the special needs of women as criminal justice practitioners, victims, prisoners and offenders" to emphasize the need for women centric laws and policy guidelines for preventing cyber victimization. This correlates further with the declaration in the 18th paragraph which states: "We decide to develop action-oriented policy recommendations on the prevention and control of computer-related crime, and we invite the Commission on Crime Prevention and Criminal Justice to undertake work in this regard, taking into account the ongoing work in other forums. We also commit ourselves to working towards enhancing our ability to prevent, investigate and prosecute high-technology and computer-related crime".

The convention has thus highlighted the “special need” of action oriented policy recommendations from four perspectives: criminal justice practitioners, victims, prisoners and offenders. It is evident that each of these categories is in need of separate policy guidelines for the betterment of their present conditions.

However, the convention saw a fruitful consequence in the next year with the EU convention on cyber crime. The European Union convention on cyber crime, held at Budapest, in 2001, categorized cyber offences into four groups (i) Offences against the confidentiality, integrity and availability of computer data and systems, which deals with Illegal access, Illegal interception, Data interference, System interference and Misuse of devices; (ii) Computer related offences which deals with computer related forgery and fraud; (iii) Content related offences which deals with child pornography; and (iv) Offences related to infringement of copyrights and related rights. This convention could be termed as mother of all cyber laws and legal policy guidelines, as almost all the computer savvy nations created their own Information Technology laws on the basis of this convention. It is to be noted that, even though each and every offence that may happen in the cyber space has been included in this convention, it failed to address the problems of women. Ironically the convention addresses pornography and labels it as crime when it is done to children only. Also, we have to remember that in 2001 the trend of cyber crime was still limited to traditional offences like the financial offences, hacking, pornography etc. However, we must accept the truth that cyber crime has growing dimensions. Each reported offence gives the lawmakers new chances to think about another sets of preventive guidelines and laws to make the cyber space a safer place to “habituate”.

This was reflected again in the United Nation's Congress on crime prevention and criminal justice, held at Bangkok in 2005. In the Bangkok declaration, it was noted that “in the current period of globalization, information technology and the rapid development of new telecommunication and computer network systems have been accompanied by the abuse of those technologies for criminal purposes.” The declaration welcomed “efforts to enhance and supplement existing cooperation to prevent, investigate and prosecute high-technology and computer-related crime, including by developing partnerships with the private sector”. The declaration also recognized “the important contribution of the United Nations to regional and other international forums in the fight against cyber crime and invite the Commission on Crime Prevention and Criminal Justice, taking into account that experience, to examine the feasibility of providing further assistance in that area under the aegis of the United Nations in partnership with other similarly focused organizations.” The Bangkok declaration was the first of its type to address the various types of crimes emanating from information technology. But this convention also failed to address the problems of women in the cyber space in particular; rather it concentrated more on cyber economic crimes and cyber terrorism.

These conventions further resulted in influencing domestic laws of several countries. But, the issue of considering taunting, bullying communications or even adult non-consensual pornography as crimes in the cyber space against women remained a perceptive issue in many countries . Even though the concept of “cyber crime” as it is, has found place in domestic penal laws as well as information technology related laws, cyber crime against women still remains an area which is less focused by the criminal justice systems. If the penal laws can prescribe punishments for offline criminal intimidation to women, why online intimidation to women should be treated as 'part of internet life' and would be termed as behavioral mistakes? several cyber crimes including cyber communications are indicated to women at large, and these actions against the female victim(s) make people believe that she is not a normal human being; her reputation, both online as well as offline, her professional profile, economic independence, security factors etc may all be jeopardized due to public humiliation in

the internet. The law however, “trivializes” the pains of the women victims. Such paternalistic law also further aggravates the victimization.

## **Motives**

Every act of crime must be accompanied by a motive and cyber crimes are no exception. In cases of cyber crimes against women, there could be typical motives which contribute to the online harassment of the victim. But it must be noted that cyber space is used to execute these motives in maximum cases. These motives could be:

Personal enmity with the victim due to failure of marriage, broken emotional commitments, professional jealousy etc: These motives could be executed through hacking, sexual as well as non-sexual defamations, emotional injuries including stalking, obscenity and pornography etc. These motives could also motivate cyber assisted offline crimes.

Sexual obsessions : This could be common motives for emotional cheating, stalking, forced pornography including voyeurism, obscenity etc.

Desire to establish himself as a powerful cyber identity: Desperateness to establish his point of view in any online discussions etc could generally motivate cyber bullying, gender harassment, cyber flames, creation of fake web portals etc.

Intention to test his knowledge about newly evolving digital tricks, playing pranks and amusing friends by his digital tricks: In cases of creation of cloned profiles, hacking, morphing pictures etc, these factors could stand as one of the common motives besides personal enmity.

## **Crime Hubs**

Maximum cyber victimization happens to women at some chosen 'hubs' in the cyber space. According to a preliminary cyber victimization study conducted in India (Halder & Jaishankar, 2010) with a sample size of 60 women respondents conducted by the lead author as Managing Director, Centre for Cyber Victim Counselling, (CCVC), on the victimization of women in India, 85% victims received hideous harassing mails in their email inbox from strangers as well as male acquaintances; 11.7% had bad experiences in the cyber space, including social networking sites like Orkut, Facebook, etc; 40% of the victims presume that they have been victimized by their “virtual friends”.<sup>8</sup>

As has been provided by WHOA statistics for the year 2010, among 349 cases, 73% constitute female victims and only 27% victims are male (WHOA, 2010); and most chosen 'hubs' for general cyber harassments are emails (34%), Instant Messaging (IM) (6%), message boards, including forums, groups, usenet, newsgroups etc (9.5%), website (4.5%), chat (2.5%), Facebook (16.5%), MySpace(4.5%), dating (1.25%), blogs (1.25%) etc (WHOA, 2010). However, it should be noted that the statistics provided by WHOA includes both men and women victims. It is evident there are two separate 'hubs' or focal points in the cyber space for attacking women; these are (i) the emails of the victims and (ii) socializing sites including online chat rooms, blogs, public message boards and social networkingsites .

Personal emails of the victims had remained a 'first-preferred' place of attack for many predators in the pre-social networking sites era. Apparently we presume that the victims were attacked through their email ids either by their ex-intimate partners or ex-boyfriends who knew the email ids. In several cases email ids were also 'leaked' through peers and/or professional work places of the victims. In such cases the groups of perpetrators were not limited to the ex-partners alone who chose to attack women through email ids; it also included unknown

'techies', who took such email ids with feminine screen names to experiment their internet-perpetration. The perpetrators used these email ids to send constant messages with offensive contents, spoofing, teasing and also to make fun of the victims by linking these email ids in open web services for adult entertainment purposes.

Along with emails, chat rooms were also used and are still being used to harass women. These chat rooms which were earlier exclusively available through Yahoo messenger, AOL chats etc, are used as 'grooming classes' for women where they can be seduced and emotionally overpowered and thereby personal information could be 'stolen' for future misuse. These chat rooms are also used to transmit slang, obscene languages, name calling and sexually abusive words to female chat partners. In cases where these chat rooms are public, such activities of the predator attract others to join in and mob attack the female victim.

Apart from chat rooms, it is the 'blog-sites' which claim to be another hub for generating cyber crime against women. Even though blog sites are created with ultimate purpose of expressing one's views, many times such views have seen to be inclusive of sexual fantasies about women, one's own revengeful thoughts about harming the reputation of ex-girlfriend, publishing past stories from private life of the female victim and thereby putting her in total embarrassment etc. The blogs also openly invite others to see and comment on the outputs of the original author, which adds more harassment to the victim.

The open web space is also no exception for creating cyber crime against women. Open web space is often used by private individuals to create domains for exclusively harassing the victim. These are also used for advertising women in indecent manner, creating groups / forums exclusively for attacking a particular woman or women in general etc.

The other trend is to use popular social networking sites to harass women. These sites have become popular hubs for predators after the arrival of bunch of social networking sites like Facebook, MySpace, Orkut, etc. The predators use these sites to ridicule women in every possible way. We have observed two main modus operandi for victimizing women in these social networking sites, i.e., either modifying the content of a woman's profile and republishing them in indecent manner to impersonate her, or creating offensive communication including stalking the woman. The reasons behind using social networking sites for ridiculing women vary from revenge taking to making fun.

Some also use such sites to dupe women for monetary gain. By monetary gain we signify befriending and cheating by taking away money on this pretext or that. However, this must be noted that while before the era of social networking sites, emails and open forums were largely used for victimizing women. Afterwards, when the social networking sites became popular as online socializing hubs, emails became 'one of the focal points among many' for harassing women. This is because almost all social networking sites as well as web domains like dot coms etc require a primary email id of the registrant. As such, either the perpetrator(s) may create fake email ids using the victim's name and personal information to operate these sites, or they may also hack the victim's ids to operate these sites.<sup>12</sup>

If the trend of using cyber space for harassing women can be followed for past 5 years, it can be seen that the topography has changed as such:

Emails ? Chat rooms ? open web forums like dot.coms, blogs etc ? social networking sites (which are inclusive of emails + profile homepage + community message board).

Online harassment encourages offline crimes which may also result in deep emotional injuries like cheating, physical harm including bodily harm and even murder.

## E. Conclusion

A crime is a combined result of motives and actions. In addition, the mode of usage of a particular place may also influence the nature of the crime. It must also be noted that the nature of the victimization that may happen through the cyber space can also be influenced by the characteristics of the victims and perpetrators. The etiologies that are discussed here may not only help to understand the elements of crimes targeting women in the cyber space, they may also help to build logical hypothesis in this regard.

## F. Recommendations

Some of the important recommendations that emerged are as below:-

- Sensitizing of Police regarding cyber crime cases
- Penetration of awareness programs for women at grass root level
- Awareness training program as a part of curriculum in laws
- Proper implementation of IT Act
- Like the right to access internet, there should be right to be forgotten
- There is need to amend IT Act to be more women centric
- Considering the rise in the number of cyber crimes Mahila Adalat/ Courts should handles the cases of Cyber Crime against women
- Govt. should provide guidelines for intermediaries to pull down any content offensive to women

The scenario of cyber victimization in India needs to be studied in detail. It is ironic that even though cyber victimization includes abuse of fundamental rights and also gender harassments, hardly any solid step has been taken to curb this. Most ISPs and social networking sites adhere to western cyber cultures and cyber rules and regulations which may give rise to opportunities to experiment with the personal freedoms, especially freedom of speech and expression and right to privacy. In the Indian social value system, some of such cyber cultures may give rise to severe abuse of fundamental rights guaranteed by our constitution. Matured adult internet users must understand that what is offensive in the real space, must be maintained as offensive in the cyber space also. Cyber socializing has opened the gateway to a global village which may form its own culture, rules and ethics. But that in no way should encourage abuse of personal rights and freedom.

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## WOMEN'S ISSUES IN INDIA: ROLE AND IMPORTANCE OF MEDIA

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### ABSTRACT

*Women's are the wealth of India and they have contributed in almost every field and made country feel proud at every occasion. They are in front, leading the country, making mile stones and source of inspiration for many. However, another reality of Indian society is that there is systematic discrimination and neglect of women's in India, which could be in terms of inadequate nutrition, denial or limited access to education, health and property rights, child labour and domestic violence etc. The fear of sexual violence has been a powerful factor in restricting women's behavior and sense of freedom. The struggle against violence is actually the struggle against the unequal distribution of power both physical and economic between the sexes.*

*Media is the mirror of society and media reports are reflection of happenings in the society. Media has immense power to influence the masses and communication and IT revolution has further increased its importance. Unfortunately, nowadays media is wavering from its actual role and giving biased information which makes development of the society more difficult. Portraying women as equals in the society is a subject that has been given low priority by the Indian media. The Indian media needs to be sensitized to gender issues and now must focus on women issues in a decisive way as their role is detrimental for the women empowerment in India. In the light of these facts, the present paper focuses on women's issues in contemporary Indian society and role of media in addressing the issues.*

### INTRODUCTION

In the 21st century India is fast emerging as a global power but for half of its population, the women across the country, struggle to live life with dignity continues. Women are facing problems in every sphere of life whether employment, access to health care or property rights. Women empowerment in India is still a distant dream. There still exists a wide gap between the goals enunciated in the constitution, legislation, policies, plans, programs and related mechanisms on the one hand and the situational reality of the status of women in India, on the other hand. India is fast developing but women's in India continue to be discriminated. Women may be have stardom in any stream but are getting harassment every day by their surroundings. They are victims of crime directed specifically at them, rape, kidnapping and abduction, dowry-related crimes, molestation, sexual harassment, eve-teasing, etc. Around 40 per cent of married women in India are victims of domestic violence. The crimes against women in India are growing at a rampant speed. The lack of any serious effort to rectify the

weaknesses in dealing with the crimes against women further compound the situation and result is that the conviction rate remains abysmally low.

## **Women Empowerment in India**

Women empowerment can be interpreted as totality of empowerment including political, social, cultural, and other dimension of human life as also the physical, moral and intellectual. Empowerment of women unlocks the door for modernization of any society. Participation and control over resources of power are critical indicators in the process of development. Women especially in rural areas possess the least proportion of these resources and are therefore dependent. Thus, the question remains that who will empower them and how to empower them. Ideally speaking no one empowers any one and the best way is 'self-empowerment'. At the same time, it's also true that as long as they don't make any effort at self-empowerment, it would be long and difficult task and process for the outsiders to empower them. Instead of remaining passive beneficiaries, they must have to become active partners.

## **Women Issues in India: Current Perspective**

Women's are the wealth of India and they have contributed in almost every field and made country feel proud at every occasion. They are in front, leading the country, making mile stones and source of inspiration for many. In politics, Lok Sabha Speaker Sumitra Mahajan, UPA Chairperson Sonia Gandhi, Bahujan Samaj Party (BSP) chief Mayawati, human resource development minister Smriti Irani, water resource minister Uma Bharti and minister of external affairs Sushma Swaraj, bureaucracy, Nirupama Roy, in socio-cultural field, Medha Patkar, Arundhati Roy, Shobna Narayanan, Lata Mangeskar, Anjolie Ela Menon, Rekha, Meera Nayar and many others, in sports, Sania Mirza, Saina Nehwal are some of the names at the top. At present women's are contributing and participating in every sphere, politics, business, education, science and technology, media, sports, art and culture etc.

However this is the one face of coin and on the other side of coin is the hard truth of the Indian society. There is systematic discrimination and neglect from early childhood of women's in India, which could be in terms of inadequate nutrition, denial or limited access to education, health and property rights, child labour and domestic violence. The struggle against violence is actually the struggle against the unequal distribution of power both physical and economic between the sexes. It is important to address the root cause for the subordinate status of women in the Indian society. Women's are not only entitled for survival but also to a life with dignity, grace and equal opportunities so that they can grow to their full potential. There is an urgent need to pay attention to the issues that concern this section of population. The focus should be on poverty reduction, gender justice, health, nutrition, sustained awareness of rights and eradication of social evils etc.

## **Role and Importance of Media**

Media is the mirror of society and media reports are reflection of happenings in the society. Media has immense power to influence the masses and communication and IT revolution has further increased its importance. The role of media has become very important in shaping present days society. Media is the part of the life, all around, from the shows one watches on television, music on the radio, the books, magazines and newspapers. It educates people about the current issues and influences the public opinion. The common people rely on media to know about happenings in the society. Media is often considered as the 4th pillar of the society and democratic medium of information. Media has the power to pressurize and criticize the drawbacks of democracy. The reach of media to common people has increased and undoubtedly media has attained the role of a very powerful organ in virtually all spheres of life. The electronic media, particularly television, has become the most influential medium of mass communication in India. Television has a myriad of different goals, which range from entertainment to education. Various confines of education and entertainment are depicted in television. It's often looked at as a babysitter for children. The viewing of television can entertain the young and old alike for

great amounts of time.

Nowadays media is wavering from its actual role and giving entertaining or biased information which makes difficulties for development of the society. In the present era of globalization and liberalization, media has become more responsive towards global market and commercial gains. Today, newspapers and television channels are trying to make fast money by cashing on the news in wrong sense and wrong way. The result is that news is available in various interesting colour. Instead of giving important information and educative programmes, media is giving emphasis on sensationalizing the public. In the race to become more popular and to make more money, they have broken all the limits which they must follow while serving to build a healthy and progressive society. They have virtually no respect for the sentiments and ethics of the people and the land that they serve to.

Portraying women as equals in the society is a subject that has been given low priority by the Indian media. They have been interested in conveying to the public a particular kind of message regarding women. One can flip through the pages of popular magazines and news papers, watch television programmes and commercial films to get the content of them loud and clear. The Indian media loves to see women as home-makers and as an avid consumer. Though the media purports to project them as modern and liberated woman, but in actual endorsed them as consumers.

The popularity of films in India makes one speculate the magnitude of the social consequences of such media portrayals even more. The portrayal of women in Hindi films reveals the sheer quantity and variety of violence directed towards them. Women in bollywood films are often portrayed as hysterical bimbos. Screaming, yelling and crying are part and parcel of woman's reaction to stressful situations. There are number of movies where women who assert themselves are considered 'bad' while men, even if they tease and hit women are considered 'heroes'. The Hindi film industry is a profit oriented business and the dictates of the patrons, to a large degree, limits the choices of the directors of the movies. The Indian audience also must be partially blamed for the acceptance of such mistreatments of women in movies.

## Conclusion

Though the status of women in India, both historically and socially, has been one of the respect and reverence, but the hard truth is that even today, they are struggling for their own identity, shouting for diffusion of their voices and fighting for their own esteem. Despite the constitutional guarantee of equality of sexes, rampant discrimination and exploitation of women in India continues. It is high time now that women should get a respectable and dignified position in the Indian society. Awareness in the women as well as society should be created and their equal rights should be effectively implemented. Crimes against women should be made punishable and a research should be done on every crime which comes to the light.

In the era of globalization and with revolution in means of communication and information technology, the media role has become more crucial for women empowerment in India. The Indian media now must focus on women issues in a decisive way as their role is detrimental for the women empowerment in India. It is essential that media should devote a good percentage of their programmes to create awareness among women and the society at large, give information about women's rights and machineries to approach for their all-round development. Programmes to strengthen women development should be enforced and news adversely affecting their development should be censored or banned. Thus, the distant dream of women empowerment in India can be realized with the support of media, government and NGOs.

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## EMPOWERMENT OF WOMEN THROUGH EDUCATION IN INDIA

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### ABSTRACT

*The economic development of a country depends upon its human and natural resources. Men and women are two factors which constitute human resources. Gender equality is not only an instrument of development but it is also a parameter of development. A large part of human resources will be left unutilized if women are not given equal chances of development. They can play a major role in their own upliftment and of the society at large and can lead nation towards the path of progress and prosperity. However, in India women always had lower status than men and are still discriminated. Their current status in society causes concern. Women in India have faced exclusion in every sphere of society whether it is political, social or economic. This calls for women empowerment so that the objective of growth in real terms can be achieved. Education, health care, basic facilities of life, employment opportunities, control over property and resources, participation in decision making can be made available to women through empowerment.*

Women empowerment is considered to be an effective strategy for the all round development of the society. Empowerment is the process in which changes are made in the system which marginalizes women and other sections. Empowerment is a multi-dimensional concept and relates to the social attainment and economic and political participation of people. It encompasses several mutually reinforcing components such as education, social equity and status, improved health, economic stability and political participation. The role of education to women in facilitating social and economic justice and progress has long been recognized.

Education is a major component for women empowerment as it enables them to respond to the challenges of life, confront their traditional role and helps them to become economically independent and thus contributes in protecting their dignity and maintaining their safety. Education of women can bring many desirable outcomes for the society and the economy as well like higher productivity and rate of growth, lower level of fertility, better child health and education. Education will make opportunities of livelihood available to women and will increase their democratic participation and upgrade the overall quality of individual and societal life.

In India, gender biases are prevalent in the field of providing education. Women are not given enough chances to attain higher level of education. Economic costs, social traditions, religious and cultural beliefs limit girls' education opportunities. Hence, many programs, schemes, awards and facilities have been initiated by the central and state governments to promote girls' education. This has resulted in a change in the female literacy rate.

The literacy rate in India, according to census, has increased from 18.33 in 1951 to 73 in 2011. Male literacy rate has increased from 27.16 to 80.9 whereas female literacy rate has increased from 8.86 to 64.6. Increase in female literacy rate is higher than the increase in male literacy rate. It is mainly due to major increase in female literacy rate during last 20 years. The female literacy rate has increased by 25.31 points during 1991 to 2011 (from 39.29 to 64.6) whereas male literacy rate has increased by 16.77 points during this period (from 64.13 to 80.9). The higher increase in female literacy rate is seen in both, the rural and the urban areas. In the rural areas, the increase in female literacy rate between 2001 to 2011 is 11.8 points whereas increase in male literacy rate has been 6.5 points. The comparative figure in urban areas for female is 6.2 points and for males is 2.5 points. This is an encouraging fact but the gap between the male and female literacy rate is still a matter of concern. The gap has come down from 21.6 in 2001 to 16.3 in 2011, but it is still significant and can mainly be

seen in rural areas at 19.3 in 2011.

While comparing female literacy rates in various states and union territories, we find that Kerala has the highest female literacy rate 92.1 in 2011 which is followed by Mizoram (89.3) and Lakshadweep (87.9). The state with lowest female literacy rate is Bihar (51.5) followed by Rajasthan (52.1) and Jharkhand (55.4). The gap between the highest and the lowest female literacy rate in different states is also very important, which is about 40.6 points.

Government has been running various schemes and programmes to increase female literacy rate but there is still a significant gap between male and female literacy rate. Therefore, it would be imperative to bring out the factors responsible for non-enrollment and high dropouts of girls.

The major factor which deprives girls from education is poverty. Due to poverty, they are stopped from going to school and they have to take care of their siblings at home. They perform household chores and also go out to earn in order to support their family.

A main reason for high dropout rate of girls is early marriage. Girls are forced to leave school in between their education as they are married at an early age.

Lack of forward linkages with employment also makes education appear a waste. The present education system, which doesn't prepare for the economic challenges of life, seems unattractive. There is no vocational training for girls which can help them become economically independent later on in life.

Security is a major concern for girls going to school. Fear of sexual harassment and sexual abuse in school and on the way to school deter the parents from sending their daughters to schools. Places where number of schools is less and far off, girls have to travel miles to come to schools.

Social traditions and cultural beliefs also create obstacles in the path of education for girls. Education for girls is not considered necessary and only boys are sent to school. Lack of awareness among parents, regarding the importance of education, makes them follow social beliefs which hinder the path of girls' education.

Many schools, especially in rural areas, have inadequate infrastructural facilities like sitting arrangements, drinking water, separate toilets and recreational and co-curricular activities. This makes school an unattractive place to go. Lack of qualified and motivated teachers, who take interest in performing their task, is also a major factor. Moreover, most of the time teachers are engaged in different tasks assigned to them and hence cannot concentrate on the main objective of teaching.

These problems together have kept female literacy rate at lower level and have obstructed their development. India has so far implemented a plethora of programmes and schemes to enhance the access of women to education and also to retain them in school. However, a lot is yet to be done in order to achieve 100% female literacy.

The curriculum should be updated and vocational education should be made part of it. The education should be such which prepare them for employment so that they can earn and support their family.

Social and community awareness regarding girls' education should be created. The environment should be such where there is no gender discrimination. Various practices such as marriage at an early age, dowry system, and domestic violence against women should be abolished. Special sessions can be conducted for parents to make them realize the importance of education.

Security of girls is an important issue which needs to be addressed. There should be separate schools for girls and female teachers must be recruited. Regular training and orientation of teachers and students on gender



issues should be organized. Schools should be placed such that they are easily accessible for girls.

Improvement in the infrastructural facilities should be given priority. There must be proper arrangements for drinking water and toilets. Various co-curricular, sports and recreational activities can be promoted. Similarly use of audio-visual aids for teaching can make education more attractive and can create enthusiasm among students.

Along with above measures, the most important step which can improve the situation at an early pace is the effective implementation of various programmes and schemes run by government. The government has been emphasizing literacy, school enrollment, network of schools and spread of institutions of higher education over the decades as education is the most important instrument which can bring social and economic transformation in the country. Education has been considered the most effective means of women empowerment as it will contribute in enhancing their skills, knowledge and self confidence. This will increase their participation in decision making, enhance their position in family and society, increase employment opportunities, eliminate gender biases, maintain their dignity and security and thus help them to contribute and participate fully in the development process.

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## VIOLENCE AGAINST WOMEN: CURRENT CHALLENGES AND FUTURE TRENDS

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### ABSTRACT

*Violence against women (VAW) is, collectively, violent acts that are primarily or exclusively committed against women. Sometimes considered a hate crime, this type of violence targets a specific group with the victim's gender as a primary motive. This type of violence is gender-based, meaning that the acts of violence are committed against women expressly because they are women. Centuries have come, and centuries have gone, but the plight of women is not likely to change. Time has helplessly watched women suffering in the form of discrimination, oppression, exploitation, degradation, aggression, humiliation. In Indian society, woman occupies a vital position and venerable place. The Vedas glorified women as the mother, the creator, one who gives life and worshipped her as a 'Devi' or Goddess. But their glorification was rather mythical for at the same time, in India women found herself totally suppressed and subjugated in a patriarchal society. Indian women through the centuries remained subjugated and oppressed because society believed in clinging on to orthodox beliefs for the brunt of violence domestic as well as public, Physical, emotional and mental. Male violence against women are worldwide phenomenon. Fear of violence is an important factor in the lives of most women. Fear of violence is the cause of lack of participation in every sphere of life. There are various forms of crime against women. Sometimes it is even before birth, some times in the adulthood and other phases of life. In the Indian society, position of women is always perceived in relation to the man. This perception has given birth to various customs and prac-*

*tices. Violence against women both inside and outside of their home has been a crucial issue in the contemporary Indian society.*

## **Domestic Violence Against Women:**

This form of domestic violence is most common of all. One of the reasons for it being so prevalent is the orthodox and idiotic mindset of the society that women are physically and emotionally weaker than the males. Though women today have proved themselves in almost every field of life affirming that they are no less than men, the reports of violence against them are much larger in number than against men. The possible reasons are many and are diversified over the length and breadth of the country. According to United Nation Population Fund Report, around two-third of married Indian women are victims of domestic violence and as many as 70 per cent of married women in India between the age of 15 and 49 are victims of beating, rape or forced sex. In India, more than 55 percent of the women suffer from domestic violence, especially in the states of Bihar, U.P., M.P. and other northern states.

The most common causes for women stalking and battering include dissatisfaction with the dowry and exploiting women for more of it, arguing with the partner, neglecting children, going out of home without telling the partner, not cooking properly or on time, indulging in extra marital affairs, not looking after in-laws etc. In some cases infertility in females also leads to their assault by the family members. The greed for dowry, desire for a male child and alcoholism of the spouse are major factors of domestic violence against women in rural areas. There have been gruesome reports of young bride being burnt alive or subjected to continuous harassment for not bringing home the amount of demanded dowry. Women in India also admit to hitting or beating because of their suspicion about the husband's sexual involvement with other women. In urban areas there are many more factors which lead to differences in the beginning and later take the shape of domestic violence. These include more income of a working woman than her partner, her absence in the house till late night, abusing and neglecting in-laws, being more forward socially etc. Working women are quite often subjected to assaults and coercion sex by employees of the organization. At times, it could be voluntary for a better pay and designation in the office.

Violence against young widows has also been on a rise in India. Most often they are cursed for their husband's death and are deprived of proper food and clothing. They are not allowed or encouraged for remarriage in most of the homes, especially in rural areas. There have been cases of molestation and rape attempts of women by other family members in nuclear families or someone in the neighbourhood. Other forms of physical abuse against women include slapping, punching, grabbing, burdening them with drudgery, public humiliation and the neglect of their health problems. Some of the other forms of psychological torment against them could be curtailment of their rights to self-expression and curbing the freedom to associate with the natal family and friends.

## **Female Foeticide:**

Female foeticide is a heinous act and an indicator of violence against women. Women in India have suffered a lot and have swallowed innumerable atrocities for so many generations. Be it wife battering, rapes or dowry deaths, she has been suffering and subjected to discrimination. The homicide of women exists in various forms in the societies all over. Female foeticide is one of the worst case scenarios which women expect in this country. Ironically some of the worst gender ratios, indicating gross violation of women's rights, are found in South and East Asian countries such as India and China. It is because of this reason that the sex ratio of girls to boys in many parts of the country has dropped to less than 800:1,000. The United Nations has expressed serious concern about the trend.

The determination of the sex of the foetus by ultrasound scanning, amniocentesis, and in vitro fertilization has aggravated this situation. Although no moral or ethical principle supports such a procedure for gender

identification. The situation is further worsened by lack of awareness of women's rights and by the indifferent attitude of governments and medical professionals. In India, the available legislation for prevention of sex determination needs strict implementation, alongside the launching of programmes aimed at altering attitudes, including those prevalent in the medical profession.

## **Trafficking:**

According to a recent survey women are bought and sold with impunity and trafficked at will to other countries from different parts of India. These girls and women are sourced from Dindigal, Madurai, Tiruchirapalli, and Chengalpattu in TamilNadu, Gaya, Kishanganj, Patna, Katihar, Purnea, Araria and Madhubani from Bihar, Murshidabad and 24 Parganas in West Bengal, Maharajgunj from UP, Dholpur, Alwar, Tonk from Rajasthan, Mangalore, and Gulbarga and Raichur from Karnataka. These women and girls are supplied to Thailand, Kenya, South Africa and Middle East countries like Bahrain, Dubai, Oman, Britain, South Korea and Philippines. They are forced to work as sex workers undergoing severe exploitation and abuse. These women are the most vulnerable group in contracting HIV infection. Due to unrelenting poverty and lack of unemployment opportunities there is an increase in the voluntary entry of women into sex work.

Trafficking both for commercial sexual exploitation and for non-sex based exploitation is a transnational and complex challenge as it is an organized criminal activity, an extreme form of human rights violation and an issue of economic empowerment and social justice. The trafficking of women and children causes untold miseries as it violates the rights and dignity of the individual in several ways. It violates the individual's rights to life, dignity, security, privacy, health, education and redressal of grievances.

## **Problem of Dowry:**

The custom of dowry, which is common in South Asia, especially in India, is the trigger of many forms of violence against women. Bride burning is a form of violence against women in which a bride is killed at home by her husband or husband's family due to his dissatisfaction over the dowry provided by her family. Dowry death refers to the phenomenon of women and girls being killed or committing suicide due to disputes regarding dowry. Dowry violence is common in India, Pakistan, Bangladesh and Nepal. In India, in 2011 alone, the National Crime Records Bureau reported 8,618 dowry deaths, while unofficial figures suggest the numbers to be at least three times higher.

## **Acid Throwing:**

Acid throwing, also called acid attack, or vitriolage, is defined as the act of throwing acid onto the body of a person "with the intention of injuring or disfiguring [them] out of jealousy or revenge". The most common types of acid used in these attacks are sulfuric, nitric, or hydrochloric acid. Perpetrators of these attacks throw acid at their victims, usually at their faces, burning them, and damaging skin tissue, often exposing and sometimes dissolving the bones. The long term consequences of these attacks include blindness and permanent scarring of the face and body. Women and girls are the victims in 75-80% of cases. Acid attacks are often connected to domestic disputes, including dowry disputes, and refusal of a proposition for marriage, or of sexual advances. Such attacks are common in South Asia, in countries such as Bangladesh, Pakistan, India; and in Southeast Asia.

## **An Upsurge in Crime or Upsurge in Reporting on Crime?**

The distribution pattern of crimes against women has not changed much in the last few years, but between 2001 and 2011 the overall number of incidents of crime against women rose steadily, and was 59% higher than in 2001. These figures are, at best, indicative. Rape and violence against women are among the most under-reported crimes worldwide because of the social stigma attached to the nature of the crime. The UN Office on

Drugs and Crimes records that in 2010 there were only 1.8 cases of rapereported per thousand people in India; in Germany it was 9.4, in Norway the figure was 19.2, in the United States it was 27.3 and in Sweden it was 63.5 per thousand. It is legitimate to question whether these figures represent the number of crimes, or how easy it is for women in these countries to report them to the police.

In India, where the culprits are largely known to the victim, the social and economic "costs" of reporting such crimes are high. General economic dependence on their families and fear of social ostracization act as significant disincentives for a woman to report any kind of sexual violence or abuse. Therefore the actual incidence of violence against women in India is probably much higher than the data suggests.

Another barrier to reporting is the unwillingness of police officials to register complaints. If the case is lodged, sub-standard investigative procedures and low conviction rates strengthen the impression that there is little benefit in reporting the crime. Moreover, most police in India function within the framework of the Police Act of 1861 which emphasizes enforcing order rather than upholding rights. Therefore, if a police station registers many crimes within its jurisdiction, it is considered to be incapable of enforcing law and order. This perception is a severe disincentive for a police officer to record a crime in his jurisdiction, especially if the crime is seen as "less important".

The presence of more women police officers might help in dealing with the problems most women encounter in reporting cases of rape, violence orharassment. Unfortunately there are only 84,479 women police personnel in India, constituting only 5.33% of the total police force. Nevertheless the one positive note is that the NCRB noted that 72.2% of the total registered cases of crimes against women in 2010 were investigated by 2011, making for a strong argument that if a case is registered by the police it is likely to be investigated and disposed of.

#### **Crisis in Law Enforcement:**

Without an independent, efficient, adequately staffed and technically well-equipped police force, rule of law is weakened in a democratic society. The number of police personnel, and the resources at their disposal, are currently woefully inadequate to deal with the challenges they face both related to crimes against women and for other crimes. India deploys approximately 130 police per 100,000 people on par with Haiti (in the US the figure is above 250, and in Germany it is about 300), most of them equipped with little more than their uniform and a baton, and without a means of transportation or communication. At the same time the demands on the police to investigate the "more important" crimes such as murder and armed robbery take precedence. Crimes against women account for less than 10% of the crimes reported in India and even if they receive disproportionate attention that may not be enough in the difficult law & order situation of India.

An over-stretched and politically controlled police force will have different priorities than what is required for the protection of its citizens. Police excess and abuse affect the weakest the most women and the under-privileged sections of the society. Redressal mechanisms against police abuse are either slow or dysfunctional. The judiciary is working at its limit as well. Of all the positions of judges in the Supreme Court of India and the High Courts, more than one quarter are currently vacant. Court cases often last for ten, twenty or more years. Such delayed court decisions fuel the perception of impunity and lack of justice among perpetrators and victims alike.

#### **Approach towards safety of women:**

- 1 To increase reporting of rape and assault cases: To increase the reporting of such cases at first we need to empower the women and children. They must be educate on their rights and encourage them to come forward to register the cases. There are many violent cases but due to stigma in the society very few are reported.

- 2 Law enforcement agencies: Law enforcers should be well trained to react swiftly and with sensitivity towards the women and children cases.
- 3 Exemplary punishment: Punishment of every culprit need to be exemplary. Campaigning of "Zero- tolerance" of sex offenders. More and more fast track court should establish.
- 4 Proper planning of the city: Every city should be planned in a very specific manner. According to Ranjana Kumari, director of Delhi 's Centre for Social Research, only 37% of the city was ever planned. "The rest is . . . slums, villages, with no proper lighting or development," she said last week. "There are many pockets of crime."
- 5 Indian Police system: Neither the Centre nor States have been proactive in improving the quality of Policing. Official records shows that only 14 states have either enacted the New Police Act or amended their existing laws to incorporate SC's suggestion

## The Future:

India remains a country that presents deep challenges to women. According to the Global Gender Gap Report 2012 published by the World Economic Forum, India ranked 105th out of 135 countries surveyed. In economic participation it ranked 123rd, in Educational Attainment it ranked 121st and in Health and Survival it ranked 134th. These numbers highlight the grim social reality underlying the news stories that are now making it into the media. By all indicators India is amongst the worst countries in the world to be a woman, and despite some indications that these problems are slowly being addressed, this reality will continue to manifest itself as reporting on India increases, and until fundamental changes are made to make Indian women equal citizens in their own country.

Fortunately new economic, educational and political opportunities have created the conditions for a growing number of women rights activists both men and women to raise the issues and address the problems, either as part of the media, administration, political structures or as civil society activists. While these have led to some progress, and there is hope for more, the first step towards righting the situation will be in reporting and acknowledging how difficult it is. Therefore it is likely that bad news on the state of women in India will outweigh the good for a considerable time to come.

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## ROLE OF WOMEN IN INDIAN SOCIETY THROUGH THE AGES

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## ABSTRACT

*The crucial role of every woman in India is being formed traditionally. The economic condition changes are implicating the changes of society, which determines in disputes. The vital role of women in the society is represented by great diversity, discrepancy and complicated appearing phenomena as our country India itself. In order to redress these disputes, women are also humbly requested to take part. So in this paper we will read about the role of women in Archaic & the latest Indian Writings.*



## **The role of woman in archaic India**

While moving throughout the India, we will see that we cannot dodge our self from aspiritualist. The main principle of “being” of women forms this country very far andplays a crucial role on each level of human existence. On account of understanding the role of women in modern times, we must look far back. It is important to call back that the womanliness is seen as creative expression of the global principle.

In the archaic writings of Indian the womanliness principle is a part of a global and The woman is seen as an equal being at spiritual level; means she is honored and Dreadful as a goddess, Durga who is riding on a tiger could serve as an example as well asKali, dancing at the same time. Shakti, who is an elemental strength of the Universe is ubiquitousness.This is also applying for the consecratedmore inferior which is being worshiped by the Christianwomen in India. Additionally, the epic of the Mahabharata containscountless womanliness role models. The main principle of worshipping is the adoration to an all-embracing, based on an interdependence of human existence with God.

An abolishment of the self-admiration and consequently recognition of the whole could beachieved through yoga and meditation and many more things. The adoration towards thesuperior also towards the family and zeal to sacrifice, in the sense ofself-control to the extent of self-give up, forms the existence of women in India on all levels of society in all periods.A dedicative image can also be distinguish in the course of India`s modernhistory: the female expression of the holy, as Sri Sarada regarding Ramakrishna orthe “mother” relating to Sri Aurobindo, who was not even Indian but of French origin.So the built-in context in a society and religion in India, which is formed by values, havestill a special, tangible contiguity and shows further features over the time.

## **The role of woman at present-day**

Looking at these wisdoms in India, it is very difficult to understand the discrimination ofgirls and women or the violation happening on them at present. On one hand femalegod are being worshipped with greatest awe, but on the other hand women haveto deal with abuse and humiliation in political, social and economical aspects intheir daily life. An all-encompassing appraisal considering possible reasons is cursed to failure.A possible explanation is the discrimination in terms of education, which is interrelated to an archaic education system. Furthermore, one main part of the society gains more importance, which more and more conforms to the capitalist West and meanwhile departs from its own traditional and virtues consciously and even unconsciously.

Our visit of a temple becomes our habit and some kind of observation before or after the prayer does not happen anymore in the way in which it was taking place for centuries, especially in the metro cities, spiritual virtues are progressively. It affects the marriage rites, the living together persons in society and the politics. The rational world, the sensing and the vision of the people in India are very complex. The cultural as well as intellect tradition plays an important role in the sameway as the advancement of the economy in a global world. In this global world, and the Indian man looks at women from other continents through TV and Internet without knowing the important context of very respective cultures over centuries and without understand the present image. The man is aware that women exist as mothers, sisters, daughters and wives, but he also perceives every woman in the world simply as objects, commodity and an item. After the perspective view throughout the world, people in India seem to forget that the social and domestic reality in the metro cities and villages in India is very different. But there is no single space here for any type of violence and negative actions conducted by urges.

## **Role of Women in Politics and Economics and many places**

Many female role models exist and existed in India not only in the mythology but also in politics. Recently

there are many women, Smt. Smritilrani, Uma Bharti, Didi Mamata Banarji, Smt. Vasundhara Raje, Smt. Rabri Devi and Km. Mayawati, who all are in charge either as the head of government of a states or as an opposition leaders in their respective states and they are politically very successful. On other hand Sonia Gandhi as the head of the influential, nationwide operating Congress Party, here we have seen the effective politically most powerful woman in India, who has pulled the strings in the secret as the effective guardian of the Nehru-Gandhi Empire. And Indira Gandhi, her mother-in-law, both of them ruled the country in the years 1966 to 1977 and from 1980 to 1984 as prime minister of our country.

In our country at least a third part of seats of the parliament for woman and there are fifty percent of the seats in many states are reserved for women and ought to ensure the active participation of women in the current political events. This participation is still mostly theoretic. Although all the woman seats are in place, the women act as placeholders only. They vote as it is desired by men not desired by them. But for a better enforcement with an actual effectiveness serve women promotion projects (Women Empowerment), which also serve as a review of the vast development of the position of all women and promote the democracy. There might be a real substantial and very effectively changes only when the political participation and a communication flow up to the highest level become reality as actual. The economic independence, which reforms a necessary degree of freedom, is equally important.

The modern woman of India is working throughout the whole country at all levels and virtually in all professions at very different positions. She is not only visible as the top politician as seen above in politics even as housewives, managers in industrial firms, director of nationwide operating banks, top bureaucrats, active members of micro-credit groups or as independent fashion designers, taxi drivers, sports players. The bearers of values and the cultural, sometimes quite objectified - indeed women are also visible and valued as female heroines in Bollywood films and nationally everywhere in daily performances of classical Indian dance and song. On the other hand, we also see women as servants, laundresses, porters on construction sites or even as beggars.

It is the social culture in our country, which is very strong and rich on ancient traditions, is exerting pressure on successful women and cuts them also on their career or on the way to self respect. The family, Friend circle and social pressure arises not only from the male side. Whether they live as members of the 50 billion female tribesmen in the forests of India or as one of the 350 billion women in one of the 760 thousand Indian villages or city residents in slums, in poor or ordinary villas, it has no significance to any role which women have to newly define and design by themselves not by other in the course of a change in the society. Despite some movements in which women, locally restricted, since 1882 and especially since 1920 consistently merged, there are no strong national women's movements in India. A movement of sexual education, as we could observe in Europe especially since the sixties, is also still missing in India.

### **Ethics and morality for the role of woman in India**

As it is taught in the archaic writings about India, many actions must be balanced on supporting each other with effective consciousness on morality and ethics. This is never always feasible in interaction of human, neither in any state nor anywhere in India. Nevertheless, the people in India are regularly reminded of values, ethics and morality. So up to today, the Indian press reserves the nationwide a daily section for ritual issues in different type of languages which is very accessible for both sexes. But according to me not only men should rethink about it, but also women in modern India must be more and more aware of their own potential, their strength, and their many open possibilities and have more courage to express their views and also put them into the practice in their everyday life. The woman has to release out themselves from the present reality in all the villages and metro cities with their billions of inhabitants. The woman's willful own choice to accept the responsibility for its "being"

and even beyond to the very grateful design to their own life actively, and then to work, to change the subjection traditionally and the society under the male gender. The woman has to assert herself, should change the society framework conditions, on account of unfold; stand up for the targets, morale and values, which appear very important for her own self-respect and for gaining the respect from the other gender. Abortion of female abuses, harassment, child marriage and dowry system could be the topics that need to be called here first and foremost instantly.

## Presumption

A humanist vision of an efficient society is based on equality and recognition of both sexes who do not interfere themselves in their self-respect and self-realization, but support themselves and develop as individuals but also in the family unit. A woman will not approach close to that vision only with tight laws against violence. They are only an important step to unite the sexes. The turning point in India could only be achieved through an active participation of women in national movements in which education must introduce. Education and freedom, as well as its acceptance by the male side would arrange a new self-confidence, self-respect, a newly defined image and a role of women, who no longer let her be subordinated but operates on an equal height with every man in society. But as long as the introduction of a nationwide new educational system does not arise, or at least, a landmark education reform, which would lead to the regular participation and development of girls in class across the country, the great majority of women in India will mostly remain suppressed in their traditional role as submissive creatures without a voice in the society.

Every man and woman is still trying to find out their place in a society which balances along spiritual tradition and market-based modernity. The hope of everyone remains that India would reflect and even use its old values on the way to modernity. The woman is and will remain a source of strength and love. She will always remain the avatar of the values Dharma (fairness) and Kama (love, care).

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## ROLE OF WOMEN ENTREPRENEURS IN ECONOMIC DEVELOPMENT IN INDIA

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## ABSTRACT

*India is a developing economy where the small savings contribute immensely in establishing the small and micro enterprises. In the light of demise of rural artisanship, entrepreneurship has been given much importance as well as empowerment. Gone are the days when women were considered no match for all powerful male dominated sector. The new generation women across the world have overcome all negative notions and have proved themselves beyond doubt in all spheres of life including the most intricate and cumbersome world of entrepreneurship. Women entrepreneurship is inherent and also a natural process. Entrepreneurship is considered as one of the most important factors contributing to the economic development of the society. There are evidences to believe that countries which have proportionately higher percentage of entrepreneurs in their popu-*

lation have developed much faster as compared to countries, which have lesser percentage of them in the society. In India, women constitute around 48 percent of the population but their participation in the economic activities is only 34 percent of women participation in the country's economic and political activities. Now women have taken up entrepreneurial role in order to create a meaning for themselves. The traditional roles of housewives are gradually changing into women entrepreneurs. Some of the factors responsible for these changes are better education, changing socio cultural values need for supplementary income and their desire for carving a niche for themselves in the so thought male dominated society. Their exposure to education helped Indian women to prove themselves to be highly potential productive force for the development of the nation.

## **CONCEPT OF WOMEN ENTREPRENEURES**

Women Entrepreneurs may be defined as a woman or a group of women who initiate, organize and operate a business enterprise. The Government of India has defined women entrepreneurs as ?an enterprise owned and controlled by women having a minimum financial interest of 51 per cent of the capital and giving at least 51 per cent of the employment generated in the enterprise to women.

## **FACTORS INFLUENCING WOMEN ENTREPRENEURES**

Women entrepreneurs engaged in business due to both push and pull factors which encourage women to have an independent occupation and stand up as an independent identity that inculcates a sense of independent decision-making of their life and career. Factors that work as entrepreneurial drive factors relate to independence, self-fulfillment, entrepreneurial drive and desire for wealth, power and social status, co-operation and recognition. Indian women want to get independence. Under the influence of these factors the women in India choose entrepreneurship profession as a challenge that acts as a pull factors. Women in India are generally perceived as home makers not business women. In Modern India, more and more women are taking up entrepreneurial activity especially in medium and small scale enterprises. Women are receiving education that opens number of prospects for them. Elements of necessity such as insufficient family income, dissatisfaction with salaries job, difficulty in finding work and a need for flexible work schedule because of family responsibilities also act as contributing factors for women entrepreneurs. In the wake of widespread unemployment in India self-employment is regarded as a cure to generate employment and income .The Planning commission as well as the Indian government recognizes the need for women to be part of the mainstream of economic development and as a solution to this problem Women entrepreneurship is considered as an effective strategy to solve the problem. Traditionally, women in India have been generally found in low productive sectors such as agriculture and household activities. As per 2001 census women constitute 48.53% of India's population. Out of total 48.17 million workers 31.11 percent workers are female, in agricultural labourers 35.87% are female and now more and more women are heading towards entrepreneurial activities

## **PROBLEMS FACED BY WOMEN ENTREPRENEUR**

- Patriarchal Society: Entrepreneurship has been traditionally seen as male dominated area and idea of women taking up entrepreneurial activities considered as a distant dream. Women also have to face role conflict as soon as they initiate any entrepreneurial activity.
- Marketing Problems: Women entrepreneurs continuously face the problems in marketing their products. It is one of the core problems as this area is mainly dominated by males. For marketing the products women entrepreneurs have to be at the mercy of middlemen who pocket the chunk of profit. Although the middlemen exploit the women entrepreneurs, the elimination of middlemen is difficult, because it involves a lot of running about. Women entrepreneurs also find it difficult to capture the market and make their products popular.

- **Financial Problems:** Obtaining the support of bankers, managing the working capital, lack of credit resources are the problems which still remain in the males domain. Women are yet to make significant mark in quantitative terms.
- **Family Conflicts:** Women also face the conflict of performing of home role as they are not available to spend enough time with their families. They spend long hours in business and as a result, they find it difficult to meet the demands of their family members and society as well.
- **Credit Facilities:** Though women constitute about 50 per cent of population, the percentage of small scale enterprise where women own 51 percent of share capital is less than 5 percent. Women are often denied credit by bankers since they are unable to provide collateral security. Therefore, women's access to risk capital is limited. The complicated procedure of bank loans, the delay in obtaining the loans and running about involved do deter many women from venturing out.
- **Heavy Competition:** Many of the women enterprises have imperfect organizational set up. But they have to face severe competition from organized industries.
- **High cost of production:** High cost of production undermines the efficiency and stands in the way of development and expansion of women's enterprises, government assistance in the form of grant and subsidies to some extent enables them to tide over the difficult situations. women entrepreneurs so face the problems of labor, human resources, infrastructure
- **Lack of entrepreneurial aptitude and managerial ability:** Lack of entrepreneurial aptitude is a matter of concern for women entrepreneurs. They have no entrepreneurial bent of mind. Even after attending various training programs on entrepreneurship women entrepreneurs fail to tide over the risks and troubles that may come up in an organizational working. Women entrepreneurs are not efficient in managerial functions like planning, organizing, controlling, coordinating, staffing, directing, motivating etc. of an enterprise. Therefore, less and limited managerial ability of women has become a problem for them to run the enterprise successfully.
- **Women entrepreneurs in India are handicapped in the matter of organizing and running businesses on account of their generally low levels of skills and for want of social support system.**

The transition from homemaker to business woman is not that easy in the social setup of a country of norms and traditions like India. But the trend is changing. Women across India are showing an interest to be economically independent. Women are coming forth to the business arena with ideas to start small and medium enterprises. They are willing to be inspired by role models that are the experience of other women in the business arena. The role of women entrepreneurs is especially relevant in the situation of underdeveloped country like India where unemployment is the basic problem that the country faces. The modern large scale industry cannot absorb much of labor as it is capital intensive. The small scale industry plays an important role absorbing around 80% of the employment. The myth that women cannot engage in productive employment needs to be dispelled. They can be encouraged to set up small and medium scale industries on their own as it is an important factor in economic development of India in both rural and urban areas. Rural women can be encouraged to start cottage industries .While in urban areas small and medium scale industries can be promoted.

#### **SOME WOMEN ENTREPRENEURS OF INDIA**

- Indira Nooyi : CFO Pepsico
- Naina Lal Kidwai: Group General Manager & Country Head HSBC,India
- Kiran Mazumdar Shaw: CMD, Biocon
- Chanda Kochar: MD & CEO ICICI Bank



- Indu Jain Chairperson (former), Times Group
- Simone Tata: Chairperson (Former), Lakme Chairperson (Present),Trent Limited
- ulajja Firodia Motwani: JMD Kinetic Motors
- Priya Paul: Chairperson, Apeejay Park Hotels
- Mallika Srinivasan: Director, TAFE (Tractor and Farm Equipment)
- Ekta Kapoor: JMD & Creative Director, Balaji Telefilms
- Ritu Kumar: Fashion Designer
- Shahnaz Hussain: CEO, Shahnaz Herbals Inc
- Jyoti Nayak: President Shri Mahila Griha Udyog Lijjat Papad
- Lalita D.Gupte: JMD , ICICI Bank.
- Naina Lal Kidwar: Deputy CEO , HBSE.
- Preetha Reddy : Managing Director, Apollo hospitals.
- Rajshree Pathy: Chairman, Rajshree Sugars & Chemicals Ltd.
- Ranjana Kumar: Chairman, NABARD.
- Akhila Srinivasan: Managing Director , Shriram Investments Ltd.

## **POLICIES AND SCHEMES FOR WOMEN ENTREPRENEURS**

The growth and development of women entrepreneurs required to be accelerated because . Economic development and growth is not possible without the participation of women. Therefore, a congenial environment is needed to be created to enable women to participate actively in the entrepreneurial activities. There is a need of Government, non-Government, promotional and regulatory agencies to come forward and play the supportive role in promoting the women entrepreneur in India . Therefore Government of India has introduced the schemes for promoting women entrepreneurship because the future of small scale industries depends upon the women-entrepreneurs. Its main aims are:

- Identify Specific target group: It was suggested to treat women as a specific target groups in all major development programs of the country.
- Arranging training facilities
- Developing new equipments: Efforts should be made to increase their efficiency and productivity through appropriate technologies, equipment's and practices.
- Marketing assistance: It was suggested to provide the required assistance for marketing the products produced by women entrepreneurs.
- Decision-making process: It was also suggested to involve the women in decision-making process.
- Generate more employment opportunities for women KVIC took special measures in remote areas.
- Women co-operatives schemes were formed to help women in agro-based industries like dairy farming, poultry, animal husbandry, horticulture etc. with full financial support from the Government.

## **GOVERNMENT SCHEMES**

- Prime Minister Rozgar Yojana and EDPs were introduced to develop entrepreneurial qualities among rural women.

- Several other schemes like Integrated Rural Development Programs (IRDP), Training of Rural youth for Self-employment (TRYSEM) etc. were started to alleviate poverty. 30-40% reservation is provided to women under these schemes.
- Trade Related Entrepreneurship Assistance and Development (TREAD) scheme was launched by Ministry of Small Industries to develop women entrepreneurs in rural, semi-urban and urban areas by developing entrepreneurial qualities.
- Swarna Jayanti Gram Swarozgar Yojana and Swarn Jayanti Sehari Rozgar Yojana were introduced by government to provide reservations for women and encouraging them to start their ventures.
- New schemes named Women Development Corporations were introduced by government to help women entrepreneurs in arranging credit and marketing facilities.
- State Industrial and Development Bank of India (SIDBI) has introduced following schemes to assist the women entrepreneurs. These schemes are:

#### **Mahila Udyam Nidhi**

#### **Micro Credit Scheme for Women**

#### **Women Entrepreneurial Development Programmes**

#### **Marketing Development Fund for Women**

- Mahila Vikas Nidhi: SIDBI has developed this fund for the entrepreneurial development of women especially in rural areas. Under Mahila Vikas Nidhi grants loan to women are given to start their venture in the field like spinning, weaving, knitting, embroidery products, block printing, handlooms handicrafts, bamboo products etc.
- Rashtriya Mahila Kosh: In 1993, Rashtriya Mahila Kosh was set up to grant micro credit to poor women at reasonable rates of interest with very low transaction costs and simple procedures.
- 'Women in agriculture' scheme was introduced to train women farmers having small and marginal holdings in agriculture and allied activities.

#### **TRAINING PROGRAMMES**

The following training schemes especially for the self-employment of women are introduced by government:

- Support for Training and Employment Program of Women (STEP).
- Development of Women and Children in Rural Areas (DWCRA).
- Small Industry Service Institutes (SISIs)
- National Small Industries Corporations
- District Industrial Centers (DICs)
- Besides these there are different bodies such as NGOs, voluntary organizations, Self-help groups, institutions and individual enterprises from rural and urban areas which collectively help the women entrepreneurs in their activities.

#### **CONCLUSION**

The role of Women entrepreneur in economic development is undoubtedly large and is increasing day by day being and steps are being taken to promote women entrepreneurship. Economic development and growth is not achieved fully without the development of women entrepreneurs. It is quite visible that for development and promotion of women entrepreneurship, multi-dimensional approach from different sector in this area is required

from the government side, financial institutions, individual women entrepreneurs and all the more from the society, for a flexible integrated and coordinated specific approach. The principal factor in developing entrepreneurship among women is not in terms of infrastructure or financial assistance or identifying an enterprise but it is a question of clearing the ground for their movement into entrepreneurship. The sustained and coordinated effort from all dimensions would pave the way for the women moving into entrepreneurial activity thus contributing to the social and economic development of the country. If women entrepreneurs get support and encouragement from family, society, Government and financial institutions, such positive effort can open new avenues for them and increase the marketability and profitability of business owned by them. If the problems of women entrepreneurs are addressed properly, they can emerge as very successful entrepreneurs and will prove as great contributors in economic development. This can be done by :Creating congenial atmosphere and healthy competition ,Improvement of identification mechanism of new enterprise ,assistance in project formulation and follow up of training programs , Credit facilities, financial incentive and subsidies , adequate follow-up and support to the women enterprises, proper technical education to the women and opening of women development cells, support, recognition and encouragement from family and society

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## ROLE OF WOMEN ENTREPRENUR IN THE SMALL SCALE ENTERPRISES IN INDIA

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## ABSTRACT

*Women are generally perceived as home makers with little to do with economy or commerce. The transition from homemaker to sophisticated business woman is not that easy. But this picture is changing. In Modern India, more and more women are taking up entrepreneurial activity especially in micro, small and medium scale enterprises. The Indian women are no more treated as beautiful showpieces. They have carved a chance for themselves in the male dominated world. . They are also enjoying the fruit of globalization marking an influence on the domestic and international sphere. Women across India are showing an interest to be economically independent. Women are coming forth to the business arena with ideas to start micro, small and medium enterprises. They are willing to be inspired by role modelssuch as SahnazHussain, a well known in herbal cosmetics, ChandaKochhar, Managing Director and Chief Executive Officer, ICICI Bank Limited, IndraNooyi, Chief ExecutivePepsi Co. and EktaKapoor, Creative Director-Balaji Telefilms . The myth that women cannot engage in productive employment needs to be dispelled. They can be encouraged to set up small and medium scale industries on their own initiative. Entrepreneurship development for women is an important factor in economic development of India. The role of Women Entrepreneur needs to be considered in the economic development of the nation for various reasons. Women Entrepreneur has been recognized during the last decade as an important untapped*

*source of economic growth. Women Entrepreneurs create new jobs for themselves and others and by being different also provide society with different solutions to management, organization and business problems as well as to the exploitation of Women Entrepreneurial opportunities. Indian women well manage both burden of work in household front and meeting the deadlines at the work place. Gender equality and economic development go hand in hand. Though the entrepreneurial process is the same for men and women, there are however, in practice, many problems faced by women, which are of different dimensions and magnitudes, which prevent them from realizing their full potential as entrepreneurs.*

## **OBJECTIVES OF THE RESEARCH PAPER**

The primary objective of this research article is to find out the status of women entrepreneurs in India. This article includes problems and challenges faced by women entrepreneurs and also to analyze the policies of Indian government for women.

**KEYWORDS:** Women entrepreneurs, economic development, challenges, independent.

## **INTRODUCTION**

Women Entrepreneurs may be defined as the women or a group of women who initiate, organize and operate a business enterprise. The Government of India has defined women entrepreneurs as 'an enterprise owned and controlled by women having a minimum financial interest of 51 per cent of the capital and giving at least 51 per cent of the employment generated in the enterprise to women. Women entrepreneurs engaged in business due to push and pull factors which encourage women to have an independent occupation and stands on their own legs. A sense towards independent decision-making on their life and career is the motivational factor behind this urge. Saddled with household chores and domestic responsibilities women want to get independence. Under the influence of these factors the women entrepreneurs choose a profession as a challenge and as an urge to do something new. Such a situation is described as pull factors. While in push factors women engaged in business activities due to family compulsion and the responsibility is thrust upon them. The micro, small and medium scale enterprises (MSMEs) have been generally acknowledged as the bedrock of the industrial development of any country. The micro, small and medium enterprises (MSMEs) sector in India has a very pivotal role to play in the development of the country. In India, MSMEs are the second largest source of employment after agriculture. They account for almost 40 per cent of industrial production, 95 per cent of the industrial units, 34 percent of the exports and manufacture over 6000 products. This sector produces a melange of industrial products such as food products, beverage, tobacco and goods produced from it, cotton textiles and wool, silk, synthetic products, jute and jute products, wood and wood products, furniture and fixtures, paper and goods produced from it. Other services also include machinery, apparatus, appliances and electrical machinery. This sector also has a large number of growing service industries. In accordance with the provision of Micro, Small & Medium Enterprises Development (MSMED) Act, 2006 the Micro, Small and Medium Enterprises (MSME) are classified in two Classes: (a) Manufacturing Enterprises: The enterprises engaged in the manufacture or production of goods pertaining to any industry specified in the first schedule to the industries (Development and Regulation Act, 1951). The Manufacturing Enterprises are defined in terms of investment in Plant & Machinery. (b) Service Enterprises: The enterprises engaged in providing or rendering of services and are defined in terms.

According to the Micro, Small and Medium Enterprises (MSME) Development Act of 2006, (India) a micro enterprise is where the investment in plant and machinery does not exceed twenty five lakh rupees. A small enterprise is where the investment in plant and machinery is more than twenty five lakh rupees but does not

exceed five crore rupees. A medium enterprise is where the investment in plant and machinery is more than five crore rupees but does not exceed ten crore rupees. In the case of the enterprises engaged in providing or rendering of services; A micro enterprise is where the investment in equipment does not exceed ten lakh rupees. A small enterprise is where the investment in equipment is more than ten lakh rupees but does not exceed two crore rupees.

A medium enterprise is where the investment in equipment is more than two crore rupees but does not exceed five crore rupees. The dynamic role of micro, small and medium scale enterprises in developing countries have been highly emphasized. These enterprises have been identified as the means through which the rapid industrialization, job creation, poverty alleviation and other development goals of these countries can be realized. The changing role of small and medium scale enterprises in developing countries as an engine through which the growth objectives of developing countries can be achieved has long been recognized. They are potential sources of employment and income in many developing countries. Some of the organizations that are associated with MSMEs: Small Industries Development Organization (SIDO), Small Scale Industries Board (SSIB), National Small Industries Corporation Ltd. (NSIC), Confederation of Indian Industry (CII), Federation of Indian Chamber of Commerce and Industry (FICCI), PHD Chamber of Commerce and Industry (PHDCCI), Associated Chamber of Commerce and Industry of India (ASSOCHAM), Federation of Indian Exporters Organization (FIEO), World Association for Small and Medium Enterprises (WASME), Federation of Associations of Small Industries of India (FASII), Consortium of Women Entrepreneurs of India (CWEI), Laghu Udyog Bharti (LUB), Indian Council of Small Industries (ICSI), Indian Institute of Entrepreneurship (IIE), National Institute of Small Industry Extension Training (NISJET), National Backward Caste Finance Development Corporation, National Institute for Entrepreneurship and Small Business Development (NIESBUD), Small Entrepreneurs Promotion and Training Institute (SEPTI), Small Industries Development Bank of India (SIDBI) etc..

## **CATEGORIES OF WOMEN ENTREPRENEURS**

There are three categories of women entrepreneurs, i.e. “chance”, “forced” and “created” entrepreneurs. These different categories are based on how their businesses got started, or what are their main reasons or motivations to open their own businesses.

- Chance entrepreneurs are those who start a business without any clear goals or plans. Their businesses probably evolved from hobbies to economic enterprises over time.
- Forced entrepreneurs are those who were compelled by circumstances (e.g., death of a spouse, the family facing financial difficulties) to start a business, their primary motivation, hence, tend to be financial.
- Created entrepreneurs are those who are “located, motivated, encouraged and developed through, for instance, entrepreneurship development programs.

## **THE WOMEN ENTREPRENEURS OF THE 21ST CENTURY**

This is the century of telecom, IT and financial institutions. Many of these new industries are headed and guided by women who are seen as pioneers. The transition to the new millennium is where the women will create new paradigms of being a daughter who takes the responsibility of her parents, is a wife who wishes to create a home and a family, a mother who takes charge of the children to make them the children of the new millennium. She is also the entrepreneur who builds an enterprise and discovers her relevance and meaning of her life in herself. Simultaneously with all the dreams of togetherness she searches for mutuality, dignity and respect. She is also open to a life without marriage and a parenting without a father. The topic of women in entrepreneurship



has been largely neglected both in society in general and in the social sciences. Not only have women lower participation rates in entrepreneurship than men but they also generally choose to start and manage firms in different industries than men tend to do. Women remain far behind men in enjoying freedom and other basic human rights. Furthermore, mainstream research, policies and programmes tend to be “men streamed” and too often do not take into account the specific needs of women entrepreneurs and would-be women entrepreneurs. As a consequence, equal opportunity between men and women from the perspective of entrepreneurship is still not a reality.

## **PROBLEMS OF WOMEN ENTREPRENEURS IN INDIA**

The entrepreneurial process is the same for men and women, there are however, in practice, many problems faced by women, which are of different dimensions and magnitudes, which prevent them from realizing their full potential as entrepreneurs. A few problems can be detailed as;

1. The greatest deterrent to women entrepreneurs is that they are women. A male dominant social order is the building block to them in their way towards business success. Male members think it a big risk financing the ventures run by women.
2. The financial institutions are skeptical about the entrepreneurial abilities of women. The bankers put unrealistic and unreasonable securities to get loan to women entrepreneurs. According to a report by the United Nations Industrial Development Organization (UNIDO), "despite evidence that women's loan repayment rates are higher than men's, women still face more difficulties in obtaining credit," often due to discriminatory attitudes of banks and informal lending groups.
3. Entrepreneurs usually require financial assistance of some kind to launch their ventures - be it a formal bank loan or money from a savings account. The women entrepreneurs are suffering from inadequate financial resources and working capital. The women entrepreneurs lack access to external funds due to their inability to provide tangible security. Very few women have the tangible property in hand.
4. Women's family obligations also bar them from becoming successful entrepreneurs in both developed and developing nations. "Having primary responsibility for children, home and older dependent family members, few women can devote all their time and energies to their business." The financial institutions discourage women entrepreneurs on the belief that they can at any time leave their business and become housewives again. The result is that they are forced to rely on their own savings, and loan from relatives and family friends.
5. Indian women give more emphasis to family ties and relationships. Married women have to make a fine balance between business and home. More over the business success depends on the support the family members extended to women in the business process and management.
6. Another argument is that women entrepreneurs have low-level management skills. They have to depend on office staffs and intermediaries, to get things done, especially, the marketing and sales side of business.
7. The male - female competition is another factor, which develop hurdles to women entrepreneurs in the business management process. Despite the fact that women entrepreneurs are good in keeping their service prompt and delivery in time, due to lack of organizational skills compared to male entrepreneurs women have to face constraints from competition. The confidence to travel across day and night and even different regions and states are less found in women as compared to male entrepreneurs. This shows the low level freedom of expression and freedom of mobility of the women entrepreneurs.

8. Knowledge of alternative source of raw materials availability and high negotiation skills are the basic requirement to run a business. Getting the raw materials from different sources with discount prices is the factor that determines the profit margin. Lack of knowledge of availability of the raw materials and low-level negotiation and bargaining skills are the factors, which affect women entrepreneur's business adventures.
9. Knowledge of latest technological changes, know how, and education level of the person are significant factor that affect business. The literacy rate of women in India is found at low level compared to male population. Many women in developing nations lack the education needed to spur successful entrepreneurship. They are ignorant of new technologies or unskilled in their use, and often unable to do research and gain the necessary training.
10. Low-level risk taking attitude is another factor affecting women folk decision to get into business. Lowlevel education provides low-level self-confidence and self-reliance to the women folk to engage in business. Investing money, maintaining the operations and ploughing back money for surplus generation requires high risk taking attitude, courage and confidence.

## **GOVERNMENT SUPPORT: WOMEN ENTREPRENEURS AND MSMES**

The industrial policies of the Government announced from time to time, have laid considerable emphasis on promotion of women entrepreneurship, particularly among first generation women entrepreneurs, through various training and support services. Special attention is being given by organising exclusive Entrepreneurship Development Programmes (EDPs) for women. After the liberalisation of the economy, government's attitude towards the MSME sector changed and many of the products exclusively manufactured by these units earlier, got dereserved. No more the MSME sector continued to be treated as „infant industry?. The MSME Development Act 2006, came into being with effect from 2nd October, 2006, subsequent to which, both the Central and State Governments took effective measures towards implementation of the Act. In order to increase the competitive edge of the MSMEs, the Government of India announced the National Manufacturing Competitiveness Programme (NMCP) during the budget speech 2005-06. One of the objectives of NMCP is to ensure healthy growth of the MSME sector. Under the National Manufacturing Competitiveness Programme (NMCP), five components have been made operational, which include quality management systems and quality technology tools, building awareness on intellectual property rights, support for entrepreneurial and managerial development through incubators, setting up of new mini tool rooms and marketing assistance/ support to MSMEs. Entrepreneurship development is usually associated with development of MSMEs and has great importance in developing countries, as they accounted, on average, for more than 95% of all firms, thus the biggest source of employment, providing livelihood for over 90% of the country's workforce, especially women and the young. The degree of women entrepreneurship development is closely related to the degree of gender equity, which in developing countries is generally lower than that in developed countries. Women entrepreneurs create new jobs for themselves and others and by being different, provide different solutions to management, organization and business problems as well as to the exploitation of entrepreneurial opportunities. However, they still represent a minority of all entrepreneurs. Thus there exists a market failure discriminating against women's possibility to become entrepreneurs and their possibility to become successful entrepreneurs. This market failure needs to be addressed by policy makers so that the economic potential of this group can be fully utilized. As low rates of women's entrepreneurship are both related to the status of women and the status of entrepreneurship, we have suggested that increasing the abilities of women to participate in the labour force and generally to improve the position of women in society and generally increase the possibility to engage in entrepreneurship is central. However,

promotion of women entrepreneurs is a prerequisite for overall economic growth and more targeted initiatives are also needed to support women entrepreneurs.

## CONCLUSION

It can be said that today we are in a better position wherein women participation in the field of entrepreneurship is increasing at a considerable rate. Efforts are being taken at the economy as brought promise of equality of opportunity in all spheres to the Indian women and laws guaranteed equal rights of participation in political process and equal opportunities and rights in education and employment were enacted. But unfortunately, the government sponsored development activities have benefited only a small section of women i.e. the urban middle class women. Women sector occupies nearly 45% of the Indian population. At this juncture, effective steps are needed to provide entrepreneurial awareness, orientation and skill development programs to women. The role of Women entrepreneur in economic development is also being recognized and steps are being taken to promote is the need of the hour emphasizing on educating women strata of population, spreading awareness and consciousness amongst women to outshine in the enterprise field, making them realize their strengths, and important position in the society and the great contribution they can make for their industry as well as the entire economy. Women entrepreneurship must be molded properly with entrepreneurial traits and skills to meet the changes in trends, challenges global markets and also be competent enough to sustain and strive for excellence in the entrepreneurial arena. If every citizen works with such an attitude towards respecting the important position occupied by women in society and understanding their vital role in the modern business field too, then very soon we can pre-estimate our chances of out beating our own conservative and rigid thought process which is the biggest barrier in our country's development process. We always viewed that a smart woman can pick up a job any day, but if she becomes an entrepreneur she can provide a livelihood to 10 more women at least..!! Highly educated, technically sound and professionally qualified women should be encouraged for managing their own business, rather than dependent on wage employment outlets. The unexplored talents of young women can be identified, trained and used for a variety of types of industries to increase the productivity in the industrial sector.

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## SHAKESPEARE'S TWELTH NIGHT- WOMEN OF AUTHORITY

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## ABSTRACT

*The purpose of this paper is to provide a deep analysis of female role in Shakespeare's comedies. Elizabethan women were not only considered inferior to men, but they were regarded as a male possession; initially by their*

*fathers, who decide over their daughter's future and marriage, and later by their husbands, to whom women should serve and obey. Regarding females in this way meant that males used to treat them as an item to bargain and at the same time, women were also considered a symbol to reflect to outsiders their family's status, power and reputation. A good example to what the protestant leader John Knox wrote "Woman in her greatest perfection was made to serve and obey man". The church supported this belief and made sure the continuity of this principle.*

Female disobedience towards the male members of their family was seen a crime. They were severely punished, in some cases beaten into submission. They did not have the right to be heirs to their father's titles, everything was inherited from male to male. The role of woman in the sixteenth century was in short, voiceless, a case of being seen and not heard.

Shakespeare explores the world of women empowerment in the Twelfth Night. It is seen through the attitudes of both Viola, and Maria. The women in the play stand out as cunning, witty, and admirable and definitely overshadow the male characters in the play. This is unique because the gender and societal norms of the time did not call for women to be dominant and to seek men like Viola and Olivia do. In this sense Shakespeare critiques the societal norms on behalf of the attitude held by most, toward women. Furthermore, order is restored at the end of the play but not so much so that it interferes with this theme women authorization because in the end, all women do indeed obtain certain dominance over man.

A woman's life also depended very much on the social class she belonged to. As there were not schools for girls, royal and upper class women would sometimes have the advantage of being granted education by a private tutor, while girls from the lower classes did not get any education at all. The only thing a girl from the lower classes had to learn was how to govern a house, while the education of an upper class girl included languages as well as music, dancing and manners of etiquette.

'Twelfth Night', or 'What You Will' plays brilliantly with these conventions. The comedy depends on an actress's ability to transform herself through costume, voice, and gesture, into a young man, Cesario. The play's delicious complications follow the emotional cross currents that Viola's transformation engenders.

It is clear through the characters of Viola, Olivia and Maria that women have more rights than in any other Shakespearean play. Although it may be seen homoerotic that Viola dressed up as a man, it is still pleasing to know that her status is equal to that of a man. She has full control over her life, whereabouts, and duties. Orsino, the duke who put Viola in charge of the duty to persuade Olivia to fall in love with the Duke later expels all his intimate secrets making them more comfortable with each other. This is when Viola reveals that she is in love with the Duke. Moreover Olivia has fallen in love with Cesario (Viola). The interesting part is that Shakespeare gave women all the leading roles in the play. They delve into the drama and still have enough authority to do what they please.

Meanwhile Olivia has control over herself, for instance, the fact that she refuses to marry Orsino already gives her authority. Even though Olivia tries to tell Cesario her feelings for him, but Viola says she's not into older woman and Olivia backs off. However when Sebastian is finally in town, he almost gets into a fight with Aquecheck when Olivia breaks up the fight and proposes to Sebastian while thinking he's in fact Cesario because Viola and Sebastian are twins. Being that she proposed a man rather than visa-versa shows the power that women had in the play.

Maria on the other hand is of low status and does not have the means as the other women to show her power

to all but is still rambunctious towards men. One instance when she showed her true character was when Malvolio told Maria not to provide alcohol for Sir Toby and Andrew or he will make sure to tell Olivia of her contempt to defy orders. Maria replied by saying, "Go Shake your ears", which means, "like the ass you are" for going to snitch on a fellow servant. Although he is of upper authority to all the rest of the servants, she still had the ego to defy him. This shows that not even status can take away a woman's pride and self-respect. They are just as worthy as men. The idea of female disguising herself as a male is a key component of the play and would be of even more significance at its time of writing. Before the

Restoration in 1660 there were no female actors in the theatre, meaning that all female roles were played by males. Cross-dressing adds comedy through the confusion only the audience would be able to witness the dramatic irony unfolding as Olivia falls in love with a man.

The attitude of the disguised character of Viola in Shakespeare's *Twelfth Night* makes it clear that, on the Renaissance stage in England, masculinity was conventionally equated with the presentation of a sturdy character wearing a hat and a sword that strutted and fretted his hour on the stage, speaking out loud.

In Shakespeare's comedies, many-possibly even most- of the female characters are portrayed as being manipulated, if not controlled outright, by the men in their lives; fathers, uncles, suitors, husbands. And yet, there are women inhabiting Shakespeare's comedic world who seem to enjoy a greater degree of autonomy in a patriarchal society. Superficially, therefore, Shakespeare's comedies appear to send mixed signals regarding the notion of female empowerment.

Viola is powerful in that she cross-dresses as a boy. First of all she uses her smarts to decide to do this. She figures it is the best survival tactic; "though shall present me as a eunuch ". Her decision to do this is outstanding in and of itself. It is bizarre but also allows her to see life and women from a man's point of view. Something no woman ever really gets a chance of doing. This is a great example of woman getting to be in charge. She is stepping out of the pad lock of submissiveness as a woman and into the dominance of manhood while still maintaining her essence. She plays both sides of the coin. She caters to Orsino, appearing his need to seek Olivia, but while doing so, she gets closer to him. So do not be befooled. Viola does not only have power through Cesario, but her power comes from the decision she made to become Cesario and her attentiveness to Orsino. Viola is so good that she was able to woo Orsino while in the guise of a boy. Now this is again Shakespeare insinuating homosexual eroticism on Orsino's behalf, but the situation, definitely displays Viola's charm, and wit.

We see with Maria that she, a servant, is a catalyst for disrupting social order through her taunting of Malvolio and her wooing of Sir Toby. Malvolio is a servant also and is annoying. So Maria decides to teach him a lesson by posing as Olivia and sending him a love letter.

"I will drop in his way some obscure epistles of love, wherein, by the color of his beard, the shape 855 of his leg, the manner of his gait, the expression of his eyes, forehead, and complexion, he shall find himself most feelingly personated. I can write very like my lady your niece; on a forgotten matter we can hardly make distinction of our hands (855). Firstly, this constitutes roles in the play, gives fuel for Malvolio to stay within its class, but more importantly again displays a powerful woman. Maria is able to control Malvolio's actions, he is a puppet. This shows how man can act like fools for women. Also Sir Toby, falls in love with Maria for doing this. Her smarts have landed her a man, just like they have landed Viola one. From *Twelfth Night* we can recognize the power in woman. They rebel against societal norms by maintaining dominance throughout the play. A resolution is reached: by scheming and being adorable, any woman can get what they want.



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## ROLE OF EMOTIONAL EDUCATION IN THE PREVENTION OF CRIME AGAINST WOMEN: TRAINING IN EMOTIONAL INTELLIGENCE

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*"A society that is unable to respect, protect and nurture its women and children loses its moral moorings and runs adrift." (The Hindu- Opinion Sept, 15 2012)*

### Introduction

Centuries have come, and centuries have gone, but the plight of women is not likely to change. Time has helplessly watched women suffering in the form of discrimination, oppression, exploitation, degradation, aggression and humiliation. In Indian society, woman occupies a vital position and venerable place. The Vedas glorified women as the mother, the creator, one who gives life and worshipped her as a 'Devi' or Goddess. But their glorification was rather mythical for at the same time, in India women found herself totally suppressed and subjugated in a patriarchal society. Indian women through the centuries remained subjugated and oppressed because society believed in clinging on to orthodox beliefs for the brunt of violence—domestic as well as public, physical, emotional and mental.

Male violence against women is a worldwide phenomenon. Fear of violence is an important factor in the lives of most women. Fear of violence is the cause of lack of participation in every sphere of life. There are various forms of crime against women. Sometimes it is even before birth, some times in the adulthood and other phases of life. In the Indian society, position of women is always perceived in relation to the man. This perception has given birth to various customs and practices. Violence against women both inside and outside of their home has been a crucial issue in the contemporary Indian society. Women in India constitute near about half of its population and most of them are grinding under the socio-cultural and religious structures. One gender has been controlling the space of the India's social economic, political and religious fabric since time immemorial.

Sexual assault is considered to be the fastest growing yet least reported crime. According to statistics, a rape is committed every 6 minutes. At current rates 1 woman in 4 will be sexually assaulted in her lifetime. These acts are not, however, isolated acts of psychopaths. If viewed on a continuum, we witness a direct connection between acts of differential or preferential treatment, verbal slurs, and various forms of harassment, with some of the more "obvious" violence seen in brutal acts such as battering, rape, and murder. All stem from cultural norms that socialize males to be aggressive, powerful, unemotional, and controlling, and that contribute to a social acceptance of men as dominant. Similarly, expectations of females as passive, nurturing, submissive, and emotional also reinforce women's roles as weak, powerless, and dependent upon men.

The UN Declaration on the Elimination of Violence against Women states that:

"Violence against women is a manifestation of historically unequal power relations between men and women" and that "violence against women is one of the crucial social mechanisms by which women are forced into a

subordinate position compared with men.”

Kofi Annan, Secretary-General of the United Nations, declared in a 2006 report posted on the United Nations Development Fund for Women (UNIFEM) website that:

“Violence against women and girls is a problem of pandemic proportions. At least one out of every three women around the world has been beaten, coerced into sex, or otherwise abused in her lifetime with the abuser usually someone known to her”.

These norms serve to create stereotyped gender-role definitions in which males are encouraged to exercise control and authority aggressively. As a result, violence against women and girls has become part of the social fabric, and violence against females becomes a gender equity issue. In recent months, statistics have been released that show a dangerous path for adolescent girls, such as decreased self-esteem, a correlation between childhood sexual abuse and teen pregnancy, and a high risk for contracting AIDS and other sexually transmitted diseases, widespread incidence of sexual harassment, and an escalation of dating violence.

We have only recently begun to consider the incidence of sexual violence among adolescents. Most violence against children and adolescents—as with adults—is committed by family members or friends. And adolescent females are at much greater risk for sexual assault than males. These statistics raise an imperative for educators to consider the incidence of violence against adolescents as a serious issue, and for institutions to be knowledgeable and equipped to provide help or refer students to appropriate services.

## **Learning a Violent Culture**

As children grow they develop feelings about themselves and others; they see and hear their parents and learn how to react to love, compassion, anger, fear, and frustration. Many of these youngsters show a lack of feelings for others. Their attitudes about male-female relationships are shaped by what they see, hear, and experience. Home is their first emotional classroom.

Our education system is one of the primary transmitters of cultural—or at least dominant cultural—norms. For many years, gender equity scholarship has documented evidence of this hierarchy of power within school systems in terms of student achievement, teacher-student interaction, curriculum materials, learning styles, classroom behaviors, and so on. Such bias reinforces sex-role stereotyping and mythical images of what is supposedly “appropriate” male and female behavior. While it is generally agreed that sex-role stereotyping contributes to narrowly defined expectations about human potential, limited career options for males and females, and mixed messages about the world which contradict daily life experience, the social costs of such stereotyping have not been fully explored in the educational arena. When we begin to examine issues of violence, sex-role stereotyping reveals itself as one of the instruments that perpetuates dominant and subordinate relationships in our culture.

Recognition of violence is the first step in addressing this issue; however, schools and colleges must go beyond this in order to create an appropriate response. Adolescence is a time of potential crisis, for both females and males. The need to fit in and respond to peer pressure and social expectations can be particularly difficult for teenagers. As adolescents internalize the cultural norms that reinforce sex-role stereotyping, they also increase their vulnerability to experiencing violence and abuse, as victims and/or perpetrators.

In a recent study of convicted rapists, Diana Scully interviewed men who had committed gang rape, most of whom had been convicted when they were of high school age. A number among them did not consider raping female as “rape” because the men believed these women were signalling their sexual availability. And similarly,

females walking alone at night were considered by a number as fair game, because *“women who walk alone at night are prostitutes, and, of course, prostitutes have no rights.”* Scully also found that most gang rape is seen as a form of recreation. To most of the young men she interviewed, gang *“rape was just another form of delinquent activity, a rite of passage, and a male bonding activity. Part of the appeal was the sense of male camaraderie engendered by participating collectively in a dangerous activity.”*

These studies show that stereotypes and misinformation about women provoking violence are already pervasive among young people. While we need to show young women how to protect themselves, these findings also demonstrate strongly that we need to help young men reject a culture that tells them that relationships are based on showing power over others and that, as males, they need to prove their masculinity by exercising this type of power.

Because aggressive habits learned early in life are the foundation for later behavior, social and cultural influences in early childhood may have a life-long impact on a child’s attitudes toward violence and likelihood of involvement with violence. Depictions of violence in the mass media, for example, may reinforce the tendency toward aggression in a young child who is already exhibiting aggressive behavior. On the positive side, early exposure to cultural influences that help the child build a positive ethnic identity and a sense of belonging to a group with shared traditions and values may help buffer the child against social risk factors for involvement in violence. Violence is often glorified or romanticized in the news and entertainment media. This type of media coverage can give young people an unrealistic view of the consequences of violence and lead them to believe that violence is accepted. Social-cognitive interventions should help children deconstruct the violent scenarios they see on television, watch in movies, and hear in song lyrics.

## **School Awareness and Prevention: Education in Emotional Intelligence**

Studies of school-age children show that some are exhibiting increasing anxiety, apathy, impulsiveness, quick tempers, and disobedience, which are indicators of troubled emotional lives. Reports reveal that violent juvenile crime is on the rise, these reports present a disturbing picture: children are learning violent, disruptive behaviors. Many of these youngsters show a lack of feelings for others. Their attitudes about male-female relationships are shaped by what they see, hear, and experience.

Research, however, is showing that negative attitudes and behavior patterns can be reversed and with help, troubled youngsters can learn the emotional and social skills to lead caring, well-adjusted lives. Recognizing this, school officials urgently need to re-evaluate the role of public education and create school-based primary prevention programs that target specific problems: smoking, drug abuse, pregnancy, dropouts, and, more recently, violence.

In North Carolina, for example, the Johnston County public schools are confronting the issue of male-female relationships and domestic violence. Working in conjunction with the University of North Carolina and the state health department, the schools have constructed a domestic violence awareness curriculum. Students in middle and high schools are learning about date violence, gender stereotypes, and the social conflicts that contribute to violence between men and women. Unfortunately in India schools and colleges are paying no heed to it.

The Minnesota Coalition for Battered Women, working with St. Paul public school officials, has developed and distributed a domestic violence awareness curriculum for young children, from kindergarten through grade 6. Specially trained teachers help students learn about gender equality, respect, and finding nonviolent ways to resolve conflicts. The Minnesota format—called *“My Family and Me: Violence-Free”*—also promotes early in-

intervention for students who are being abused or are witnessing violence in their homes. Teachers in schools using the Minnesota system are encouraged to work with community-based battered women services and child abuse advocates to help children in crisis.

Another approach that is gaining recognition focuses on children's emotional growth. Beginning in preschools and the primary grades, these programs concentrate on giving children basic training in emotional and social skills. From New York to the San Francisco Bay area, early childhood development experts and teachers are helping children learn about their own feelings and emotions. Troubled children can learn self-control, empathy, and other emotional skills.

"Emotional intelligence" refers to the individual's basic emotional characteristics, writes Daniel Goleman in his book *Emotional Intelligence*. Goleman explains that there are two kinds of intelligence: IQ (thinking) and emotional (feeling). The latter influences self-awareness and self-control and is the basis of a person's will and character. As children grow they develop feelings about themselves and others; they see and hear their parents and learn how to react to love, compassion, anger, fear, and frustration. Home is their first emotional classroom. Violence affects their emotional growth; if there is child abuse as well, the damage may be compounded, resulting in a personality with little self-control, prone to impulsive behavior, thoughtless anger and violence, and lacking in empathy. With training, however, new emotional responses can be learned.

In New Haven, pioneering work in early childhood development by experts from Yale University's Child Study Centre and the public schools has developed ways to help young students learn emotional and social competency. Conflict resolution is a part of the training. The program, in its sixth year, is showing promising results: fewer school yard fights, fewer girls getting pregnant, and fewer students dropping out, accompanied by rising academic achievements. These successes are occurring against the usual backdrop of urban ills: high unemployment, poverty, disintegrating families, drugs, and violence. Recognizing that just teaching emotional skills is not enough, New Haven district officials have set up Family Resource Centres and peer truancy programs, and they have deployed outreach workers skilled in dealing with family problems.

New Haven is probably the first school district in the country to have an emotional intelligence curriculum for all its students. The program includes parents and caring adults who are recruited to help youngsters needing support. In adult classes, parents learn about the emotional development of their children. "Analysis of school-based primary prevention programs for drug abuse, violence, dropouts and the like has shown that they work best if children are given a more basic training in the underlying emotional and social competencies," Goleman explains. "And by teaching this to all children in the school system, you will reach those who are most at risk, who come from families where the lesson at home is one of violence."

Other districts in other states have implemented variations of emotional skills training and conflict resolution. In the New York City schools the program is called "Resolving Conflict Creatively." In Oakland, California, teachers work the "Conflict Resolution Curriculum" into the daily lesson plans, teaching youngsters that they have alternatives to fight or flight.

Establishing school-based primary prevention programs that provide children with basic training in the essential emotional skills and social competencies is the need of the hour. It is important to coordinate these school-based programs with community-based domestic violence programs to develop well-designed, multiagency intervention policies and actions. Education can play a key role in transforming a society's discriminatory attitudes and gender roles.

Empowerment of girls and women through education reduces their vulnerability to gender-based violence. To eradicate gender-based violence, women must be empowered in all aspects of their lives. Essential is women's participation in decision-making, at family, community, national and international levels. Increased women's political participation can be facilitated through quota systems, by assisting and training potential female candidates, and by active measures to remove barriers (including to ministries of defence and foreign affairs). Women should be engaged in decision-making in sectors involved with peace and security at the national, regional and international levels. Women should be involved in all aspects of preventive diplomacy, peace negotiations, peacekeeping operations, peacebuilding and post-conflict reconstruction. On one hand, for peace agreements to have a lasting and sustainable effect, all sectors of society, including women's associations, need to be involved. On the other, national and international peace efforts can benefit from women's grassroots experience in conflict prevention, peacebuilding and reconstruction.

### **Cultivating Empathy in Children and Youth**

In our personal lives, the fallout of the neglect of our emotional selves is evident in many ways, including child abuse, poor parenting skills, escalating rates of violence among children, youth and teen suicides. Social pressures encourage us to disconnect from our emotional selves, and when we do, our repertoire of emotional responses gets severely limited. The emotional resources we bring to a challenge are frayed and depleted, resulting in behavior that is antisocial and self-destructive.

Is the world going mad? No, say psychologists, we are simply losing the ability to empathize. Throughout the world, teachers, sociologists, policymakers and parents are discovering that empathy may be the single most important quality that must be nurtured in order to give peace a fighting chance. As the world grapples with violence that plays out in public and personal domains – in battlefields and on playgrounds – the challenge is to reinstate and reaffirm values of tolerance, cooperation and respect. It is becoming increasingly evident that the ability to identify with others, and hence to respond appropriately to them, is crucial. It's a lesson that humans are continually challenged to re-learn.

The concept of empathy has been around for a long while. Most of the ancient religious systems such as Christianity, Buddhism, and Hinduism are imbued with it. But empathy and mastery of emotions in general, have been neglected by rationalism and the "hard" sciences, which have become such powerful forces in modern society. Education programs increasingly focus on powers of reasoning, cognitive ability, and rational thought to the exclusion of emotional literacy. The former have been seen as measures of intelligence and indicators of a person's potential for success. Feelings and emotions have been devalued, their display considered a sign of weakness and lack of control. This single-minded pursuit of cognitive intelligence is one of the greatest ironies of our times. To thrive in today's world depends on the ability to work cooperatively with strangers, to be tolerant, to respect and appreciate differences, and to be able to resolve conflicts in a constructive manner.

We all are emotional beings, our thinking shaped by the good and bad experiences we encounter in our lives. With time, some of us become extremely emotional, while some become tough nuts, and some fail to reciprocate the feelings of others. Emotionally weak individuals find it tough to manage their thoughts; they have difficulty in taking negative feedback, and also tend to get upset at the slightest provocation. However, there are some people smarter in handling relationships, or a complex situation than others. They are not deeply emotional, but are considerate while dealing with people. Aggressive youths tend to have trouble with impulse control, problem solving, anger management, assertiveness, and empathy. Social-cognitive interventions are designed to improve interpersonal and problem-solving skills so these children will be less likely to resort to aggression or



to become the target of violence and better able to negotiate mutually beneficial solutions (Slaby et al. 1995). High-risk youth should participate in interventions that use multiple components—for instance, academic enhancement and relationship building with both peers and adults. A broad, intensive intervention is needed to prevent violence by children with chronic aggressive behavior (Orpinas et al. 1996; Lochman et al. 1993).

Thus, if emotional literacy skills are developed at the same time one learns the traditional mathematical and literacy skills, there is a good chance our children and youths will turn out to be caring and compassionate adults who are good at managing relationships. Because they are in tune with their emotions and can be appropriately responsive to others', they will be good at creative problem solving and great team workers. Furthermore, developing empathy in early childhood is correlated to development of a strong set of personal ethics.

## Conclusion and Implications

Notable countries belonging to the G8 (the richest countries club) such as the United States and the United Kingdom have begun to understand that being one of the eight most industrialized, richest and most influential countries on the planet does not guarantee that the citizens are satisfied with their lives or are happy. In the context of Malaysia, the aspect of emotional intelligence is primarily focused in the National Philosophy of Education. Spain finds itself at an excellent moment to make educational policies and investment similar to United States, United Kingdom and Malaysia. Each of these countries is pursuing emotional intelligence in their own way.

In realizing the reality of emotional intelligence, the curriculum of education right from primary to tertiary education is being reviewed by considering the role of emotional intelligence. However, the efforts to implement the emotional intelligence in ensuring the accomplishment and the development of students' self should not be executed intellectually. The policy-maker of education should arrange the liberty and an approach as well as the firm support to ensure the balance of national education's system from the aspect of emotional intelligence and intellectual intelligence.

In the academic world, the issue of emotional intelligence is still relatively new; therefore, many studies should be done before researchers establish clear and unambiguous relationships between the degree of emotional intelligence and prevention of crime in the society at large.

In an attempt to enhance emotional intelligence, researches have to be conducted on the relationships among emotional intelligence, factor of students' anxiety and students' academic achievement. The detailed knowledge in this area is paramount so that the aim of the exercise can be achieved. This kind of study is hoped to be carried out from time to time according to the needs. The series of additional study can be done by focusing on other aspects, such as the students' thinking skills and managing strain skills which are directly related with students' emotional intelligence. Several other variables should be considered such as the condition of schools, socioeconomic status and the role of parents especially from the aspect of education style, the concept of self, student and the factor of teachers.

Hopefully, the most forward-thinking educators will recognize the importance of emotional intelligence in education at all levels, not just for the students, not just for the teachers, but for the vitality of an economy as a whole.

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## STATUS AND ROLE OF WOMEN EDUCATION IN INDIA

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### ABSTRACT

*Education means an all round drawing out of the best in child and man-body, mind and spirit. The imperative character of education for individual growth and social development is now accepted by everyone. Investment in the education of its youth considered as most vital by all modern nations. Such an investment understandably acquires top priority in developing countries. The end of all education, all training should be man making. The end and aim of all training is to make the man grow. The training by which the current and expression are brought under control and become fruitful is called education. Education plays a vital role in giving human beings proper equipment to lead a gracious and harmonious life.*

*"If you educate a man you educate an individual, however, if you educate a woman you educate a whole family. Women empowered means mother India empowered".*

-PT. JAWAHARLAL NEHRU

Education is a fundamental means to bring any desired change in society, which is an accepted fact throughout the world. This can be attained only if schools become real centres of learning. Education not only helps in the development of personality of the child but also determines his future. Men and Women are just like the two wheels of a chariot. They are equal in importance and they should work together in life. The one is not superior or inferior to other. Unlike ancient times, though currently in majority of rural areas of India women are treated well,

but with the orthodoxy they are cut off from the main stream of social life. The rural society did not respect them and give them the due position. They have to suffer and work inside the houses. Thus they are completely depended on men.

Women constitute almost half of the population in the world. But the hegemonic masculine ideology made them suffer a lot as they were denied equal opportunities in different parts of the world. The rise of feminist ideas has, however, led to the tremendous improvement of women's condition through out the world in recent times. Access to education has been one of the most pressing demands of these women's rights movements. Women education in India has also been a major preoccupation of both the government and civil society as educated women can play a very important role in the development of the country. India is poised to emerge as one of the most developed nations by 2020, more literate, knowledgeable and economically at the forefront. No doubt, women will play a vital role in contributing to the country's development.

### **Need of Women Education**

Women empowerment can only be achieved through the provision of adequate and functional education to the women folk. This is crucial because no matter how rich or vast a nation is, without an effective, efficient, adequate and functional education for all its citizens (men and women) education which is relevant to its immediate needs, goals and objectives, such a nation would find it difficult to stand on its own. The brand of education being advocated is that type of education in which is embedded the spirit of self realization and all that are needed for the country's over all development like mass literacy, economic empowerment etc.

The need for women education is also informed by the fact that purposeful occupational achievement and satisfaction is ensured by deep self-awareness and understanding which can only be achieved through the provision of effective and functional education and guidance & counseling. This, has been noted is likely to guarantee women empowerment with its root based on women struggle to improve their status. The empowerment suggested is such that entails the process of challenging power relations and of gaining wider control over source of power. This, however, cannot be achieved without the provision of reasonable access to formal and functional education to the women folk. This is based on the premise that education has been adjudged to be a viable instrument of change in the positive direction.

### **Women Education in India**

It is very important to know the historical background, if we are to make a study of status of women in India. It is not easy to find answers for questions like when did women start losing their status or who was responsible for this situation. The position that women occupied in the medieval and later the colonial period is of utmost importance. Women were never put on high pedestal in the Shastras.

### **Women Education in Ancient Period**

It cannot be clearly stated whether equal rights between men and women prevailed or not during the Vedic period. But available sources show that liberal attitudes and practices pertaining to women did exist. Women were actively involved in religious and social matters. They had some freedom to choose their partner in marriage and a widow was permitted to remarry. As India started taking steps towards civilization, social discrimination increased.

Jainism and Buddhism emerged as potent religious reform movements. According to Buddha, women's spiritual capacities were equal to men's. "Buddhism began as a religion that treated women as equal to men in their capacity for personal spiritual development."<sup>1</sup> "The universal prejudices against women, who are said to be

weak-minded, fickle, treacherous and impure are shared by the Jains and expressed in several passages of the canon and in the form of maxims.” The high status that women enjoyed during early Vedic period gradually started deteriorating in the late Vedic period. Lineage began to be traced in the male line and sons were the sole heirs to family property. As the economic and social status of sons began to rise, the position of women saw a steep decline. The position of women reached an all-time low during the age of the Dharmashastras. It is during this age that codes of conduct prescribing behaviour norms for women were evolved. This period saw the exclusion of women from both economic and religious sphere. During the period of Dharmashastra, child marriage was encouraged and widow marriage was looked down upon. The birth of girl child was considered as an ill omen and many parents went to the extent of killing the female infants. The practice of Sati became quite wide spread because of the ill treatment meted out to widows.

Although in the Vedic period women had access to education in India, they had gradually lost this right. In cultural reality, the women enjoyed a privileged position in the Vedic period. The women had special customs, rituals and spirituality, with which men were not allowed to interfere.

### **Women Education in Medieval Period**

The condition of Women in society deteriorated more during the medieval period with the entrance of Muslims. At this point of time several evil practices like child-marriage, sati, and female infanticide were practiced largely. ‘Purdah’ system was started. These women were also forced to practice ‘Zenana’. Rajput women of Rajasthan practiced ‘Jauhar’. Polygamy was common in Hindu Kshatriyas. At the same time many women excelled in arts, literature, and music. Women were also rulers in the medieval period. Some of the great women rulers were Razia Sultana, the only women monarch to rule the throne of Delhi. The Gond queen Durgavati ruled for 15 long years, before she lost the battle to Asaf Ali, Emperor Akbar’s general. Chand Bibi also fought the Mughals in 1590’s. Nur Jahan is still considered as the most effective ruler. In spite of all these successful women the condition of poor Indian women was the same. At this time, girls were married at a very tender age. Sati was also practiced where women were forced to jump in the burning funeral of their dead husband. Devdasi tradition was common in southern India where girls were married to deity or trees.

The Bhakti movement tried to restore women’s position. Mirabai was most popular Bhakti movement figure. In this period, education for women’s was not common at every level, only few girls of rich and famous families could achieve the basic and religious education.

### **Women Education in British Period**

In the British period there was revival of interest in women’s education in India. During this period, various socio religious movements led by eminent persons like Raja Ram Mohan Roy, Iswar Chandra Vidyasagar emphasized on women’s education in India. Mahatma Jyotiba Phule and Periyar were leaders of the lower castes in India who took various initiatives to make education available to the women of India.

### **Women Education after Independence**

Women’s education got a fillip after the country got independence in 1947 and the government has taken various measures to provide education to all Indian women. As a result women’s literacy rate has grown over the three decades and the growth of female literacy has in fact been higher than that of male literacy rate. While in 1971 only 22% of Indian women were literate, by the end of 2001 54.16% female were literate. The growth of female literacy rate is 14.87% as compared to 11.72 % of that of male literacy rate. The constitution of India guarantees the right to equality to all Indian women without discrimination. The literacy rate before indepen-

dence was 2.6% rose in 1961 to 15.3% and 50% by the year 2001. And now, according to the 2011 Census, the male literacy rate is 82.14 while female literacy rate is 65.46.

## **Women Education in Modern Period**

Kerala and Mizoram are the only states in India that have achieved universal female literacy rates. The improvement in social and economic status of women is said to be one of the reasons for literacy. In cities the literacy rate is almost equal between girls and boys in the country however the rate in rural areas continues to be less than the boys. 40% of the centers under NFE, non formal education programs are set apart for women.

According to statistics of women education in India, today 0.3 million NFE centers have primary education to 0.12 million girls out of 7.42 million children. However in tribal areas there is not much of a gender bias as compared to all other castes, tribal community statistics show lower male ratio in spite of much low income, literacy, education and other facilities several efforts are being made towards women education and empowerment. The government is taking steps to increase the rate of women education and employment.

## **Women Empowerment through Education**

Women Empowerment is a global issue and discussion on women political right are at the fore front of many formal and informal campaigns worldwide. The concept of women empowerment was introduced at the international women conference at NAROI in 1985. Education is milestone of women empowerment because it enables them to responds to the challenges, to confront their traditional role and change their life. So that we can't neglect the importance of education in reference to women empowerment India is poised to becoming superpower, a developed country by 2020. The year 2020 is fast approaching; it is just 13 year away. This can became reality only when the women of this nation became empowerment. India presently account for the largest number no of illiterates in the world. Literacy rate in India have risen sharply from 18.3% in 1951 to 64.8% in 2001 in which enrolment of women in education have also risen sharply 7% to 54.16%. Despite the importance of women education unfortunately only 39% of women are literate among 64% of the man. Within the framework of a democratic polity, our laws, development policies, plan and programmes have aimed at women's advancement in difference spheres. From the fifth five year plan (1974 - 78) onwards has been a marked shift in the approach to women's issues from welfare to development. In recent years, the empowerment of women has been recognized as the central issue in determining the status of women. The National Commission of Women was set up by an Act of Parliament in 1990 to safeguard the right and legal entitlements of women. The 73rd and 74th Amendments (1993) to the constitution of India have provided for reservation of seats in the local bodies of panchayats and Municipalities for women, laying a strong foundation for their participation in decision making at the local level.

## **Importance of Women Education**

Napoleon was once asked, what the great need of France was. He answered, "Nation's progress is impossible without trained and educated mothers. If the women of my country are not educated, about half of the people will be ignorant." A woman has to play three roles in the course of her life. Each of these roles expects some duties from her. It is only with the help of education that she would be able to do them successfully. The first duty of a woman is to be a good daughter. The second duty is to be a good wife and third duty is to be a good mother. Education teaches a woman what she should be. It also teaches her how she should do it to be good daughter, a good wife and a good mother.

Provision of formal and functional education is needed for the women folk, because:



- It would empower them to know and ask for their rights to education, health, shelter, food clothing etc.
- It would empower them to fight against every form of discrimination against their folk, assert themselves about their right to equal treatment with their men counterpart as bonafide citizens of this nation.
- It would enable the women take decisions and accept responsibilities for taking such decisions concerning themselves.
- It would give economic power to the women and there by enable them to contribute their quota to the economic growth of the nation.
- It would empower the women scientifically through exposure to science and technological education for the challenges of the present technological age and information computer technology break through unfolding world wide.
- It would help women to reduce maternal and infant mortality through improved nutrition, improved child rearing practice, health care and prevention against killer diseases.
- It would avail women with the opportunity of participating keenly in the world of sophisticated politics and governance as enlightened citizens.

## Conclusion

1. Education of girls is the most powerful tool of change of position in society. Education also brings a reduction in inequalities and functions as a means of improving their status within the family. To encourage the education of women at all levels and for dilution of gender bias in providing knowledge and education, established schools, colleges and universities even exclusively for women in the state. To bring more girls, especially from marginalized families of BPL, in mainstream education, the government is providing a package of concessions in the form of providing free books, uniform, boarding and lodging, clothing for the hostilities mid-day meals, scholarships, free circles and so on.
2. Education for All (EFA) programme and other many educational programmes are providing various facilities to enhance the education for women, so these programmes are very helpful to improving the girl's education in India.

## PREDICAMENT OF THE GIRL CHILD: FOETICIDE & INFANTICIDE IN INDIA

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### ABSTRACT

*"Yatra Naranthya Pujiyathe Raman the Tatra Devatha" has been our culture. In our country a girl is worshiped as a Devi on one hand and denied her existence on the other as if she has no right to live. Time has perhaps come for us to get rid of male chauvinism and treat children as gifts of nature regardless of their gender. We cannot imagine a society in the future where there will be only males and no females. The society will be full of crimes and evils. Only if legislations enacted in this behalf are not sufficient. Orthodox views regarding women need to be changed. The PNDT Act should penalize and punish the violators of this crime strictly. The pernicious acts of female foeticide and coercive abortions have to end before women becomes endangered species.*

### Introduction

One of the greatest threats to our contemporary civilization is the menace of skewed sex ratio. The increasing imbalance between men and women is leading to many crimes such as illegal trafficking of women, sexual assaults, polygamy and dehumanization of society. The determination of the sex of the foetus by ultrasound scanning, amniocentesis, and in vitro fertilization has aggravated this situation. No moral or ethical principle supports such a procedure for gender identification. The situation is further worsened by a lack of awareness

of women's rights and by the indifferent attitude of governments and medical professionals. In India, the available legislation for prevention of sex determination needs strict implementation, alongside the launching of programmes aimed at altering attitudes, including those prevalent in the medical profession.

## **Female Foeticide**

Sex selective abortions cases have become a significant social phenomenon in several parts of India. It transcends all castes, classes and communities and even the North South Dichotomy. The girl children become target even before they are born. Diaz, (1988) states that in well known abortion centre in Mumbai after undertaking the sex determination tests, out of 15,914 abortions performed during 1984-85 almost 100 percent were those of girl fetuses. Similarly, a survey report of women's centre in Mumbai found that out of 8,000 fetuses aborted in six city hospitals 7,999 fetuses were girls (Gangrade, 1988). It is reported that about 4,000 female babies are aborted in Tamil Nadu every year. Sex determination tests are widely resorted to even in the remotest rural areas. Since most deliveries in rural areas take place at home there is no record of the exact number of births/ deaths take place. Therefore it is difficult to assess the magnitude of the problem. However the fact remains that the rights to be born are being denied to the female child. Since all religions treated abortion as immoral, and country to divine law, this blanket ban on abortion, resulted in illegal abortions and risking the life of the woman.

## **Female Infanticide**

Another form of eliminating the girl child has been the practice of female infanticide. It is deliberate and intentional act of killing of female child within one year of its birth either directly by using poisonous organic and inorganic chemicals or indirectly by deliberate neglect to feed the infant by either one of the parents or other family members or neighbours or by the mid wife. Kollar (1990) defines infanticides as, "killing of an entirely dependent child under "one year of age" who is killed by the mother, parents or other in whose care the child is entrusted." It is unfortunate that the parents also view her as a liability. This attitude is rooted in a complex set of social, cultural and economic factors. It is dowry system, lack of economic independence, social customs and traditions that have relegated the female to a secondary status. The degree may vary but the neglect of the girl child and discrimination goes hand in hand.

It is reported that female infanticide existed in India since 1789 in several districts of Rajasthan; along the western shores in Gujarat Surat and Kutch; and among a clan of Rajputs in eastern part of Uttar Pradesh. Desai (1988) reported that female infanticide was so widespread in Jadeja (Rajputs) families of Kutch and Saurashtra that only five of such families were found who had not killed their "new born" daughters. There are alarming reports of the baby girls being murdered even in areas where this practice did not exist earlier. Poverty ignorance of family planning, cost of dowry, etc. have been reported causes for this crime (Tandon, 1999).

## **Status of Indian Women**

The adverse sex ratio has been linked with the low status of women in Indian communities, both Hindu and Muslim. The status of women in a society can be determined by their education, health, and economic role, presence in the professions and management, and decision-making power within the family. It is deeply influenced by the beliefs and values of society. Islam permits polygamy and gives women fewer rights than men. Among Hindus, preference for the male child is likewise deeply enshrined in belief and practice. The Ramayana and the Manusmriti (the Laws of Manu) represent the ideal woman as obedient and submissive, and always needing the care of a male: first father, then husband, then son. The birth of a son is regarded as essential in

Hinduism and many prayers and lavish offerings are made in temples in the hope of having a male child. Modern medical technology is used in the service of this religion-driven devaluing of women and girls.

Religion operates alongside other cultural and economic factors in lowering the status of women. The practice of dowry has spread nationwide, to communities and castes in which it had never been the custom, fuelled by consumerism and emulation of upper caste practices. In the majority of cases, the legal system has no impact on the practice of dowry. It is estimated that a dowry death occurs in India every 93 minutes.

The need for a dowry for girl children, and the ability to demand a dowry for boys exerts considerable economic pressure on families to use any means to avoid having girls, who are seen as a liability. Sonalda Desai has reported that there are posters in Bombay advertising sex-determination tests that read, 'It is better to pay 500 Rs now than 50,000 Rs (in dowry) later'. Women and Developments in Reproductive Technology Abortion was legalized in India in 1971 (Medical Termination of Pregnancy Act) to strengthen humanitarian values (pregnancy can be aborted if it is a result of sexual assault, contraceptive failure, if the baby would be severely handicapped, or if the mother is incapable of bearing a healthy child).

Amniocentesis was introduced in 1975 to detect foetal abnormalities but it soon began to be used for determining the sex of the baby. Ultrasound scanning, being a non-invasive technique, quickly gained popularity and is now available in some of the most remote rural areas. Both techniques are now being used for sex determination with the intention of abortion if the foetus turns out to be female. These methods do not involve manipulation of genetic material to select the sex of a baby. Recent preconception gender selection (PGS), however, includes flow cytometry, preimplantation gender determination of the embryo, and in vitro fertilization to ensure the birth of a baby of the desired sex without undergoing abortion. In PGS, X and Y sperms are separated and the enriched sperms are used to fertilize the ovum. The method was intended to reduce the risk of diseases related to the X chromosome, which are far more likely to occur in boys than in girls (who have two X chromosomes). Ironically, it is being used in India to avoid giving birth to girl children.

Most of those in the medical profession, being part of the same gender biased society, are steeped in the same attitudes concerning women. It is scarcely surprising that they are happy to fulfill the demands of prospective parents. Medical malpractice in this area is flourishing, and bans on gender selection, for example in Maharashtra, have had little effect.

### **Causes of infanticide and foeticide**

**Girl babies are often killed for some following reasons.**

**Earning Power:** Men are usually the main income-earners, either because they are more employable or earn higher wages for the same work, or because they are able to do more agricultural work in subsistence economies. Since male babies have a greater income potential, they are less likely to be killed.

**Potential Pensions:** In many societies, parents depend on their children to look after them in old age. But in many of these cultures a girl leaves her parental family and joins her husband's family when she marries. The result is that parents with sons gain extra resources for their old age, when their sons marry, while parents with daughters lose their 'potential pensions' when they marry and move away. This gives parents a strong reason to prefer male children. Some parents (particularly poor ones) who can't afford to support a large family will kill female babies. Girls are considered a drain on family resources during their childhood without bringing economic benefits later on.

**Dowry:** Some girl babies are killed so that the family doesn't have to pay a dowry when they get married. In Indian society it is tradition for the parents of the bride to give a dowry to the groom and his family. The dowry consists of large amounts of money and valuable goods. For families with several daughters this can be a serious financial burden.

**Government Policy:** Governmental policies have also increased female infanticide as an unpredicted side-effect. For example, when the Chinese Government introduced a One Child per Family Policy there was a surge in female infanticide. Families needed to have a son because of their higher earning potential, so a girl baby was an economic disaster for them, and there was a strong motive to ensure that girl babies did not survive.

**Caste:** Some female infants are killed because they are regarded as being lower in the caste hierarchy than males.

### **Consequences of Female Foeticide**

Given the lower value placed on women in Indian society, prenatal sex determination with the intention of preventing female births must be viewed as a manifestation of violence against women, a violation of their human rights. The pregnant woman, though often equally anxious to have a boy, is frequently pressurized to undergo such procedures. Many women suffer from psychological trauma as a result of forcibly undergoing repeated abortions. More generally, demographers warn that in the next twenty years there will be a shortage of brides in the marriage market mainly because of the adverse juvenile sex ratio, combined with an overall decline in fertility. While fertility is declining more rapidly in urban and educated families, nevertheless the preference for male children remains strong. For these families, modern medical technologies are within easy reach. Thus selective abortion and sex selection are becoming more common.

In rural areas, as the number of marriageable women declines, men would tend to marry younger women, leading to a rise in fertility rates and thus a high rate of population growth. The abduction of girls is an associated phenomenon. The Hindustan Times recently reported that young girls from Assam and West Bengal are kidnapped and sold into marriage in neighbouring Haryana.

The impact on society should not be underestimated. According to Chinese estimates, by 2020 there are likely to be 40 million unmarried young men, called *guang guan* or 'bare branches', in China, because of the adverse sex ratio. A society with a preponderance of unmarried young men is prone to particular dangers. More women are likely to be exploited as sex workers. Increases in molestations and rape are an obvious result. The sharp rise in sex crimes in Delhi have been attributed to the unequal sex ratio.

### **Legal provision for prevention of sex determination**

Until 1970 the provisions contained in the Indian Penal Code (IPC) governed the law on abortion. The Indian Penal Code 1860 permitted 'legal abortions' did without criminal intent and in good faith for the express purpose of saving the life of the mother. Liberalizations of abortion laws were also advocated as one of the measures of population control. With these considerations, the medical termination of pregnancy act was passed in July 1971, which came into force in April 1972. This law was conceived as a tool to let the pregnant women decide on the number and frequency of children. It further gave them the right to decide on having or not having the child. However, this good intentioned step was being used to force women to abort the female child in order to do away with lacunae inherent in previous legislation; the Pre-natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act had to be passed in 1994, which came into force in January 1996 to provide for the regulation of the use of pre-natal diagnostic techniques for the purpose of detecting genetic or metabolic dis-

orders or chromosomal abnormalities or certain congenital malformation or sex linked disorders and for the prevention of the misuse of such techniques for the purpose of pre-natal sex determination leading to female foeticide. Sec. 6 of the said Act clearly says about determination of sex prohibited. Further Sec. 22 prohibits advertisements relating to pre-natal determination of sex and punishment for contravention.

Sec. 23 (3) of the said Act, lays down that any person who seeks the aid of a genetic counselling centre, a genetic laboratory or a genetic clinic, or of a medical geneticist, gynaecologist or registered medical practitioner, for applying pre-natal diagnostic techniques on any pregnant women (unless there is evidence she was compelled to undergo such diagnostic techniques) for purposes other than those specified, shall be punishable with imprisonment for a term that may extend to 3 years and with a fine which may extend to Rs.10,000 and any subsequent conviction may involve imprisonment which may extend to 5 years and a fine of up to Rs.50,000. The Supreme Court of India in its recent Judgment observed and issued directions to central and State Governments, Union Territories, Central Supervisory Board and Appropriate authorities for proper implementation of the Act.

In the words of Supreme Court of India, It is unfortunate that for one reason or the other, the practice of female infanticide still prevails despite the fact that gentle touch of a daughter and her voice has soothing effect on the parents. One of the reasons may be the marriage problems faced by the parents compelled with the dowry demand by the so-called educated and rich persons who are well placed in the society. The traditional system of female infanticide where by female baby was done away with after birth by poisoning or letting her choke on husk continues in a different form by taking advantage of advance medical techniques. Unfortunately, developed medical science is misused to get rid of a girl child before birth. Knowing full well that it is immoral and unethical as well as it may amount to an offence; foetus of a girl child is aborted by qualified and unqualified doctors or compounders. This has affected overall sex ratio in various States where female infanticide is prevailing without any hindrance.

The Supreme Court of India directed the Central Government to create public awareness against the practice of pre-natal determination of sex and female foeticide through appropriate programmes in the electronic media.

The Supreme Court of India also directed all the State Governments/Union Territory administrations to create public awareness against the practice of pre-natal determination of sex and female foeticide through advertisements in the print and electronic media by hoardings and other appropriate means. The Governments to furnish quarterly returns to the central supervisory board giving a report on the implementation of PNDT Act, 1994. In order to strengthen the monitoring of female foeticide and girl child survival, the Registrar, General of India, has made it mandatory for all the Chief Registrars of Births and Deaths to closely monitor the sex ratio at birth every month.

**Preventing Female Foeticide and infanticide The removal of this practice in Indian society is a serious challenge. It must involve**

- 1) A move away from religious teachings and the advocacy of a scientific, rational, and humanist approach.
- 2) The empowerment of women and a strengthening of women's rights through campaigning against practices such as dowry, and ensuring strict implementation of existing legislation.
- 3) Ensuring the development of and access to good health care service. Inculcating a strong ethical code of conduct among medical professionals, beginning with their training as undergraduates.
- 4) Simple methods of complaint registration, accessible to the poorest and most vulnerable women.



- 5) Wide publicization in the media of the scale and seriousness of the practice. NGOs should take a key role in educating the public on this matter.
- 6) Regular assessment of indicators of status of women in society, such as sex ratio, and female mortality, literacy, and economic participation.

## Conclusion

Among various women related issues in India, the female foeticide and female infanticide has become one of the social problems. The advent of technology and misuse of pre-natal sex detection and also attitude of the unscrupulous medical practitioners, who are facilitating the female foeticide through induced abortions. The Pre-Natal Diagnostics Techniques (Regulation and Prevention of Misuse) Act is very much evident. Hence there needs to be quick reformation in the attitude of people to look beyond the legacy and transform this world as a better place to live in. It is only by a combination of monitoring, education campaigns, and effective legal implementation that the deep-seated attitudes and practices against women and girls can be eroded.

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## WOMEN AND ECONOMIC DEVELOPMENT

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### ABSTRACT

*Women and economic development are closely related: in one direction, development alone can play a major role in driving down inequality between men and women; in the other direction empowering women may benefit development. It is focused on women and on economic development, rather than on the wider issue of gender and development. However, before looking at the evidence base, constraints, and interventions, it will provide the evolution of thinking around women and development. This paper aims to highlight the important role women have and can play in economic development.*

### INTRODUCTION

Policy makers and social scientists have tended to focus on one or the other of these- two relationships. Those focusing on the first have argued that gender equality improves when poverty declines. They argue that policy makers should therefore focus on creating the conditions for economic growth and prosperity, while seeking, of course, to maintain a level playing field for both genders, but without adopting specific strategies targeted at improving the condition of women.

Many emphasize the second relationship, from empowerment to development. The Secretary General of the

United Nations, Kofi Annan, for example, has argued that achieving gender equality is a "prerequisite" to achieving the other Millennium Development Goals (MDG), including eliminating poverty, reducing infant mortality, achieving universal education, and eliminating the gender gap in education by 2015 (United Nations, 2005). In its report, "Engendering Development," the World Bank (2001) calls for policies to address gender imbalance in "rights, resources, and voice," and recommends that institutional structures be overhauled to promote equality, and that specific measures, such as girls' scholarships and quotas for women in parliament, be adopted. These measures are justified, according to the report, not only because they promote equity, but also because they are necessary to accelerate development. Interestingly, the 2012 World Development Report (World Bank, 2011) adopts a much more nuanced message. While it emphasizes the "business case" for women empowerment, it mainly takes it as given that the equality between women and men is a desirable goal in itself, and policies should aim to achieve that goal. It addresses three questions: what is the evidence base to support investing in women? What are the current constraints on realising the full potential of women in the process of economic development? What are the priority areas of intervention necessary to unblock these constraints? It will provide a brief context of the evolution of thinking around women and development.

## **1. The Evolution of 'Women in Development' to 'Gender and Development'**

In the 1970s, research on African farmers noted that, far from being gender neutral, development was gender blind and could harm women. Out of this realization emerged the Women in Development (WID) approach, which constructed the problem of development as being women's exclusion from a benign process. Women's subordination was seen as having its roots in their exclusion from the market sphere and their limited access to, and control, over resources. The key was then to place women 'in' development by legislatively trying to limit discrimination and by promoting their involvement in education and employment.

The WID approach led to resources being targeted at women and made particularly women's significant productive or income generating contribution, more visible. Their reproductive contribution was less well emphasised. While WID advocated for greater gender equality, it did not tackle the real structural problem: the unequal gender roles and relations that are at the basis of gender subordination and women's exclusion. This approach also focused on what have been termed practical gender needs, such as providing better access to water, which would reduce the amount of time women and girls must spend in domestic activities and thus allow them more time for education or employment.

In the 1980s, the Gender and Development (GAD) approach arose out of the critique of WID. GAD recognised that gender roles and relations are key to improving women's lives, with the term 'gender' suggesting that a focus on both women and men is needed. More recently, the need to understand how gender intersects with other characteristics such as age, ethnicity and sexuality has been noted. The 1990s witnessed the 'rise of rights' as many NGOs and agencies adopted a rights-based approach to development. Rights increase the recognition that women's demands are legitimate claims. The most notable success for the women's movement has perhaps been the establishment of sexual and reproductive rights as such. Within this has been recognition of women's right to live free from violence, and a broadening of understanding of violence against women from 'domestic' to 'gender based'. There was also a shift in understanding development as meaning economic development to a more holistic social development focus, yet economic growth remains the main driver.

## **2. Evidence on the importance of Women to Economic Development**

The most influential evidence on the importance of women to economic development has come from re-

search used to support the World Bank's 'Gender Mainstreaming Strategy launched in 2001 (Dollar and Gatti 1999; Klasen 1999). This research highlighted that societies that discriminate by gender tend to experience less rapid economic growth and poverty reduction than societies that treat males and females more equally, and that social gender disparities produce economically inefficient outcomes (World Bank 2001a). For example, it is shown that if African countries had closed the gender gap in schooling between 1960 and 1992 as quickly as East Asia did, this would have produced close to a doubling of per capita income growth in the region (WBGDG 2003). The primary pathways through which gender systems affect growth are by influencing the productivity of labour and the allocative efficiency of the economy (World Bank 2002). In terms of productivity, for example, if the access of women farmers to productive inputs and human capital were on a par with men's access, total agricultural output could increase by an estimated 6 to 20 percent (World Bank 2001b). In terms of allocative efficiency, while increases in household income are generally associated with reduced child mortality risks, the marginal impact is almost 20 times as large if the income is in the hands of the mother rather than the father (WBGDG 2003). Identification of women as being a reliable, productive and cheap labour force makes them the preferred workforce for textiles and electronic transnational corporations. Perception of women as 'good with money,' including being better at paying back loans, has led them to be targeted in microfinance programmes. Recognition of women as more efficient distributors of goods and services within the household has led to them being targeted with resources aimed at alleviating poverty, such as cash transfer programmes. The above shows how the justification for including women in development in economic growth has been an efficiency argument, with equity concerns being somewhat secondary. Critics suggest this instrumentalist approach to engendering development, while bringing economic growth gains, will not fundamentally change the position and situation of women. It is important to note that while gender equality will help bring economic growth, economic growth will not necessarily bring gender equality. Advancing gender equality requires strengthening different dimensions of women's autonomy: economic and political autonomy, full citizenship and freedom from all forms of violence, and sexual and reproductive autonomy (Alpizar Durán 2010).

### **3. Constraints on Realising the Full Potential of Women in the Process of Economic Development**

Investment in the human capital, health and education, of women and girls is presented as a key way forward as witnessed by the MDGs. The logic is that 'educated, healthy women are more able to engage in productive activities, find formal sector employment, earn higher incomes and enjoy greater returns to schooling than are uneducated women...' (WBGDG 2003: 6). Educated women are more likely to invest in the education of their own children, and they are also more likely to have fewer children. Thus investment in human capital has positive short and longer term/inter-generational outcomes and is good for both productivity gains and limiting unsustainable population growth. However, attention has narrowly focussed on ensuring the equal access of girls to primary education. Inequality of access to secondary and higher education persists, as does the limited engagement of girls in the study of science and technology, limiting the future life and employment options of adolescent girls. Willingness to school, feed, and provide healthcare to girls is far more strongly determined by income and the costs of providing these services than is the case for boys. Sen's '100 million missing women' is testimony to how girls are discriminated against in terms of the allocation of household resources to the point that it creates a gender imbalance in some societies and countries. Families are often unwilling to invest in the education of girls if this investment is not perceived as bringing them direct economic gains -- girls are valued only as wives and mothers, and/or marriage transfers any potential future gains from this investment to another family. As 1 in 7 girls marries before the age of 18 in the developing world (UNFPA 2012), early and forced

marriage remains a key issue and an important factor limiting young women's engagement in both education and economic activities. Justice institutions, from the police to the courts, continue to deny women's right to justice. Women and girls remain unable to access justice, given that in many countries there are still laws that discriminate against women in relation to the family, property, citizenship and employment. Justice systems also do not meet the needs of specific groups of women, such as indigenous women who are discriminated against and face violence in the public and private spheres based on both gender and race (UNPFII 2013). Cultural factors limit women's rights and engagement in the workplace. Religion still has a key role to play in determining gender norms in many cultures and fundamentalist views across the spectrum of religions threaten or deny women's rights, including rights related to sex and sexualities, and to mobility and employment. Economic fundamentalism, policies and practices that privilege profits over people, also deny women their rights as Workers and to work. While political culture is important for bringing change, women continue to have a limited voice at the local and national levels, and women are not able to fully participate in formal systems of power.

In the majority of cultures unequal gender and generational relations exist within households with the male 'head' having a high level of control. A woman going out to work is often read by others as meaning the man is unable to provide for his family, making men reluctant and thus limiting women's engagement in paid work through violence or the threat of violence. When women do engage in paid work, it can improve their voice in the home and ability to influence household decision-making. It can also lead to conflict in the home, especially if women earn more than men, or women's employment coincides with men's under or unemployment. In the last decades, a 'crisis in masculinity' has been recognised, relating to the changes in men's roles and positions through processes of globalisation, suggesting a need to focus attention on men if these changes are to bring transformative progress towards greater equality, rather than further harm women. Women continue to suffer limited mobility and, in some cultures, women are not able to leave the home if not accompanied by a man, effectively negating any type of paid employment. Even when women are allowed to leave, they may face verbal, sexual and physical abuse from unknown mates for being in the street and face gossip and stigma within their own communities. The growing levels and extremes of violence against women have been captured in the notion of femicide - the killing of women by men just for being women, including 'honour killings! In Mexico for example, the term femicide has been used to describe female factory workers being killed for going against gender norms and engaging in paid work outside the home. One in three women across the globe will experience violence at some stage in her lifetime. Violence against women and girls, or the threat of violence, be it physical, sexual or emotional, both in the private and public spheres, at the hands of known and unknown men, remains a key limiting factor to women's mobility and engagement in processes of development. Women who, work at home have limited opportunities. While women are very engaged in agriculture, this is generally subsistence rather than cash crops. It is estimated that women own only 1% of property and lack of rights to inherit or own land, which severely limits women's engagement in larger scale cash crop production. Even when women can inherit land, the need for male protection or labour may mean they will give the land to male relatives. Lack of land ownership may also stop them participating in schemes to improve agricultural output, while lack of wider assets disallows them from accessing loans. Given their lower asset base, women farmers may be most affected by climate change, and while having knowledge of how to adapt, they may be least able to adopt appropriate adaptation strategies.

World Bank research has highlighted how the poor are less likely to engage in higher risk return activities and the result is that the return on their assets is 25-50% lower than for wealthier households (Holzmann and

Jorgensen 2000). While not a gendered analysis, women's relative poverty, lack of assets, and lack of experience might mean they are particularly risk averse keeping them from higher return economic initiatives. However, women have been shown to use micro-finance effectively to develop small enterprises and are recognised as good at paying back loans. When women are in paid employment, they are more likely to be engaged in part time rather than full time work, in the informal rather than the formal sector, and across the globe women earn less than men for comparable work. During the recent financial crisis, measures to protect 'the poor' through employment programmes have not considered the gendered dimensions of crisis, yet women may have been more severely affected than men and in more diverse ways. Economic and financial crises cannot be seen in isolation from food, fuel, water, environment, human rights, and care crises (AWID 2012). Women face particular risks during disaster, which climate change may increase, and during conflict. In particular, the risk of physical and sexual violence increases. Agencies not only fail to protect women and girls, but their reproductive and particularly their productive needs are often overlooked in crisis response and peace building. While remunerated work is important for women, it is important to remember that women still undertake the bulk of unpaid work in the home, household plot, or family business. They have the primary responsibility for caring for children and older people as well responsibility for undertaking activities such as collection of water or firewood. Women play the key role in the 'care economy, which not only provides care to the young, old and the sick, but also is vital for ensuring a productive workforce. As this work is not remunerated, it is undervalued and lies outside general conceptualisations of the economy. Women engaged in paid work often face a double work day, since they may only be 'allowed' to work as long as their domestic duties are still fulfilled. This means women are time poor and the time burden may impact on their health and wellbeing. To alleviate this burden and free women to enter paid work, daughters may be taken out of school to cover the domestic work, with related negative impacts on their education and ability to seek remunerated work in the future. Women's continued inability to control their own fertility means that childbirth limits their ability to engage in productive activities. Even when reproductive health services are provided, this is not enough to ensure women's ability to access them. Men may see the decision over if and when to have children to be their decision, and large numbers of children may be read as a sign of male fertility and power, which becomes more important when masculinity is threatened. In many cultures, discussion of sexualities remains taboo, denying access and rights to those who do not conform to the heterosexual 'norm'. The sexual and reproductive rights of adolescent girls in particular may be overlooked and they may be denied access to reproductive health services if they are unmarried. Research establishes a link between education and women's ability to control their fertility. Studies also show that paid work can promote greater understanding of sexual and reproductive rights among women.

Women's socially constructed altruistic behaviour means that economic resources that enter the household via women are more likely to be spent on household and children's needs. Female-headed households may not be the 'poorest of the poor' as popularly constructed, since women who live with men may suffer 'secondary poverty- the household overall is not poor but, as the man withholds income for personal consumption, women and children within the household are poor (Chant 2006). When women earn, men may withhold even more of their income, leaving women and children with access to the same level of resources but improving the position of women through greater control of those resources. This 'irresponsibility' of men has meant women have been targeted within poverty reduction and social policy initiatives. While the targeting of women with resources is welcome, the associated "feminisation of obligation and responsibility" (Chant 2008) for delivering policy outcomes may not only marginalise men but add further to women's existing triple burden of reproductive, productive, and community management work. It may privilege their reproductive over their productive role and rein-



force women as mothers rather than workers. Care needs to be taken to ensure that programmes serve women's needs and women are not merely placed at the service of these policy agendas (Molyneux 2007). It is important to 'remember that policies to promote economic development that include women but do not tackle the structural inequalities at the basis of their exclusion may bring growth gains, but will not necessarily bring gender equality gains.

#### 4. Priority Areas of Intervention Necessary to Unblock these Constraints

Women's groups and movements across the globe continue to promote as fundamental the need to respect and defend women's sexual and reproductive health rights. Women's groups and movements also continue to be fundamental to promoting these rights, but many find themselves under threat for this focus. Sexual and reproductive rights are critical for social and economic development. Without these rights, women and adolescent girls cannot make decisions around fertility, repeated childbirth keeps them from income generating activities and reduces productivity, and early and forced marriage keeps young women from education and employment. Sexual, emotional and physical violence and the threat of violence limits women's mobility, confines women to the home, and keeps them from engaging fully in processes of social and economic development. Men and boys can have a role to play in the prevention of gender based violence and the promotion of gender equality. Threats to women's rights exist on many levels, including those posed by culture, religion, and tradition, as well as processes of globalisation and economic change. A right gained is not a right maintained unless there is constant monitoring of rights. There is a need to strengthen women's access to both formal and informal justice systems, and ensure these are responsive to advancing all women's equal rights, opportunity, and participation. Improving women's political voice is also crucial here. Women's responsibility for unpaid domestic work makes them time poor as well as more economically dependent on men, yet is vital for ensuring a healthy and productive workforce. While investment in infrastructure such as water, sanitation and electricity is important to ease the time burden associated with these tasks, it does not change how unpaid work and the care economy is conceptualised and valued. Financial, environmental, and health crises intensify the need for care services with the care burden falling disproportionately on women and girls. Policies to provide affordable, quality child care and adequate healthcare services would not only free women to enter paid employment, but also help change care work from being understood as a 'domestic' responsibility to a collective responsibility. This change in how care work is conceptualised and valued should be a longer-term goal. In the short term, there is a need to create full, decent productive employment opportunities for women and access to finance, as well as continue to provide social protection, and more importantly promote and value women as 'good with money'. Key for economic growth is the promotion of women's economic rights which entails promoting a range of women's rights: their sexual and reproductive rights and rights to education, to mobility, to voice, to ownership, and to live free from violence.

Women and economic development are closely interrelated. While development itself will bring about women's empowerment, empowering women will bring about changes in decision-making, which will have a direct impact on development. Contrary to what is claimed by some of the more optimistic policy makers, it is, however, not clear that a one-time impulsion of women's rights will spark a virtuous circle, with women's empowerment and development mutually reinforcing each other and women eventually being equal partners in richer societies.

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## WOMEN EMPOWERMENT: RURAL DEVELOPMENT, ISSUES AND CHALLENGES

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### ABSTRACT

*Women's Empowerment has been an issue of immense discussions and contemplation over the last few decades world-wide. This as an agenda has been on top of the lists of most government plans & programs as well. Efforts have been made on a regular basis across nations to address this issue and enhance the socio-economic status of women. However, it has been observed that most of the policies and programs view empowerment in the economic sense only working in the belief that economic selfreliance empowers women ignoring*

*other variables like health, education, literacy etc. Empowerment of women is essentially the process of upliftment of economic, social and political status of women, the traditionally underprivileged ones, in the society. It involves the building up of a society wherein women can breathe without the fear of oppression, exploitation, apprehension, discrimination and the general feeling of persecution which goes with being a woman in a traditionally male dominated structure.*

Women constitute half of the humanity, even contributing two-thirds of world's work hours. She earns only one-third of the total income and owns less than one-tenth of the world's resources. This shows that the economic status of women is in pathetic condition and this is more so in a country like India. Empowerment is a multi-dimensional process, which should enable women or group of women to realize their full identity and power in all spheres of life (Surekharao and Rajamanamma, 1999). It consists of greater access to knowledge and resources, greater autonomy in decision making to enable them to have greater ability to plan their lives, or to have greater control over the circumstances that influence their lives and free from shocks imposed on them by custom, belief and practice. Generally development with justice is expected to generate the forces that lead to empowerment of various sections of population in a country and to raise their status specially in case of women.

However the position of the women is more severe in rural areas. The difference in economic status and institutional quality between the urban and rural civil society is the main reason which predict out this development gap of women. There are several challenges and problems thwarting empowerment of women in the rural development. For a strong rural development system and practice it is necessary to go beyond the existing issues and benchmark against the best in the country for empowerment of women in rural India. The various rural development activities and practice has not been conducive for continuity and long term planning in the country for development of rural women in the country. On the positive side, technological changes have had immense influence in the recent past. The time has come to follow and approach the rehabilitation of weak rural development activities and practice to start a reconstruction mode in rural India. The challenge for the development of rural is not only to come on top of the competition in the country but also at internationally competitive practice and system by effective empowerment of women in rural India.

The major challenge faced by rural development practice is to protect the impact of competition. The real challenge of the empowerment of women in rural development practice is how to transform into global competition. The concern organization has to empower, engage and energize the empowerment of women in rural activities and practice to create effectiveness & efficiency of rural people in the country. The emergence of women empowerment in rural development practice in the country has presented new challenges for rural women entrepreneurs. How well Challenges are met in the context of empowerment of women in rural development activities and practice in changing economic & environment scenario in the country.

## **SUGGESTION**

- Sufficient and regular rural development programme for women is to be adopted in rural areas
- Proper rural development policy for woman is to be adopted within the stipulated time period.
- The existing programme should be revised and new programme is to be adopted in practice.
- The concern organization should be provided required facilities for rural women for the rural development.

- All the rural women should be given opportunity for advantage without any prejudice.
- The concern organization and other related agencies should come forward for making awareness for rural woman on various rural development facilities provided in the rural areas Proper allocation of fund should be made to improve the quality of rural development. programme and measures for rural woman in the country

## CONCLUSION

Rural development symbolizes rural industrialization. Rural industrialization provides the best solution to tackle with the twin problems of unemployment and poverty stalking the rural areas in the country particularly women employees. However, the development or rural industrialization is plagued like inadequate flow of credit; use of obsolete technology, machinery and equipment and inadequate infrastructural facilities. Solving these problems is necessary for developing rural industries in the country. Of late, NGOs have proved as an effective agent in developing industries in rural areas with effective empowerment of women in our country.

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## REGIONAL PATTERN OF GENDER DISPARITY IN HIGHER EDUCATION IN INDIA

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## ABSTRACT

*The paper analyses the gender disparity in higher education in India and also tries to find out the causes of this disparity which creates the division in society and restrain the half of the population for their self development and emancipation.*

## INTRODUCTION

Education is widely recognized as the gateway to economic security and opportunity- particularly for girls and women. It is a basic parameter of the level of development of a country. In the development of human skills and to gain knowledge the role of education as a principle mechanism turns out to be the most prominent. The Indian Constitution has guaranteed "Equal rights and opportunities to all its citizens irrespective of sex, age, race or religion". The rights are guaranteed by law but yet to be legalise in customs. The major problem of our society is that in India women are characterized by illiteracy, and ignorance low income and low social status. Education is only measure that can give them the capacity to come out from that vicious circle. The females are still far lagging behind than their counterparts even after 68 years of independence.

It is also well documented that the women not only shares deprivation as a members of particular caste/class, social group and region but also because of their gendered location. The multiple layering on deprivation on one hand implies that women face several disadvantages but also means that women are not undifferentiated homogenous category and depending upon their social, economic and other locational advantages, they may are may not have to experience deprivation at every level in a similar manner.(Raju 2007)

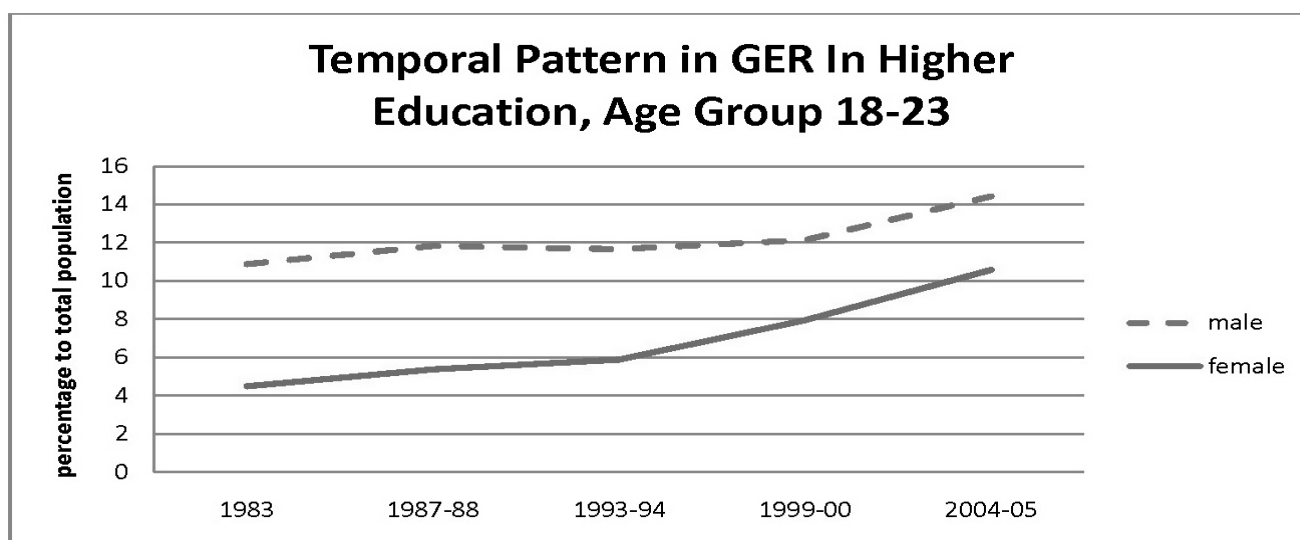
Although the participation of women in higher education shows steady improvements over the decades, however it has long miles to go to equalize their male counter parts in terms of education in general and higher education in particular. The Approach of the society in general and Government in particular has drastically changedonwards the women. It is with the eleventh five year plan (2007-12), also called the educational plan, That the Government announced its big push through a fourfold increase in the overall out lays for education, including a nine fold increase in higher education. In the twelfth five year plan (2012-17), the important point that must be noted is the clear break from an earlier orientation, when priority was given to schooling, and when budgetary allocation to higher education had been declining steadily as a proportion of overall outlays.

The paper has used the data from NSSO and age group (18-23) has been taken for computing Gross Enrollment Ratio (GER) which is the percentage of population in age group (18-23) which is enrolled in higher education to total population of this age group. For comparative study of major states of India, the percentage of enrolled population in higher education to total enrolment in higher has been taken.

## TEMPORAL PATTERN OF GROSS ENROLMENT RATIO

| GER in Higher Education, 18-23 Age Group |       |        |
|--|-------|--------|
| Year                                     | male  | female |
| 1983                                     | 10.87 | 4.49   |
| 1987-88                                  | 11.82 | 5.37   |
| 1993-94                                  | 11.66 | 5.88   |
| 1999-00                                  | 12.13 | 7.94   |
| 2004-05                                  | 14.42 | 10.57  |

Source:Derived from Different Round of NSSO





The temporal pattern shows that there is continuous and the steady growth of enrolment in higher education for both male and female, however, there is still gap between the male and female. The females are lagging behind their male counterparts in terms of GER. However the growth in GER is likely to be more in case of females in the year 2004-05 than the male, which is a positive sign and significantly shows that the females are coming forward for higher education.

The comparative analysis of male and female in GER is being shown through line graph is clearly points out that the gap in GER is narrowing down which is a positive sign for sustainable development and if this continues the inequality would be removed as far as the enrolment in higher education.

## REGIONAL PATTERN: AN ANALYSIS

Enrolment is generally computed using the concept of Gross Enrolment Ratio or GER which is the percentage of those enrolled out of a given population group at a particular educational level. This paper has analysed the data in terms of GER and percentage enrolled as total enrolled population at state level. As per Census of India 2011, the total literacy rate is 74.04 percent and male and female literacy rate are 82.14 and 65.46 percent respectively. There is still a gap of 16.68 percentage points between male and female literacy rate. This gap becomes wider among the social groups.

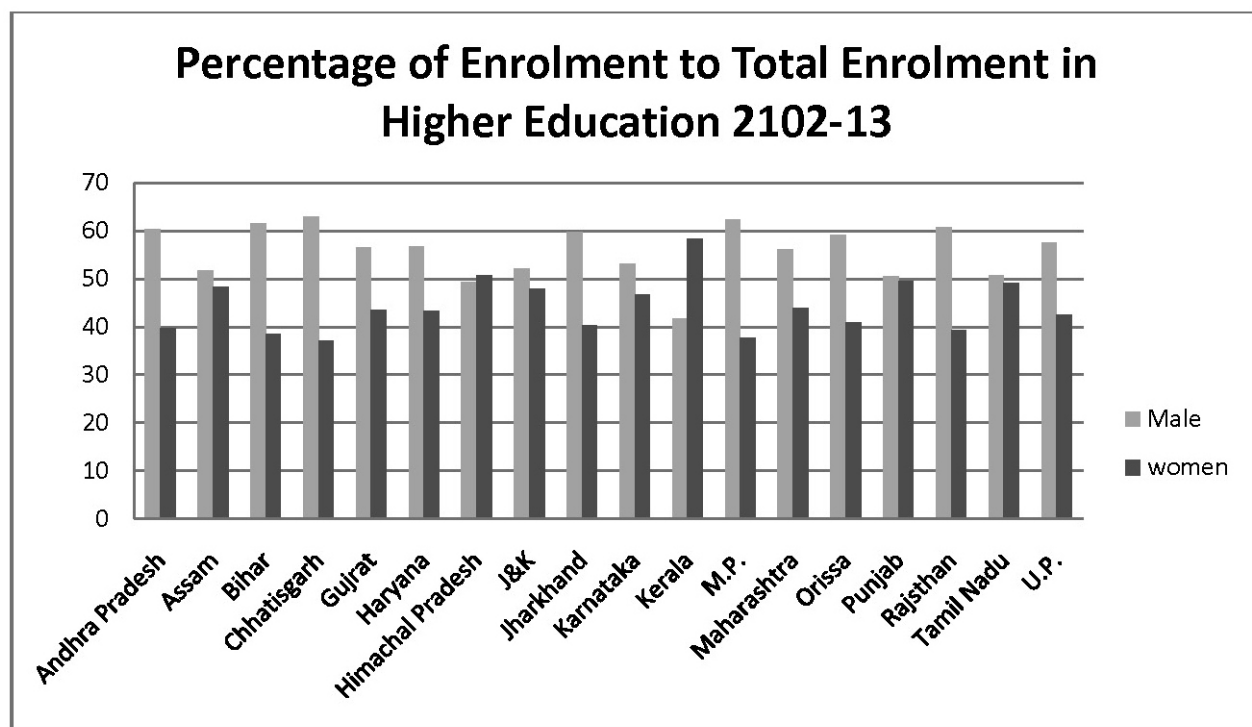
The major states of India have been taken for the study. The indicator as percentage of enrolment to total enrolment has been taken to see the regional variation and disparity in higher education. It shows; although some of states have excelled in higher education but disparity in terms of enrolment in higher education among male and female still exist.

| States           | women | Male  |
|------------------|-------|-------|
| Andhra Pradesh   | 39.77 | 60.23 |
| Assam            | 48.23 | 51.77 |
| Bihar            | 38.53 | 61.47 |
| Chhattisgarh     | 37.15 | 62.85 |
| Gujarat          | 43.54 | 56.46 |
| Haryana          | 43.34 | 56.66 |
| Himachal Pradesh | 50.67 | 49.33 |
| J&K              | 47.92 | 52.08 |
| Jharkhand        | 40.27 | 59.73 |
| Karnataka        | 46.8  | 53.2  |
| Kerala           | 58.24 | 41.76 |
| M.P.             | 37.66 | 62.34 |
| Maharashtra      | 43.82 | 56.18 |
| Orissa           | 40.95 | 59.05 |
| Punjab           | 49.51 | 50.49 |
| Rajasthan        | 39.28 | 60.72 |
| Tamil Nadu       | 49.2  | 50.8  |
| U.P.             | 42.45 | 57.55 |

Source: UGC Annual Report 2012-13.

## STATE WISE PERCENTAGE OF ENROLLMENT TO TOTAL ENROLMENT IN HIGHER EDUCATION 2012-13

As per UGC Annual Report 2012-13, the percentage of women enrolment in higher education to total enrolment is 43.28 percent at India Level. However, there are regional disparities among the states viz, Goa with 60.31 percent topped in terms of women enrolment as a percentage of total enrolment, states like Andhra Pradesh, Arunachal Pradesh, Jharkhand are far lagging behind.

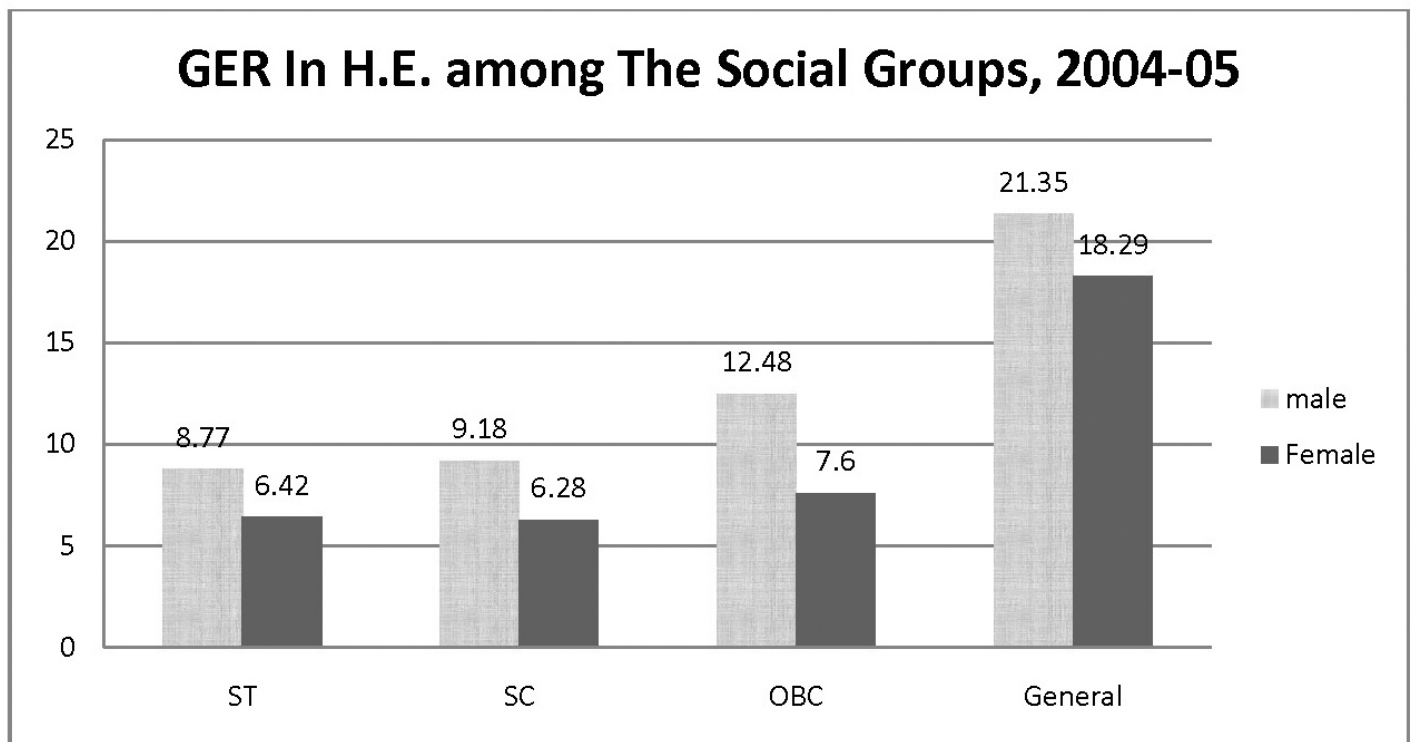


The bar diagram which shows the percentage enrolment to total enrolment in higher education is indicative of regional variation in major states of India. In all the states, the females are less enrolled in higher education than that of the males. In the states of Bihar, Madhya Pradesh, Chhattisgarh, Rajasthan, Jharkhand, Orissa and U.P, the disparity seems to be more. All these states are characterized by their low economic status and higher rural population at national level. There may be various reasons within the states which affect the women in higher education but the economic reason is one of them. The foremost factor limiting female education is poverty. Economics plays a key role when it comes to coping with direct costs such as tuition fees, cost of textbooks, uniforms, transportation and other expenses. Wherever, especially in families with many children, these costs exceed the income of the family, girls are the first to be denied schooling and access to higher education.

## GROSS ENROLMENT AMONG SOCIAL GROUPS

In India the enrolment of women in higher education is characterized by various factors. The enrolment in various social groups has been analysed which shows that the GER in higher education shows even a dismal figure in SC, STs and OBC groups in comparison to the General class. Although the GER for women shows in each class

lower than the males but the gap becomes more visible SCs, STs and OBCs. The Highest gap is seen among OBC groups. Among SCs, STs and OBCs; the deprived groups, the issues pertaining to exclusion and disparities are further fine tuned by cross classifying social groups. It becomes clear that even among the most marginalized groups those at the bottom of social hierarchy within those groups are even more disadvantageously placed. The class and castes in India have their separate socio, cultural and traditional practices which affect their life in every aspect. Although there is steady improvement from the past in terms of thinking and attitude of the society but still the prejudices have a dominant role and the concept of modernity will take some time to remove these prejudices.



## CONCLUSION

In India the enrolment of women in higher education is lower than the males however, it is the accepted fact that wherever the women got opportunities they excelled in every fields. The gap in males and females is determined in India not only by economic status of society but also, the factors like the attitude of male dominated society towards women, the socio-cultural factors in the social strata for which they belong, are the key factors in determination of women education. The access to Higher education is generally denied to women after schooling in rural India. Although the new generation among all social groups has been changing its mind-set and have come forward with demand of equality and equal opportunities; the very basic concept of Indian Constitutional rights yet there are some hitches in terms of safety, security, economic and social deprivation which will take some more time.

The Government is very much positive in providing civil, economic and political rights to women. The recent

program of “BETI Bachao and BETI Padhao” will simply motivate the society in terms of women education. Lots of similar programs from Government side are required which will change the mind-set of the society and later on a paradigm shift in terms of thinking on gender line.

Women in higher education today thus present an extraordinarily complex scenario. High level of disparity across social groups and classes go hand in hand with new form of gender discrimination precisely at a time when more and more women are accessing higher education. Although the discrimination is perceived in many places even after a high level of education but it will not exist forever if there is increased representation of women at every place.

The policy implications of the current situation of women suggest the imperative of creating a broad-based database on higher education which is gender sensitive. At present, the first problem is of a very scanty database and the second is that it is not gender sensitive. The policy frame work should take the broader aspects visualizing the India's social, cultural and economic aspect and keeping in mind that participation of women in higher education is one of the best investments a society can make.

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## महिला सुरक्षा एवं सम्मान का संरक्षण : एक यक्ष प्रश्न

डॉ. दीप्ति वाजपेयी

असि. प्रो., संस्कृत

कु. मा. रा. म. स्ना. महा., बादलपुर

### शोध सारांश

नारी सुरक्षा एवं सम्मान का संरक्षण 21वीं सदी के सर्वाधिक ज्वलन्त प्रश्नों में से एक है। विकास और आधुनिकता के चरम पर प्रतिष्ठित आज का समाज सुरक्षित व सम्मानजनक ढंग से जीवन जीने के नारी के मूलभूत अधिकार को संरक्षित करने में असमर्थ प्रतीत हो रहा है। विभिन्न सरकारी एवं गैर सरकारी संगठनों के अनवरत प्रयासों के उपरान्त भी अन्तर्राष्ट्रीय महिला दिवस मनाने व नारी सशक्तिकरण पर विचार मंथन करने की आवश्यकता आज भी अनुभूत की जा रही है। क्या कारण हैं कि मंजिल अभी भी दूर ही है। वस्तुतः समस्या का समाधान जड़ों में खोजना होगा। कानून, नियम या सिद्धान्त समस्या का स्थाई समाधान नहीं है। प्रारम्भ संस्कारों के माध्यम से करना होगा इस हेतु शिक्षा ही वह ज्ञान ज्योति है जो नारी की सुरक्षा एवं सम्मान को संरक्षित करने में सार्थक व स्थाई भूमिका निभा सकती है।

“नारी तुम केवल श्रद्धा हो, विश्वास रजत नग पल-तल में,  
पियूष स्रोत सी बहा करो, जीवन के सुन्दर समतल में”

प्रत्येक भाषा व साहित्य में नारी के प्रति इन उदात्त विचारों का प्रकटन सर्वत्र दिखाई देता है। पर क्या यथार्थ में नारी जीवन इतना सरल है? क्या उसके लिए सामाजिक धरातल सचमुच इतना सहज और समतल है जिसमें वह पीयूष स्रोत के समान प्रवाहित हो सके?

भारतीय संस्कृति में नारी को दैवीय स्थान पर स्थापित किया गया है। ‘यत्र नार्यस्तु पूज्यन्ते, रमन्ते तत्र देवता’ वाली हमारी संस्कृति के वर्तमान स्वरूप में कथनी एवं करनी में अन्तर स्पष्ट दिखाई देने लगा है। हम नारी को उच्च स्थान पर प्रतिस्थापित करने की बात तो जोर शोर से करते हैं किन्तु उसे यथार्थ रूप देने में पीछे हट जाते हैं। समानता व सशक्तिकरण का प्रभाव कतिपय विशिष्ट वर्ग की नारियों की तथाकथित स्वतन्त्रता में ही दृष्टिगोचर होता है। आज भी अधिकांश नारी जाति अपने अनुसार जीवन जीने के अधिकार से वंचित है। भ्रूण हत्या, दहेज प्रथा, विधवा अधि कार हीनता, पर्दा प्रथा, बाल विवाह, यौन उत्पीड़न, सुरक्षा व अबला के नाम पर उसके आत्मबल का हनन एवं क्षमताओं का दमन आज भी सामान्य तथ्य है। पुरुष की सहगामिनी बनने के अथक प्रयासों के बावजूद वर्तमान नारी सामाजिक सुरक्षा विशेषकर आर्थिक एवं शारीरिक सुरक्षा के सन्दर्भ में आज भी हाशिये पर है।

वर्तमान समय में विगत कुछ दशकों से नारी की समाज में अपेक्षाकृत सशक्त होती हुई स्थिति के उपरान्त भी उसकी सामाजिक सुरक्षा एवं सम्मान की रक्षा का ज्वलन्त प्रश्न बन चुका है। महाभारत कालीन कुरुक्षेत्र के समान एक बार पुनः समाज में चारों ओर किंकर्तव्यविमूढ़ता की स्थिति है। नारी की सुरक्षा का सुनिश्चितीकरण पुनः प्रश्नों के कटघरे में है। समाज के बुद्धिजीवी एवं चिन्तनशील मनीषियों का विचार मंथन जारी है तो आक्रोशित जनसमूह त्वरित प्रतिक्रिया के आधार पर कैडिल मार्च निकालते दिखाई देते हैं। मीडिया प्राथमिकता के आधार पर नारी सुरक्षा के सम्बन्ध में अपनी भूमिका का निर्वाह कर रहा है किन्तु इन सब प्रयासों के बावजूद भी नारी की सुरक्षा और अस्मिता हर पल एक नया आकार लेकर अनुत्तरित व असमाधानित प्रश्न के रूप में हमारे सम्मुख प्रकट हो जाती है। वर्तमान परिस्थितियों में आवश्यकता है ऐसा सार्थक हल खोजने की जिसमें नारी की सुरक्षा और सम्मान को संरक्षित करने के लिए किसी संगठन, नारेबाजी व जनान्दोलन की आवश्यकता न हो वरन् नारी अस्मिता एवं सम्मान के प्रति समाज में सकारात्मक सोच विकसित हो तथा समस्या अपने मूल से ही उन्मीलित हो जाए।

वस्तुतः विभिन्न सरकारी एवं स्वयंसेवी संगठनों के बहुविध प्रयासों के उपरान्त भी न थमने वाली इस आँधी का मूल कारण समाज की दूषित मानसिकता है। समाज खुद को कितना भी आधुनिक व प्रगतिवादी सिद्ध करने का प्रयास करे किन्तु उसकी अन्तः मानसिकता अभी भी नारी को दोयम दर्जे पर मानने की ही है।

नारी की सामाजिक सुरक्षा व सशक्तिकरण का अभिप्राय है—“नारी को निर्णय लेने व उस पर क्रियान्वयन करने की स्वतन्त्रता तथा उस क्षमता का विकास जिसमें वह अपने विकास की धारा स्वयं तैयार कर सके। और इस विकास क्रम में सामाजिक सुरक्षा का सुनिश्चितीकरण जिसमें उसे किसी शारीरिक या मानसिक यंत्रणा का शिकार न होना पड़े।”



आज हम पढ़ी लिखी व आर्थिक रूप से आत्मनिर्भर महिला को हर तरफ से सुरक्षित व सशक्त मान लेते हैं पर क्या महिलाओं का सशक्तिकरण का पक्ष मात्र आर्थिक रूप से सशक्त होना ही है। धनोपार्जन तो महिलाएँ हमेशा से ही करती आई हैं। शहरों की कामकाजी महिलाओं के समान ग्रामीण महिलाएँ भी खेतों में श्रम करती दिखाई देती हैं जिसमें प्रत्यक्ष या परोक्ष रूप से अर्थोपार्जन में उनकी भागीदारी है और सदा से ही किसी न किसी रूप में रही है।

दरअसल हमारे सामाजिक ढाँचे में महिलाओं की मुश्किलें बड़ी व्यवहारिक सी हैं जिसका समाधान मात्र आर्थिक आत्मनिर्भरता व प्रशासनिक कार्य योजनाओं में नहीं ढूँढ़ा जा सकता। महिला सशक्तिकरण कुछ मिटाने या बनाने का नहीं बल्कि अस्मिता की रक्षा व सामाजिक सरोकार का संघर्ष है। सुरक्षित व सम्मानजनक जीवन जीने की लड़ाई है। महिलाओं की स्थिति में विगत कुछ दशकों से सकारात्मक बदलाव दिखाई भी देता है पर ये बदलाव सतही ज्यादा है। महिलाओं ने आत्मनिर्भर बनकर घर की चारदीवारी से बाहर निकलकर अपनी क्षमताओं का प्रदर्शन तो प्रारम्भ कर दिया है किन्तु शाम को उनके सुरक्षित घर वापस लौट आने की गारंटी नहीं है। एक पढ़ी लिखी व आत्मनिर्भर नारी भी अपने अधिकारों की सुरक्षा को लेकर आश्वस्त नहीं है। आज समाज में बदलाव होते हुए भी सार्थक बदलाव का अभाव है। बदलाव के प्रयासों ने बस समाज को कथनी व करनी में अन्तर करना सिखा दिया है। दुनियाँ की आधी आबादी का सच यह है कि समाज में नारी सुरक्षा और सम्मान की बात तो बहुत जोर-शोर से होती है किन्तु व्यक्तिगत स्तर पर नारी सम्मान का आदर्श कहीं धूमिल हो जाता है।

नारी की सुरक्षा एवं सम्मान का संरक्षण करने के लिए समाज की मानसिकता में आमूल चूल परिवर्तन की आवश्यकता है। यह परिवर्तन मात्र कानून बनाने से प्राप्त नहीं किया जा सकता। इसके लिए समाज में वैचारिक क्रान्ति लाने की आवश्यकता है तभी सभी सिद्धान्त, कानून व नियमों का वास्तविक क्रियान्वयन सम्भव है। वस्तुतः शिक्षा ही समाज की मनोचिकित्सा कर इस समस्या का स्थाई हल खोज सकती है। प्रारम्भ घर की शिक्षा से करना होगा। संस्कारों में नारी सम्मान के बीज रोपने होंगे। शिक्षा केन्द्रों को इस ओर अहम् भूमिका निभानी होगी। आवश्यकता आत्मचिंतन एवं आत्मावलोकन की है। शिक्षा व संस्कारों के पुनर्मूल्यांकन की है क्योंकि शिक्षा ही एकमात्र ऐसा माध्यम है जो समाज की दुर्गन्धित मानसिकता को विनष्ट कर इस समस्या का लक्ष्य भेदक हल खोज सकती है। मात्र बाह्य आक्रोश से इस यक्ष प्रश्न का समुचित हल मिल पाना सम्भव नहीं है।

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## महिलाओं की स्थिति-ऐतिहासिक परिप्रेक्ष्य में

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## शोध सारांश

आज 'नारी' अन्तर्राष्ट्रीय जगत का आकर्षण केन्द्र है। वर्तमान में प्रत्येक उत्तरदायी व्यक्ति नारी की स्थिति के लिये जागरूक है, चिंतित है, चिंतनशील है। नारी सशक्तिकरण, नारी सम्मान व नारी सुरक्षा सभी पर आज गम्भीर रूप से मनन हो रहा है। हर्ष का विषय है कि अब नारी स्थिति, परिस्थिति, उत्थान हेतु सामाजिक चेतना को गतिशील बनाने का प्रयास हो रहा है।

भारत में बहुत तेजी के साथ महिलाओं की स्थिति में सुधार हुये हैं परन्तु फिर भी अभी और सुधार होना शेष हैं। आज नारी यौन उत्पीड़न, शोषण, अत्याचार व अन्यायपूर्ण व्यवहार का शिकार है। इसके लिये काफी हद तक पुरुष मानसिकता भी उत्तरदायी है। महिलाओं की स्थिति में सुधार हेतु पुरुषों को भी अपनी जिम्मेदारी का निर्वहन कुशलता व कुशाग्रता के साथ करना होगा, उनको सशक्त बनाने हेतु प्रयास करने होंगे। क्योंकि यदि हमें देश को सशक्त बनाना है तो महिलाओं को सशक्त बनाना अति आवश्यक है।

“यत्र नार्यस्तु पूजयन्ते, रमते तत्र देवता”

अर्थात् जहाँ नारी की पूजा होती है वहाँ देवताओं का वास होता है- ऐसा हमारे शास्त्रों में वर्णित है।

‘नारी’ को विधाता की सर्वोत्तम कृति कहा गया है। आज ‘नारी’ अन्तर्राष्ट्रीय जगत का आकर्षण केन्द्र है। वर्तमान समय में प्रत्येक उत्तरदायी व्यक्ति नारी की स्थिति के लिये जागरूक है, चिंतित है, चिंतनशील है। नारी सशक्तिकरण, नारी सुरक्षा, नारी सम्मान, नारी शिक्षा, नारी अधिकार-सभी आज के कुछ ज्वलंत मुद्दे हैं, जिस पर गम्भीरता से मनन, चिंतन हो रहा है। हर्ष का विषय है कि अब नारी स्थिति, परिस्थिति, उत्थान, विकास हेतु सामाजिक चेतना को गतिशील बनाने का प्रयास हो रहा है। ‘महिला सशक्तिकरण’ को लेकर देश में व्यापक चर्चाये हो रही है, देशों सरकारी कार्यक्रम, कार्यशालाओं, गोष्ठियों व संगोष्ठियों का आयोजन किया जा रहा है। पत्र-पत्रिकाओं के माध्यम से भी नारी की स्थिति को सुदृढ़ करने हेतु लेख प्रकाशित हो रहे हैं। इस दृष्टि से शिक्षित महिलायें अपनी भूमिका का सही निर्वाहन करने में संलग्न व सक्रिय हैं।

ऐतिहासिक परिपेक्ष्य में यदि हम नारी की स्थिति का अवलोकन करें, तो सर्वप्रथम बात करते हैं सिन्धु घाटी की सभ्यता की, जो न केवल भारत की वरन् विश्व की प्राचीनतम सभ्यताओं में से एक है। 1921-22 में यह विशाल सभ्यता प्रकाश में आयी, जिसे हड़प्पा संस्कृति का नाम दिया गया। चूँकि सिन्धु घाटी से प्राप्त लिपि को पढ़ा नहीं जा सका है, अतः इस सभ्यता की जानकारी प्राप्त करने के लिये केवल उतखनन में प्राप्त सामग्री के आधार पर ही महिलाओं की स्थिति से हम अवगत हो सकें हैं। मुख्य रूप से पुरुषों की तुलना में स्त्रियों की मूर्तियों के अधिक मिलने के आधार पर हम भारतीय इस निष्कर्ष पर पहुँच जाते हैं कि उस समय का समाज मातृप्रधान था। उस समय की वास्तविकता जो भी हो परन्तु इतना तो अवश्य है कि सिन्धु सभ्यता के काल में नारी को समाज में सम्मान प्राप्त था।

तत्पश्चात् वैदिक काल में परिवार पितृसत्तात्मक था। वैदिक काल से ही यदि हम समाज की स्थिति का अवलोकन करें तो पायेंगे कि प्राचीन काल से ही नारी को पुरुष तुल्य नहीं माना गया। भारतीय समाज पुरुष प्रधान था। उत्तरवैदिक काल में स्त्रियों की स्थिति में और गिरावट आई। जन्म से मरण तक उसे किसी न किसी पुरुष के संरक्षण में ही जीवनयापन करना होता था-

“पिता रक्षति कौमारे, भ्राता रक्षति यौवने। रक्षति स्थविर पुत्रा, न स्त्री स्वतंत्र महति॥”

आजीवन पुरुष संरक्षण में रहने की बात से स्पष्ट है कि नारी को व्यक्तिगत स्वतंत्रता प्राप्त न थी। यद्यपि वैदिक काल में हमारे समक्ष अपाला, मैत्रेयी, घोषा, गार्गी जैसी विदुषी स्त्रियाँ होने के प्रमाण हैं, जो विद्वानों के साथ शास्त्रार्थ करती थी तथा अध्ययन-अध्यापन में निपुण थीं, परन्तु यह शिक्षा-दीक्षा केवल उच्च घरानों की स्त्रियों तक ही सीमित थी। लड़की का उपनयन संस्कार वर्जित था। पितृप्रधान समाज होने के कारण पुत्र उत्पत्ति की कामना की जाती थी। कन्या जन्म को हीन माना जाता था। उसे ‘दुहिता’ अर्थात् दोहरी जिम्मेदारियों का निर्वहन करने वाली तो माना जाता था परन्तु गृह सूत्रों की जानकारी के आधार पर उसका पिता की सम्पत्ति में कोई अधिकार नहीं था। पिता की मृत्यु उपरांत उसकी सम्पत्ति पुत्रों में बाँटने का प्रावधान था। गौतम, बौधायन एवं वशिष्ठ भी पैतृक सम्पत्ति पर पुत्री के अधिकार को मान्यता प्रदान नहीं करते। शास्त्रों में तो परिवार में जन्म लेने वाली कन्या की तुलना गिरवी रखे हुये आभूषण से की गई है जिसे उचित समय पर उसके अधिकारी (पति) को सौंप देना चाहिये। ऐतरेय ब्राह्मण में स्त्री को ‘कृपण’ कहा गया है। यद्यपि धर्मशास्त्रों में स्त्री को पुरुष की अर्धांगिनी कहा गया है परन्तु व्यवहार में ऐसा नहीं था। परम्परावश नारी एक अबला बनकर रह गयी। कुछ अप्रिय विचारों ने नारी का स्वाभिमान छीन लिया। मनु ने नारी की सामाजिक स्थिति पर अवांछनीय प्रहार कर एक दुःखद घटनाक्रम का सूत्रपात किया। कुछ धार्मिक मान्यताओं ने भी नारी को पुरुष से हीन बताने में योगदान दिया। वह सदैव पुरुष बाहुबल के समक्ष हीन बनी रही।

महाकाव्यों के काल में स्त्री की स्थिति का सूक्ष्मता से अवलोकन करने पर हम पाते हैं कि पुरुष की तुलना में नारी के अधिकारों का, सम्मान का, स्वाभिमान का हनन धर्मराज युधिष्ठिर और राम राज्य में अपनी पराकाष्ठा पर था। धर्मराज युधिष्ठिर के द्वारा अपनी पत्नी द्रौपदी को भरी सभा में दांव पर लगा देना तथा श्री राम द्वारा अपनी पत्नी सीता को अग्नि-परीक्षा के लिये बाध्य करना इस बात के प्रबल उदाहरण हैं कि जब उच्च घरानों में स्त्रियों के स्वाभिमान का जनाजा निकल रहा था तो साधारण समाज में स्त्रियों की स्थिति कैसी रही होगी।

छठीं शताब्दी ई. पू. में बौद्ध धर्म का उदय हुआ। महात्मा बुद्ध व महावीर स्वामी दोनों ने ही समाज में व्याप्त असमानता, शोषण, अत्याचार, अन्याय के विरुद्ध आवाज उठायी परन्तु प्रारम्भ में महात्मा बुद्ध ने भी स्त्रियों को संघ में प्रवेश करने की अनुमति प्रदान नहीं की, क्योंकि उन्हें भय था कि संघ में स्त्रियों के प्रवेश से भिक्षु भ्रष्ट और चरित्रहीन हो सकते हैं, परन्तु समानता का नारा, समानता का सिद्धांत प्रजा को देने वाले बुद्ध अधिक समय तक संघ में स्त्रियों के प्रवेश को न रोक सके और संघ में स्त्रियों के प्रवेश को बौद्ध धर्म के पतन का महत्वपूर्ण कारण भी माना

जाता है। परन्तु प्रश्न यह है कि यदि संघ में स्त्रियों के प्रवेश से भिक्षुओं का नैतिक पतन हुआ, वो पथभ्रष्ट हुये तो इसमें दोष अपनी इन्द्रियों पर काबू न रख पाने वाले भिक्षुओं का है न कि स्त्रियों का।

मौर्यकाल में स्त्रियों को पुनर्विवाह की अनुमति थी परन्तु विवाह का मुख्य उद्देश्य सन्तानोत्पत्ति था। पति की इच्छा के विरुद्ध स्त्री कोई कार्य नहीं कर सकती थी। इस काल में वैश्याओं का भी उल्लेख मिलता है जो अपने जीवन-यापन हेतु मनोरंजन का साधन थी। सती प्रथा प्रचलित नहीं थी। कुछ स्त्रियों का गुप्तचर तथा सैनिकों के रूप में कार्य करने का उल्लेख भी इस युग में मिलता है। सम्राट अशोक ने अपनी पुत्री संघमित्रा को बौद्ध धर्म प्रचार हेतु श्रीलंका भेजा था।

इसी प्रकार की मिलीजुली नारी स्थिति प्राचीन भारतीय अनेक समाजों में रही। गुप्तकाल व हर्षकालीन भारतीय समाज में भी हमारे समक्ष कुछ उच्च घरानों की स्त्रियों के राजकीय कार्यों में सहयोग करने के उदाहरण हैं, परन्तु प्रत्येक युग में नारी उपेक्षित समझी गई। सातवीं शताब्दी में भारत में इस्लाम के प्रवेश ने नारी की स्थिति को बद से बदतर बना दिया। इस्लामीकरण के दौर में भारतीय समाज में पर्दा प्रथा, बाल-विवाह, सती प्रथा जैसी बुराईयाँ घर कर गई जिसने स्त्रियों की स्वतंत्रता, समानता व उनके अधिकारों पर अंकुश लगा दिया।

मुगलकाल में स्त्रियों की स्थिति में कुछ सुधार के संकेत मिलते हैं। मुगल शासक बाबर के द्वारा अपनी स्त्रियों को चंगेजी परम्परानुसार राजनीति में सक्रिय, भाग लेने हेतु प्रोत्साहित किया गया। हुमायूँ के दरबार में बाबर की बहन खानजादा बेगम का प्रभाव था। अकबर की पत्नी सलीमा बेगम की भी राजनीति में पर्याप्त रूचि थी। जहाँगीर के शासनकाल में प्रशासनिक व्यवस्था नूरजहाँ के हाथ में थी तथा शाहजहाँ के काल में मुमताजमहल तथा जहाँआरा का प्रभाव था। मुगल राजकीय परिवार की महिलायें निजी व्यापार में रूचि रखती थी। प्रभावशाली महिलायें ही राजनीति व प्रशासन में अपनी महत्वपूर्ण भूमिका अदा करती थी। उच्च वर्गों की स्त्रियों की शिक्षा का विशेष प्रबंध किया गया था। अकबर ने फतेहपुर सीकरी में लड़कियों की शिक्षा के लिये एक स्कूल स्थापित किया था। लड़कियों को फारसी पढ़ाने के लिये महिला शिक्षकों को नियुक्त किया जाता था। परन्तु मुगल महिलाओं को भी पर्दे की कठोर व्यवस्था के अन्तर्गत ही रहना होता था।

हिन्दू समाज में स्त्रियों की स्थिति दयनीय थी। मुगलकाल से पूर्व ही सती प्रथा- (अर्थात् पति की मृत्यु के साथ ही पत्नी को भी चिता के हवाले कर दिया जाता था) प्रचलित थी। मध्यकाल में सती के साथ-साथ जौहर प्रथा भी प्रारम्भ हुई। पराजित राजाओं के परिवार की स्त्रियों अपनी मर्यादा, इज्जत बचाने हेतु सामूहिक रूप से अग्नि दाह का सहारा लेती थी। मध्यकाल स्त्री समाज के लिये बर्बरता, निर्ममता, त्रासदी का युग था। सदियों से उस पर अमानवीय अत्याचार का सिलसिला जारी रहा।

सत्रहवीं सदी के प्रारम्भ होते ही भारत में यूरोपियन व्यापारिक कंपनियों का प्रवेश हुआ। फ्रेंच, डच, पुर्तगाली, स्पेनी और अंग्रेज दक्षिण पूर्वी एशियाई देशों में व्यापार के बहाने फैलते चले गये। भारत अंग्रेजों के प्रभाव में आ गया। साथ ही फ्रांस की राजक्रांति, यूरोप तथा इंग्लैण्ड की औद्योगिक क्रांति का असर फैलने लगा। यूरोपियन नवजागरण से भारत भी अछूता न रह सका। व्यक्तिगत स्वतंत्रता, समानता, शिक्षा, कानून और न्याय व्यवस्था के साथ-साथ विकास के अनेक कार्यों को संपादित किया गया। सामाजिक सुधारों की लहर चल पड़ी।

संक्रमण के इस काल में स्त्रियाँ आगे आयीं व उन्होंने सामाजिक संगठन में बदलाव के लिये मुहिम की। 1857 ई. के प्रथम स्वतंत्रता संग्राम में झांसी की रानी लक्ष्मीबाई के द्वारा महत्वपूर्ण भूमिका निभाई गई।

बुढ़ेले हर बोलो के मुँह, हमने सुनी कहानी थी।  
खूब लड़ी मर्दानी वह तो, झाँसी वाली रानी थी॥

मुस्लिम समाज में भी स्त्री अपने अधिकारों को पाने के लिए लालायित जान पड़ती है जो उस समय के प्रसिद्ध शायर व विद्वान अकबर इलाहाबादी की निम्न पंक्तियों से स्पष्ट होता है -

“बेपर्दा नजर आई जो ये चन्द बीबीयाँ,  
तो अकबर गैरत-ए-कौमी, जमीं मे गड़ गया,  
और पूछा उसने जो ये कि पर्दा आपका हुआ वो क्या?  
तो बोली अक्ल पे मर्दों के पड़ गया।”

इस तरह के संवाद से स्पष्ट है कि स्त्रियों ने सामाजिक बुराईयों, परम्पराओं के विरुद्ध आवाज उठाना प्रारम्भ कर दिया था। महारानी विक्टोरिया

के समय में जबकि ब्रिटेन की समाज़ी एक नारी थी, नारी के लिये श्रेष्ठ स्थान घर के अंदर ही बताया गया। तत्कालीन अन्तर्राष्ट्रीय कवि टैनीसन (Tennyson) ने नारी के कर्तव्यों को कुछ इस तरह से व्यक्त किया है-

**"Man for the field, women for the home. For the Sword he, for the needle she."**

अर्थात् पुरुष बाहरी मैदान के लिये है तथा स्त्री घर के लिये। पुरुष तलवार के लिये है तो स्त्री सुई के लिये। इस प्रकार स्पष्ट है कि स्त्री पर घर सँभालने की जिम्मेदारी पूरी तरह थोप दी गई। यही विक्टोरिया सौम्यता (decorum) बन गया।

वास्तव में महिलाओं की स्थिति में सुधार का कार्य 19वीं व 20वीं शताब्दी में प्रारम्भ हुआ। अंग्रेजों के भारत आगमन के काफी समय पश्चात महिलाओं की स्थिति में सुधार के प्रयत्न किये गये, जिसमें सबसे अहम भूमिका उन्नीसवीं सदी के सामाजिक आंदोलनों की रही। महिलाओं की शिक्षा की उचित व्यवस्था की ओर ध्यान दिया गया, जिससे उनकी स्थिति में क्रांतिकारी परिवर्तन हुये। इस सदी के पूर्वार्द्ध में राजाराम मोहनराय, ईश्वर चन्द्र विद्यासागर आदि समाज सुधारकों द्वारा स्त्री स्थिति सुधार हेतु अथक प्रयास किये गये। इस बात पर बल दिया गया कि किसी भी धर्म में स्त्रियों पर अत्याचार करके उन्हें समाज में निम्न स्थान देने की अनुमति नहीं दी गयी है। राजाराम मोहनराय तथा लार्ड वैलियम बैंटिक के अथक प्रयासों द्वारा अनेक सामाजिक कुप्रथाओं व रूढ़िवादी परम्पराओं का उन्मूलन किया गया। राजाराम मोहनराय ने 'संवाद कौमुदी' के माध्यम से सती प्रथा के विरुद्ध प्रचार किया। 1829 ई. में बैंटिक व उसकी कौंसिल के प्रयत्नों से सती प्रथा के अंत को कानूनी मान्यता प्राप्त हुई। इससे पूर्व ही 1795 ई. में बंगाल अधिनियम तथा 1804 ई. के अधिनियम के द्वारा कन्या शिशु हत्या को प्रतिबन्धित कर दिया गया। 1872 ई. में "नेटिव मैरिज ऐक्ट" पारित किया गया। जिसके द्वारा 14 वर्ष से कम आयु की बालिका का विवाह अवैध घोषित कर दिया गया।

एक पारसी समाज सुधारक वेहरामजी मेहरबान जी मालाबारी द्वारा "Notes on Infant Marriage and Enforced Widowhood" में 1884 ई. में बाल विवाह के विरुद्ध अपने विचार व्यक्त किए। मालाबारी के अथक प्रयासों के फलस्वरूप 1891 ई. में सम्मति आयु अधिनियम (Age of consent Act) पारित किया गया, जिसमें 12 वर्ष से कम आयु की कन्याओं के विवाह पर प्रतिबन्ध लगा दिया गया।

19 वीं शताब्दी के पूर्व भारत में विधवाओं की स्थिति अत्यन्त दयनीय थी। 1829 ई. में सती प्रथा निषिद्ध घोषित कर दी गई परन्तु ये सभी अधिनियम पुरानी रूढ़िवादी, परम्परावादी, अंधविश्वासी मान्यताओं को तोड़ पाने में, स्त्री की स्थिति में सुधार के प्रयत्नों को नई दिशा दिये जाने में पूरी तरह सफल नहीं हो पाये।

1845 ई. में ब्रिटिश इण्डियन सोसायटी द्वारा विधवा विवाह के प्रचार-प्रसार करने का कार्य प्रारम्भ किया गया। 'धर्मसभा' तथा 'तत्त्वबोधिनी सभा' ने जनमत तैयार करने हेतु इस दिशा में कार्य किया तथा 1856 ई. में सरकार द्वारा विधवा पुनर्विवाह अधिनियम पारित कर दिया गया। 1899 ई. में पूना में विधवा आश्रम स्थापित किया गया तथा 1906 में बम्बई में स्त्री विश्वविद्यालय की भी स्थापना की गई।

इसके अतिरिक्त दक्षिण भारत में प्रचलित देवदासी प्रथा का अंत किया गया। 1930 ई. में इस प्रथा को समाप्त करने हेतु अनेक राज्यों में कानून बनाये गये तथा पर्दा प्रथा के उन्मूलन का प्रयास किया गया।

इन सब कानूनों को पास करना अथवा करवाना उस शताब्दी में कोई आसान कार्य नहीं था। सामाजिक व धार्मिक सुधारकों ने अत्यधिक विरोध का सामना करते हुए साहस के साथ इन सुधारों को अंजाम दिया। परम्परावादी, रूढ़िवादी समाज इन सुधारों के पक्ष में नहीं था, अतः अधिनियम पारित होने के उपरान्त भी अनेक स्थानों पर ये कुप्रथायें चलती रही।

इस समय में सुधारकों ने स्त्री शिक्षा की ओर ध्यान दिया। सन् 1854 के बुड्स डिस्पैच के द्वारा शिक्षा क्षेत्र में सुधार किये गये। बम्बई में 65 बालिका विधालय स्थापित किये गये पूरी उन्नीसवीं सदी व्यापक समाज सुधारकों की शताब्दी है। पढ़ी लिखी महिलायें अपने अभिलाषित लक्ष्य को प्राप्त करने के लिये दृढ़ संकल्प हो गईं। स्वतंत्रता आंदोलन में महिलाओं ने बढ़-चढ़ कर हिस्सा लिया। 1917 ई. में श्रीमती सरोजनी नायडू के नेतृत्व में महिला प्रतिनिधियों का एक प्रतिनिधिमंडल भारत सचिव से मिला, जिसने स्त्रियों के सामाजिक, राजनीतिक अधिकारों की मांग की। 1927 ई. में पूना में अखिल भारतीय महिला शिक्षा सम्मेलन का आयोजन हुआ। महिला नवजागरण व सशक्तिकरण का यह प्रथम दौर था। इस दौर में कुछ ऐसे चहरे सामने आये जो अतिस्मरणीय हैं। स्वतंत्रता आंदोलन में अपने बहुमूल्य योगदान के लिये मैडम भीखाजी कामा, एनी बेसन्ट, प्रीतिलता बाड्डेकर, विजयलक्ष्मी पंडित, कस्तूरबा गांधी, राजकुमारी अमृतकौर, अरुणा आसफअली, सुचेता कृपलानी, सुभद्रा जोशी आदि ऐसे नाम हैं जो सदा ही अमर रहेंगे। स्वतंत्रता आंदोलन में महिलाओं के योगदान की प्रशंसा हमारे नेताओं द्वारा भी की गई।

फिर आया स्वतंत्रता का युग। भारतीय संविधान में महिलाओं को पुरुषों के समान अधिकार तो दिये गये पर मात्र कागजी। उसे कदम-कदम पर अपमानित और प्रताड़ित होना पड़ा। भारतीय महिलाओं के जीवन-स्तर को सुधारने के लिए अनेक राष्ट्रवादी संगठन बनाये गये। 1976 ई. राष्ट्रीय महिला कल्याण योजना का निर्माण किया गया। छठी पंचवर्षीय योजना में महिलाओं के विकास के विषय में अलग अध्याय जोड़ा गया। राष्ट्रीय शिक्षा

# NATIONAL SEMINAR

नीति 1986 और “राष्ट्रीय कार्य योजना” में लड़कियों की शिक्षा पर बल दिया गया। 1992 में “राष्ट्रीय महिला आयोग” की स्थापना इस उद्देश्य से की गयी कि स्वयं महिलायें महिलाओं के हितों की देखभाल करें। इसके अतिरिक्त महिलाओं की स्थिति में निरन्तर सुधार हेतु समय-समय पर सरकार द्वारा अनेक अधिनियम पारित किये गये, जो निम्नलिखित हैं-

1954 ई.- सिविल मैरिज एक्ट (अन्तर्जातीय विवाह को मान्यता)

1955 ई.- हिन्दू विवाह तथा विवाह विच्छेद अधिनियम।

1956 ई.- हिन्दू उत्तराधिकार अधिनियम।

1956 ई.- हिन्दू नाबालिक तथा संरक्षा अधिनियम।

1956 ई.- हिन्दू गोद लेना तथा भरणपोषण अधिनियम।

1956 ई.- स्त्रियों और कन्याओं का अनैतिक व्यापार अधिनियम।

1961 ई.- दहेज निरोधक अधिनियम।

सन् 1990 में ‘संयुक्त राष्ट्र संघ’ के तत्वाधान में आयोजित विश्व शिक्षा सम्मेलन में प्रस्ताव पारित किया गया कि बिना लिंग भेद के सबको शिक्षा का अधिकार मिलना चाहिए। इसी प्रकार अनेक कार्यक्रमों, संस्थाओं, सूचना व संचार तकनीकी, NGO'S सरकार द्वारा महिलाओं को सशक्त बनाने के प्रयास वर्तमान में किये जा रहे हैं।

अब प्रश्न यह उठता है कि क्या ये मिले जुले प्रयास नारी दशा व दिशा को परिवर्तित कर पाने में, उसे सुविधायें, अधिकार, समानता, स्वतंत्रता प्रदान किये जाने में सक्षम हो पाये हैं? नारी की स्थिति, उसके रहन सहन, उसकी शिक्षा व्यवस्था, समाज में उसकी पहचान तो बनी परन्तु अभी बहुत बदलाव होना शेष है।

रोशनी बार के अनुसार “महिलाओं को अब भी याद रखना होगा कि उन्हें कोई ‘शक्ति’ प्रदान नहीं करेगा, बल्कि उन्हें स्वयं शक्ति प्राप्त करनी होगी।”

यदि हम सूक्ष्म निरीक्षण करते हैं तो परिणाम चौकाने वाले हैं। राष्ट्रीय महिला आयोग की स्थापना, ग्राम पंचायत/नगर पंचायत/ जिला पंचायत में महिलाओं को 33% प्रतिशत आरक्षण प्रदान करना, घरेलू हिंसा कानून द्वारा भी नारी की स्थिति सुदृढ़ नहीं हो पा रही है। महिलाओं के संबंध में आज भी मध्ययुगीन परम्परायें विद्यमान हैं। ‘बाल-विवाह’ आज भी समाज में हो रहे हैं। आज नारी स्वावलम्बी बनी है, घर से बाहर निकली है तो समाज के पुरुष दरिंदे उस पर जघन्य अत्याचार करने में संलग्न हैं।

महिलाओं के विषय में महात्मा गाँधी ने कहा है- “महिलाओं को कमजोर मानना गलत है। यह महिलाओं के साथ अन्याय है। यदि पार्श्विक शक्ति की बात की जाये, तो निश्चित रूप से महिला पुरुष की तुलना में कम ताकतवर हैं परन्तु यदि शक्ति का तात्पर्य नैतिक बल से है तो महिलायें पुरुषों से कहीं अधिक शक्तिशाली हैं। क्या महिला कि अन्तर्दृष्टि पुरुषों से बेहतर नहीं हैं? क्या उसमें आत्मबलिदान की भावना अधिक नहीं हैं? क्या महिला की सहनशक्ति पुरुषों से अधिक नहीं हैं बिना महिला के पुरुष का अस्तित्व नहीं है।”

गाँधी जी के उपर्युक्त कथन को क्यों न हम समाज में स्वीकार करें। हमें इस बात को स्वीकार करना होगा कि समाज का निर्माण न केवल पुरुष कर सकते हैं और न केवल स्त्रियाँ ही। समाज का निर्माण व विकास तभी सम्भव है जब समाज में रहने वाले स्त्री-पुरुष को समान अधिकार, स्वतंत्रता तथा समान अवसर प्रदान किये जायें। पहल-हमें और आपको करनी है। तो चलिये एक स्वस्थ, स्वच्छ व सुन्दर समाज का निर्माण करें और अपने राष्ट्र को भ्रष्टाचार मुक्त, लिंगभेद, ऊँच नीच, जात पात रहित देश बनाकर अपने इस लोकतांत्रिक देश को सही अर्थों में सबल राष्ट्र में परिवर्तित करें।

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## ‘हिन्दी कथा साहित्य में स्त्री अस्मिता का स्वरूप’

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### शोध सारांश

भारतीय संस्कृति में नारी का स्थान अत्यंत महिमा मण्डित है। ‘यत्र नार्यस्तु पूज्यते रमन्ते तत्र देवता’ उक्त पंक्ति भारतीय समाज और साहित्य में नारी की स्थिति पर प्रकाश डालती है। नारी को हम कही देवी के रूप में, कहीं माता के रूप में तो कहीं दुर्गा के रूप में पूजते हैं। विश्व के प्राचीनतम उपलब्ध ग्रंथ ऋग्वेद की रचनाओं में भी इस बात का संकेत है कि ब्रह्म ने अपने को दो भागों में विभाजित किया। एक अर्धांश से पुरुष बना तथा दूसरे अर्धांश से स्त्री का निर्माण हुआ उसी से उन्होंने विराट को उत्पन्न किया। इस प्रकार नारी को सृष्टि के मूल ही माना जाता है। विश्व के दूसरे संप्रदायों के मूल में भी नारी को सृष्टि के मूल में माना गया है, क्योंकि नारी बीज धारण करती है और पृथ्वी की तरह उसे अंकुरित करती है। समाज का प्रत्येक धर्म अपनी-अपनी परम्परा में स्त्री में विश्वास व सम्मान रखता है। लेकिन हर धार्मिक परम्परा में स्त्री को ही निरादर दिया गया है ऐसा प्रतीत होता है कि सभी परम्पराएँ और सभ्यतायें स्त्री के सम्बन्ध में कहीं गहरी हीनता ग्रन्थि और अपराध बोध से ग्रस्त हैं। इस समाज की विडम्बना है कि स्त्री चाहे दलित हो या सवर्ण हों वह शुद्र के समकक्ष ही रखी जाती है। उसी तरह वंचित व शोषित। स्त्री के सम्बन्ध में हर धर्म और हर सभ्यता ने उसे अनबूझा रहस्य और अनिष्टकारी तत्व कहा। किसी ने नरक की खान, तो किसी ने दोजख की जमीन तो किसी ने अबला किसी ने फतवा दिया और किसी ने ‘त्रिया चरित्र पुरुषरू भाग्य देवों न जानति कुतो मनुष्याः।’

साहित्य के प्रारम्भिक समय में नारी का निंदात्मक और प्रशंसात्मक दोनों रूपों में चित्रण हुआ है। मध्यकाल में नारी की वैराग्यजन्य कुंठाओं का चित्रण हुआ है तो रीतिकाल में नारी को विलासिता का केन्द्र बिंदु मान कर साहित्य लिखा गया। वैदिक काल में नारी के सशक्त व्यक्तित्व को स्वीकार किया गया। इस काल में उन्हें पुरुषों के समान अधिकार प्राप्त थे। पौराणिक काल की स्त्रियों में महाराज दशरथ के सारथी के रूप में कैकयी ने उनका साथ दिया, मध्यकाल में झाँसी की रानी, रजिया बेगम जैसी वीरानाएँ हैं जिन्होंने नारी जाति को गौरवान्वित किया। लेकिन इस के साथ-साथ स्त्री की शारीरिक दुर्बलता उसके लिए अभिशाप बन गई, नारी सम्मान सैद्धान्तिक रूप में ही सिमट गया। स्त्री की इस दशा के पीछे देशकाल की विषम परिस्थितियाँ थी ही लेकिन पुरुषों ने नारी की इस गिरती दशा को सुधारने का प्रयास नहीं किया। उसने नारी को कहीं देवी बनाया और कहीं उसे देवता की दासी बना दिया। हम यहाँ सम्पूर्णता में देखे तो स्त्री समाज का बड़ा हिस्सा सामंतवादी सोच के तहत जीने को ही अभिशप्त है। एकांत श्रीवास्तव लिखते हैं – “समाज का वास्तविक चेहरा आज भी सामंती है और यहाँ पुरुष समाज के ऐसे स्वार्थ हैं जिसके चलते वह औरत को गुलाम रखकर ही अपनी आजादी का अहसास करता है।

डॉ. उर्वशी शर्मा ने इस संबंध में लिखा है – “पितृसत्तात्मक पुरुष समाज अनेक वर्जनाएँ, कभी सुरक्षा तो कभी परम्परा के नाम पर और मात्र अपनी अहमन्यता के कारण स्त्री जाति पर लगाता रहा है। स्त्री को देह मात्र मानता और उसकी भी संवेदनहीन वस्तुकरण में परिणित विश्व की सार्वभौम समस्या है। इसी क्रम में स्त्री का ‘स्व’ का विसर्जन, व्यक्तित्व का विलीनीकरण, व्यक्ति स्वातंत्र्य का लोप, स्त्री पुरुषों संबंधों की दोहरी नैतिकता ‘पतिव्रता पत्नी’ और ‘परस्त्रीगामी पति’ की वर्गीय, स्वीकृति, यौन-शुचिता-कुंवारेपन का भिन्न, मातृत्व का बाध्यकारी दायित्व आदि जैसी वर्जनाएँ लगातार स्त्री के अंतर्द्वन्द्व को संचालित व उग्र करती रही है। इस अर्थ में स्त्री की जद्दोजहद चाहते न चाहते हुए पुरुष समाज के समक्ष अपने अस्तित्व व अस्मिता की लड़ाई बन जाती है। उक्त वर्जनाओं का टूटना उसके अस्तित्व और पहचान की शर्त बन जाता है”

प्रश्न उठता है कि आखिर नारी अस्मिता क्या है? दरअसल यह पुरुष के समान नारी को अधिकार, नारी के प्रति विवेक मूलक दृष्टिकोण तथा स्त्री द्वारा पुरुष के वर्चस्व का प्रतिरोध है। पुरुष के बराबर अधिकार, नारी को चयन, वरण और स्वीकारने की आजादी स्त्री अस्मिता की प्रमुख शर्तें हैं। हमारा सामाजिक ढाँचा ही ऐसा है जिसमें पुरुषों का वर्चस्व एक लम्बे समय से प्रतिष्ठित रहा है वह समाज का नियामक और नियंत्रक बना

रहा परन्तु स्त्री सदा से दायम दर्ज की नागरिक रही है। ऐसी परिस्थितियों में नारी का स्वयं को स्थापित करना अपने अधिकार और स्वतंत्रता के लिए आवाज बुलन्द करना इतना सहज नहीं था लेकिन इतिहास बदला अंग्रेजी शासनकाल में पुनरुत्थान की भावना से लोगों ने नारी की दयनीय स्थिति की ओर ध्यान दिया, नारी सुधारवादी आंदोलनों का प्रारंभ हुआ। स्त्री और पुरुषों को समान शिक्षा का अधिकार दिया गया। स्त्रियाँ अपनी शिक्षा, सामाजिक व आर्थिक हैसियत तथा अधिकारों के प्रति सजग हो गई। उसने सामाजिक विसंगतियों को दूर करने के लिए क्रांति धारण की। उसे अपने इस कृत्यों के लिए कहीं सहमति मिली तो कहीं असहमति। इन सबसे संघर्ष करती हुई नारी की मनः स्थिति विचारणीय है। उत्तर आधुनिकता के इस दौर में नारी कोने में पड़ी रहने वाली गठरी नहीं रह गई। उसमें नई चेतना, नया व्यक्तित्व उभर कर आया है।

नारी को इस नव जागरण की आँधी से हिन्दी कथासाहित्य अपने को अलग नहीं कर पाया। उसने नारी की नवनि अस्मिता को वर्णन करने के लिए नए नजरिये से नारी पात्रों का सृजन व उनके चरित्र का विश्लेषण करना प्रारंभ किया। शरतचन्द्र साहित्य में जो स्त्री परदे के पीछे छिपी और अपनी अस्मिता से बेपरवाह लाछित व मूक थी, वो स्त्री प्रेमचंद की रचनाओं में मुखरित हो गई। शरतचन्द्र के साहित्य में सामाजिक बंधनों और कर्तव्यों से बंधी नारी अपने अधिकारों के प्राप्ति के लिए संघर्ष करती प्रतीत होने लगी। उसके अन्तर्गत की सुलगन साफ नजर आती है।

प्रेमचंद के गोदान में मालती पुरातन सामाजिक मूल्यों को व त्याग सेवा को नकारती स्वार्थ को ही सर्वोपरि बतलाती है। “मैं तुमसे सच कहती हूँ। सेवा त्याग का भाव मेरे मन में नहीं आया, मैं जो कुछ करती हूँ प्रत्यक्ष और अप्रत्यक्ष स्वार्थ के लिए करती हूँ।

अपने नजरिये के अनुसार कुछ कथाकारों ने नारी को घर की चारदीवारी में बंद अंकित किया है तो कुछ ने उसे बिल्कुल हाशिए पर रख दिया है। प्रेमचंद की ‘रंगभूमि’ प्रेमाश्रम’, उपेन्द्रनाथ अशक की ‘गिरती दिवारें’ वृन्दावन लाल वर्मा का ‘संगम’ राहुल सांस्कृतायायन का ‘जीने के लिए’ कुछ ऐसे उपन्यास हैं जिनमें नायिकाओं को बिल्कुल महत्व नहीं दिया गया है। पुरुष प्रधान कथा साहित्य होने के कारण पुरुष दृष्टि से इस साहित्य का मूल्यांकन व आलोचना की गई। फ्रायड्, एडलर, युंग तथा अन्य आधुनिक मनोवैज्ञानिक आचार्यों का चिन्तन व मान्यताओं का प्रभाव प्रेमचन्दोत्तर साहित्य पर पड़ा। फ्रायड् के अनुसार हमारे जीवन की अतृप्त वासनाएँ, कामनाएँ और असंतुष्ट इच्छाएँ अवचेतन मन में एकत्र होती रहती हैं और अंतरमन में गुत्थी की तरह उलझ जाती हैं। इस अंतरमन की गुत्थी को व्याख्यायित करने का प्रयास जैनेन्द्र ने ‘परख’ में किया। जैनेन्द्र ने अपने उपन्यास में मनोवैज्ञानिक ढंग से नारी चरित्र को विश्लेषित करने का प्रयास किया। उन्होंने उसके अवचेतन मन की परतों को खोला और उसे परख कर शब्दों में बाँधा। ‘भगवती चरण वर्मा’ के नारी उपन्यासों के नारी पात्रों में मानसिक कुंठाएँ व विकृतियाँ देखने को मिलती हैं। उनके नारी पात्र दोहरे व्यक्तित्व में ग्रसित हैं। ‘सामर्थ्य और त्रीम’ उपन्यास की रानी मानकुमारी के प्रेम में प्रत्येक व्यक्ति पागल हो जाता है वह अपना उल्लू सीधा करने में लगी रहती है। ‘ऐसा’ उपन्यास की गायिका का चरित्र तो मनोविज्ञान की धरातल पर रचा गया है उसके दोहरे व्यक्तित्व के कारण उसका चरित्र उलझता चला जाता है।

‘अज्ञेय’ के उपन्यासों में ऐसे नारी चरित्रों का निर्माण किया है जो अपने में स्वतंत्र हैं। उनके उपन्यासों की नारी व्यक्तिवादी है और अपने में स्वतंत्र हैं तथा अपने स्वभाव के अनुकूल चलते हैं। उन्हें समाज का भय नहीं है। अज्ञेय के तीनों उपन्यासों के नारी पात्र एक ही क्षण में जीने वाले हैं तथा दूसरे ही क्षण अपने को विनिष्ट करने वाली भी हैं। ‘नदी के द्वीप’ की रेखा एक और अपनी प्रकृति के कारण भुवन से संबंध स्थापित भी करना चाहती है लेकिन दूसरी ओर सामाजिक मर्यादाओं से बंधी रहना चाहती है। शारीरिक तृप्ति के सामने मानसिक शांति उसके लिए अधिक महत्व नहीं रखती है।

प्रेमचंद के बाद हिंदी कथा साहित्य के विकास में स्पष्ट दिखाई देता है कि समाज और परिवेश के परिवर्तनों का असर नारी चरित्रों पर पड़ा है। प्रेमचंद ने प्रेम की जिस समस्या को सामाजिक समझकर छोड़ दिया जैनेन्द्र ने उसे सामाजिक न मान कर वैयक्तिक माना और नारी पात्रों का मनोवैज्ञानिक चित्रण किया। जैनेन्द्र के ‘त्याग पत्र’ की नायिका ‘मृणाल का जीवन अनमेल विवाह से बदल जाता है, लेकिन उसके प्रेम की परिभाषा उसका दृष्टिकोण नितान्त व्यक्तिगत और निजी अनुभूति बन जाती है। हिंदी कथा साहित्य में ‘अज्ञेय’ का आगमन उनकी विचार-भूमि एक ऐसी संधि रेखा है जहाँ मनोविज्ञान और मनो विश्लेषण की उपलब्धियों से मन का गहन अंधकार और प्रकाश दोनों रूपों में दिखाई देने लगते हैं। ‘इलाचन्द जोशी’ के नारी पात्रों में यौन समस्या अधिक मात्रा में है उनके पुरुष ‘अहं’ के कारण प्रत्येक स्त्री का बदला, यौन व्यापार से लेते हुए आगे बढ़ता है।

‘उषा प्रियंवदा’ की ‘राधिका’ (रूकोगी वहीं राधिका) भी विवाह से पूर्व यौन संबंध स्थापित कर भविष्य के लिए प्रश्न चिन्ह बन जाती है। आज की नारी ने अपनी कामनाओं को, आकांक्षाओं, को समझ लिया है और अपने मलिन दर्पण को आँचल से बाँधकर देखने का प्रयास किया है। त्याग, समर्पण, शील, संकोच आदि मूल्य मर्यादाओं को ठुकराती ‘कृष्ण सेबती’ की ‘मित्रों मरजानी’ की दबंग नायिका ‘मित्रों’ पारम्परिक स्त्री की

भाँति उसकी नियति नहीं मानती है और बुलन्द आवाज में विद्रोह करती है। 'अंतराल की सीमा (मोहन राकेश) खुलेपन का जीवन पसंद करती है। अपने खुले यौन संबंधों को वह सामाजिक आवरण से ढाँपती नहीं वरन गले लगाती है। वह कहती है "मुझे इस दकियानूसिपन से बहुत चिढ़ होती है। आदमी को नाम और जात पूछकर पसंद नहीं किया जाता है।" निर्मल वर्मा के कथा-साहित्य की नायिकाएँ छोटी उम्र की मासूम हैं। 'लाल टीन की छत' की 'काया' अपनी मासूमियत खो देती है। 'एक चिथड़ा सुख' की 'बिट्टों' और 'इरा' अपने से बड़े उम्र के पुरुषों से प्रेम करती हैं। 'परिंदे' की 'लतिका' दोहरी मनः स्थिति में जी रही है। 'मृदुला गर्ग' की कहानियाँ में मुख्यतः नर-नारी के यौन सम्बन्धों का चित्रण हुआ है। उनके स्वच्छन्द नारी पात्र अपनी काम-भावनाओं की तृप्ति के लिए पति के पास होने पर भी किसी और से शारीरिक संबंध स्थापित करती हैं।

एक युग था जब नारी का सतीत्व दूर्वादल-सा पवित्र माना जाता था और नारी इसकी पवित्रता बनाये रखने का प्रयत्न करती थी। प्रसाद की 'देवस्थ' कहानी की 'सुजाता' कहती है-"वह वर माला, जिसमें दूर्वा सदृश कोमल्य हरा भरा रहता है जिसमें मधूक कुसुम सा हृदय रस भरा हो कैसे कहाँ से तुम्हें पहना सकूँगी।" किन्तु बदलते युगानुरूप इस सन्दर्भ में नारी का दृष्टिकोण बदल चुका है। आज की नारी स्पष्ट रूप से कहती है-"और तुम्हारे छूने से डरूँगी क्यों और न ही अपने को सती सावित्री दिखाने का शौक मुझे है", "बदनाम बस्ती" (कमलेश्वर) की बांसरि कोमलांगी होते हुए भी अपने अपमान को भूलती नहीं है और शब्दों के माध्यम से अपने बदले की भावना को व्यक्त करती है। 'कठगुलाब' (मैत्रयी पुष्पा) की नायिका नम्रदा पति का अत्याचार न सहकर कहती है 'टंगे तोड़कर सड़क पर फेंक दूँगी। तू मेरा रखैल था, कमा-कमा के खिलाया' 'चाक' की सारांग पति के मुकाबले चुनाव लड़ने का साहस करती है। 'प्रभा खेतान' की छिन मस्ता' नारी यातना के विद्रोह और मुक्ति की गाथा है।

आज की शिक्षा ने यह बतला दिया है कि चिलमन की ओर से झाँकने वाली नारी की आवश्यकता नहीं है उसे स्वतंत्र होकर समाज के सम्मुख आना चाहिए। 'तिरछी बौछार' उपन्यास में 'मंजुल भगत ने आधुनिक शिक्षा में पढ़ी-पली पोषिता नारी अस्मिता का चित्रण किया है, जिसे आधुनिक शिक्षा ने प्रभावित किया है। आज नारी को यह ज्ञान होता जा रहा है कि वह भी अपने अधिकारों के लिए लड़ सकती है। उसकी अपनी स्वतंत्र सत्ता है।

'नार्वे' की मालती का चित्र लेखिका शशीप्रभा शास्त्री ने इसी प्रकार अंकित किया है। वह स्वतंत्र रहकर अपने अधिकारों के लिए लड़ती है। पुरुष अहं के सदृश अपने मान-सम्मान को बनाये रखती है। 'कुसुम अंचल' द्वारा सचित्र नारी पात्र एकदम खुले विचारों की हैं वे सामाजिक नैतिक, सांस्कृतिक सभी मूल्यों की परवाह किये बिना अपने पात्रों को खुली छूट देती हैं। 'मृदुला गर्ग' ने स्त्री की स्वतंत्रता का पक्षधर बन कर स्त्री-पुरुषों के सम्बन्धों के खुलेपन पर विचार करते हुए नारी पर लगे अनेक बन्धनों और मर्यादाओं की अर्गला को खोल दिया है। उनके कथा साहित्य की नारी घर-परिवार की देहरी लाँघकर बाहर आने वाली, स्वतंत्र चिंतन और निर्णय क्षमता से सम्पन्न नारी है।

हिन्दी कथा साहित्य में नारी विभिन्न रूपों में अपनी शब्दों की मशाल जलाकर अस्मिता की तलाश में भटकती नारी की मनोकथा को चिन्हित करने का प्रयत्न किया है। कथा साहित्य में नारी चरित्र अपनी निजता में डूबते हुए भी समाज का प्रतिनिधित्व करता है।

सन्दर्भ

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## अभिज्ञान शाकुन्तलम् में चित्रित नारी दशा

प्रमोद कुमार मिश्र

असि. प्रो. संस्कृत

कु.मा.रा.म.स्ना.महा., बादलपुर

नारी शब्द 'नृ' शब्द से स्त्रीत्व की विवक्षा में नृनरयोर्वृद्धिश्च<sup>1</sup> वार्तिक से डीन् प्रत्यय होकर नारी शब्द निष्पन्न होता है। जिसका अर्थ है—मानुषी (मनुष्य जातीय) स्त्री।<sup>2</sup> नारी के लिए कोश ग्रन्थों में योषा, अबला, वामा, वनिता महिला आदि शब्दों का प्रयोग होता है—

**स्त्री पोषिदबला योषा नारी सीमन्तिनी वधूः। प्रतीपदर्शिनी वामा वनिता महिला तथा॥**

भारत में प्रत्येक काल एवं समाज में नारियों को हर दृष्टि से पूज्य शक्ति स्वरूपा माना जाता रहा है। नारी किसी भी समाज का महत्वपूर्ण हिस्सा होती है। किसी भी समाज एवं राष्ट्र की उन्नति में नारी का सर्वाधिक योगदान होता है। समाज में महिलाओं के रहन-सहन, स्वतन्त्रता, सुरक्षा आदि के स्तर को देखकर उस समाज की महिलाओं के स्तर का आकलन किया जा सकता है। स्वामी विवेकानन्द का कथन है—

“जब तक महिलाओं की स्थिति में सुधार नहीं होगा तब तक विश्व के कल्याण की कोई सम्भावनाएँ नहीं हैं भारतीय साहित्यिक ग्रन्थों में वर्णित नारी के स्वरूप का अवलोकन करके उस समय की नारी दशा का वर्णन किया जा सकता है।

महाकवि कालिदास के अभिज्ञानशाकुन्तलम् में 38 पात्रों का चित्रण किया है। 38 पात्रों में शाकुन्तला, अनसूया, प्रियंवदा, गौतमी आदि।<sup>3</sup> स्त्री पात्रों का भी वर्णन है। इसमें इन पात्रों के चरित्र-चित्रण के अवलोकन के आधार पर कहा जा सकता है कि उस समय स्त्रियों को समानता, स्वतन्त्रता, अभिव्यक्ति एवं निर्णय आदि लेने की उनको पर्याप्त स्वतन्त्रता थी। पुरुषों के समान भी स्त्रियाँ अपने अनुरूप विवाह आदि कर सकती थी।

दुष्यन्त-शकुन्तला का गन्धर्व विधि से किया गया विवाह इसका परिचायक है—यद्यपि गान्धर्वेण विधिन। निर्वृतकल्याण शकुन्तलाऽनुरूपभर्तृगामिनी संवृत्तेति निर्वृतं मे हृदयम्।<sup>4</sup> आज की ही तरह प्रथम शताब्दी ई. में भी माता-पिता को अपने पुत्री के लिए सुयोग्य वर की तलाश रहती थी—गुणवते कन्याका प्रतिपादनीयेत्ययं तावत् प्रथमः संकल्पः।<sup>5</sup>

स्त्रियाँ भी अपने कर्तव्यों को पूर्ण रूप से निभाती थी। गुरु, माता-पिता आदि को धार्मिक क्रियाओं में सहयोग देती थी तथा धर्म सम्बन्धी अधिकार उन्हें प्राप्त थे—

**प्रियंवदा—( पुष्पभाजनं विलोक्य ) सखि, अवचितान बलिकर्मपर्याप्तानि कुसुमानि।<sup>6</sup>**

स्त्रियाँ अपने सौभाग्य देवता के रूप में पूजा किया करती थी—अनसूया-ननुसख्याः शकुन्तलायाः सौभाग्यदेवताऽर्चनीया। जैसे आज के समय में पुत्री के विदाई के समय मांगलिक कार्यों को किया जाता है एवं अनेक सौन्दर्यवर्धक आभूषण, अलंकार आदि की व्यवस्था की जाती है ठीक इसी प्रकार तत्कालीन समाज में भी प्रचलन था—

**क्षौमं कनचिदिन्दुपाण्डु तरुणा मांगल्यमाविष्कृतं निष्ठयूतश्चरणोपरागसुभगो लाक्षारसः केनचित्।**

**अन्येभ्यो वनदेवता करतलैरापर्वभागोत्थितै- र्दत्तान्याभरणानि नः किसलयोद्भेद प्रतिद्वन्द्विभिः॥<sup>7</sup>**

शाकुन्तलम् में पुत्री की विदाई के अवसर पर पिता के दुःख का कारण बताया गया है। जिससे यह परिलक्षित होता है कि पिता-पुत्री प्रेम उस समय अपनी परकाष्ठा पर था। कण्व कहते हैं कि शकुन्तला आज विदा होगी इसलिए मेरा हृदय दुःख से भर गया है। दृष्टि मेरी चिन्ता के कारण निश्चेष्ट हो गयी है। जंगल में रहने वाले मुझ प्राणी को इतना दुःख हो रहा है तो गृहस्थ लोग पहली बार अपनी पुत्री के वियोग के अवसर पर वियोग के दुःख से कितना अधिक दुःखित होते होंगे।

**यास्यत्यद्य शकुन्तलेति हृदयं संस्पृष्टमुत्कण्ठया कण्ठः स्तम्भितवाष्पवृत्तिकलुषश्चिन्ताजडं दर्शनम्।**

**वैकलव्यं मम तावदीदृशमिदं स्नेहादरण्यौकसः पीडयन्ते गृहिणः कथं नु तनयाविश्लेषदुःखैर्नवैः॥<sup>8</sup>**

इतनी स्वतन्त्रता होते हुए भी कन्या को वस्तुतः पराई वस्तु एवं पिता के लिए चिन्ता का कारण बताई गयी है—

**अर्थोहि कन्या परकीय एव तामद्य संप्रेष्य परिग्रहीतुः।**

**जातो ममायं विशदः प्रकामं प्रत्यर्पितन्यास इवान्तरात्मा॥<sup>9</sup>**

कालिदास के समय में पुरुष प्रधान समाज था जब राजा शकुन्तला को पहचानने से इनकार कर देता है तब शकुन्तला अभिज्ञान का चिन्ह दिखाना चाहती है और उसके नदी में गिर जाने से वह नहीं दिखा पाती है। इस पर राजा दुष्यन्त उसे उलाहना देता हुआ व्यंग्यात्मक वाक्य कहता है—प्रत्युत्पन्नमति स्त्रैणमिति यदुच्यते।<sup>11</sup> अर्थात् स्त्रियाँ प्रत्युत्पन्नमति होती हैं। तत्कालीन समाज में स्त्रियाँ अपने कर्तव्यों को समझती थी और अपने सामाजिक, मानवीय, पशु-पक्षी आदि विषय दायित्वों को निभाती थी।

पातुं न प्रथमं व्यवस्यति जलं युष्मास्वपीतेषु या नादत्ते प्रियमण्डनाऽपि भवतां स्नेहेन या पल्लवम्।  
आद्ये व कुसुमप्रसूतिसमये यस्या भवत्युत्सवः सेयं याति शकुन्तला पतिगृहं सर्वैरनुज्ञायताम्।<sup>12</sup>

इस श्लोक में शकुन्तला आदि के प्रकृति-प्रेम का वर्णन किया गया है। वृक्ष न तोड़े जाते थे उनका पल्लव भी नहीं तोड़ा जाता था। जो कि हमारे पर्यावरणीय संरक्षण में बड़ा उपयोगी था। इस प्रकार तत्कालीन समाज में नारियाँ अपने सभी दायित्वों का जिम्मेदारी पूर्वक निर्वाह करती थी और समाज को एक नई दिशा एवं दशा प्रदान करती थी। दुर्वासा शाप के समय प्रियंवदा ने अपने चतुराई का परिचय देते हुए अत्यन्त क्रोधी ऋषि दुर्वासा को भी अपने वाक् द्वारा प्रभावित करके शाप समाधान का मार्ग प्रशस्त किया। इस प्रकार के कार्य एक शिक्षित व्यक्ति ही कर सकता है जिससे पता चलता है कि उस समय स्त्रियों को पर्याप्त शिक्षा-दीक्षा दी जाती थी। गौतमी का आश्रम की अध्यक्षा होना उनके शासन-प्रशासन विषयक मान्यताओं को भी प्रशस्त करती है। इस प्रकार कहा जा सकता है उस समय स्त्रियों की स्थिति उन्नति अवस्था में ही थी।

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## महिला शिक्षा : दशा और दिशा

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### शोध सारांश

आधुनिक वैश्विक समाज में पुरुष तथा महिला को प्रत्येक दृष्टि से समान प्रस्थिति प्रदान की जाती है। इस दृष्टि से महिलाओं को समान प्रस्थिति व्यवहारिक रूप में प्रदान करने के लिए उनके सशक्तिकरण की आवश्यकता है, जिससे वे अपने अधिकारों एवं कर्तव्यों को जान सकें एवं उन्हें प्राप्त करने अथवा उनका निर्वहन करने योग्य बन सकें। सदियों से महिलाओं एवं पुरुषों में विभेद करने की मानसिकता को बदले बिना इस लक्ष्य की प्राप्ति सम्भव नहीं है।

यद्यपि वैदिक काल में महिलाओं की सामाजिक प्रस्थिति पुरुषों की समकक्ष ही थी। गौतमबुद्ध के समय में महिलाओं के प्रति सामाजिक दृष्टिकोण कुछ सन्तुलित हुआ लेकिन मध्य काल में उसमें पुनः क्षरण होने लगा था। ईस्ट इण्डिया कम्पनी के शासनकाल के प्रारम्भ में महिलाएँ लगभग उपेक्षित ही रही थी। जबकि मिशनरियों ने समता, स्वतन्त्रता व बन्धुता के एक नये युग की शुरुआत करते हुए महिलाओं की दशा को एक नई दिशा देने का प्रयास किया। निःसन्देह उन्नीसवीं एवं बीसवीं शताब्दी को भारत के सामाजिक व सांस्कृतिक पुनरुत्थान का काल स्वीकार किया जा सकता है। इस अवधि में आई जागृति ने अनेक कुरीतियों को दूर करके सुधारों की एक श्रृंखला रूपी आन्दोलन को प्रोत्साहित किया। विभिन्न आयोगों एवं



समितियों ने भी पुरुषों तथा महिलाओं के बीच के अन्तर को यथाशीघ्र समाप्त करने की आवश्यकता पर बल दिया एवं इस कार्य में शिक्षा का सहारा लेने की प्रबल संस्तुति की थी। समय-समय पर बनने वाले विभिन्न अधिनियमों, उच्चतम न्यायालय के समय-समय पर दिये जाने वाले दिशा निर्देशों, निर्णयों तथा महिला संगठनों द्वारा आयोजित विभिन्न राष्ट्रीय-अन्तर्राष्ट्रीय सम्मेलनों द्वारा समाज को एवं स्वयं स्त्री को भी उसके अधिकारों से परिचित कराने का प्रयास किया गया। हिन्दू कोड बिल, हिन्दू विवाह अधिनियम, हिन्दू महिला सम्पत्ति अधिकार अधिनियम, शारदा अधिनियम पंचायत राज अधिनियम आदि ने महिलाओं के सशक्तिकरण का मार्ग प्रशस्त करने में महत्वपूर्ण भूमिका अदा की है।

महिला सशक्तिकरण का तात्पर्य महिलाओं को तथाकथित आधुनिकता के ढाँचे में ढलना नहीं वरन् महिलाओं के नैसर्गिक गुणों, मेधा व सामर्थ्य को पोषित करने एवं न केवल उनके वैयक्तिक विकास में वरन् सम्पूर्ण परिवार, समाज व राष्ट्र के विकास में उनका अधिकतम सम्भव योगदान सुनिश्चित करने का माध्यम है।

विगत कुछ दशकों में प्रस्तावित महिला आरक्षण विधेयक पर समाज के विभिन्न वर्गों व संवर्गों, राजनैतिक दलों तथा सामाजिक संगठनों आदि ने पर्याप्त हाथ तौबा अभिव्यक्त तो की है, परन्तु पावन दृष्टिकोण, दृढ़ संकल्प तथा समुचित मतैक्य के अभाव में उक्त प्रस्ताव को अभी तक कार्य रूप नहीं दिया जा सका है। निःसन्देह भारत में सभी धर्मों, वर्गों व क्षेत्रों की महिलाओं के सर्वांगीण विकास को प्रोत्साहित करने की तत्काल आवश्यकता है।

आज के वैश्विक परिदृश्य में महिला सशक्तिकरण एक अपरिहार्यता है किन्तु इसे केवल गिने चुने परिवारों की महिलाओं तक अथवा समाज की तथाकथित सम्भ्रान्त वर्ग तक सीमित नहीं रखा जाना चाहिए वरन् समाज के निचले एवं मध्यम तबके की महिलाओं को भी शिक्षा और रोजगार के अवसर उपलब्ध करा कर उन्हें भी सशक्त बनाना होगा।

## महिलाओं के उत्थान में संगीत शिक्षा की भूमिका

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### शोध सारांश

आज की युवा पीढ़ी अधिक महत्वकांक्षी और आगे से आगे बढ़ने की होड़ में अधिक जागरूक चैतन्य और प्रगतिवान है उसका बौद्धिक स्तर पर्याप्त मात्रा में बढ़ा है किन्तु हृदयगत् भावनाओं से बहुत दूर होता जा रहा है। इसीलिए असहनशीलता, अधैर्य, ईर्ष्या, द्वेष एवं हिंसा जैसे भावों की वृद्धि हुई है कभी-कभी तो परिस्थिति इतनी भयानक रूप ले लेती है कि व्यक्ति मनुष्य गुणों को भूलकर पशु प्रवृत्ति तक को धारण कर लेता है। इसीलिए उसकी प्रगति में जरा भी चूक हुई या किंचित भी कमी हुई नहीं कि बौखलाना और चिड़चिड़ाना भी उसकी खास विशेषता बन जाती है परिणामतः तनाव, डिप्रेशन और आत्महत्या की प्रवृत्ति की बढ़ोतरी हुई है। इसीलिए चिकित्सकों और मनोवैज्ञानिकों की मान्यता के अनुसार संगीत ही एक मात्र ऐसा साधन है जो मनुष्य के हृदय में पैदा हुए विकृत भावों को परिवर्तित करके मनुष्य को सगुण मार्ग दिखा सकता है।

कोमल है कमजोर नहीं, समाज में समानता की अधिकारी सरस्वती सम ज्ञान की गंगा, दुर्गा, सम शक्ति अधिकारी।

सबको जीवन देने वाली, मौत भी उससे हारी वह और कोई नहीं, उसे कहते हैं नारी।

महिलायें समाज का वह महत्वपूर्ण दर्पण है जिसके प्रतिबिम्ब से सम्पूर्ण समाज का निर्माण होता है, मगर हमारे समाज की यह कैसी विडम्बना है कि जिस नारी जाति के बिना इस सृष्टि की कल्पना भी नहीं की जा सकती उसके साथ इस संसार में यह कैसे-कैसे घिनौने अपराध व कुकृत्य होते हैं उसका शारीरिक, मानसिक व आर्थिक शोषण किया जाता है।

आज आवश्यकता है संगीत के माध्यम से मनुष्य के हृदय परिवर्तन की चूँकि मानव के हृदय में जो भाव एवं विचार उत्पन्न होते हैं उन पर संगीत के माध्यम से ही नियन्त्रण पाया जा सकता है।

आज महिला सशक्त हुई है किन्तु प्रश्न यह उठता है कि आखिरी कितनी? जब हम एक महिला की सही तस्वीर आज के सामाजिक परिवेश में उकेरने का प्रयत्न करते हैं तो परिणाम आज भी हमें शून्य ही प्राप्त होता है।

उसे सामाजिक, मनोवैज्ञानिक व आर्थिक रूप से इतना कमजोर बांध दिया जाता है कि उसका स्वयं का अस्तित्व ही समाप्त हो जाता है। कई बार परिणाम इतने गंभीर हो जाते हैं कि वह डिप्रेशन में चली जाती है और अपना मानसिक संतुलन ही खो देती है और हमारा समाज उसकी सुरक्षा, स्वास्थ्य व उसका आत्म सम्मान को बिखरते हुए देखता रहता है। इन चुनौतीपूर्ण परिस्थितियों में सर्वप्रथम आवश्यकता है कि उसे उसके अधिकारों के प्रति सचेत करके उसकी सामाजिक सोच को परिवर्तित करने की।

महिलाओं के उत्थान में आज संगीत काफी हद तक सहयोग प्रदान कर रहा है।

आइये हम निम्नलिखित बिन्दुओं के माध्यम से महिलाओं की उन्नति व सुरक्षा का मार्ग खोजने का प्रयास करते हैं:-

## 1. संगीत का सामाजिक दृष्टि से महिला उत्थान व सुरक्षा में योगदान:

एक महिला हमारे समाज में विभिन्न प्रकार से शोषित होती है कभी वह बेटी बनकर, तो कभी बहू बनकर, कभी धर्म के नाम पर, कभी परम्परा के नाम पर। आखिर क्यों? वह समाज में तिरस्कार का पात्र बनती है। क्यों समाज उसके साथ सदियों से यही व्यवहार करता आया है? इस प्रश्न का उत्तर होते हुए भी शायद हमारा पुरुष प्रधान समाज न दे पाए।

समाज का प्रत्येक व्यक्ति शिक्षित नहीं होता और उसे शिक्षा के माध्यम से एक नारी पर होने वाले अत्याचारों को नहीं समझाया जा सकता चूँकि वह उसकी बुद्धि से परे होता है जबकि संगीत एक ऐसी भाव विभोर करने वाली क्रिया है जिसकी भाषा इतनी सीधी व सरल होती है जो सुनने वालों के हृदय पर सीधा प्रभाव डालती है।

हम संगीत के माध्यम से समाज को जागरूक कर सकते हैं। अनेक संस्थायें जो नारी हित में कार्य कर रही हैं संगीत के माध्यम से ही समाज को जागरूक करने का कार्य कर रही हैं।

संगीत के माध्यम से अपने समाज के लोगों की सोच को परिवर्तित और परिमार्जित कर उसे नारी हित के लिए दिशा-निर्देश दे सकते हैं। यह समझा सकते हैं कि महिलाओं को भी समानता का अधिकार देते हुए उनके साथ भेद भावना खत्म करनी चाहिये व अपने समाज में सम्मानजनक रूप से उनके प्रति आस्था रखनी चाहिए। समाज में लोगों को स्वस्थ मनोरंजन प्रदान करने के साथ-साथ उनको राष्ट्रीय नीतियों और कार्यक्रमों के प्रति जागरूक बनाने में भी संगीत की महत्वपूर्ण भूमिका है। आज जनसंचार के साधनों ने सांगीतिक मंच पर रोजगार के विभिन्न सुअवसर प्रदान किए हैं।

जाति, समुदाय, धर्म और राष्ट्रीयता की चेतना कायम रखते हुए भी संगीत अपने भावों को उत्साह के साथ प्रकट करता है। चूँकि संगीत में वह प्रेरक शक्ति होती है जो सामाजिक उत्थान में सहायक सिद्ध होती है। जब हम समाज के इन गुणों की तरफ व्यक्ति विशेष की सोच को मोड़ देते हैं तब उसका समाज को देखने का नजरिया भी बदल जाता है जिससे नारी का स्थान समाज में मजबूत होता है और वह सामाजिक हिंसा की शिकार होने से काफी हद तक बच जाती है। हमारे समाज की अमूल्य धरोहर नारी जाति के प्रति बढ़ती सामाजिक हिंसा को रोकने में सामाजिक सोच को संगीत के माध्यम से परिवर्तित करके हम नारी जाति के उत्थान का मार्ग प्रशस्त कर सकते हैं।

## 2. महिला उत्थान का मनोवैज्ञानिक आधार:

भाव, सरल मानसिक क्रिया है। जो सुख अथवा दुःख की अनुभूति कराती है और मानव भावात्मक प्राणी है। वह भावनाओं और विचारों का पुंज है। संसार में वह अपनी इसी भावात्मक शक्ति के आधार पर अन्य प्राणियों के साथ रागात्मक संबंध बनाता है। अनेको प्रकार की भावनाएं नित्य उसके हृदय में समाहित रहती हैं। किन्तु प्रकृति ने इस धरा पर नारी व पुरुष के भावों के बीच में भी एक अन्तर रेखा खींच रखी है। जहां पुरुष को यदि भावात्मक रूप से मजबूत पाया जाता है वहीं स्त्री को अत्यन्त कोमल।

वह अपने हृदय में उद्वेलित सुख-दुःख, हर्ष-विवाद आदि नाना प्रकार की भावनाओं को कभी तो प्रफुल्लित होकर व्यक्त कर देती है और कभी-कभी अत्यन्त वेदना को भी अपने हृदय के अन्तः गहराई में कहीं छुपा देती है। उसकी भावनायें एक विद्युत की भांति शरीर में प्रविष्ट होकर उसकी नाडियों पर अपना एकाधिकार स्थापित कर लेती हैं। चूँकि एक स्त्री का स्वभाव अत्यन्त कोमल होने के कारण भावनायें उस पर तीव्र गति से अपना प्रभाव छोड़ती हैं। एक महिला पर आज के आधुनिक युग में दोहरी जिम्मेदारी आ गयी है। जहां वह एक और घर संभालती है वहीं दूसरी तरफ समाज के प्रत्येक क्रिया-कलाप में भी अपनी पूर्ण भागीदारी देती है और इस पुरुष प्रधान समाज में अपना वर्चस्व स्थापित करती है। जिस कारण कभी-कभी वह कुंठा का शिकार भी हो जाती है आज की इस भाग-दौड़ भरी जिन्दगी से उसकी लाइफ स्टाइल का प्रभाव शरीर के स्नायु

तन्त्र पर बहुत अधिक पड़ रहा है, इसी लाइफ स्टाइल का प्रभाव खान-पान, आचार विचार और सोच पर इतना हावी हुआ है कि जिस कारण महिलाओं में मानसिक तनाव व डिप्रेशन की प्रवृत्ति बढ़ी है और इसी लाइफ स्टाइल के कारण 'इन्सोमिया' की प्रोब्लम सामने आ रही है। 'इन्सोमिया' एक मनोरोग है।

मनोचिकित्सक के अनुसार इन्सोमिया का अभिप्राय (Sleeping disorder) अर्थात् नींद का न आना (अनिद्रा) है। इन्सोमिया मानसिक रोगों की फर्स्ट स्टेज है। जिसमें तनावग्रस्त रोगी को नींद कम आती है। धीरे-धीरे इसका अनुपात (Ratio) घटता जाता है। इससे रोगी घोर डिप्रेशन में चला जाता है। जो कि एक भयंकर मानसिक रोग है। इस रोग का निवारण म्यूजिक थैरेपी के द्वारा संभव हो पाया है। क्योंकि संगीत के द्वारा शरीर में उत्पन्न 'एड्रिनेल' की मात्रा को कम करके किया जाता है। जिससे दर्द में आराम मिलता है। संगीत के सुर शरीर के विजातीय द्रव्य और विषैले पदार्थों को निकालकर, शरीर को चुस्त-दुरुस्त करता है। यही नहीं संगीत द्वारा हृदय का स्पन्दन, भावात्मक परिष्कार और स्फूर्तिमान बनाता है। डॉ. भास्कर लिखते हैं- मनोरोगियों पर संगीत इतना प्रभाव डालता है कि अन्य किसी उपचार विधि से सम्भव नहीं हो सकता है। संगीत हर जीवित वस्तु को उत्साह प्रदान करता है। इसीलिए संगीत चिकित्सा एक उत्तम चिकित्सा पद्धति है। जो कि महिलाओं को मनोवैज्ञानिक तौर पर मजबूती प्रदान करके उसे मानसिक रूप से स्वस्थ रखने में सहायक है। अतः एक स्वस्थ मस्तिष्क ही नवीन क्रिया, विचार व नवीन उत्कृष्ट मार्ग प्रशस्त करता है।

### 3. महिला की आर्थिक उन्नति में संगीत का योगदान:

सदियों से हमारे समाज में ऐसा ही होता आया है कि महिलायें आर्थिक रूप से पुरुषों पर ही निर्भर रहती हैं। उन्हें आत्मनिर्भर बनाने के विषय में सोचा ही नहीं गया। किन्तु आज समय बदला है परिस्थितियाँ बदली हैं। आज समय की मांग है कि वह पुरुषों के साथ कंधे से कंधे मिलाकर चलें। आज महिलाओं ने न केवल घर की चारदीवारी से बाहर निकलकर अपना क्षेत्र, अपने दृष्टिकोण को व्यापक रूप से सकारात्मक दिशा दी है बल्कि आज वह अपनी भौतिक आवश्यकताओं की पूर्ति हेतु किसी व्यक्ति विशेष पर निर्भर रहना नहीं चाहती, बल्कि स्वयं अपनी आवश्यकताओं की पूर्ति करते हुए अपने परिवार को भी आर्थिक सहयोग प्रदान करते हुए स्वयं का अस्तित्व होने का आभास कराती है।

आज संगीत ने धनोपार्जन के विभिन्न मार्ग खोल दिये हैं जो संगीत किसी जमाने में मात्र मनोरंजन का साधन था वही संगीत वर्तमान समय में धन अर्जित करने का एक मुख्य साधन बन गया है।

जनसंचार के माध्यम, आकाशवाणी, फिल्म, दूरदर्शन, शिक्षा जगत, चिकित्सा, भौतिकी, वनस्पति व जन्तु (पशु पालन) इत्यादि क्षेत्र आज हमें अपनी ओर आकृष्ट करते हैं। यह सब वह क्षेत्र हैं जो आज मनुष्य को नवीन आयाम प्रदान कर रहे हैं। समय की आवश्यकतानुसार महिलाओं की रुचि में भी परिवर्तन आया है वह पारंपरिक विषयों से हटकर स्वयं को मनोविकारों से परे रखकर अपनी क्रियाशीलता को गति प्रदान करना चाहती है। इस क्षेत्र में संगीत से खूबसूरत दूसरा कोई विषय हो ही नहीं सकता।

आज जब हम महिला की सुरक्षा व उन्नति की बात करते हैं तो आज भी न जाने कितने परिवार उनकी सुरक्षा को लेकर चिन्तित होने के कारण उन्हें घर से बाहर निकलने की अनुमति प्रदान नहीं करते हैं। इन विपरीत परिस्थितियों में भी संगीत एक ऐसा माध्यम है कि महिला घर बैठे भी संगीत, शिक्षा (गायन, वादन, नृत्य) देकर धन अर्जित कर सकती है।

अतः नारी का उदात्त, व्यापक व सर्वांगीण विकास करके ही हम विकास के मार्ग पर अग्रसर हो सकते हैं। नारी के सर्वांगीण विकास के साथ ही उसे सामाजिक सुरक्षा व उन्नति में संगीत को माध्यम बनाकर उसके विकास का मार्ग प्रशस्त कर सकते हैं।

### समकालीन उपन्यासों में नारी चित्रण

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### शोध सारांश

उत्तर आधुनिकता के इस दौर में नारी में नई चेतना का संचार हुआ है। भारतीय नारी को जिस पशुता, उपेक्षा एवं तिरस्कार का व्यवहार समाज

से मिलता रहा प्रतिक्रिया स्वरूप नारी का मन विद्रोह एवं कुंठा से भर गया और उसने स्वयं उन्नति की राह पर अपने पग बढ़ा दिए। समकालीन उपन्यासों में नारी उन वर्जनाओं को तोड़ती है जो पितृसत्तात्मक समाज ने स्त्री जाति पर थोप रखे थे क्योंकि उन वर्जनाओं को मिटाकर ही वह अपना रास्ता बना सकती है। समकालीन उपन्यासों में पुरुषों की इस जड़बद्ध सामन्ती मानसिकता को दृढ़ता से उजागर किया गया है जो स्त्री द्वारा समानता की माँग को स्वीकार नहीं करती। विपरीत परिस्थितियों में भी समकालीन स्त्री दुःख एवं उदासी की दुनिया में न ठहरकर उससे बाहर निकलने के लिए प्रयत्नशील रहती है। वह महादेवी वर्मा की 'मैं नीर भरी दुःख की बदली' की मानसिक स्थिति में ठहर जाने वाली स्त्री नहीं बल्कि वह उसको तोड़ने का साहस रखने वाली स्त्री है।'

समाज के निर्माण में स्त्री और पुरुष दोनों का महत्वपूर्ण स्थान है किन्तु भारतीय समाज में नारी को हमेशा हेय दृष्टि से देखा गया है। समकालीन उपन्यासों में नारी के विविध रूप मुखर हुए हैं। उत्तर आधुनिकता के इस दौर में महिला ने जीवन के प्रत्येक क्षेत्र में अपने पैर जमा लिए हैं। समकालीन उपन्यासों में नारी में नई चेतना का संचार हुआ है।

भगवानदास मोरवाल के उपन्यास 'काला पहाड़' में नारी समस्याओं को सजीव रूप में चित्रित किया गया है। नारी के समक्ष समाज के ऐसे लोग ही समस्याएं पैदा करते हैं जो ये चाहते हैं कि वे घर की चारदीवारी के अन्दर ही रहें। घर के अन्दर बंद रहना ही उनकी किस्मत में लिखा दिया गया है। यदि कोई स्त्री इसका विरोध करती है तो पूरा पुरुष समाज उसके विपक्ष में खड़ा हो जाता है। औरतों का अधिक पढ़ा-लिखा होना भी पुरुष वर्ग स्वीकार नहीं कर पाता। यही कारण था कि शकीला के शिक्षित होने के कारण घर के सारे पुरुष उसके खिलाफ खड़े हो गए। शकीला जब अपना समय व्यतीत करने के लिए छोटी बच्चियों को पढ़ाने लगती है तो उन्हें बिल्कुल अच्छा नहीं लगता। चारों तरफ यह खबर फैल जाती है कि शकीला उन्हें भड़का रही है। जब यह खबर उसके पति दीन मोहम्मद को पता चलती है तो वह आग-बबूला होकर शकीला से कहता है—'मैंने पहले ही कही है के छोड़ दे या मदरसा ए लगाणो। पर मेरी सुणी होए जब न। और मैंने भी तब आपसे कहा था कि मदरसा शब्द से मुझे नफरत है। बच्चियों को पढ़ाना या तालीम देना कोई गुनाह है। 'गुनाह ना है तो और कहा है। सारी हवेली कह रही है कि तू इन छोरीन्हे पढ़ा ना री है इन्हे काफ़र बना री है।''

सामाजिक जीवन का मूल आधार परिवार होता है और परिवार की मूल भित्ति होती है नारी। समाज को बनाने में नारी का महत्वपूर्ण स्थान है लेकिन इस समाज में उसे अपेक्षित अधिकार नहीं मिल पाए। नारी कभी भी स्वतंत्र रूप से नहीं जी सकती। वह सदैव पुरुषों की इच्छाओं की दासी बनी रही। नैतिकता के सारे नियम केवल स्त्री के लिए हैं, पुरुष पर तो किसी प्रकार का दोष लगता ही नहीं है। पुरुष कितनी भी शादियाँ कर सकता था परन्तु एक सोलह साल की विधवा को पुनर्विवाह करने का कोई अधिकार नहीं। फूलों ने प्रश्न उठाया है कि विद्या जैसी बाल-विधवा को घर में रखना पाप नहीं है? बाद में कानून बनाए गए परन्तु इसके बाद भी स्थिति में विशेष सुधार नहीं आया। 'शारदा एक्ट' पारित होने के पहले ही लोग अपने लड़के-लड़कियों की शादी जल्दी-जल्दी करने लगे। जिस समाज की मानसिकता ऐसी हो उसे कैसे सुधारा जा सकता है। डॉ. चण्डी प्रसाद जोशी ने अपनी पुस्तक 'हिन्दी उपन्यास: समाजशास्त्रीय विवेचना में खेद व्यक्त करते हुए कहा है—“जिस समाज में केवल 10 लाख वेश्याएं ही नहीं वरन् ईश्वर के नाम पर देवदासी प्रथा चल रही थी उसे स्वस्थ तथा उन्नत कैसे कहा जा सकता है?

नारी को प्रत्येक स्थान पर प्रताड़ित होना पड़ता है। पुरुष समाज नहीं चाहता कि नारी कभी भी उसके सामने बराबरी का दर्जा हासिल करे। यही कारण था कि गाँव की सरपंची महिलाओं के लिए आरक्षित कर दी गई तो चारों तरफ यही बात उड़ने लगी कि अब महिलाएँ भी पुरुष की बराबरी करेंगी। कुछ लोग जब शरणार्थी की पत्नी पद्मा के विपक्ष में शकीला को खड़ा करने का प्रस्ताव रखते हैं तो हाजी चांदमल की हवेली में तूफान मच जाता है। जब असगरी पुरुषों के समक्ष इस प्रस्ताव को रखती है तो चांदमल एकदम उखड़ जाता है—“ओ असगरी। खुदा की बन्दी तम काई लू या हवेली की और धूल पिटवाणा पे तुल री हो।”<sup>3</sup>

सारी बुजुर्ग महिलाओं ने जब पुरुषों के सामने ये बात रखी तो आखिरकार वे यह सोचकर तैयार हो गए कि वह तो केवल नाममात्र की ही सरपंच बनेगी असली कार्य तो उसका पति ही करेगा। सभी के सहयोग तथा आत्मविश्वास से शकीला चुनाव तो जीत जाती है किन्तु उससे उसके सभी अधिकार छीन लिये जाते हैं। वह केवल हस्ताक्षर तक ही सीमित कर दी जाती है।

भगवानदास मोरवाल ने अपने उपन्यासों में नारी की ऐसी स्थिति का चित्रण किया है कि महिलाएँ अपने ही घरों में सुरक्षित नहीं हैं। कहीं पिता, तो कहीं देवर, ससुर, जेठ आदि भेड़िए की तरह मुँह फाड़े खड़े रहते हैं। व्यक्ति का पतन इस हद तक हो चुका है कि वह लड़कियों की खरीद-फरोख्त करने से भी बाज नहीं आता। मोरवाल के उपन्यास 'बाबल तेरा देस में' में दीन मोहम्मद लड़कियाँ खरीद कर लाता है और उन्हें

बेच देता है। इस बात का पता जब शकीला को चलता है तो वह स्तब्ध रह जाती है और घरवालों को बताती है तो वह उसे पीटने लगता है। घरवालों को बताने पर वह और अधिक चौंक उठती है क्योंकि यह उनकी नजरों में कोई बुरा काम नहीं था। दीन मोहम्मद के पिता कहते हैं—“तो ई औरतन का धन्धा कहान सू होगो। कोई जरूरत मन्द और गरीब का घर बसवाणों कोई औरतन की खरीद-फरोख्त होगी”<sup>4</sup>

भारतीय समाज में नारी का सदैव शोषण होता रहा है। नारी के पास जब कभी अपने जीवित रहने के लिए कोई माध्यम या आर्थिक स्वावलम्बन शेष न रहा तो वह वेश्यावृत्ति की ओर उन्मुख हुई। वेश्यावृत्ति मानव जीवन का सबसे घृणित एवं पतित रूप है किन्तु नारी फिर भी अपने जीवनयापन के लिए इस पतित पथ को अपनाती है। जब समाज में रहकर स्त्रियों को उचित संरक्षण प्राप्त नहीं होता तब वे वेश्यावृत्ति की ओर अग्रसर होती हैं क्योंकि उस समय उनके पास जीविकोपार्जन के लिए यही एकमात्र स्वावलम्बन शेष रह जाता है। वेश्या समस्या के मूल में नारी पुरुष पर आर्थिक रूप से निर्भर मात्र ही नहीं है अपितु आर्थिक विषमता, सांस्कृतिक गतिरोध, भौतिक संस्कृति का विस्तृत रूप, नैतिक मूल्यों का विघटन आदि भी नारी को वेश्यावृत्ति अपनाने के लिए बाध्य करते हैं।

पंकज बिष्ट कृत ‘उस चिड़िया का नाम’ में नारी की मनोःस्थिति को चित्रित किया गया है। समाज की रीढ़ माने जाने वाले पुरुष वर्ग की वास्तविकता को उजागर करता हुआ यह उपन्यास नारी की स्थिति को चित्रित करने में पूर्णतया सफल रहा है। व्यक्ति जिसे जीवन भर दूसरे लोग आदर्श मानते रहे और अन्त में उसके चरित्र को खण्डित होते देखकर ऐसा प्रतीत होता है मानों समाज में विश्वास का कोई स्थान ही ना हो।

‘छोटी सी बात’ में लेखक ने यह दिखाने की चेष्टा की है कि नारी भी स्वतन्त्रता चाहती है परन्तु पुरुष का संरक्षण भी चाहती है। वह तन से नहीं बल्कि मन से पुरुष पर ही निर्भर रहती है। रागिणी के पति जब उसे थप्पड़ मारते हैं तो उसे उसमें स्वामित्व की भावना दिखाई देती है। वह थप्पड़ खाकर भी अपने पति को पूज्य एवं श्रद्धेय समझती हैं जब पत्नी के विदेश जाने की बात आई तो पूति पूछता है—“क्या तुम विदेश जा सकती हो? पत्नी कहती है कि मौका तो मिला था पर पति की सेवा के लिए रह गई।”<sup>5</sup> इसी उपन्यास में स्पष्ट किया गया है कि नारी पहले भी स्वतन्त्र नहीं थी और न आज की पढ़ी लिखी नारी स्वतन्त्र है जो अपने निर्णय स्वयं ले सके।

नारी को स्वावलम्बी बनाने में उच्च शिक्षा का अत्यधिक महत्व है। 19वीं शताब्दी में समाज सुधारकों ने समाज द्वारा युगों से पीड़ित तथा शोषित वर्गों विशेषकर नारी वर्ग को माननीय अधिकार देने के लिए मध्ययुगीन रुढ़िवादी मान्यताओं के प्रति विद्रोह किया था। पहले केवल गृहिणी के पद को सुशोभित करने वाली नारी आज सामाजिक, राजनीतिक, आर्थिक क्षेत्रों में अपनी अहम भूमिका निभा रही है।

उन्नीसवीं शताब्दी के उत्तरार्द्ध में अनेक आन्दोलन हुए जिनके मूल में स्त्री शिक्षा, बाल विवाह, विधवा विवाह तथा स्त्री-पुरुषों में असमानता आदि परिस्थितियाँ विद्यमान थी। स्त्री-पुरुषों को समान अधिकार और जीवन के संघर्षों ने प्राचीन मान्यताओं को बदल दिया। समकालीन उपन्यासों में स्त्री एक नवीन धरातल पर प्रकट हुई। उसने प्राचीन परम्पराओं जो कि रुढ़ि बन चुकी थी, को बदल डाला। समकालीन उपन्यासकार अपने उपन्यास साहित्य में नारी जागरण और नारी अधिकारों के प्रति पूर्ण सजग हैं। इन रचनाओं में नारी स्वातन्त्र का आह्वान किया गया है। दायरे में रांगेय राघव ने नारी स्वातन्त्र को श्रेयस्कर स्वीकार किया है। ‘दायरे’ का सत्यदेव कहता है—“वह (नारी) संतान को जन्म देती है। उसे संतान से मोह होता है इसलिए तो स्वतन्त्रता पाने के लिए उसने सारी स्वतन्त्रता स्वयं खो दी है और पुरुष पर बोझ बन गई है। उसका दासत्व पुरुष से हटाए नहीं हटेगा। वह तो तब हटेगा जब नारी बोझ बनने से इंकार कर देगी।”<sup>6</sup> आगे वह नारी की स्वतन्त्रता को श्रेयस्कर मानते हुए कहता है—“हे भगवान वह दिन कब आएगा जब नारी स्वतन्त्र होगी और पुरुष से होड़ बढने की जगह प्रेम करेगी। जब पति के नाम को ढोये फिरना छोड़ देगी।”<sup>7</sup>

गाँधी जी के असहयोग और अवज्ञा आन्दोलनों में स्त्रियों में सोत्साह भाग लिया। गाँधी जी के नेतृत्व में प्रथम बार स्त्रियों ने घर की चार दीवारी लाँघकर सामूहिक रूप से स्वतन्त्रता आन्दोलन में भाग लिया।

‘बौने और घायल फूल’ की कमला ‘सीधा सादा रास्ता’ की हरदेई, ‘छोटी सी बात’ की सुशीला, और मिस रस्तोगी सामाजिक चेतना का प्रतिनिधित्व करने वाली नारी हैं। सुशीला ‘समाज कल्याण केन्द्र’ की सेक्रेटरी है। वह घूम-घूमकर नारियों को राजनीति में आने के लिए प्रोत्साहित करती है। सुशीला के माध्यम से लेखक ने भारतीय नारी के कर्मक्षेत्र की ओर दिशा-निर्देश दिए हैं। “औरत सब कुछ कर सकती है। अब तो औरत पुलिस, फौज, दफ्तर, हवाई जहाज सब में स्त्री है। स्त्री क्या नहीं कर सकती।”<sup>8</sup>

“सैकड़ों मीलें दूर, दक्षिण भारत के हैदराबाद से अंधेड़ अंगूठा टेक दीन मोहम्मद के साथ आई शकीला जिसे अपने वजूद के लिए



किसी दरख्त से टूटे पत्ते की तरह खाद मिट्टी बनाने में वर्षों लग गए। अब वह शकीला नहीं रही। महिलाओं के सामाजिक आर्थिक विकास में उसकी भूमिका के लिए मेवात में विदेशी अनुदान और ऋण पर जीवित एक सरकारी संस्था इसे सम्मानित कर रही है।<sup>9</sup>

नारी जागरण के लिए सुशीला तो पुरुषों की आवश्यकता ही नहीं समझती। वह कहती है—“मैं तो कहती हूँ तारा देवी मदों की जरूरत ही क्या है। स्त्रियाँ क्या नहीं कर सकती। चलिए आप और हम आज देश की सोई हुई स्त्रियों को जगाने चलें।<sup>10</sup>

समकालीन उपन्यासों में नारी भावना महानता के उच्च शिखर पर आसीन है। ‘राई और पर्वत’ की विद्या में शील है जिसकी रक्षा के लिए वह हर मुसीबत झेल लेती है। ‘पराया’ की शोभा रमेश द्वारा टुकड़ाई जाने पर भी शील का परित्याग नहीं करती। ‘कब तक पुकारूँ’ की कजरी और प्यारी तो त्याग की देवी हैं। सूसन को बचाने में कजरी घायल हो गई उसका गर्भस्थ शिशु भी मर गया पर वह कर्तव्यपरायण बनी रही। बदनामी एवं कलंक से बचाने के लिए सूसन के बच्चे को भी अपना लिया। शकीला आलोच्य उपन्यास में चिंगारी का कार्य करती है। वह ऐसी ज्वाला बनती है जो सभी के हृदयों को परिवर्तित कर देती है।

समकालीन उपन्यासकारों ने जातिगत संकीर्णताओं, उच्च वर्ग का निम्न वर्ग के प्रति वैमनस्य भाव, नारी के दैहिक शोषण समाज में नारी के स्थान आदि का चित्रण अपने उपन्यासों में किया है। समय के साथ जो मान्यताएं बदली हैं उनका वर्णन भी किया गया है। कुत्सा से आदर्श की ओर, अंधकार से प्रकाश की ओर, वासना के गर्त से सात्विकता की ओर नारी को चित्रित करना समकालीन उपन्यासकारों का प्रमुख ध्येय रहा है। आलोच्य उपन्यासों में नारी के आर्थिक स्वावलम्बन को आवश्यक माना गया है क्योंकि आर्थिक पराधीनता के कारण ही नारी को पुरुष के दबदबे को स्वीकार करना पड़ता है। नारी आर्थिक रूप से पुरुष के आधीन है और उस पर आश्रित है। वह पुरुष से स्वतन्त्र अस्तित्व चाहती है परन्तु पुरुष के संरक्षण के बिना उसके पैर काँप उठते हैं। वह आतंकित हो उठती है। आर्थिक स्वावलम्बन ही एकमात्र ऐसा उपाय है जिससे नारी स्वतन्त्र होकर समाज तथा राष्ट्र में अपना स्वतन्त्र अस्तित्व रख सकती है।

इस प्रकार समकालीन स्त्री उपन्यासों की स्त्री एक नई स्त्री है। उसने अपनी अस्मिता की खोज में कई मंजिलें पार कर ली हैं लेकिन वह अपनी यात्रा यहीं खत्म करना नहीं चाहती। उसे पता है कि अभी लम्बी यात्रा बाकी है जिसे उसे तय करना है। इसके बाद ही वह अपनी पूर्ण अस्मिता को पा सकेगी। अपनी अस्मिता की पूर्ण उपलब्धि का पूरा विश्वास समकालीन स्त्री उपन्यासों में मौजूद है। समग्रतः हिन्दी उपन्यास पितृसत्तात्मक समाज के दोहरे मापदण्डों एवं वर्जनाओं को तोड़ने वाला लेखन है। इन उपन्यासों में संघर्षशील स्त्री मुक्ति के प्रयत्नों और शक्तिकरण के दस्तावेज के रूप में सामने आ रही है। निश्चित रूप से यह स्त्री अस्मिता के नए स्वरूप को निर्मित करने की दिशा में सक्रिय है।

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## महिला सुरक्षा : एक गम्भीर चुनौती

श्रीमती सीमा चौधरी

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शोध सारांश

किसी समाज की स्थिति का आंकलन उस समाज की नारी की स्थिति से किया जा सकता है। इसलिए नारी की अस्मिता, सुरक्षा एवं सशक्तीकरण का प्रश्न सम्पूर्ण समाज एवं देश की स्थिति से जुड़ा हुआ है। स्वतंत्रता प्राप्ति के 67 वर्ष के उपरांत भी भारत

में ग्रामीण एवं शहरी दोनों ही क्षेत्रों में महिलाएं असुरक्षा, हिंसा, भेदभाव, असमानता एवं यौन-दुराचार की शिकार हैं। महिला सुरक्षा से जुड़े सवाल एवं सरोकार गंभीर तो हैं ही, ये बहुत व्यापक भी हैं। विगत कुछ वर्षों में जहां महिला असुरक्षा को लेकर सड़कों पर जनाक्रोश दिखाई दे रहा है, वहीं महिला अस्मिता को लेकर समाज एवं व्यवस्था की विसंगतियां भी अब ज्यादा रेखांकित हो रही हैं। सरकार एवं प्रशासन अपनी तरफ से प्रयास कर रहे हैं कि वे उक्त के सम्बन्ध में जन-अपेक्षाओं पर खरे उतरे। नये कानूनों का निर्माण एवं महिला अपराध से जुड़े मामलों की त्वरित सुनवाई के लिए केन्द्र से लेकर राज्यों में कई स्तरों में पहल भी हो रही है। परंतु इसके उपरांत भी इस बात की आशंका निरंतर बनी हुई है कि घर की देहरी के अन्दर एवं बाहर, महिलाओं की स्थिति में एक बड़ा क्रांतिकारी परिवर्तन आएगा। ऐसा इस कारण भी है क्योंकि महिला सुरक्षा का मुद्दा अत्यंत संवेदनशील, जटिल एवं पेचीदा है। इस सम्बन्ध में समाज एवं परम्परा से लेकर कानून व्यवस्था तक में एक बड़ी जड़ता है, जिसे सतही प्रयासों से मिटा पाना अत्यन्त जटिल कार्य है। इसमें प्रत्येक व्यक्ति, संस्था, समूह एवं संगठनों को अपने स्तर पर ठोस प्रयास तदुपरांत अपने परिवेश एवं व्यवस्था में परिवर्तन की पहल करनी होगी।

भारत में विगत 40 वर्षों में महिलाओं के विरुद्ध हिंसा एवं अपराध की घटनाओं में निरंतर बढ़ोत्तरी हुई है। उन्हें रोकने में समाज, कानून एवं राज्य व्यवस्था असफल दिखाई दे रही है। सामंती-पितृसत्तात्मक ढांचों की जकड़न एवं इन ढांचों को बरकरार रख, उन्हें मजबूत बनाने पर तुली राजनीति, नौकरशाही, लचर कानून व्यवस्था एवं अक्षम पुलिस प्रशासन ने देश की तीन चौथाई महिलाओं को हिंसा, असुरक्षा एवं अपराध के साये में जीने को विवश कर दिया है। हमारे समाज में महिलाओं के प्रति दृष्टिकोण एवं जो मानसिकता बनती है, वह परिवार से ही शुरू होती है। “एक हिंसक परिवार हिंसक समाज बनाता है।” निःसन्देह भारतीय समाज एवं परिवार में पुरुषों का वर्चस्व है। जिनके पास अधिकार, सत्ता एवं सम्पत्ति सब कुछ है। जिस कारण महिलाएं घरेलू हिंसा, लैंगिक भेदभाव की शिकार हैं। भारतीय समाज की पुरुष धारा को बदलने का सपना रामायण एवं महाभारत के काल से अधूरा है। इस दिशा में संतों-महात्माओं एवं शिक्षकों की सीख का बहुत अधिक प्रभाव नहीं हो पाया क्योंकि अधिकांश धर्मग्रंथों में देश, काल, पात्र की विविधता के बावजूद पुरुष को श्रेष्ठतर बताया गया है। धर्म के सामांतर आर्थिकी एवं राजनीति में भी अब तक की सभ्यता मात्र में आधुनिकीकरण के बावजूद पुरुष का ही पलड़ा भारी बना हुआ है। वर्तमान में सरकार कुछ चुनिंदा महिलाओं को ऊंचे पदों पर बिठाकर उनके सहारे महिला सशक्तीकरण का दंभ भरती है परन्तु दूसरी ओर निर्धन, आदिवासी, दलित एवं हाशिए की महिलाओं को सम्मानजनक एवं गरिमापूर्ण जीवन तो दूर एक आम साधारण जीवन जीने का भी अधिकार प्राप्त नहीं है। अतः कुछ चुनिंदा क्षेत्रों में उच्च पदों पर आसीन कुछ महिलाओं के आधार पर पूरे भारत की महिलाओं की स्थिति का आंकलन नहीं किया जा सकता। भारत ने 1993 में एक अन्तर्राष्ट्रीय संधि “कंवेशन ऑफ दि एलिमिनेशन ऑफ ऑल फारम्स डिसक्रिमिनेशन अगेंस्ट वूमेन” (सीडीईएडब्ल्यू) पर हस्ताक्षर किए। हस्ताक्षर करके विश्व के सामने यह आह्वान किया गया कि हम अपने देश में महिलाओं की सुरक्षा की पूरी गारंटी ले रहे हैं। परन्तु इसके उपरांत भी नित्य प्रतिदिन महिलाओं के विरुद्ध बढ़ते अपराध एवं हिंसा की घटनाओं से यही अर्थ निकलता है कि विभिन्न संधियां, कानून एवं समझौते कागजी मात्र हैं। भारत सामाजिक गतिशीलता एवं आर्थिक उन्नति के क्षेत्रों में प्रगति में कर रहा है। परन्तु यह आवश्यक नहीं है कि यह प्रगति महिलाओं के लिए हिंसामुक्त, सुरक्षित एवं सम्मानजनक परिवेश का निर्माण अनिवार्य रूप से कर दे। वर्तमान परिप्रेक्ष्य में आधुनिकता विशेषकर ‘मिडिल क्लास मनी’ के साथ जुड़ी आधुनिकता एवं उपभोक्तावादी संस्कृति ने एक उजाड़, निर्जर परिवेश को भी जन्म दिया है, जिसमें रहने वाले लोगों के बीच सर्द दूरस्थता, अजनबीपन एवं अकेलापन विद्यमान है। यही दूरस्थता एवं परायापन सामुदायिक मूल्यों एवं रिश्तों को ध्वस्त भी कर रहा है एवं महिलाओं के प्रति असुरक्षा, खौफ एवं हिंसा के वातावरण को बढ़ा रहा है। आज महिलाओं के साथ जो हिंसा या दुर्व्यवहार हो रहे हैं, उसके लिए नव बाजारवाद भी उत्तरदायी है। नारी देह का व्यापारिक उपयोग पहले से कई गुना अधिक बढ़ा है जो पुरुष वर्ग में ऐसी भावना पैदा कर रहा है कि स्त्री व्यावसायिक प्रयोग किये जाने वाला एक उत्पाद है। उदारीकरण की प्रक्रिया ने भारत के लोगों के लिए पश्चिमी देशों के द्वार खोले हैं। इससे भारतीय समाज में खुलापन एवं आधुनिकता का समावेश हुआ है। वर्तमान में महिलाओं की सोच एवं दृष्टिकोण में व्यापक परिवर्तन हो रहा है। अधिकांश महिलाएं अपने निर्णय स्वतंत्र रूप से लेने में सक्षम हो रही हैं। वे तेजी से आर्थिक आत्मनिर्भरता की ओर बढ़ रही हैं। यह एक बड़ा परिवर्तन है जिसने भारत की विशेषकर मध्यम वर्ग की महिलाओं के जीवन एवं उनके दृष्टिकोण को एक सकारात्मक दिशा दी है, परन्तु उदारीकरण के इस दौर में भी भारत के

अधिकांश पुरुषों की मानसिकता रूढ़िवादी एवं महिलाओं के प्रति संकुचित एवं संकीर्ण दृष्टिकोण की ही है। जीवन के प्रत्येक क्षेत्र में महिलाओं की महत्वपूर्ण उपस्थिति एवं दावेदारी बढ़ रही है। यह सामंती, पुरुष प्रधानता वाले प्रतिक्रियावादी तत्वों को बर्दाश्त नहीं है। इस टकराव की स्थिति ने भी भारत की शिक्षित एवं आधुनिक दृष्टिकोण वाली महिलाओं तक को भी असुरक्षा एवं हिंसा के घेरे में ले लिया है। भारत में पुलिस तंत्र का खैय्या भी कहीं न कहीं पुरुष सत्तात्मक व्यवस्था से प्रभावित है। इसलिए उसकी गिरफ्तारी प्रक्रिया से लेकर जांच प्रक्रिया तक में पुरुष अहंकार का भाव है जो पुरुष सत्तात्मक व्यवस्था से उत्पन्न हुआ है। भारत की ऐसी पुलिस व्यवस्था महिलाओं के प्रति होने वाले अपराधों को रोकने में एवं पीड़ित महिला में पुलिस प्रशासन के प्रति विश्वास जाग्रत करने तथा आत्मविश्वास तथा आत्मसम्मान उत्पन्न करने में सहायक सिद्ध नहीं हो पा रही है।

## तालिका (बलात्कार के मामले)

| वर्ष | दर्ज किए गए मामले | गिरफ्तार आरोपी | दोषी सिद्ध |
|------|-------------------|----------------|------------|
| 2008 | 466               | 604            | 52         |
| 2009 | 469               | 675            | 82         |
| 2010 | 507               | 685            | 37         |
| 2011 | 572               | 745            | 18         |
| 2012 | 635               | 754            | 02         |

स्रोत : गृह मंत्रालय प्रतिवेदन

## तालिका

### महिलाओं के विरुद्ध अपराध—2011

| क्र०सं० | राज्य         | (प्रतिशत में) |
|---------|---------------|---------------|
| 1.      | पश्चिम बंगाल  | 12.7          |
| 2.      | आन्ध्र प्रदेश | 12.4          |
| 3.      | उत्तर प्रदेश  | 9.9           |
| 4.      | राजस्थान      | 8.7           |
| 5.      | मध्यप्रदेश    | 7.3           |

## तालिका

### महिलाओं के प्रति विभिन्न अपराध

| वर्ष | बलात्कार | दहेज हत्या | छेड़छाड़ |
|------|----------|------------|----------|
| 2000 | 16496    | 6995       | 32940    |
| 2001 | 16075    | 6851       | 34124    |
| 2002 | 16873    | 6822       | 33943    |
| 2003 | 15847    | 6208       | 32939    |
| 2004 | 18233    | 7026       | 34567    |
| 2005 | 18359    | 6787       | 34175    |
| 2006 | 19348    | 7618       | 36617    |
| 2007 | 20737    | 8093       | 38734    |
| 2008 | 21467    | 8172       | 40413    |
| 2009 | 21397    | 8383       | 38711    |
| 2010 | 22172    | 8391       | 40613    |

स्रोत : अपराध रिकॉर्ड ब्यूरो

## तालिका

### महिलाओं के विरुद्ध अपराध (प्रतिशत)

| क्र०सं० | अपराध                            | (प्रतिशत में) |
|---------|----------------------------------|---------------|
| 1.      | पति व रिश्तेदारों द्वारा क्रूरता | 43.4          |
| 2.      | महिला तस्करी                     | 1.1           |
| 3.      | दहेज हत्या                       | 3.8           |
| 4.      | यौन-शोषण                         | 3.7           |
| 5.      | अपहरण                            | 15.6          |
| 6.      | बलात्कार                         | 10.6          |
| 7.      | छेड़छाड़                         | 18.8          |
| 8.      | अन्य                             | 0.2           |

## तालिका

कुल अपराधों के मुकाबले महिलाओं के विरुद्ध हुए अपराध

| क्र०सं० | वर्ष | कुल अपराध | महिलाओं के विरुद्ध अपराध | कुल प्रतिशत |
|---------|------|-----------|--------------------------|-------------|
| 1.      | 2007 | 1989673   | 174921                   | 8.8         |
| 2.      | 2008 | 2093379   | 186617                   | 8.9         |
| 3.      | 2009 | 2121345   | 203804                   | 9.2         |
| 4.      | 2010 | 2224831   | 213585                   | 9.6         |
| 5.      | 2011 | 2325575   | 219142                   | 9.4         |

## तालिका

महिलाओं के विरुद्ध अपराध-2011

| क्र०सं० | अदालत में मामले |        | लंबित मामले |
|---------|-----------------|--------|-------------|
| 1.      | दहेज हत्या      | 35805  | 29669       |
| 2.      | बलात्कार        | 95065  | 79476       |
| 3.      | अपावर्तन        | 110093 | 95074       |
| 4.      | यौन उत्पीड़न    | 192860 | 162277      |
| 5.      | धारा 498ए       | 387690 | 339902      |

स्रोत : महिला व विकास मंत्रालय

भारत में स्वतंत्रता प्राप्ति के उपरांत से ही महिला सशक्तीकरण एवं महिला सुरक्षा की दिशा में पारित किए गए विभिन्न अधिनियमों, संवैधानिक प्रावधानों, कानूनों इत्यादि की महत्वपूर्ण भूमिका रही है। इस सम्बन्ध में अनुच्छेद-14, अनुच्छेद-15 (3), अनुच्छेद-16, अनुच्छेद-19, अनुच्छेद-23 एवं 24, अनुच्छेद 39 (घ), अनुच्छेद-42, अनुच्छेद-47, अनुच्छेद-51 क (ड) अनुच्छेद 243 (घ) अत्यंत महत्वपूर्ण हैं। घर में महिलाओं को संरक्षण देने एवं गरिमापूर्ण जीवन बिताने के अधिकार को सुनिश्चित करने की दिशा में “घरेलू हिंसा अधिनियम 2006” अत्यंत महत्वपूर्ण है। इंडियन पेनल कोड महिलाओं को विभिन्न प्रकार के यौनिक हमलों से बचाने में सहायता करता है। किसी महिला के सम्मान को ठेस पहुंचाने वाली हरकत या महिला के प्रति किया गया कोई अप्रिय हाव-भाव इस कानून की धारा 654 के अन्तर्गत दंडनीय अपराध है। महिलाओं पर बढ़ते तेजाब के हमलों की रोकथाम के लिए आईपीसी की धारा 326ए के अन्तर्गत सजा का प्रावधान है। इसी प्रकार सार्वजनिक तौर पर किसी महिला को वस्त्रहीन करना धारा 354वी के अन्तर्गत दंडनीय अपराध माना गया है।

कार्यस्थल पर महिला सुरक्षा की दिशा में “कार्यस्थल पर यौन उत्पीड़न एक्ट” महिलाओं का सहयोगियों एवं वरिष्ठों द्वारा किए जा सकने वाले उत्पीड़न से संरक्षण करता है। सर्वोच्च न्यायालय का 1997 में विशाखा मामले में दिया गया निर्णय अत्यंत महत्वपूर्ण है। “कार्यस्थल पर महिला



यौन उत्पीड़न बचाव, रोकथाम व निवारण कानून 2013'' के अर्थ को व्यापक करते हुए गंभीर यौनिक हमले को रेप में सम्मिलित किया गया है। जहां एक ओर भारत में विगत कुछ वर्षों से सूचना, संचार एवं प्रौद्योगिकी के क्षेत्र में अभूतपूर्व उन्नति हुई है वहीं महिलाओं के प्रति साइबर अपराधों की संख्या में भी तेजी आई है। आई टी एक्ट की धारा 66 ए के अन्तर्गत प्रावधान किया गया है कि सरसरी रूप से आक्रामक एवं धमकाने के अंदाज वाला कोई संदेश किसी व्यक्ति को भेजना या ऐसी सूचना जिसे भेजने वाला जानता है कि वह झूठी है, फिर भी खीझ उत्पन्न करने, असुविधा पैदा करने, खतरा उत्पन्न करने, रूकावट उत्पन्न करने, सम्मान को ठेस पहुंचाने, चोट पहुंचाने, आपराधिक धमकी देने, शत्रुता, घृणा या बुरी नीयत से किसी को कोई संदेश भेजा जाए तो वह दंडनीय अपराध माना जाएगा। आई टी एक्ट की धारा 67ए में यह व्यवस्था है कि यौनिकता के व्यवहार का पुट लिए कोई सामग्री प्रकाशित की जाती है या प्रेषित की जाती है या इलैक्ट्रॉनिक माध्यम से ऐसा कोई कार्य किया जाता है तो उसके लिए 5 वर्ष की सजा या एक लाख रुपये अर्थदंड की व्यवस्था है। धारा 72 निजता व विश्वास तोड़ने के मामले में दंड का प्रावधान करती है। आपराधिक कानून (संशोधन) अधिनियम 2013 में आईपीसी की धारा 354डी को शामिल किया गया है, जिसके अन्तर्गत किसी महिला द्वारा प्रयोग किए जा रहे इंटरनेट, ईमेल या अन्य किसी के इलैक्ट्रॉनिक संचार माध्यम की निगरानी करने पर पहली बार में 3 वर्ष की सजा का और जुर्माने का प्रावधान किया गया है। यह कानून उस स्थिति में लागू नहीं होगा जब यह कार्य किसी अपराध को रोकने या उसके बारे में जानने का कानून के अनुसार किसी उचित कारण एवं तार्किक स्थितियों में किया जाता है। महिलाओं को सशक्त बनाने की दिशा में धारा 304वी में दहेज, मृत्यु एवं धारा 313 में स्त्री की सम्मति के बिना गर्भपात कराना दंडनीय अपराध है। कन्या भ्रूण हत्या एक गैर-जमानती अपराध माना गया है। बाल विवाह की कुप्रथा को समाप्त करने के लिए बाल विवाह प्रतिबंधित अधिनियम लागू किया गया है। वेश्यावृत्ति पर नियंत्रण हेतु वेश्यावृत्ति निवारण संशोधित अधिनियम (1986) पूरे भारत में लागू किया गया है।

महिलाओं को सशक्त बनाने एवं सुरक्षा प्रदान करने की दिशा में कार्यभार को पूरा करना अभी भी बाकी है। हमें प्रत्येक स्तर पर ग्राम से लेकर शहर तक, पंचायत से लेकर विधानसभा एवं संसद तक लैंगिक समानता व महिला सुरक्षा के लिए ठोस रणनीति बनाने की आवश्यकता है। प्रबल सामाजिक, सांस्कृतिक आंदोलन उत्तरदायी व लोकतांत्रिक अभिशासन, सुदृढ़ न्याय व कानून व्यवस्था एवं त्वरित व सुनिश्चित न्याय निर्धारण इत्यादि के द्वारा ही महिलाओं के विरुद्ध होने वाले अपराधों को रोका जा सकता है। महिला विरोधी हिंसा की घटनाओं के विरुद्ध लम्बी लड़ाई एवं आन्दोलन की आवश्यकता है। जिसके लिए महिला विरोधी सामंती, साम्प्रदायिक एवं पितृ सत्तावादी व्यवस्था को मिटाना अति आवश्यक है। उनके द्वारा निरंतर पोषित की जा रही उस मानसिकता, विचारधारा एवं राजनीति के विरुद्ध सशक्त अभियान चलाने की आवश्यकता है। जहां महिलाएं आज भी विकास एवं परिवर्तन की मुख्य धारा में समान रूप से भागीदारी नहीं मानी जाती हैं। हमें अपने अभियान के आयाम को भी बढ़ा करना होगा। उसके दायरे में उन सभी मुद्दों को शामिल किया जाना चाहिए जो महिलाओं की सुरक्षा, अस्मिता, गरिमा व पहचान के साथ खिलवाड़ करते हैं। हमें शैक्षिक संस्थानों एवं पाठ्य चर्चाओं द्वारा भेदभाव एवं पक्ष पोषित किए जाने वाले कदमों के विरुद्ध भी जागृति लानी होगी जो महिलाओं की मर्यादा का हनन करते हैं। वर्तमान समाज में मूल्यों एवं नैतिकता का संकट है। समाज में उच्च चरित्र निर्माण का अभाव स्पष्ट रूप से दिखाई देता है। एक बच्चा यदि अपनी मां या बहन के साथ पिता अथवा परिवार के दूसरे पुरुषों की दबंगई को सामान्य व्यवहार की तरह देखता है तो आगे चलकर उसमें भी ऐसे ही मानसिक तत्वों का निर्माण होता है। अतः महिलाओं के प्रति समरसता पूर्ण एवं आदरपूर्ण मूल्यों का निर्माण घर, परिवार एवं समाज से ही करना होगा। कोई भी समाज कभी भी केवल एक वर्ग के द्वारा नहीं चल सकता। अतः महिला-पुरुष की बराबरी के सिद्धान्त पर ही नव समाज का निर्माण होना चाहिए। महिलाओं की सुरक्षा सुनिश्चित करना राज्य, शासन एवं समाज का सम्मिलित उत्तरदायित्व है। जब सभी नागरिक इस दिशा में अपनी भूमिका एवं जिम्मेदारी को निभाएंगे तो महिलाओं की सुरक्षा भी बढ़ेगी।

राजनीतिक दलों एवं संगठनों को भी अपने लिए आचार संहिता बनानी चाहिए कि उत्पीड़न की शिकार महिलाओं एवं लड़कियों को अपनी ख्याति हेतु जनाधार बढ़ाने के लिए पूंजी के रूप में प्रयोग न किया जाए। देश में एक ऐसा उच्च अधिकार प्राप्त स्वतंत्र राष्ट्रीय प्राधिकरण बनाया जाना चाहिए जो महिलाओं को यौन हमले से रक्षा करने में अपनी सशक्त भूमिका निभाए। इस राष्ट्रीय प्राधिकरण में कानून विशेषज्ञों, अनुसंधान कर्त्ताओं, शिक्षाविदों, अवकाश प्राप्त पुलिस अधिकारी एवं महिला आंदोलनों के प्रतिनिधियों की भागीदारी होनी चाहिए। वर्तमान में कानून, पुलिस एवं न्यायिक प्रक्रियाओं को प्रभावी, सक्षम एवं संवेदनशील बनाना होगा जिससे महिलाओं के विरुद्ध होने वाले अपराधों पर रोक लगाई जा सके तथा महिलाओं के लिए स्वस्थ एवं सुरक्षित वातावरण का निर्माण किया जा सके। 21वीं शताब्दी की भारतीय स्त्री को गरिमामय जीवन एवं समता आधारित सामाजिक व्यवस्था से कम कुछ भी स्वीकार्य नहीं है। भारतीय संस्कृति के गौरव को पुनः प्रतिष्ठित करने के लिए यह आवश्यक भी है। इस दिशा में शिक्षा की भी अहम भूमिका है। भारत में शिक्षा व्यवस्था एवं शिक्षा के तौर-तरीकों में अभूतपूर्व परिवर्तन करना आवश्यक हो गया है। भारत में आज भी

शिक्षा प्रणाली में स्त्री-पुरुष गैर बराबरी के अनेक अध्याय विद्यमान हैं। स्त्री के प्रति सम्मान भाव की दिशा के द्वारा नवीन मूल्यों को स्थापित किया जाना चाहिए। समाज में प्रत्येक वर्ग की महिला की अस्मिता एवं गरिमा के प्रति जिम्मेदारी एवं महिला के सम्मान के प्रति प्रतिबद्धता को मूल्य बनाना आवश्यक है। तभी हम एक संतुलित समाज, जिसमें पुरुष व स्त्री दोनों का बराबर महत्व हो, बना पाने में सक्षम होंगे। एक संतुलित, मूल्ययुक्त एवं समानता पर आधारित समाज में ही महिलाएं सुरक्षित, स्वतंत्र एवं गरिमापूर्ण जीवन व्यतीत कर सकेंगी।

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## शोध सारांश

आज हम 21वीं शताब्दी में प्रवेश कर चुके हैं। विज्ञान और प्रौद्योगिकी का विकास हमारी इन्द्रियां अनुभव कर सकती हैं। मानव की अनेक कल्पनाएँ आज हकीकत में बदल चुकी हैं। अंतरिक्ष में प्रक्षेपण, धरती के गर्भ में गहरे प्रवेश और समुद्र की सतह का दोहन आज यथार्थ बन चुके हैं। अनेक आविष्कार भी किए गए हैं। महिलाओं के उद्धार के लिए अनेक कानून भी बनाए गए हैं। सभ्यता की इस लंबी श्रृंखला के बावजूद महिलाओं के अधिकारों का हनन करते हुए उनके विरुद्ध पाशविक बल का प्रयोग दिन-प्रतिदिन बढ़ता जा रहा है।

आर्थिक विकास की धुरी को कृषि, उद्योग व सेवा क्षेत्र की परिधि से ही निर्धारित किया जाता है अर्थात् इन उपरोक्त क्षेत्रों का जितना अधिक विकास होगा आर्थिक सशक्तिकरण का आधार भी उतना ही ज्यादा होगा और परिणामस्वरूप सामाजिक, आर्थिक रूपान्तरण को सही दिशा दी जा सकती है। किसी भी देश के विकास में पुरुषों के साथ-साथ महिलाओं का योगदान भी महत्वपूर्ण होता है। अतः आर्थिक, सामाजिक विकास की अवधारणा महिलाओं के विकास व सशक्तिकरण के बिना अधूरी है। “पण्डित जवाहर लाल नेहरू ने भी कहा है कि-‘यदि आपको विकास करना है तो महिलाओं का उत्थान करना होगा। महिलाओं का विकास होने पर समाज का विकास स्वतः हो जायेगा।’”

महिलाएं हर क्षेत्र में अपना योगदान दे रही हैं पर वह अधिकतर औपचारिक रूप से गणनाओं में परिलक्षित नहीं होता है। महिला उद्यमी भी अपने तरीके से कृषि क्षेत्र के विकास में अच्छा योगदान दे रही हैं जबकि बड़े पैमाने पर उद्योगों और प्रौद्योगिकी आधारित व्यवसायों में मौजूदा महिलाओं की उद्यमशीलता सीमित है। लघु उद्योगों में भी महिलाओं की भागीदारी बहुत कम है।

कहा जाता है कि पुरुष व महिला एक गाड़ी के दो पहियों के समान हैं। जब हम समाज के व्यक्ति एक गाड़ी को चलाने के लिए दोनों पहियों का होना आवश्यक समझते हैं, उन्हें समान रूप से महत्व देते हैं, किसी प्रकार का कोई भेदभाव नहीं करते। फिर एक पुरुष व एक महिला की शिक्षा, परवरिश, रोजगार, अधिकार, आय आदि में भेदभाव क्यों? क्या वे समाज का अंग नहीं? क्या वे घर या घर से बाहर कोई कार्य नहीं करती? क्या उनकी आय राष्ट्रीय आय का एक हिस्सा नहीं? इस प्रकार अनेकों सवाल हैं जिनका उत्तर समाज को देना है। कहते हैं कि शिक्षा वह शस्त्र है, वह आईना है, वह संकल्प है, वह प्रक्रिया है जिससे मनुष्य बेहतर मनुष्य बनता है और अपनी इस दुनिया को और बेहतर दुनिया बनाने का संकल्प और कौशल अर्जित करता है। शिक्षा व्यक्तित्व के सर्वांगीण विकास के लिए अत्यन्त महत्वपूर्ण है। शिक्षा से व्यक्ति में आत्मनिर्भरता, आत्मिक ऊर्जा और अपने अस्तित्व का एहसास होता है। शिक्षा जीवन का सम्पूर्ण शास्त्र है। शिक्षा सामाजिक उद्देश्य की पूर्ति का एक सामाजिक साधन है जिससे समाज अपने ही अस्तित्व को सुनिश्चित करता है। इसका उद्देश्य ज्ञान पिपासा को जगाने के साथ व्यक्ति को संस्कारी, विचारवान और संयमी बनाना है।

# NATIONAL SEMINAR

स्वाधीनता प्राप्ति के बाद देश ने जहाँ आर्थिक विकास किया वहीं शिक्षा के मामले में भी बहुत प्रगति की। जिन जगहों पर विशेष रूप से गांवों में एक भी विद्यालय नहीं थे और बहुत कम शिक्षित व्यक्ति थे, वहाँ पर विद्यालय खुले और लोगों में शिक्षा के प्रति जागृति आई। लेकिन जितनी तेजी से विकास होना चाहिए था या जितनी गति से साक्षरता दर बढ़नी चाहिए थी, नहीं बढ़ी। इसके कई कारण थे। इसमें बेरोजगारी और निर्धनता प्रमुख थी।

स्वाधीनता प्राप्ति के बाद देश ने जहाँ आर्थिक विकास किया वहीं शिक्षा के मामले में भी बहुत प्रगति की। जिन जगहों पर विशेष रूप से गांवों में एक भी विद्यालय नहीं थे और बहुत कम शिक्षित व्यक्ति थे, वहाँ पर विद्यालय खुले और लोगों में शिक्षा के प्रति जागृति आई। लेकिन जितनी तेजी से विकास होना चाहिए था या जितनी गति से साक्षरता दर बढ़नी चाहिए थी, नहीं बढ़ी। इसके कई कारण थे। इसमें बेरोजगारी और निर्धनता प्रमुख थी।

“केन्द्रीय बजट 2014-15 में हर वर्ग का ध्यान रखा गया है। बजट में महिलाओं, बालिकाओं को आगे बढ़ाने, उनके सर्वांगीण विकास के साथ ही अनुसूचित जाति एवं जनजाति के लिए भी कई महत्वपूर्ण प्रावधान किये गये हैं। वित्त मंत्री ने बजट भाषण में कहा कि भारत उभरती बाजार अर्थव्यवस्थाओं में प्रमुख देश के रूप में उभरा है लेकिन बालिकाओं के प्रति अब भी देश के कई भागों में भेदभाव किया जाता है। इसलिए बेटी बचाओ बेटी पढ़ाओ योजना शुरू करने का प्रस्ताव है जिससे महिलाओं के कल्याण के लिए सेवाएं सुलभ और सुगम बनाने में मदद मिलेगी और जनता को बालिकाओं के प्रति जागरूक बनाने में मदद मिलगी। इस योजना के लिए 100 करोड़ रुपये का प्रावधान किया गया है।

वैसे तो गाँव और शहर दोनों में ही रोजगार की अपार संभावनाएं हैं लेकिन चूंकि शहरों के मुकाबले गाँवों में शिक्षित व अशिक्षित, साक्षर, असाक्षर सभी महिलाओं के लिए अधिक रोजगार की संभावनाएं हैं। क्योंकि भारत एक कृषि प्रधान देश है और यहाँ की अधिकतर जनसंख्या गांवों में निवास करती है। या हम ये कहें की उद्योगों के लिए कच्चा माल कृषि से ही मिलता है। भारत के गांवों में रोजगार के तमाम साधन उपलब्ध हैं। बस जरूरत है उनके बेहतर प्रबंधन की और थोड़े से प्रयास की। सरकार, निजी क्षेत्र व विदेशी कम्पनियां भी अपनी अधिकतर योजनाएं गांवों की तरफ फोकस कर रही हैं। आज गांवों में शहर जैसी सुविधाएं मिल रही हैं और कई विकसित गांव देश की तरक्की में अहम योगदान दे रहे हैं।

महिलाओं को कृषि से जुड़ा क्षेत्र उपयोगी अवसर देता है। सहकारी उद्यम, स्वयंसहायता समूह, सस्ते ऋण, तकनीकी सहायता जैसे प्रयास इस क्षेत्र में महिलाओं को नई व आत्मनिर्भर पहचान दे रहे हैं। इसके अतिरिक्त महिलाएं लघु व कुटीर उद्योग में, पर्यटन में, कम्पनियों में, स्कूल कॉलिजो में, दफ्तरों में, दुकानों में, होटल चलाने में, रिक्शा, ट्रेन, बस, हवाई जहाज चलाने में, हस्तशिल्प उद्योग में, सिलाई, कढ़ाई, बुनाई के क्षेत्र में, बैंकिंग में, डाकघरों में इत्यादि हर क्षेत्र में अपना योगदान दे रही और इस क्षेत्रों में कार्य करने के साथ-साथ अपने घर-परिवार के लिए बिना किसी वेतन के कार्य कर रही हैं अर्थात् दुगना कार्यभार संभाले हुए हैं फिर हम इनकी उपेक्षा क्यों करें? क्यों इनके साथ सौतेला व्यवहार है जबकि ये जिन क्षेत्रों में जुड़ी हैं उन सभी के मिलने से आर्थिक विकास होगा। किसी एक क्षेत्र में जुड़ने से नहीं, किसी एक क्षेत्र के तरक्की करने से नहीं।

“आज हम 21वीं शताब्दी में प्रवेश कर चुके हैं। विज्ञान और प्रौद्योगिकी का विकास हमारी इन्द्रियां अनुभव कर सकती हैं। मानव की अनेक कल्पनाएं आज हकीकत में बदल चुकी हैं। अंतरिक्ष में प्रक्षेपण, धरती के गर्भ में गहरे प्रवेश और समुद्र की सतह का दोहन आज यथार्थ बन चुके हैं। अनेक अविष्कार भी किए गए हैं। महिलाओं के उद्धार के लिए अनेक कानून भी बनाए गए हैं। सभ्यता की इस लंबी श्रृंखला के बावजूद महिलाओं के अधिकारों का हनन करते हुए उनके विरुद्ध पाशविक बल का उपयोग दिन-प्रतिदिन बढ़ता जा रहा है।”

जब हम कल्पना चावला, सुनिता विलियम, मैरी कॉम, साइना नेहवाल, सानिया मिर्जा, श्रीमी प्रतिभा देवी सिंह पाटिल, श्रीमती इंदिरा गांधी, श्रीमती सोनिया गांधी, सुश्री मायावती, ऐश्वर्या राय बच्चन, सुष्मिता सेन, इंदिरा नूई, चंदा कोचर आदि महिलाओं के बारे में सुनते हैं, पढ़ते हैं तब हम बड़े गर्व से कहते हैं कि ये भारत देश की महिलाएं हैं और अपने-अपने क्षेत्र में देश का नाम रोशन किए हुए हैं। लेकिन ये किसी ने सोचा कि अगर इसके माता-पिता इसके साथ किसी भी प्रकार का भेदभाव करते तो क्या हमारा देश ऐसी दुर्लभ, अतुलनीय, प्रतिभा सम्पन्न नारियों पर गर्व कर पाता। कदापि नहीं बल्कि नारी के विषय पर चर्चा होते ही मूक दर्शन बन जाता है।

हमें या विश्व के किसी भी देश को नारी विषय पर मूक दर्शक नहीं बनना बल्कि उनके लिए अथक प्रयास करना है ताकि विश्व पटल पर तो एक पुरुष का दर्जा है वह नारी को प्राप्त हो। सब जानते हैं और मानते हैं कि नारी ही जगत जननी है, देवीस्वरूपा है, माता और वात्सल्य की मूर्ति है फिर भी उपेक्षा है क्यों, कब तक जान कर अन्जान बने रहेंगे। क्या देश, समाज या विश्व का विकास नहीं करना, आगे नहीं बढ़ना या उनका

उत्थान नहीं करना। किसी भी राष्ट्र की प्रगति को मापने का बैरोमीटर उस देश की महिलाओं की स्थिति होती है। परन्तु समाजशास्त्री कहते हैं कि महिलाओं की स्थिति को मापना और उसे कम या ज्यादा बताना एक कठिन कार्य है, क्योंकि इसके लिए निश्चित और पक्षपात रहित कोई कसौटी नहीं है। महिलाओं की स्थिति प्रत्येक समाज में भिन्न-भिन्न होती है, जो प्रचलित मानकों और मूल्यों पर निर्भर होती है। किसी एक देश में भी यह स्थान (गांव/शहर) धर्म, जाति अथवा समुदाय के अनुसार भी अलग-अलग होता है। महिलाओं की शिक्षा का स्तर, व्यवसाय, आय, निर्णय प्रक्रिया में उनकी भूमिका और उन्हें उपलब्ध वित्तीय सहायता के आधार पर ही उनकी स्थिति का पता चलता है।

पुरुष और महिला के बीच केवल उदात्त भावनाओं के साथ प्रगाढ़ता अब अतीत की बात हो चली है और महिलाओं को अब वासना की दृष्टि से देखा जाता है। महिलाओं की गरिमा के प्रतिकूल करतूतें अब आम होती जा रही हैं। पुरुषों द्वारा महिलाओं के विरुद्ध बल प्रयोग अब बढ़ गया है, जिसके कारण छेड़छाड़, प्रताड़ना, अपहरण, बलात्कार आदि की घटनाएं ज्यादा हो रही हैं। पुरुष प्रधान समाज में पुरुष श्रेष्ठता की इस स्थिति में महिलाओं की सुरक्षा और सम्मान की कोई गारण्टी नहीं रह गयी है। विज्ञान और प्रौद्योगिकी के मौजूदा युग में यह एक सच्चाई है, वह भी इस तथ्य के बावजूद कि समाज में उनका योगदान काफी है। यदि स्त्री नहीं तो संसार नहीं संसार नहीं तो कोई विकास, वृद्धि नहीं। यही कारण है कि समाज में लड़की के जन्म को अभिशाप माना जाता है।

उत्पादन में मनुष्य के श्रम की भूमिका विशेष महत्व रखती है क्योंकि वही मुख्य उत्पादक शक्ति होती है और उत्पादन के दूसरे बेजान साधनों में जीवन पैदा करती है। जब बात श्रम की है तो कोई भेदभाव कैसे हो सकता है क्योंकि श्रम में महिला व पुरुष दोनों को शामिल किया जाता है। श्रम उत्पादन का प्राथमिक साधन है।

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## आधुनिक संस्कृत साहित्य में नारी का चित्रण

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### शोध सारांश

बीसवीं शताब्दी में भारत में स्त्रियों की स्थिति में अभूतपूर्व परिवर्तन हुआ है। महिलाओं के लिए अब कोई क्षेत्र ऐसा नहीं रहा, जहाँ उनकी पहुँच न हो। भारत में महिला राष्ट्रपति विभिन्न राज्यों की मुख्यमन्त्री, लोकसभा एवं राज्यसभा की अध्यक्ष, उपाध्यक्ष, राज्यपाल, राजदूत, न्यायाधीश, डीन इत्यादि पदों पर भी रही हैं। भारत में उच्च शिक्षा प्राप्त करने वाली लड़कियों या महिलाओं की संख्या में वृद्धि हुई है। 1991 में भारत में मात्र 39.29 प्रतिशत महिलाएं साक्षर थीं, जबकि 2001 की जनगणना के अनुसार महिला साक्षरता दर 54.16 प्रतिशत थी। 2011 में महिला साक्षरता दर 65.46 प्रतिशत हो गयी। महिलाओं का टीवी चैनलों एवं फिल्म उद्योगों में भी अधिपत्य है।

आधुनिक कवि डॉ. परमानन्द शास्त्री द्वारा रचित जनविजयम् एवं चीरहरणम् दोनों ही महाकाव्यों में नारी का वर्णन है। एक तरफ जहाँ 'जनविजयम्' में नारी के प्रति हो रहे अत्याचारों का वर्णन किया है, तो दूसरी तरफ भारतीय संस्कृति की जीती जागती प्रतिमूर्ति ग्रामीण स्त्रियों का बड़ा ही रोचक और आकर्षक वर्णन प्रस्तुत किया है-

वासन्तपीतं प्रमदा दधाना स्वहस्तरक्तं शुभमुत्तरीयम्।  
क्षेत्रे कृषाणेन गता वधूटी न लक्षिता सर्षपपुष्पमग्ना॥'

यह स्त्रियाँ पति की सेवा करना ही अपना सौभाग्य समझती हैं। "श्वेत वस्त्र के ठोक में खाने को बाँधकर, सिर पर मट्ठे के पात्र को रखकर

पीछे जिसके रोता हुआ बच्चा भाग रहा है, ऐसी कोई स्त्री अपने पति के लिए खाना ले जा रही थी।”<sup>12</sup> इन स्त्रियों के भोलेपन का बड़ा ही सजीव चित्र कवि ने निम्न श्लोकों में प्रस्तुत किया है-

पत्युर्नामासकृतपृष्ठा काचित्त्राधिकारिणा। तस्थौ विवर्लितग्रीवा हसन्ती चलदृग्भ्रमला।<sup>13</sup>  
आरक्तश्रुतिमूलाह साग्रहं प्रेरिता पुनः। तदेव रे यदायाति सोमवारादनन्तरम्।<sup>14</sup>

जनविजयम् में वर्णित तत्कालीन समाज को देखकर यह निश्चित रूप से कहा जा सकता है कि प्राचीनकाल से स्त्रियों की स्थिति में विशेष सुधार हुआ है। इनकी स्थिति का अनुमान इस तरह भी लगाया जा सकता है कि इस देश की प्रधानमन्त्री इन्दिरा गाँधी भी स्त्री थीं और उन्होंने जनता पर सफलता पूर्वक शासन किया था।

जीवन के प्रत्येक क्षेत्र में महिलाएं यदि उन्नति के पथ पर अग्रसर हैं, तो दूसरी ओर एक भयावह तस्वीर भी है। भारत की स्त्रियाँ चाँद पर जा सकती हैं, हिमालय पर चढ़ सकती हैं, फिर भी अन्याय, शोषण, अत्याचार, यौनाचार उत्पीड़न एवं भेदभाव की शिकार हैं। देश में आज महिलाएं घर के बाहर गाँवों तथा शहरों, महानगरों तथा कस्बों सभी जगह असुरक्षित हैं। विवाहित महिलाओं के पति, सास, ससुर, कामकाजी महिलाओं को कार्यस्थल पर नियोक्ताओं, शिक्षण संस्थाओं में शिक्षकों एवं सहपाठियों गली एवं बाजार में गुंडों द्वारा हिंसा, उत्पीड़न, मारपीट, चीरहरण, छेड़खानी, यौन शोषण इत्यादि का सामना करना पड़ता है।

शास्त्रीजी ने ‘जनविजयम्’ में महिलाओं के प्रति इस दुर्व्यवहार एवं अत्याचार का भी वर्णन किया है। भारत के स्वतन्त्र होने के पश्चात् जब गृह युद्ध प्रारम्भ हुआ था तो मनुष्य ने “छोटी बहिन, माँ, पुत्री, बड़ी बहिन और पुत्रवधू आदि के समान सम्माननीय स्त्रियों के साथ निम्न मनुष्यों ने इस प्रकार के निन्दनीय कर्म किए कि उसको कहना और सुनना व्यर्थ है।”<sup>15</sup> कवि ने लिखा है, “कि जिन स्त्रियों के प्रति जिन लोगों का पुत्री और बहिन कह करके प्रतिदिन वाणी ने सम्बोधन किया था, महान खेद है कि उन स्त्रियों के प्रति उन पुरुषों के वैसा निन्दनीय आचरण करने पर क्या पृथ्वी भी नहीं फटी और वे मनुष्य भी तत्क्षण नष्ट नहीं हुए।”<sup>16</sup>

समाज ने अबला समझकर स्त्रियों के प्रति हमेशा दुर्व्यवहार किया है, चाहे वह कितने ही बड़े पर पर पहुँच जाएं फिर भी इस पुरुष प्रधान समाज के निम्न बुद्धि वाले लोगों ही सोच नहीं बदलती। द्वितीय पाकिस्तान युद्ध के समय भी याह्याखान ने श्रीमती इन्दिरा गाँधी को अबला समझकर ही आक्रमण करने का निश्चय किया था। उसका विश्वास था-

“साबला बलमादाय सुरक्षां कुरुते कथम्। निजदेशस्य पश्यामि मदीयात् कुरुते प्रबलादबलात्।”<sup>17</sup>

शास्त्री जी ने अपने द्वितीय महाकाव्य “चीरहरणम्” में भी राजनीति के साथ-साथ नारी की समस्या के ऊपर लिखा है। उनका स्वयं कहना था कि वास्तव में मुझे देश की स्थिति महाभारत जैसी लगने लगी, चाहे वह राजनीति हो या नारी की स्थिति। नारी के प्रति जो जाजती महाभारत में हुई वही आजकल भी औरतों के प्रति उसी तरह है और इसमें मुझे महाभारत में द्रोपदी से ज्यादा मुखर पात्र और कोई दिखाई नहीं दिया। इसलिए द्रोपदी की चीर हरण की घटना पर महाकाव्य लिखा। दुःशासन द्वारा द्रोपदी को केश पकड़ कर सभा भवन में ला पटकने पर जब भीष्म पितामह, आचार्य द्रोण, राजा धृतराष्ट्र ने जब दुर्योधन और दुःशासन के इस कुकृत्य पर मौन साध लिया तो द्रोपदी ने भरी सभा में नारी की स्थिति का उलाहना भरे शब्दों में जो वर्णन किया है, वही वास्तव में आधुनिक स्त्री की दशा है-

वसन-वास-धरान्नगवादिवद् रजरत्नसुवर्णवसूपमाः। हृदि नृणां बत भोग्यतया सदा युवतयो न तु योग्यतया स्थिताः॥  
यदिप योऽपि यदापि यथेच्छति तदिव सोऽपि करोति तदा तथा। व्यवहरन्ति हरन्ति यदृच्छया प्रविहरन्ति नरा ललनाजने॥<sup>18</sup>

स्त्रियों का हरण करने के पश्चात् उनके साथ बिहार कर उन्हें निःसार के समान त्याग देते हैं, या फिर शत्रु की बहू बेटियों को ले जाकर विषकन्या बना देते हैं और अपने शत्रुओं को जीत लेने का साधन बनाते हैं।<sup>10</sup> आज भी आतंकवादी गुट महिलाओं के साथ बिलकुल इसी प्रकार का व्यवहार करते हैं। उन्हें अपनी हवस का शिकार बनाते हैं और फिर शत्रु को जीत लेने का साधन भी बनाते हैं।

बाग-बगीची नगर रास्ते में या इधर-उधर उन्हें अकेले पाकर गुंडे लोगे उनकी कामना करते हैं। उन्हें छेड़ते हैं, छलते हैं और बलात्कार तक कर डालते हैं। कामान्ध बुद्धि दुष्ट हृदय पुरुषों के प्रति नारी, माँ, बहिन, बेटा और मित्र नहीं होती अपितु दूषित यौन वृत्तियों के लिए संप्राप्य एक हाड़माँस की मूर्तिमात्र होती है। मार्ग में विहार करने वाले व्यभिचारी और हारों को झटककर ले भागने वाले पुरुष कहाँ नहीं घूमते फिरते।<sup>11</sup>

अंत में निष्कर्ष रूप में हम यह कह सकते हैं कि पुरुष अपने आप से महिलाओं के आगे निकलने से ईर्ष्या करते हैं, उन्हें हर समय नीचा दिखाने



की कोशिश करते हैं। उनकी सोच में महिला केवल भोग्या है। संविधान में तो उन्हें बराबर का दर्जा दिया गया है किन्तु समाज ने उन्हें पुरुष के बराबर का दर्जा अभी भी नहीं दिया है। महिलाओं ने अपनी दृढ़ शक्ति, प्रत्येक क्षेत्र में अपनी मेहनत से यह बहुत कुछ हद तक यह सिद्ध भी कर दिया है कि वह पुरुष से कम नहीं है। किन्तु समाज में अब भी परिवर्तन की आवश्यकता है। पुरुष जो कि त्रिवर्ग में से केवल काम की उपासना करने वाला है। उसने नारी को अपने तन्त्र में ऐसा किया है कि वह मोक्ष की अधिकारिणी ही नहीं रह गयी है-

**स्वयमनेन समुज्झित-धर्मणा विपुलमर्जयतार्थमनारतम्। सततकामरतेन वशीकृता अधिकृता न च मोक्षपथेऽपि ताः॥<sup>12</sup>**

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5. यदनुजा-जननी-तनुजाग्रजा-सुतवधू-सम-मानितयोषिताम्।  
कृमिजघन्यनराधमकैः कृतम् अलमलं श्रुतिना कथनेन च॥ (जनविजयम्, 2/15)
6. अयि सुते! भगिनि! प्रतिवासरम् इति गिरा खलु याः प्रतिबोधिताः।  
अहह! तत्र तथाचरणेऽपि किं नहि मही स्फुटिता गलिताश्च ते॥ (जनविजयम् 2/16)
7. जनविजयम्, 6/24
8. “जनविजयम्: एक आलोचनात्मक अध्ययन लघु शोध प्रबन्ध में मेरा द्वारा लिया गया साक्षात्कार पृ. 197, 198
9. चीरहरणम्, 11/13,14
10. वही, 11/15,16
11. वही, 11/17-19
12. वही, 11/21

## हिन्दी साहित्य में नारी चित्रण

डॉ. बॉबी यादव

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### शोध सारांश

**‘यत्र नार्यस्तु पूज्यन्ते, रमन्ते तत्र देवताः’**

उक्त पंक्तियां भारतीय समाज तथा साहित्य में नारी की स्थिति पर प्रकाश डालती हैं। समस्त भारतीय साहित्य में नारी को उपास्य के रूप में प्रस्तुत किया गया है। हिन्दी साहित्य भी इसी परंपरा का वाहक है अतः इसमें भी नारी के दैवीय गुण संपन्न स्वरूपों का निदर्शन होता है।

हिन्दी साहित्य के प्रारंभिक कालों में नारी के चित्रण में एकरूपता का आभास होता है। सिद्ध साहित्य में जहां नारी को योग-साधना के केन्द्र में रखकर दैवीय स्वरूप प्रदान किया गया, वहीं “वज्रयानियों की योगतंत्र साधनाओं में मद्य तथा स्त्रियों का- विशेषतः डोमिनी, रजकी आदि का- अबाध सेवन एक आवश्यक अंग था।

इस काल में स्त्रियों को योगिनी तथा शक्ति के रूप में भी प्रस्तुत किया गया। नाथ पंथ के प्रवर्तक गोरखनाथ ने अपने गुरु मछन्दरनाथ को नारी-साहचर्य से बाहर निकाला और हठयोग का उपदेश दिया क्योंकि यह माना जाता है कि “सिद्ध-गण नारी-भोग में विश्वास करते थे, किन्तु नाथपन्थी उसके विरोधी थे।” इस प्रकार हमने देखा कि आदि काल में जहां नारी को उपभोग की वस्तु के रूप में देखा जाता था तथा ईश्वर-प्राप्ति के बहाने उनके शोषण के तमाम चित्र उपस्थित हैं वहीं जैन-साहित्य में नारी को पवित्रता से ओत-प्रोत प्रस्तुत किया गया है। उन्हें जैन मत में दीक्षित होकर सात्विक जीवन व्यतीत करने के ढेरों वर्णन उपलब्ध हैं। ‘चन्दनबालारास’ में चन्दनबाला अपनी मालकिन द्वारा दिये गये अपार कष्टों को झेल कर भी कुमार्ग की ओर प्रवृत्त नहीं हुई तथा अपने सतीत्व की रक्षा करती रही और अंत में महावीर की दीक्षा प्राप्त करके उसने मोक्ष प्राप्त किया। इसमें कोशा वेश्या तथा सीता को भी जैन धर्म अपनाते हुए दर्शाया गया है।

रासो साहित्य में नारी के रमणीय स्वरूपों का चित्रण देखने को मिलता है। इसमें नायिका-भेद, नख-शिख वर्णन आदि अपार रूप में उपलब्ध है। यहाँ शृंगार के वियोग तथा संयोग दोनों पक्षों का चित्रण देखा जा सकता है। 'बीसलदेव रासो' में राजमती जैसी कुलीन गृहिणी है जो नारी को गरिमामयी रूप में उपस्थित करती है। 'पृथ्वीराज रासो' में नारी सौंदर्य तथा उसके रूप और प्रेम के चित्र उकरे गये हैं। नारी हर जगह उपस्थित है। वह युद्ध के भी केन्द्र में है तथा विलास के भी। 'वसन्त-विलास' नामक पुस्तक के "चौरासी दोहों में वसन्त और स्त्रियों पर उसके विलासपूर्ण प्रभाव का मनोहारी चित्रण किया गया है। इस काव्य में प्रकृति और नारी दोनों का मदोन्मत्त स्वरूप शृंगार रस की तीव्र धारा प्रवाहित करता है। आदिकाल को विद्वानों ने अब तक वीरगाथाओं और धार्मिक उपदेशों का ही युग माना था, 'वसन्त-विलास' ने 'राउरवेल' की शृंगार-भावना को चरम सीमा पर पहुँचा दिया है।" इस प्रकार हमने देखा कि आदिकाल में नारी के व्यापक रूप उपलब्ध हैं, कहीं वह गृहिणी के रूप में उपस्थित है तो कहीं प्रेयसी, रमणी, साध्वी, योगिनी आदि रूपों में भी उपस्थित है।

आदिकाल भक्तिकाल की पूर्व-पीठिका है अतः स्त्री के प्रति जो दृष्टि आदिकाल में थी वही अपनी तमाम विशेषताओं के साथ भक्तिकाल में भी चली आई। भक्तिकाल पर चूँकि अनेक सिद्धांतों और विचारों का प्रभाव पड़ा तथापि उसमें नारी को माया-स्वरूप माना गया। कबीर मानते हैं कि-

**‘नारी की झाँई परत, अंधा होत भुजंग। ता नर की कौन गति, जो नित नारी के संग।’**

कबीर ने 'कनक और कामिनी' दोनों का परित्याग करने की बात कही और 'एक कनक और कामिनी, दुर्गम घाटी दीय' कहकर तात्कालिक पुरुषवादी दृष्टिकोण को वाणी दी। उन्होंने दोनों को ही मानव मात्र का शत्रु बताया और माना कि-

**‘नारि नसावै तीन सुख, जा नर पासै होय। भगति मुक्ति निज ज्ञान में, पैसि न सकई कोय।’**

उनका मानना है कि कामिनी के ही कारण मानव भक्ति, मुक्ति और ज्ञान में प्रवेश नहीं कर पाता। उन्होंने कभी तो कामिनी को 'काली नागिणी' कहा तथा कभी 'कामिणी मीनों खाँड़ि की, जे छेड़ौ तो खाई' कहकर उसे खाँड़ की बनी हुई मीठी मछली कहा है। इस प्रकार कबीर की नारी के प्रति दृष्टि परंपरागत ही रही है।

महाकवि तुलसीदास को तो कतिपय आलोचकों ने नारी-विरोधी माना है, जिसका कारण उनकी निम्न पंक्तियाँ हैं-

**‘ढोल गंवार शूद्र पसु नारि। ये सब ताड़ना के अधिकारी’ “जिमि स्वतंत्र होइ बिगरहिं नारी”**

परंतु आचार्य शुक्ल मानते हैं कि "सब रूपों में स्त्रियों की निंदा उन्होंने नहीं की है। केवल प्रमदा या कामिनी के रूप में, दाम्पत्य रति के आलंबन के रूप में, की है- माता, पुत्री, भगिनी आदि के रूप में नहीं। इससे सिद्ध है कि स्त्री जाति के प्रति उन्हें कोई द्वेष नहीं था।" तथापि डॉ. बच्चन सिंह मानते हैं कि "नारी के संबंध में उनका दृष्टिकोण सामंतवाद का पोषक ही ठहरता है। इधर-उधर से कुछ पंक्तियों को संदर्भ से काटकर उद्धृत कर देने से उनके मंतव्य पर पर्दा नहीं डाला जा सकता।" इस प्रकार हम देखते हैं कि उस युग के महान कवियों का स्त्रियों के प्रति दृष्टिकोण दुराग्रहपूर्ण था। यह दृष्टिकोण आगामी काल में और भी अधिक दूषित तथा एकांगी होता चला गया।

रीतिकाल में तो नारी केवल शृंगारिक मूर्ति बनकर रह गई तथा वह नख-शिख वर्णन, नायिका भेद की सीमाओं के भीतर ही अंकित होकर रह गयी। आजकल की बोलचाल की भाषा में कहा जाए तो स्त्री को 'आईटम गर्ल' बनाकर प्रस्तुत किया गया। उसे सामंती जीवन की विलासिता के साधन के रूप में प्रस्तुत किया गया। नारी की बात तो छोड़ ही दीजिए कविता तक को केवल मनोरंजन का साधन माना गया। सामंती दृष्टि के कारण नारी को भोग की वस्तु माना गया तथा उसकी समस्त चेष्टाओं, भावों, भावनाओं आदि को काम-अभिव्यक्ति के उपादान मान कर उसे कुतूहल की दृष्टि से देखा गया। यद्यपि डा. नगेन्द्र इस काल में सीमित ही सही, कुछ सामान्य गृहस्थ जीवन के चित्र ढूँढ ही लेते हैं।

आधुनिक काल में आकर नारी के सांगोपांग स्वरूप का चित्रण प्राप्त होता है। इस काल में नारी जीवन की विविध समस्याओं बाल-विवाह, बहु-विवाह, सती-प्रथा आदि के विरुद्ध स्वर मुखर किया गया। 'नीलदेवी' के समर्पण में अंग्रेज स्त्रियों की भूरि-भूरि प्रशंसा की गई, भारतीय स्त्रियों को उनसे सीखने की प्रेरणा दी गई। भारतेन्दु ने अपनी बहन को शिक्षा प्रदान करवाई। उन्होंने नारी-शिक्षा के महत्व को समझा तथा दूसरों को समझाने का प्रयास किया। भारतेन्दु मद्रास, कलकत्ता तथा बम्बई विश्वविद्यालय से उत्तीर्ण महिलाओं को साड़ी भेंट किया करते थे। भारतेन्दु-युग में अस्पृश्यता, नारी-शिक्षा, बाल विवाह से त्रस्त विधवाओं की दशा पर अनेक कविताएं लिखी गई। प्रतापनारायण मिश्र ने 'कौन करेजो नहि कसकत सुनि बिपति बालविधवन की' लिखकर बाल-विधवाओं के कष्ट उजागर किए।

भारतेन्दु युग में श्रृंगार प्रधान रचनाओं का सृजन तो हुआ परंतु उसमें मर्यादा तथा संयम का ध्यान रखा गया तथा नख-शिख और नायिकाभेद का परिहार ही किया गया। भारतेन्दु ने स्त्री-शिक्षा के लिए 1874 ई. में 'बालाबोधिनी' नामक पत्रिका प्रकाशित की। बालकृष्ण भट्ट ने 'बाल विवाह' तथा राधाकृष्णदास ने 'दुःखिनी बाला' नामक नाटक लिखा। इनके माध्यम से लेखकों ने नारी जीवन की विकट समस्याओं को उजागर किया।

हिन्दी उपन्यास का तो आरंभ ही नारी तथा उसकी समस्याओं को केन्द्र में रखकर होता है। 'देवरानी-जेठानी की कहानी' (1870), 'वामा-शिक्षक' (1872), 'भाग्यवती' (1872) आदि हिन्दी के आरंभिक उपन्यास माने जाते हैं। इनमें स्त्रियों को शिक्षा देने के साथ-साथ उनकी समस्याओं का चित्रण भी मिलता है। मुंशी प्रेमचन्द ने 'सेवासदन' में वेश्यावृत्ति की समस्या को उजागर किया है, तथा इसके लिए उत्तरदायी सामाजिक तथा आर्थिक कारणों की पड़ताल की है। दहेज-विवाह, अनमेल-विवाह, प्रतिकूल परिवेश, शिक्षा का अभाव आदि को नारी के पतन का जिम्मेदार माना गया है। 'गबन' में मध्यवर्गीय नारी की मानसिकता का अंकन किया गया है। 'रंगभूमि', 'प्रेमाश्रम', 'कर्मभूमि' तथा 'गोदान' में ग्रामीण नारी की व्यथा-कथा के चित्र उकेरे गए हैं। 'कर्मभूमि' में दलित-महिलाओं के शोषण चित्र प्रस्तुत किए गए हैं।

छायावाद एक नए प्रकार के धरातल पर प्रकट हुआ। इसने काव्य की स्थापित भूमि को तोड़ा और इतिवृत्तात्मकता तथा उथलेपन को चुनौती दी। छायावाद में नारी 'देवी, मां, सहचरि, प्राण' के रूप में सामने आती है तथा उसे कहीं 'शक्ति' का प्रतिरूप एवं 'श्रद्धारूपिणी' माना गया है तथा कहीं दया, माया, ममता, त्याग, बलिदान, सेवा, समर्पण, अगाध विश्वास आदि की मूर्ति माना गया है।

कविवर पन्त, जो 'सुकुमार कल्पना के कवि' माने जाते हैं, ने भारतीय नारी के सहज एवं स्वाभाविक सौन्दर्य की अत्यन्त मार्मिक प्रस्तुति की है। उन्होंने नारी को अनन्त सुषमा से परिपूर्ण माना तथा उसके प्रति उदात्त भावनाओं का प्रदर्शन करते हुए उसके जीवन के विविध पहलुओं को उजागर किया। नारी केवल प्रेयसी ही नहीं है अपितु उसके जीवन के अन्य उद्देश्य भी हैं। वह केवल अपने जीवन के कुछ समय विशेषतः यौवनावस्था के आरम्भ में ही प्रेयसी के रूप में होती है, उससे पहले वह एक पुत्री एवं बहन होती है तथा बाद में मां, बहू, देवरानी, जेठानी आदि होती है तथा उसके बाद सास, समधिन, दादी, नानी होती है परन्तु कवियों को तो केवल उसके जीवन के कुछ वर्षों के चित्रण में ही रस की अनुभूति होती है। परन्तु इस रूढ़ि को भी कविवर पन्त ने तोड़ने का साहस दिखाया और 'ग्राम्या' में 'ग्राम्य युवती', 'ग्राम-नारी', 'ग्रामवधु', 'ग्रामश्री' आदि में नारी के प्रति संकीर्ण दृष्टि से बाहर निकले और उसके व्यक्तित्व को विकास का अवसर प्रदान किया। छायावादी काव्य में नारी की महत्ता को सर्वाधिक प्रतिपादन किया गया है। जयशंकर प्रसाद 'कामायनी' में लिखते हैं—

**'तुम भूल गए पुरुषत्व मोह में, कुछ सत्ता है नारी की, समरसता है संबंध बनी अधिकार और अधिकारी की।'**

इस प्रकार प्रसाद स्त्री-पुरुष की समता की बात करते हैं तथा नारी के त्याग, समर्पण और बलिदान को जनमानस के समक्ष प्रस्तुत करते हैं। निराला ने काव्य को तो छंद-मुक्त किया ही, भारतीय नारी को भी उच्च स्थान पर प्रस्थापित किया। उन्होंने विधवा स्त्रियों की क्रंदन-कथा को वाणी दी तथा पुत्री 'सरोज' की करुण कथा को प्रकट किया। उनकी कविता 'वह तोड़ती पत्थर' में नारी के श्रमशील रूप का चित्रण किया गया है। इसे प्रगतिवाद की पहली कविता भी माना जाता है।

इस प्रकार हम कह सकते हैं कि प्रगतिवाद का तो आरम्भ ही नारी के प्रति स्वस्थ दृष्टिकोण से तथा उसके श्रमशील जीवन को उजागर करते हुए हुआ। नागार्जुन 'सिन्दूर तिलकित भाल' में भारतीय नारी की वह छवि प्रस्तुत करते हैं जो आज भी गाँव-शहर-कस्बे में विद्यमान है। वह नारी को समाज के भीतर के एक अनिवार्य अंग के रूप में देखते हैं। डॉ. नामवर सिंह के शब्दों में कहा जाए तो "नारी-सौन्दर्य को भी नागार्जुन उसी खुली दृष्टि से देखते हैं और वैसे ही अकुंठ भाव से उसका वर्णन भी करते हैं। मैथिली की ही एक कविता है "एक फाँक आँख, एक फाँक नाक" जिसमें पल-भर के लिये खिड़की से गोरे गोल मुखचन्द्र का अर्धांश दिख जाने के बाद कवि कहता है : "कितनी देर तक रही नाचती कपाल के भीतर की कटोरी में/ धारण किये क्रमशः तकली का रूप/ एक फाँक आँख / एक फाँक नाक"। इसके अतिरिक्त 'तन गई रीढ़' और 'यह तुम थीं' जैसी कुछ कविताएँ भी हैं जहाँ किसी स्त्री के दरस परस से उत्पन्न होने वाली अनिर्वचनीय अनुभूति को शब्दों में साकार किया गया है।<sup>15</sup> कंदारनाथ अग्रवाल के यहाँ ग्रामीण जीवन में श्रमशील नारी के अपूर्व चित्र उपस्थित हैं। उनके यहाँ मजबूत बुंदेलखण्डी महिलाओं का जीवन अपने सभी आयामों में चित्रित है। वे कभी तो 'मैके से आई बेटी' का चित्रण करते हैं, कभी 'नौजवान ढीठ लडकी' का। उन्हें 'सौन्दर्य का कवि' माना जाता है। उनके यहाँ प्रकृति तथा नारी के असंख्य सुन्दर चित्र अंकित हैं।

प्रगतिवाद के पश्चात वैयक्तिकता का स्वर मुखर होता गया तथा स्त्री को नए-नए उपमान दिये जाने लगे। आधुनिक युग में नारी की भूमिका शनैः शनैः बदलती गई और वह नित परिवर्तनशील है। इक्कीसवीं सदी में स्त्री-लेखिकाओं ने तो नारी को पूर्णतः स्वतंत्र स्वच्छंद कर दिया तथापि

वह पुरुष के साथ कंधे से कंधा मिलाकर अपनी महत्ता में वृद्धि करती गई और जीवन के समस्त आयामों में उसकी उपस्थिति परिलक्षित है।

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## पंचायतीराज में महिला प्रतिनिधित्व की दयनीय स्थिति एवं शिक्षा द्वारा सुधार

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### शोध सारांश

महिलाओं का पंचायतों में प्रतिनिधित्व को विस्तार कर 50 तक की सीमा तक पहुंचा देने के बावजूद जमीनी हकीकत यही है कि पंचायतों में महिलाएँ मात्रात्मक रूप से तो बढ़ गयी हैं परन्तु गुणात्मक रूप से आज भी पंचायतों की महिला प्रतिनिधि शक्तिहीन हैं महिलाएँ आज भी लोकतंत्र के इस तृतीय पायदान पर खर की मुहर के रूप में इसतेमाल हो रही हैं। ग्रामीण समाज मुख्यतः ग्रामीण महिला समाज की विविध सामाजिक, आर्थिक, राजनीतिक, शैक्षिक, सांस्कृतिक इत्यादि समस्याओं का तब तक प्रभावी समाधान नहीं ढूँढ़ा जा सकता है जब तक शिक्षा के माध्यम से समाज की पितृतंत्रीय सोच को बदल कर महिलाओं के स्वतंत्र, अस्तित्व, गरिमा एवं प्रतिष्ठा के महत्व प्रदान नहीं किया जाता।

पंचायती राज में महिलाओं को आरक्षण दिये जाने के बाद भारत के ग्रामीण क्षेत्रों में महिलाओं के राजनितिक प्रतिनिधित्व में बढोत्तरी हुई है। वर्तमान समय में भारत के 28 लाख पंचायत प्रतिनिधियों में 10 लाख से अधिक महिला प्रतिनिधि हैं। जाति आधारित आरक्षण व्यवस्था के कारण भी अनेक शोषित एवं दमित जाति की महिलाएँ भी राजनीति के गलियारों में दिखाई देने लगी हैं। इस तरह ऊपरी तौर पर देखा जाए तो भारतीय लोकतंत्र के इस तृतीय पायदान पर हम राजनीति में लैंगिक समानता की स्थिति में पहुंच गये हैं। परन्तु समान राजनीतिक प्रतिनिधित्व भूमिका पुरुषों के समकक्ष पहुँच चुकी है। पंचायतों में आरक्षण की प्रणाली ने ग्रामीण राजनीतिक क्षितिज पर महिलाओं की संख्या बल को अवश्य बढ़ाया है पर उनकी राजनीतिक भूमिका अभी भी पुरुषों की अपेक्षा बहुत सीमित है। आज भी अधिकांश महिला प्रतिनिधियों के सार्वजनिक निर्णय पूर्णतः उनके परिवार के पुरुष सदस्य के निर्णय होते हैं। कहीं-कहीं स्थिति इतनी दयनीय है कि सरकारी प्रपत्रों के सम्पूर्ण विवरण महिला प्रतिनिधि के परिवार के पुरुष सदस्य द्वारा पूर्णतः अपनी इच्छानुसार भरकर केवल उस महिला के हस्ताक्षर या अंगूठे के निशान लगवा लिये जाते हैं; महिला प्रतिनिधि को यह भी पता नहीं होता कि वे प्रपत्र किस विषय से संबंधित हैं। कुछ ढीठ किस्म के पुरुष महिला सरपंच के हस्ताक्षर करवाने को भी जहमत नहीं उठाते और स्वयं ही सरपंच के हस्ताक्षर बना देते हैं। हैरानी की बात यह है कि इस तरह का शक्ति दुरुपयोग अधिकारियों के संज्ञान में होते हुए भी वे मूक दर्शक बने रहते हैं। पुरुषों द्वारा शक्ति हरण की इस प्रणाली के कारण गाँव में प्रधानपति नाम के एक अति शक्तिशाली नवीन पद का सृजन हो गया है परन्तु इसका अर्थ यह नहीं कि महिलाओं का पंचायतों में प्रतिनिधित्व पूर्णतः निष्फल साबित हुआ है। महिला प्रतिनिधियों के महिलाओं के आत्म विश्वास को जगाया है, उनको अपने अधिकारों के प्रति जागरूक किया है। अनेक महिला प्रतिनिधियों ने अपने दूरदर्शी एवं निर्णायक नीतियों से ग्रामीण समुदाय की काया पलट दी है। ऐसे महिला प्रतिनिधियों के निर्णयों ने गाँव के सर्वांगीण विकास मुख्यतः महिला सशक्तीकरण के क्षेत्र में उल्लेखनीय योगदान किया है। राजस्थान की सरमीबाई, रूक्मणी देवी, छवि इत्यादि महिलाओं ने सरपंच के रूप में राष्ट्रीय/अन्तर्राष्ट्रीय ख्याति अर्जित की है। इन सफल महिला प्रतिनिधियों में एक समान तथ्य यह है कि ये सभी शिक्षित एवं जागरूक हैं। और यही इनकी सफलता का सबसे निर्णायक कारक कहा जा सकता है।

हम अपनी शिक्षा प्रणाली में आवश्यक सुधार कर पंचायतों में महिलाओं की समान सहभागिता के माध्यम से महिला सशक्तीकरण के सपने को साकार कर सकते हैं। इस संबंध में सबसे महत्वपूर्ण यह है कि हमें शिक्षा के माध्यम से भारतीय समाज की पितृतंत्रीय व्यवस्था को बदलना होगा, जिसमें परिवार का पुरुष सदस्य ही परिवार में सभी निर्णय लेने का अनन्य अधिकार रखता है ऐसी व्यवस्था में परिवारिक निर्णयों में महिलाओं

की भागीदारी नगण्य होती है, उनकी भूमिका पुरुषों द्वारा लिये गये निर्णयों का आँख मुंद कर पालन करने तक सीमित होती है। इस पुरुष प्रधान व्यवस्था ने समाज में महिलाओं की क्षमता एवं योग्यता को उपेक्षित किया है, उनकी गरिमा को चोट पहुँचाया है, उनकी आकांक्षाओं को कुंठित किया है और सबसे बढ़कर उनके स्वतंत्र अस्तित्व पर प्रश्नचिह्न लगा दिया है। महिला सशक्तिकरण के मार्ग में समाज की यह पितृतंत्रीय सोच सबसे बड़ी रूकावट एवं महिलाओं की अन्य अनेक समस्याओं जैसे महिलाओं की आर्थिक पर निर्भरता, अशिक्षा, भेदभाव, शारीरिक एवं मानसिक शोषण इत्यादि का मूल कारण है।

हमें अपनी शिक्षा प्रणाली में महिलाओं से संबंधित मुद्दों का व्यापक पैमाने पर समावेश करना होगा। हमें अपने पाठ्यक्रम में समाज की पितृतंत्रीय व्यवस्था को चोट पहुँचाने वाले, महिलाओं को समानता का अधिकार दिलाने, उनकी गरिमा एवं प्रतिष्ठा को बढ़ाने वाले विषय वस्तु को अनिवार्य रूप से शामिल करना होगा। शिक्षा द्वारा महिला सशक्तिकरण को बढ़ावा देने में शिक्षकों को बहुत बड़ी भूमिका निभानी होगी। उन्हें नारी समानता हेतु छात्र/छात्राओं के माध्यम से समाज में वैचारिक स्तर पर बदलाव लाने के लिए प्रयास करना होगा। शिक्षकों द्वारा छात्र/छात्राओं को अपने व्याख्यानों से निरंतर महिला समानता, गरिमा, प्रतिष्ठा उनके स्वतंत्र अस्तित्व एवं पहचान को तर्कपूर्ण ढंग से विविध दृष्टांतों के माध्यम से समझाना होगा। महिला सशक्तिकरण के मुद्दों शिक्षकों को अपने अध्यापन का नियमित हिस्सा बनाना चाहिए। इसके लिए उन्हें पाठ्यक्रम की विषय वस्तु की सीमा से नहीं बंधना चाहिए। यह एक अत्यंत कठिन एवं दीर्घकालिक लक्ष्य है, परन्तु निरंतर प्रयास से इसे प्राप्त किया जा सकता है।

जब हमारा समाज महिलाओं के अधिकारों, अवसरों, गरिमा एवं प्रतिष्ठा को पुरुषों के समकक्ष समझने लगेगा तब महिला सशक्तिकरण का सपना साकार हो सकेगा। ऐसा परिवर्तन होने पर महिला प्रतिनिधि की शक्तियों का पुरुषों द्वारा अपहरण की घटनाएँ स्वतः समाप्त हो जाएंगी एवं पचायतों में महिलाओं को प्रतिनिधित्व देने के वास्तविक मंतव्य हासिल हो पायेंगे तथा महिलायें खबर की मुहर मात्र न रहकर वास्तविक निर्णयकर्ता के रूप में कार्य कर सकेंगी। एक शिक्षित एवं जागरूक महिला प्रतिनिधि ही अपने अधिकारों, कर्तव्यों एवं विकास योजनाओं को ठीक से समझ सकेंगी एवं समाज की समस्याओं के समाधान एवं समाज के विकास के लिए उसको ठीक से अमल में ला सकेंगी और समाज के बहुमुखी विकास को नई ऊँचाई पर पहुँचा सकेंगी।

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## आधुनिक काव्य 'नारीगीतम्' में नारी विमर्श

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#### शोध सारांश

आधुनिक संस्कृत वाङ्मय की सुदीर्घ परम्परा में नारी चरित्र प्रधान अनेक काव्यों की रचना हुई है यथा-अहल्या चरितम्, इन्दिराकाव्यम्, इन्दिराकीर्तिकौमुदी, इन्दिरागांधीचरितम्, जानकीजीवनम्, राधाचरितम्, झांसीश्वरीचरितम्, झांसीश्वरीशौर्यामृत, चन्द्रावतीचरितम् आदि। किन्तु ये सभीकाव्य किसी नारी विशेष पर केन्द्रित हैं। इनके विपरीत शंकरदेव अवतरे विरचित मुक्तककाव्य 'नीरीगीतम्' में नारी का समष्टिगत चिन्तन है। यहाँ नारीत्व, नारी की शक्ति, महिमा आदि का अभूतपूर्व प्रतिपादन है। नारी अपने व्यक्तित्वके विविध रूप माता, बहिन, पत्नी, पुत्री आदि से लेकर दिव्यरूप लक्ष्मी, सरस्वती, पार्वती, दुर्गा आदि और अनेकानेक ऐतिहासिक व्यक्तित्वों के रूप में सार्वजनीन और सर्वस्तुत्य है। यहाँ नारी के बाह्य आकर्षण से लेकर आन्तरिक सौन्दर्य का अलौकिक चित्रण है। नारी ही जगत् की उत्पत्ति, स्थिति और संचाल करत्री है। नारी को चतुर्वर्गफल प्राप्ति का साधन तक सिद्ध किया गया है। व्यवहारिक और दार्शनिक दृष्टिकोण से नारी की अद्भुत शक्ति और महत्ता को प्रकाशित करता हुआ 'नारीगीतम्' काव्य स्त्री-पुरुष की एकता और समरसता चित्रण 'नारी गीतम्' में किया गया है, वस्तुतः वह प्रथम बार ही दृष्टिगोचर होता है। नारी के उस उदात्त रूप, शक्ति और व्यक्तित्व के विविध पक्षों को प्रस्तुत करना ही प्रस्तुत शोधपत्र का लक्ष्य है।



आधुनिक संस्कृत वाङ्मय में विषयों की बहुविधता, रचनाप्रक्रिया, भाषा और शैलीगत नवीन प्रयोग, समकालीन समस्याओं का मर्मस्पर्शी चित्रण, प्रेरण, युगानुकूल चेतना, राष्ट्रीय स्वर आदि विभिन्न प्रवृत्तियाँ परिलक्षित होती हैं। विषयगत दृष्टि से आधुनिक कवि समसामायिक पक्षों और महत्वपूर्ण जीवन चरित पर साहित्य सृजन करते रहे हैं। जहाँ न केवल ऐतिहासिक, सामाजिक, आर्थिक, धार्मिक एवं राजनैतिक परिवेश और परिवर्तन को प्रकाशित किया गया है, अपितु चरित प्रधान रचनाओं से इन्हें मुखरित किया गया है। इनमें ऐतिहासिक पुरुष व्यक्तित्व, राजनैतिक व्यक्तित्व एवं नारी चरित प्रधान अनेक काव्यों की रचना हुई है। आधुनिक संस्कृत साहित्य में नारी चरित प्रधान अनेक काव्य द्रष्टव्य हैं, यथा-अहल्याचरितम्, इन्दिराकाव्यम्, इन्दिराकीर्तिकौमुदी, इन्दिरागाँधीचरितम्, जानकीजीवनम्, राधाचरितम्, झांसीध्वरीचरितम्, झांसीध्वरीशौर्यमृत, चन्द्रावतीचरितम् आदि इन सभी काव्यों के माध्यम से नारी की शक्ति, महत्ता और योगदान को प्रकाशित किया गया है। किन्तु ये सभी काव्य किसी नारी विशेष पर केन्द्रित हैं। इन सभी काव्यों से भिन्न मोतीलाल नेहरू महाविद्यालय, दिल्ली में प्राध्यापक और प्राचार्य पद को सुशोभित करने वाले डॉ. शंकरदेव अवतरे ने 'नारीगीतम्' काव्य की रचना की। 'नारीगीतम्' काव्य में नारी का समष्टिगत चिन्तन है। यहाँ किसी नारी विशेष पर ध्यान केन्द्रित न करके नारीत्व, नारी की शक्ति, महिमा आदि का अभूतपूर्व प्रतिपादन है। 'नारीगीतम्' में डॉ. शंकरदेव अवतरेद्वारा प्रस्तुत नारी के भव्यरूप को कतिपय बिन्दुओं के माध्यम से प्रस्तुत किया जा सकता है।

नारी सौन्दर्य-‘सौन्दर्यजातमखिलं तव रूपसमूहे’ रूप में नारी के अनुपम सौन्दर्य का उद्घोष करने वाली कवि की उक्ति अद्भुत है कि संसार में सौन्दर्य के नाम पर जो कुछ भी है वह नारी का ही रूप है और जो कुछ आकर्षण योग्य है, वह भी उसी का कार्य है-

“यत् सुन्दरं जगति लक्षणमस्ति नार्या, आकर्षणं यदपि कर्म तदीयमेव।”<sup>1</sup>

“नारीगीतम्’ काव्य में नारी के बाह्य सौन्दर्य से लेकर आन्तरिक सौन्दर्य का अलौकिक चित्रण किया गया है। जहाँ न केवल नारी के शारीरिक सौन्दर्य का भव्य चित्रण है, अपितु उससे भी अतिशय उसके सहज गुणों को सूक्ष्म दृष्टि से प्रकाशित किया गया है। नारी स्वभावतः आकर्षण की महिमा से मण्डित है। अपने इस गुण के कारण ही वह पुरुष जाति को अपने अनुरूप चलाती है। वस्तुतः सांख्य दर्शन की मूल प्रकृति का प्रतिनिधित्व करनेवाली नारी उस प्रधान प्रकृति के सदृश पुरुषार्थ का प्रवर्तन करती है-

“आकर्षणैकमहिमा भवती प्रकृत्या स्वापेक्षयैव पुरुषं परिचालयन्ती।”<sup>2</sup>

कवि के अनुसार तो नारी में भगवान से भी अधिक आकर्षण शक्ति है। नारी के सौन्दर्य का आकर्षण केवलशब्द और रूप के विषय में ही नहीं अपितु नाम रूपात्मक जगत् के पंचविषयों में भी पराकाष्ठा को प्राप्त है।<sup>3</sup>

नारी परमात्मा की सर्वप्रथम और अद्वितीय सरस सृष्टि है।<sup>4</sup> नारी सौन्दर्य को उपमित करते हुए कवि ने भारतभूमि<sup>5</sup> स्थावर जंगमात्मक प्रकृति<sup>6</sup>, नदी<sup>7</sup> त्रिगुणमयी सृष्टि<sup>8</sup>, समुद्र<sup>9</sup> पृथ्वी<sup>10</sup>, वर्षाऋतु की रात्रि<sup>11</sup> आदि और नारी के प्रत्येक अंगों के सौन्दर्य के लिए विविध उपमान प्रस्तुत किए हैं।

नारी को आन्तरिक सौन्दर्य भी अद्भुत है। नारी के केवल स्थूल सौन्दर्य पर ही आकर्षित व्यक्ति उसके आन्तरिक सौन्दर्य की गहनता का अनुभव नहीं कर सकता है।<sup>12</sup>

जिस प्रकार नारी का रूप सौन्दर्य अनुपम है, उसी प्रकार उसका शील सौन्दर्य और शक्ति सौन्दर्य भी अद्भुत है। रूप, शील और शक्ति की महिमा से मण्डित नारी तत्व आसाधारण और लोकोत्तर ही प्रतीत होता है।<sup>13</sup>

नारी स्वाभाविक स्नेह की प्रतिमूर्ति है-“नारी हि कारणमकारणसौहृदस्य।”<sup>14</sup> कठोरता की दृष्टिसे नारी वज्र से भी कठोर और कोमलता में पुरुष से भी कोमलांगी है।<sup>15</sup>

नारियाँ प्रायः दयालु, रक्षक स्वभाव और रचनात्मक क्षमता से पूर्ण होती हैं। पुरुष प्रायः उच्छृंखल आचरण करते हैं, परन्तु स्त्रियाँ स्वाभाविक रूप से उनके स्वच्छन्द आचरण पर नियन्त्रण करते हुए, मर्यादित आचरण के लिए बाध्य करती हैं।<sup>16</sup>

नारी का अन्य स्वाभाविक गुण द्रवीभाव है। यही कारण है कि नारी स्व पीड़ा को विस्मृत करके सदैव मनुष्य जाति के दुःख दर्द को दूर करने में संलग्न रहती है।<sup>17</sup>

नारी का अन्य अद्वितीय गुण सहनशीलता है। वह गर्भधारण से लेकर दुःसह प्रसव पीड़ा सहन करती है और मनुष्य के लालन-पोषण में नाना कष्ट सहन करती है। वहीं पुरुष उस पर नाना प्रकार के अत्याचार और व्यभिचार करते हुए उसकी जीवन लीला तक समाप्त करने पर आतुर रहते

हैं। किन्तु नारी अपने सम्पूर्ण दुःखों को हँसते-हँसते सहन करती हैं। नारी की यह सहज क्षमता है, जो बाह्य रूप से प्रसन्नता दर्शाते हुए अपनी मार्मिक पीड़ा को कदापि प्रकट नहीं होने देती है।<sup>18</sup>

## नारी के नाम रूप-

नारी अपने दिव्य रूप लक्ष्मी, सरस्वती, पार्वती, दुर्गा आदि के रूप में सार्वजनीन और सर्वस्तुत्य है।

नारी 'श्री' रूप में वह धनवैभव है, जो समुद्र मन्थन के समान अथाह पुरुषार्थ से प्राप्तव्य है। लक्ष्मी रूप में वह अदम्य पौरुष से किए गए समुद्रमन्थन के फलस्वरूप उत्पन्न होकर विष्णुपत्नी कहलाती है। पुनः कवि 'श्री' और 'लक्ष्मी' की अन्य व्याख्या प्रस्तुत करता है। समुद्रमन्थन के फलस्वरूप उत्पन्न चौदह रत्नों में सर्वोत्तम रत्न के रूप में उत्पन्न श्री और लक्ष्मी रूप में नारी द्विविध कोटि है। कर्म सौंदर्य रूप प्रथम कोटि के रूप में 'श्री'- सर्वातिशायी पौरुष से युक्त भगवान विष्णु की पत्नी है, वहीं कर्म फल रूप द्वितीय कोटि में पुण्य परिश्रम से उत्पन्न धन सम्पत्ति के रूप में लक्ष्मी कहलाती।<sup>19</sup> इस प्रकार नारी शोभा के पर्याय से श्री और सम्पत्ति के पर्याय से लक्ष्मी कहलाती है।''

शिव के वरण का दृढ़ व्रत धारण करे अपनी अचल निष्ठा का परिचय प्रस्तुत करनेवाली पार्वती के रूप में नारी शिवसंकल्पमय कल्याणतत्व या शिवलोक की मर्यादा है। ब्रह्माजी के मुख से उत्पन्न और श्रृंगारादि रस एवं रत्यादि भावों की अभिव्यक्ति के सौन्दर्य से स्वयं ब्रह्माजी को मुग्ध करने वाली सरस्वती भी नारी का ही रूप है।<sup>20</sup>

नारी के लिए प्रयुक्त 'वामा' शब्द अपने दोनों ही अर्थों में सार्थक है। 'सुन्दरी' होने के अर्थ में तो नारी सुन्दर है ही,<sup>21</sup> वहीं अपने विपरीत अर्थ की दृष्टि से भी 'वामा'इ शब्द औचित्यपूर्ण प्रतीत होता है, क्योंकि नारी की नकारात्मक उक्ति में स्वीकारात्मक और स्वीकारात्मक उक्ति में नकारात्मक अर्थ निहित रहता है।<sup>22</sup>

नारी के लिए 'वरवर्णिनी' संज्ञा उसके उत्कृष्ट गुणों से युक्त होने के कारण है, जिनका वर्णन नहीं किया जा सकता। अत्यन्त रमणीय होने के कारण वह 'रामा' कही जाती है। अपने मान-सम्मान की रक्षा करने के कारण वह मानिनी है। शरीर के अग्र भाग से 'नत' अर्थात् झुकी हुई होने के कारण वह नतांगी पद से अभिहित है।<sup>23</sup>

## नारी की वैविध्यमयी भूमिका

नारी अपने अद्वितीय रूप से माता, बहिन, पुत्री, पत्नी आदि के रूप में विविध भूमिकाओं का निर्वहन करती है। वह अकेली ही इस विश्वरूपी नाट्यशाला में एक अद्भुत अभिनेत्री के सदृश सम्पूर्ण लौकिक भोगों, अलौकिक श्रृंगारादि रसों आदि की अभिनय कला से पूर्ण है। माता, बहिन, पत्नी, पुत्री आदि के रूप में कभी वह वात्सल्यादि रसभावों का आलम्बन है, तो कभी आश्रय।

माता त्वमेव परिपोषयसे निजों, पुत्री त्वमेव पितरौ च कुलं पुनासि।  
बध्नासि बान्धवकरं भगिनी त्वमेव, नारि त्वमेव गृहिणी च गृहस्य लक्ष्मी॥''<sup>24</sup>

नारी ही माता के रूप में इस सम्पूर्ण विश्व को धारण करती है। गर्भाधान से लेकर वही इस समग्र विश्व को परिपोषित करती है। पुत्री के रूप में माता-पिता औरकुल को पवित्र करती है। पुत्र से भी अधिक माता-पिता की सेवा और चिन्ता वही करती है। बहिन के रूपमें पवित्र स्नेह बन्धनकी प्रतीक राखी को भाई की कलाई पर बांधती है। अपने भाई की सफतला, सुरक्षा हेतु सदैव व्यग्र रहती है। वह पत्नी या गृहस्वामिनी के रूप में घर की साक्षात् शोभा सम्पत्ति है।

व्यक्तित्व के विविध पक्षों से विविध भूमिकाओं का निर्वाह कर रही नारीतत्त्व को पुत्र, पिता या पति बनकर ही नहीं समझा जा सकता, अपितु नारी सामान्य के अलौकिक रूप को वही पुरुष समझ सकता है, जो उसके किसी एक रूप से प्रभावित न होकर निर्लिप्त दृष्टि से उसके समस्त रूपों को अविरूद्ध भाव से देखता है।<sup>25</sup>

नारी मनुष्य की प्रेरणा उन्नति और सौभाग्य की सर्वोच्च सहयोगी हैं। कभी वह पति को उचित मन्त्रणा प्रदान करके और सत्य का युक्तियुक्त समर्थन करते हुए एक सद्मित्र की भूमिका निभाती है, तो कभी उपदेश गर्भित मधुर वचनों से प्रयेसी के रूप में प्रिय के अनिष्ट की आशंका करती हुई उसे अनिष्टों से बचाती है। स्वयं विपत्तियों को सहन करती हुई उनके निवारण का उपाय करती है, तो दूसरी ओर स्वामी या गुरुजन के समान धर्मसम्मत मार्गनिर्देश कर पिता की भूमिका भी निभाती हैं।

## नारी शक्ति

देवत्रयी की शक्ति रूप में नारी ही संसार की उत्पत्ति, पालन और संहार का बीजमन्त्र है। ब्राह्मीप्रिया के रूप में शब्द ब्रह्म ही अधिष्ठात्री देवी सरस्वती ही छन्दोमयी सृष्टि के उत्पादन की शक्ति है। विश्व का भरण पोषण करने वाले विष्णु के वक्षस्थल की शोभासम्पत्ति के रूप में शोभायमान लक्ष्मी से ही भगवान विष्णु की विश्वम्भरा और श्रीवत्सलाञ्छन पर्याय की सार्थकता है।

समस्त प्राणियों के संहारक भगवान शिव की ईश्वरता के रहस्य रूप में पार्वती भी नारी शक्ति को प्रकाशित करती है।<sup>26</sup> भगवान शिव ने अपने नेत्र से जिस कामदेव को भस्म कर दिया था, उसे कटाक्ष मात्र से पुनर्जीवित करने वाली माँ पार्वती भगवान शिव से अधिक शक्तिशाली सिद्ध होती है।<sup>27</sup>

समस्त गुणों और काल में नारी समष्टिगत शक्ति का रूप है। महिषासुर के अत्याचार के क्रुद्ध विष्णु प्रभृति समस्त देवों का अत्यधिक तेज समष्टि रूप से उत्पन्न होकर देवी के आकार में अभिव्यक्त हुआ, जो नारी का ही रूप है।<sup>28</sup>

मायामयी प्रकृति में शयन करने के कारण आत्मा अभिव्याप्त होने के कारण ही जीवात्मा को पुरुष रूप में क्षेत्रज्ञ कहा गया है। वस्तुतः पुरुष की पुरुष संज्ञा ही प्रकृतिरूप नारी के बिना चरितार्थ नहीं हो सकती।<sup>29</sup> नारी की सहायता के बल से ही मनुष्य में तीनों लोकों को जीतने की सामर्थ्य आ जाती है—नारीसहायपुरुषो जयति त्रिलोकीम्।<sup>30</sup>

नारी शक्ति को अभिव्यक्त करना स्त्री वाचक 'दारा' शब्द पुल्लिङ्ग और बहुवचन के रूप में अपने वास्तविक अर्थ में नारी में पुरुषत्व ही नहीं अपितु पुरुषत्व की बृहत् क्षमता प्रमाणित करता है।<sup>31</sup>

कवि ने सम्पूर्ण संसार को नारी के किसी न किसी रूप से भयभीत माना है। जहाँ पापी मनुष्य नारी के पवित्र आचार से संतुष्ट है, विलासी या प्रेमी व्यक्ति, उसकी प्रतिकूल भाव भांगिमाओं से आशंकित है, तो योगी तपस्वी जन उसके यौवनसौन्दर्य के जाल से भयग्रस्त रहते हैं। किन्तु चंचलाक्षी होने पर भी नारी अपने चरित्र और विचारों से पृथ्वी के समान दृढ़ है,<sup>32</sup> जो गतिशील होने पर भी दोनों ध्रुवों के साथ अपनीधुरी पर अडिग है। सृष्टि के सदृश परिवर्तनशील होने पर भी पितृकुल और श्वसुरकुल दोनों की प्रतिष्ठा है।

नारियाँ ही पुरुषों को विजय और दुष्कर से दुष्कर कार्य हेतु प्रेरित करती हैं। असफलता और निराशा की स्थिति में प्राण शक्ति का संचार करती हैं। स्व पुण्य कर्म से पुरुष के श्री और सौभाग्य में वृद्धि करने वाली, पुरुषार्थ सिद्धि हेतु आश्वस्त करने वाली और लक्ष्य के स्थिरीकरण में विश्वास दिलाने वाली हैं। कठिन से कठिन समय में पुरुष का साथ देने के लिए दृढसंकल्प रहती हैं।<sup>33</sup>

वस्तुतः नारी पुरुष की वह शक्ति है, जिसके बिना पुरुष अपूर्ण है। इसीलिए कहा गया है कि नारी जिस पुरुष का प्रतिरूप में वरण करती हैं, उसे समाज में 'वर' अर्थात् दूल्हे के रूप में श्रेष्ठ माना जाता है। जिसके गृह में पत्नी होती है, उसे ही गृही (गृहस्थी) कहा जाता है।<sup>34</sup> सांख्यदर्शन सममत उदासीन पुरुष को पुरुषार्थविशिष्ट अर्थात् सक्रिय बनाने वाली प्रकृतिरूपा नारी ही है। पुरुष को धर्मार्थ काम मोक्षरूप पुरुषार्थचतुष्टय की प्रेरणादात्री है। नारी के मर्यादित और 'सात्विक' प्रेम की प्रेरणा से ही मनुष्य में यह सामर्थ्य आ पाती है।<sup>35</sup>

उपर्युक्त सम्पूर्ण विवेचनसे स्पष्ट है कि डॉ. शंकरदेव अवतरे ने 'नारीगीतम्' में नारी के जिस भव्य, उदात्त एवं अलौकिक रूप और शक्ति को प्रस्तुत किया है, वह दुर्लभ है। नारी सामान्य पर इतना अद्भुत काव्य वस्तुतः प्रथमतया ही दृष्टिगोचर होता है। कवि ने केवल नारी के रूप एवं शक्ति आदि का ही अनुमप एवं अद्वितीय वर्णन किया है, अपितु नारी के प्रति किए जा रहे अनाचार, दुर्व्यवहार से भी सेचत किया है। जो व्यक्ति नारीके प्रति नैतिकता का आचरण नहीं करता, उसका सम्मान नहीं करता, वह व्यक्ति मनुष्य नहीं अपितु दान है—

“नार्याकृति प्रति च नैतिकता न वेत्ति, पर्यायमेव दनुजस्य तमामनन्ति।<sup>36</sup>

जिस कुल में नारी को अहेतुक मन्त्रणा दी जाती है, वह कुलतत्काल नष्ट हो जाता है। जिस प्रकार चाणक्य की नीति ने सम्पूर्ण नन्दवंश से समाप्त कर दिया था, उसी प्रकार पीड़ित नारी का अभिशाप सम्पूर्ण विकृत समाज का सर्वनाश कर देता है।<sup>37</sup>

इस प्रकार कहा जा सकता है कि नारीतत्व की शक्ति और महिमा को प्रकाशित करने वाला 'नारीगीतम्' काव्य अद्वितीय है।

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## कामकाजी महिलाओं की अस्मिता संरक्षण का मौलिक अधिकार

डॉ० रश्मि गोयल

अध्यक्षा, भूगोल विभाग

शम्भुदयाल पी० जी० कालिज, गाजियाबाद

### शोध सारांश

मानव विकास के इतिहास में महिलाएं पुरुषों जितनी ही आवश्यक रही हैं। वास्तव में किसी समाज में महिलाओं की हैसियत, रोजगार और किया जाने वाला काम देश के समग्र विकास के सूचकांक होते हैं। राष्ट्रीय गतिविधियों में महिलाओं की भागीदारी के बिना किसी भी राष्ट्र की सामाजिक, आर्थिक या राजनीतिक विकास ठहर जाता है। भले ही दुनिया की मानवता में महिलाओं की हिस्सेदारी आधी हो लेकिन दुनिया के कुल कामकाज के घंटों में उनकी दो तिहाई हिस्सेदारी होती है। दुनिया की कुल आय में महिलाओं की एक तिहाई हिस्सेदारी है जबकि कुल संसाधनों

के दसवें हिस्से पर ही वे काबिल हैं। वैश्विक स्तर पर आर्थिक आधार पर महिलाओं की यह दयनीय दशा भारत में और भी खराब स्थिति में है। संयुक्त राष्ट्र के लैंगिक संबंधी विकास सूचकांक में देश की खराब स्थिति है। महिला कार्य सहभागिता के मामले में भी हम ब्राजील, श्रीलंका और इंडोनेशिया जैसे देशों से पिछड़े हुए हैं। 1970-71 के दौरान महिला कार्य सहभागिता का प्रतिशत 14.2 से बढ़कर 2010-11 में 31.6 ही हो सका है। जबकि अमेरिका में 45, ब्रिटेन में 43, कनाडा में 42 इंडोनेशिया में 40 और ब्राजील में 35 प्रतिशत है। सीएमआई की 2011 की एक रिपोर्ट के मुताबिक देश में महिला उद्यमियों का प्रतिशत 32.82 है। बड़े राज्यों में बिहार सबसे नीचे और उत्तर प्रदेश शीर्ष पर है। ऐसे में महिलाओं का सशक्तिकरण किए बिना विकसित राष्ट्र बनने का ख्वाब पूरा नहीं हो सकता है। दरअसल सशक्तिकरण एक बहुआयामी प्रक्रिया है। इसके द्वारा किसी महिला या समूह को इस लायक बनाया जा सकता है कि वे जीवन के हर क्षेत्र में अपनी पूर्ण पहचान और शक्ति को महसूस कर सकें। यह तभी संभव होगा तब हम उन्हें बड़े पैमाने पर ज्ञान और संसाधन मुहैया करावेंगे। निर्णय लेने में व्यापक पैमाने पर उन्हें स्वायत्ता देने से वे अपने जीवन को सही तरीके से जीने के प्रति सक्षम हो सकती हैं। महिलाओं के सशक्तिकरण सही शिक्षा देकर, स्वास्थ्य संबंधी सुविधाएं मुहैया कराकर परिवार और समुदाय में उनकी प्रतिष्ठा बढ़ाकर किया जा सकता है। इसी क्रम में स्वयंसेवी संस्थाओं द्वारा एचजीसी को महिला सशक्तिकरण के लिए ही जाना जाता है। 10-20 महिलाओं का यह एक समूह होता है। एक दूसरे की समस्या को दूर करने की आपसी सहमति से बने महिलाओं के इस संगठन को गरीबी दूर करने महिलाओं के सशक्तिकरण का धारदार हथियार माना जाता है।

20-1-1999 की उच्चतम न्यायालय द्वारा कामकाजी महिलाओं के यौन उत्पीड़न को मौलिक अधिकारों के हनन करार देने के ऐतिहासिक फैसले ने महिलाओं की अस्मिता और सम्मान संरक्षण सुनिश्चित करने की दिशा में नई आशा जगाई है। प्रधान न्यायाधीश न्यायमूर्ति ए0एस0 आनन्द और न्यायमूर्ति वी0एम0खरे की खण्डपीठ ने यौन उत्पीड़न की प्रवृत्ति को समूल रूप से नष्ट करने पर जोर दिया। उनके अनुसार महिलाओं के सम्मान पर आघात के मामले में कोई समझौता नहीं किया जा सकता। संविधान द्वारा प्राप्त लैंगिक समानता और जीवन तथा स्वतन्त्रता सम्बन्धी अधिकार बहुमूल्य हैं और इसकी न्यायालयों द्वारा रक्षा की जानी चाहिए। खण्डपीठ ने यह निर्णय दिल्ली के वस्त्र निर्यात सम्बर्द्धन परिषद् के एक अधिकारी द्वारा एक कनिष्ठ महिला क्लर्क और टाइपिस्ट के साथ दुर्व्यवहार के मामले में दिया था। ज्ञातव्य है कि उच्चतम न्यायालय ने कामकाजी महिलाओं को कार्यस्थान पर यौन उत्पीड़न से बचाने और दूसरे सहयोगियों के समान अधिकार दिलाने के उद्देश्य से करीब डेढ़ वर्ष पूर्व ग्यारह दिशा-निर्देश प्रतिपादित किये थे। इन्हीं के आधार पर राष्ट्रीय महिला आयोग द्वारा बनाई गई आचार संहिता के तहत किसी भी पुरुष द्वारा किसी भी महिला की मर्जी के खिलाफ शारीरिक सम्पर्क बनाने या संकेत, यौन कार्य की माँग या गन्दे अश्लील साहित्य दिखाने और अन्य अवांछित शारीरिक, शाब्दिक या गैर शाब्दिक यौन दुर्व्यवहार को उत्पीड़न के रूप में परिभाषित किया गया है। उल्लेखनीय है कि महिलाओं से सम्बन्धित एक स्वयंसेवी संस्था 'साक्षी' द्वारा दिल्ली के शिक्षा और औद्योगिक संस्थानों में किये गये सर्वेक्षण में यौन उत्पीड़न और दुर्व्यवहार के अलावा शिक्षण संस्थाओं या कार्यालयों के बाहर मिलने के लिए अनुचित आमन्त्रण और परिसर में महिलाओं के प्रति विद्रोहपूर्ण या प्रतिकूल वातावरण अनेक स्थानों पर पाया गया। सर्वेक्षण के अनुसार लगभग आधी छात्राएँ और महिलाएँ इस प्रकार के शारीरिक दुर्व्यवहार और शाब्दिक यौन-दुर्व्यवहार का सामना कर चुकी थी। यौन उत्पीड़न की शिकार महिला अश्लील टिप्पणियों, गन्दे संकेत, छोटकशी जैसे अपमानजनक दुर्व्यवहार के बारे में किसी को नहीं बताती थी क्योंकि उनके मन में यह डर समाया रहा था कि उनकी बातों पर भरोसा नहीं किया जाएगा। सर्वेक्षण में महत्वपूर्ण बात यह भी उभरकर आई कि उत्पीड़न करने वाले अधिकांशतः वे व्यक्ति थे जो अधिकारयुक्त पदों पर थे और जो उत्पीड़ित के व्यवहारिक या शैक्षणिक जीवन को प्रभावित कर सकते थे अथवा उसके प्रति भेदभाव रख सकते थे। वास्तव में यह सर्वेक्षण केवल दिल्ली की स्थिति का ही दर्पण नहीं है, बल्कि देश के महानगरों में यौन दुर्व्यवहार का चित्रण करता है। एक सरकारी रिपोर्ट के आकलन के अनुसार कारखानों, बाजारों, और कार्यालयों में महिलाओं के साथ होने वाले अपराध पिछले दशक के दौरान दो गुना बढ़ गए हैं। यद्यपि राष्ट्रीय महिला आयोग द्वारा बनाई गई आचार-संहिता और उच्चतम न्यायालय के निर्णय से कामकाजी महिलाओं का आत्मबल बढ़ेगा, लेकिन राज्य सरकारों को कामकाजी महिलाओं को यौन उत्पीड़न से बचाने के लिए अपने कानूनों में समुचित प्रावधान करने पड़ेंगे। आज तो कठिनाई यह भी है कि यौन उत्पीड़न के मामलों में जो भी कानून है उनका लाभ शहरी महिलाओं तक ही सीमित है, ग्रामीण महिलाएँ तो इसके बारे में जानती तक नहीं। आदिवासी महिलाओं के यौन उत्पीड़न और शोषण रोकने बाबत कोई भी संस्था आगे नहीं आती। दरअसल, केवल कानून ही स्थिति की पूरी तरह नहीं बदल सकता। महत्वपूर्ण मुद्दा यह है कि महिलाओं के प्रति समाज का नज़रिया कैसे बदला जाए? जब तक समाज का दृष्टिकोण नहीं बदलेगा महिलाओं पर हो रहे अत्याचारों में कमी नहीं आएगी। यह सच है कि कानूनी नैसले से महिलाओं की स्थिति पूरी तरह नहीं बदल सकती किन्तु महिला को पूर्ण साक्षर बनाकर इस स्थिति में बदलाव आ सकता है। भारत में 1986 में स्वीकार की गयी राष्ट्रीय शिक्षा नीति में भी महिलाओं की समानता हेतु शिक्षा की महत्ता को स्वीकारा गया है। राष्ट्रीय शिक्षा नीति में महिलाओं की समानता हेतु शिक्षा के



लिए उठाए कदम निम्नलिखित हैं-

1. शिक्षा का उपयोग महिलाओं की स्थिति में बुनियादी परिवर्तन लाने के लिए एक साधन के रूप में किया जाएगा अतीत से चली आ रही विकृतियों और विषमताओं को खत्म करने के लिए शिक्षा-व्यवस्था का स्पष्ट झुकाव महिलाओं के पक्ष में होगा। राष्ट्रीय शिक्षा-व्यवस्था ऐसे प्रभावी कदम उठाएगी जिनसे महिलाएँ जो अब तक अबला समझी जाती रही हैं, समर्थ और सशक्त हों। नये मूल्यों की स्थापना के लिए शिक्षण संस्थाओं के सक्रिय सहयोग से पाठ्यक्रमों तथा पठन-पाठन सामग्री की पुनर्रचना की जाएगी तथा अध्यापकों व प्रशासकों का पुनः प्रशिक्षण किया जाएगा। इस काम को सामाजिक पुनर्रचना का अभिन्न अंग मानते हुए इसे पूर्ण कृतसंकल्प होकर किया जाएगा महिलाओं से सम्बन्धित अध्ययन को विभिन्न पाठ्यचर्याओं के भाग के रूप में प्रोत्साहन दिया जाएगा और शिक्षा संस्थाओं को महिला विकास के सक्रिय कार्यक्रम शुरू करने के लिए प्रेरित किया जाएगा।
2. महिलाओं में साक्षरता प्रसार को तथा उन रूकावटों को दूर करने को जिनके कारण लड़कियाँ प्रारम्भिक शिक्षा से वंचित रह जाती हैं, सर्वोपरि प्राथमिकता दी जाएगी। इस काम के लिए विशेष व्यवस्थाएँ की जाएँगी, समयबद्ध लक्ष्य निर्धारित किये जाएँगे और उनके कार्यान्वयन पर कड़ी निगाह रखी जाएगी। विभिन्न स्तरों पर तकनीकी और व्यावसायिक शिक्षा में महिलाओं की भागीदारी पर खास जोर दिया जाएगा। लड़के और लड़कियों में किसी प्रकार का भेद-भाव न बरतने की नीति पर पूरा जोर देकर अमल किया जाएगा ताकि तकनीकी तथा व्यावसायिक पाठ्यक्रमों में पारम्परिक रवैयों के कारण चले आ रहे लिंगमूलक रूढ़िबद्ध धारण द्विसेक्स स्टीरियोटाइपिंगनृ को खत्म किया जा सके तथा गैर परम्परागत आधुनिक काम-धन्धों में महिलाओं की हिस्सेदारी बढ़ सके इसी प्रकार मौजूदा और नई प्रौद्योगिकी में भी महिलाओं की भागीदारी बढ़ाई जाएगी।

महिलाओं में हर तरह के भेदभाव मिटाने में विश्व में हर स्तर पर प्रयास जारी है। संयुक्त राष्ट्र संघ द्वारा 18 दिसम्बर, 1979 को महिलाओं के विरुद्ध सभी प्रकार के विभेदों की समाप्ति सम्बन्धी अभिसमय बनाया गया जो कि 3 सितम्बर, 1981 से प्रभावी हो गया है। संयुक्त राष्ट्र संघ द्वारा जारी यह अभिसमय इस पुस्तक में अलग से परिशिष्ट के रूप में शामिल किया गया है, ताकि महिलाएँ अपने ऊपर होने वाले विभेदों, शोषण, अत्याचारों के प्रति जागृत हो सकें। इस अभिसमय में वह पूरी तरह स्पष्ट कर दिया गया है, कि महिला-पुरुष के अधिकार समान हैं। साथ ही लिंग सम्बन्धी विभेद किसी भी दशा में महिला के अधिकार नहीं छीन सकते। संयुक्त राष्ट्र संघ द्वारा घोषित यह अभिसमय हर दृष्टि से महिलाओं के समानता का पक्षधर है एवं उनके समान अधिकारों को हर हाल में संरक्षण देने को कृत संकल्प है।

संयुक्त राष्ट्र संघ द्वारा घोषित अभिसमय महिलाओं के विरुद्ध हर सम्भव शोषण, अत्याचार, उत्पीड़न को खत्म करने को कटिबद्ध दस्तावेज है, एवं हर सम्भव महिलाओं को समान अधिकार दिलाने का हिमायती है। किन्तु सवाल उसके निष्पक्ष क्रियान्वयन का है। अभिसमय अपने आप में पूर्ण दस्तावेज है, किन्तु इसका गायदा कितनी पीड़ित, उत्पीड़न त्रस्त महिलाओं को मिल पाया है, मिल सकेगा, यह खुद महिला पर निर्भर है। जब तक महिला खुद खुद सवाल, आत्मविश्वासी न बनेगी किसी भी कानून, का गायदा कम ही मिलेगा। महिला को खुद अपने ऊपर लगा 'अबला का लेबिल हटाना होगा। उसे अपने अन्दर इतनी चुम्बकीय शक्ति एवं आत्मविश्वास जाग्रत करना होगा कि वह सबला मानी जाए वर्षों से महिला अपने खोये आत्मविश्वास, सम्मान को पाने हेतु संघर्षरत है। किन्तु उसे अपना सम्मान एवं समाज में यथोचित स्थान नहीं मिल सका है, तो इसका मात्र एक कारण यही रहा है, कि वह खुद बेचारी का लबादा ओढ़े रही है। आज समय आ गया है, कि उसे बेचारी नहीं रहना है। अपनी असीम उर्जा को पुनः पाना है। पूरे सम्मान से अपनी खोयी प्रतिष्ठा पाने को युद्धरत होना है।

हमारे देश में आठ कल्याणकारी माना गया है-

**“दर्पण पूर्ण कलशः कन्या सुमन सोक्षताः। दीपमाला ध्वजः सम्प्रोक्ता श्राष्टमंगलम्”**

अर्थात् हमारे देश में कन्या को मंगलकारी एवं लक्ष्मी माना जाता रहा है। इसके अलावा महिला-पुरुष को समान अधिकार भी देता है। समान अधिकार होने के कारण ही महिला अपनी अस्मिता के प्रति सतर्क हुई है। किन्तु स्वतन्त्रता प्राप्ति के 50 वर्ष बाद भी महिला के प्रति पुरुष, घर, परिवार समाज के दृष्टिकोण में विशेष अन्तर नहीं आया है। इसके अलावा महिला भी औरत होने की पीड़ा से मुक्त नहीं हो सकी है। कब महिलाओं के प्रति हमारी संकीर्ण मानसिकता बदलेगी, कब वह शोषण अत्याचार से मुक्त होगी कब उसे निर्णय लेने की स्वतन्त्रता होगी, कहना मुश्किल है। कैसे बदलेगी महिलाओं की स्थिति और कौन उनकी शोषण मुक्ति का संकल्प लेगा, समझ नहीं आता क्योंकि ये ऐसा सवाल है, इसमें जो भी होम जलेगा, उसका हाथ अवश्य जलेगा कारण कि महिलाओं को शोषण मुक्त कराने जैसे महान उद्देश्य को पूरा करने का संकल्प लेने वाले राजा राममोहन राय और विवेकानन्द जैसे महापुरुष दूर-दूर तक नजर नहीं आते। आज आवश्यकता इस बात की है, कि महिलाओं को उनका खोया सम्मान वापस

मिले। महिला स्वयं अपने आत्म सम्मान के प्रति सचेत बने एवं अपने अस्तित्व और अस्मिता का गौरव समझ सके। एक ऐसे समाज की स्थापना हो जहाँ महिला दायम दर्जे की प्राणी न मानी जावे। उसकी आकांक्षाओं एवं योग्यताओं को उचित मूल्यांकन हो। साथ ही आदिम, अमानवीय, जघन्य अत्याचारों एवं शोषण से मुक्त होकर महिला अपने नैसर्गिक अधिकारों का उपभोग निष्पक्ष रूप से कर सके। महिलाओं के साथ शिष्टता, सम्मान एवं समानता का व्यवहार हो एवं समाज उनके व्यक्तिगत विकास में बाधक न हो। इस दिशा में महिलाएँ को भी स्वयं अपनी स्थिति समस्याओं को समझकर एकजुट होकर प्रयास करना चाहिए तभी वे अपनी अस्मिता को आदर दिलाने में सफल होंगी क्योंकि सामूहिक प्रयास अक्सर असफल नहीं होते। कहा भी गया है, “अकेला चना भाड़ नहीं फोड़ सकता।” महिलाओं के हित संरक्षण के लिए हर स्तर पर महिलाओं द्वारा ही संगठनों को बनाया जाना चाहिए क्योंकि महिलाएँ ही महिलाओं की समस्याएँ ठीक से समझ सकती हैं। इस दिशा में महिलाओं द्वारा कई संस्थाएँ एवं संगठनों का निर्माण किया गया पर उनके कार्यकलापों में जो गति आनी थी नहीं आ पायी। दरअसल इन महिला संगठनों में महिलाएँ खुद दृढ़ संकल्प होकर समर्पित नहीं हो सकी। अतः इन संगठनों को मात्र औपचारिक संगठन न बनाकर ऐसी शक्तिशाली संस्था के रूप में विकसित किया जाना चाहिए ताकि इनका लाभ महिलाओं को मिल सके। मानवीय संवेदनाओं को जीती जागती मूर्ति संवेदनशील, चिन्तक, भावुक, कर्मठ महिलाओं पर हो रहे अन्याय, अमानवीय व्यवहार एवं शोषण और अत्याचारों के प्रति खुद महिलाओं को संगठित होकर अपनी शक्ति को पहचानना होगा, तभी वह समाज में सम्मानपूर्वक जी सकेगी। वास्तव में महिला संगठनों की भूमिका तभी सार्थक सिद्ध होगी जब वे व्यक्तिगत हित से ऊपर उठकर समष्टि हित के लिए संगठित होकर मानवता, समानता जैसे नैसर्गिक अधिकारों के लिए एकजुट होकर कार्य करे। इसके साथ ही महिलाओं में व्याप्त भय, अंधविश्वास, कूपमंडूकता को दूर कर उन्हें शोषण एवं अत्याचार से लड़ना सिखा सके। महिलाओं में संघर्ष क्षमता पैदाकर उनके टूटे मनोबल को पुनः शक्ति प्रदान कर सके। तात्पर्य यह है, कि महिला संगठनों की नींव आधार संगठन सबका उद्देश्य महिला कल्याण ही होना चाहिए।

21वीं सदी के आगमन के बाद भी संवैधानिक स्तर पर समानता का अधिकार प्राप्त होने पर महिलाएँ अपने अधिकारों से वंचित हैं। अतः उनका अस्तित्व, अस्मिता को सुरक्षित रखना आवश्यक है। महिलाओं के अधिकारों की सुरक्षा, उनको आत्मनिर्भर बनाने में सहयोग करना, उनका खोया आत्मसम्मान जगाता हर एक की जिम्मेदारी है, अन्यथा सिर्फ योजनाएँ बनाने उनको शोषण मुक्त कराने की चाह भर करने से कुछ नहीं होगा—

“चाहने भर से ही क्या मिलेगा दुनिया में, चाह के साथ राह पर चलना होगा।”

हमारे देश में प्राचीनकाल से ही महिलाओं को विशेष सम्मान दिया जाता रहा है। वह विशिष्ट प्रतिष्ठा की अधिकारिणी रही है। हमारी संस्कृति में महिलाओं को जननी मानकर उसकी पूजा का भाव रखा गया है, क्योंकि जननी और जन्मभूमि स्वर्ग से ही महान मानी जाती है। वेदों में कहा गया है, कि जहाँ नारी का सम्मान होता है, वहीं देवता रहते हैं। इसी कारण शिव से पहले पार्वती, राम से पहले सीता, कृष्ण से पहले राधा, का नाम आता है और इन्हें देवताओं की शक्ति माना जाता है। दुर्गा, काली, लक्ष्मी, सीता, सावित्री पूजनीय रही है। वैदिक युग की विदुषी महिलाएँ गार्गी मैत्रेयी, विजेतमा पुरुषों के समान शास्त्रार्थ करती थी। उनके स्वयं वर चुनने को अधिकार था। तात्पर्य यह है कि उस समय महिलाओं को पुरुषों के समान अधिकार प्राप्त थे और ये अधिकार किसी संविधान एवं कानून के मोहताज नहीं थे। वेद, पुराण, उपनिषद् स्मृति आदि से महिलाओं की स्थिति का ज्ञान होने पर गर्व अनुभव होता है, कि हमारे देश में महिलाओं के सम्मान की उत्कृष्ट परम्परा रही है। लेकिन आज जब महिलाओं की स्थिति पर दृष्टि डालते हैं तो आत्मा रो उठती है। महिलाओं की स्थिति में गिरावट वेदों के युग के बाद ही आरम्भ हो गयी। रामायणकाल में धोबी द्वारा पत्नी को घर से निकाला जाना, सीताजी की अग्नि परीक्षा जैसी घटनाओं से महिलाओं की प्रतिष्ठा गिरी। महाभारतकाल में द्रोपदी के चीरहरण आदि घटनाओं में महिलाओं के सम्मान को ठेस पहुँची। बुद्ध युग में भी महिलाओं के प्रति रवैया संकीर्ण ही था। महिलाओं के सम्मान के यौवनो में प्रवेश से अधिक गिरावट आयी। यौवन महिलाओं को मात्र भोग की वस्तु मानते थे। इसी कारण महिला समाज में पर्दे की प्रथा शुरू हो गयी। उनकी स्वतन्त्रता छिन गयी। इसके पश्चात् महिलाओं की दशा में निरन्तर गिरावट आती गयी। हमारे देश में आजादी के बाद महिलाओं को संवैधानिक रूप से समानता आदि के अधिकार दिये गए और उनकी स्थिति में सुधार लाने के प्रयास शुरू हो गए। लेकिन जो सम्मान महिलाओं को वैदिक युग में प्राप्त था, वह आज भी उसे प्राप्त नहीं है। हर क्षेत्र में शिखर पर पहुँचाने के बाद भी महिलाओं पर शोषण अत्याचार जारी है। महिलाओं को वही खोया सम्मान पुनः प्राप्त करने के लिए खुद को सशक्त बनाना होगा, तभी महिला सशक्तिकरण की महत्ता सार्थक होगी।

भारतीय जीवन दर्शन महिला पुरुष को एक रथ के दो पहिये के रूप में ग्रहण करता है, जो गृहस्थ को गाड़ी सुचारू चलाने हेतु आवश्यक है। अर्थात् महिला, पुरुष एक-दूसरे के परिपूरक माने गए हैं। आदिकाल से आज तक महिलाओं ने हर क्षेत्र में अपनी भागीदारी बखूबी निभाई है। सती अनुसूइया, लोपामुद्रा तारा, अहिल्या, द्रोपदी, कुन्ती, रानी पद्मावती, लक्ष्मीबाई, दुर्गा भाभी जैसी महिलाओं का योगदान इतिहास में स्वर्णाक्षरों में अंकित है। आज भी महिलाएँ कला, साहित्य, विज्ञान, अन्तरिक्ष, शिक्षा, हर क्षेत्र में सफलता के शिखर पर हैं, किन्तु उन पर शोषण और अत्याचार

बढ़ते ही गए हैं। उनके मूल अधिकारों एवं स्वतन्त्रता का निरन्तर हनन हो रहा है।

आज नारी स्वतन्त्रता का मुद्रा जोर-शोर से उछाला जा रहा है। महिलाओं की स्थिति में सुधार लाने हेतु लोक सभा एवं विधान सभा में उन्हें 33 प्रतिशत आरक्षण देने की बात चल रही है। लेकिन संविधान में संशोधन करने महिलाओं को 33 प्रतिशत आरक्षण देने से उन पर शोषण एवं अत्याचार कम होंगे ऐसा नहीं है। यदि वास्तव में महिलाओं को उनका सही स्थान दिलाना है तो हमें आत्मिक विकास तथा सोच में परिवर्तन करना होगा। लड़की को पराया धन मानने की संकीर्ण मानसिकता से उबरना होगा। महिलाओं को दायम दर्जे की सोच को बदलना होगा। तभी महिला स्वातन्त्र्य का पक्ष मजबूत होगा। वैदिककाल से आज तक महिलाओं की स्थिति में अनेक परिवर्तन हुए हैं एवं महिलाओं ने हर क्षेत्र में अपनी भूमिका कुशलता से निभाई है, अतः आज उन्हें अपनी खोई पहचान इज्जत वापस लाने हेतु अपनी क्षमताओं के अनुसार अपनपा क्षेत्र स्वयं निर्धारित करना होगा। अपने अन्दर की असीमित उर्जा का संवाहन करना होगा तथा अपनी शक्ति का मूल्यांकन कर उसका सही समय पर सही उपयोग करना होगा तभी वह शोषण एवं अत्याचार से मुक्त हो सकेगी। अपनी सोई शक्ति को पुनः जागृत कर स्वावलम्बी बनना होगा तभी नारी स्वातन्त्र्य की भूमिका स्पष्ट हो सकेगी। अन्यथा 'पराधीन सपनेहुँ सुख नहीं।' वाली स्थिति से महिला का कल्याण सम्भव नहीं है। सामाजिक कुचक्रों में महिलाएँ जकड़ी रहेगी। अंधविश्वास में उलझी रहेगी। अपनी अस्मिता एवं अस्तित्व की रक्षा नहीं कर सकेगी। इसके अलावा महिलाओं को स्वयं साक्षर बनने की दिशा में कठोर श्रम करना होगा तभी वह हर तरह के भेदभाव से मुक्त हो सकेगी।

सन्दर्भ

1. नारी शोषण और मानवाधिकार-श्रीमती मंजू शर्मा
2. औरतः एक समाजशास्त्रीय अध्ययन-ज्ञानेन्द्र रावत
3. भारतीय समाज में महिलाओं का विकास-श्रीमती मंजू शर्मा
4. कार्यशील महिलाओं का समाज में बदलता स्वरूप-श्रीमती मंजू शर्मा
5. दैनिक जागरण 14 दिसम्बर 2014

## महिला आन्दोलन की प्रगति और विकास

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### शोध सारांश

दुनिया भर का मानव एक ही सृष्टि की ऊपज है, एक ही सृष्टि का सर्वोच्च तथा सर्वत्र का निर्माण करने वाला है। इस बात पर सावित्री बाई की निष्ठा थी। यही सबक वो लोगों को समझाया करती थी। टायसेन का (Rights of Man = मानवाधिकार) से प्रेरणा प्राप्त ज्योतिबा फुले ने सामाजिक क्रान्ति का कार्य किया तथा सावित्रीबाई फुले को भी प्रेरित किया। सावित्री बाई फुले ने अपने जीवन भर दबी, कुचली व शोषित महिलाओं को शोषण से मुक्ति तथा अविद्या रूपी अन्धकार को मिटाने में लगा दिया। यह उन्हीं दिनों की बात है जब महिलाओं को चप्पल पहनने या छाता इस्तेमाल करने अथवा अपने बड़ों की उपस्थिति में अपने पति से बात करने की अनुमति तक नहीं थी। कोई भी नवविवाहित जोड़ा बड़ों की उपस्थिति में एक दूसरे से बातचीत नहीं कर सकता था। महिलाएँ अपने पति के साथ बैठकर भोजन तक नहीं कर सकती थीं। महिलाओं को शिक्षा देना घर में आग लगाने के समान समझा जाता था।

प्रौढ़ शिक्षा के प्रणेता के रूप में ज्योतिबा फुले का कार्य सर्वप्रथम आता है। आज दूरदर्शन, समाचार पत्रों या अन्य प्रकार के प्रचार माध्यमों से प्रौढ़ शिक्षा का प्रचार किया जाता है। पूरे देश में साक्षरता अभियान भी चलाया जा रहा है। जो मुख्य रूप से प्रौढ़ों के लिए ही है। वास्तव में लड़की को विवाह से पहले ही माँ-बाप इस बात के लिए मानसिक रूप से मनाने की कोशिश करते थे कि वह विवाह के बाद उसे पति के साथ ही जीना और पति के साथ ही मरना है। यदि वह पति की मृत्यु के बाद उसके बाद आत्मदाह कर ले जो वह अपने पति के साथ ही स्वर्ग में चली जाएगी और उसके साथ स्वर्ग को भोगेगी और इस सबके बावजूद भी अगर वह पति के साथ जिन्दा जला दिए जाने के लिए तैयार न हो तो उसकी जिन्दा रहने की इच्छा मात्र को समाप्त कर देने के लिए उसका सर मुंडवा दिया जाता था और उसके चेहरे के अंग भंग कर उसे इतना बदनसूरत बना दिया जाता था कि उसमें जीवित रहने की इच्छा ही न रहे और वह जिन्दा जला दिए जाने के लिए राजी अथवा विवश हो जाए।

## भारत में नारियों का स्थान

नारी का मानव की सृष्टि में ही नहीं, वरन समाज निर्माण में भी महत्वपूर्ण स्थान है। नारी और पुरुष मिलकर परिवार का निर्माण करते हैं। अनेक परिवारों से समुदाय और अनेक समुदायों से मिलकर एक समाज निर्मित होता है। यदि हम विश्व इतिहास पर दृष्टि डालें तो हमें यह पता चलता है कि संस्कृति की नींव डालने का श्रेय सर्वप्रथम नारी को ही जाता है। परन्तु नारी की प्रास्थिति सभी समाजों में एक समान नहीं है। जिस तरह परिवार में नारी व पुरुष के कार्य व स्थान भिन्न-भिन्न होते हैं, उसी तरह समाज में भी नारी और पुरुष के कार्यों व स्थान में भिन्नता पाई जाती है। किसी समाज में यदि नारियों को पुरुषों के बराबर का दर्जा दिया जाता है तो किसी समाज में उन्हें पुरुषों की तुलना में बहुत कम अधिकार प्राप्त होते हैं।

## विधायी उपाय

सरकार ने उपर्युक्त उपायों के अतिरिक्त, अनेक विधायी उपायों (Legislative Measures) द्वारा भी नारी की स्थिति में सुधार करने तथा उन्हें पुरुषों के समान अधिकार दिलवाने का प्रयास किया है। नारी की प्रास्थिति में सुधार से सम्बन्धित कुछ विधायी उपाय इस प्रकार हैं—

1. हिन्दू विवाह अधिनियम, 1945
2. समाज पारिश्रमिक अधिनियम, 1976
3. कारखाना (संशोधन) अधिनियम, 1976
4. बाल-विवाह अवरोधक (संशोधन), 1978
5. अनैतिक व्यापार (निवारण) कानून, 1986
6. दहेज निबेध (संशोधन) कानून, 1986
7. महिला का अभद्र चित्रण (निषेध) अधिनियम, 1986

नारी और बाल विकास विभाग में सूचना और जनशिक्षा को कोष्ठ बनाया गया है। यह नारियों की समस्याओं जैसे शोषण, दहेज आदि पर विषय-वस्तु और प्रचार सामग्री तैयार करेगा जिसे संचार के माध्यमों के जरिये लोगों तक पहुँचाया जाएगा।

सरकारी नीति व्यावहारिक दृष्टि से नारियों के उत्थान में काफी सीमा तक सहायक रही है। परन्तु पुरुष प्रधान समाज में नारी की समस्याओं का पूरी तरह से समाधान करने के लिए अभी काफी कुछ किया जाना है।

## महिला आन्दोलन

पारम्परिक रूप से भारत में महिला आन्दोलन का विचार लैंगिक न्याय तथा महिला सशक्तिकरण को प्राप्त करने का स्पष्ट कदम नहीं लगता जैसा कि पश्चिम था। अपितु भारत में भारतीय समाज में महिलाओं की स्वायत्त स्थिति ने जीवन के विभिन्न क्षेत्रों में पुरुषों और महिलाओं की समानता को इस प्रकार सुनिश्चित किया कि वे एक-दूसरे के पूरक बन गये। अनेक सामाजिक बुराईयों जिनका माहिलाओं की स्थिति पर विपरीत प्रभाव था, का प्रचलन महिलाओं पर पुरुषों के प्रभुत्व के कारण नहीं था। वे या तो कुछ धार्मिक परम्पराओं के हिस्से थे या इतिहास में किसी समय लोगों की सामाजिक रीति-रिवाजों में प्रवेश कर गये (देखें, राय, 2002 : 13-23)। अतः देश में समाज सुधार आन्दोलनों ने महिलाओं के मुद्दों को कभी भी पुरुष प्रभुत्व से महिलाओं की मुक्ति के रूप में नहीं देखा। समय के साथ भारतीय समाज में वस्तुस्थिति को देखने के प्रति औपनिवेशिक सांस्कृतिक मूल्यों तथा दृष्टिकोण के प्रवेश के साथ महिलाओं के प्रति लोगों की सोच में सूक्ष्म विकृति आई।

अतः भारत में स्वतंत्रता के पूर्व महिला आन्दोलन का अध्ययन एक ओर तो जीवन के विविध क्षेत्रों में महिलाओं की भूमिका के विश्लेषण और दूसरी ओर महिला सशक्तिकरण के विभिन्न मुद्दों के लिए एक स्वायत्त आन्दोलन के सृजन के प्रयास पर केन्द्रित हैं।

## महिला आन्दोलन का प्रारम्भ

भारत में महिला आन्दोलन के मुद्दों की विशिष्टता को देखते हुए यह उचित था कि महिलाओं की स्थिति को सुधारने के लिए प्रारंभिक प्रयास 19वीं शताब्दी के दौरान राजाराम मोहन राय, दयानंद सरस्वती, ईश्वरचन्द्र विद्यासागर इत्यादि के समाज सुधार की दृष्टि के हिस्से रूप में आए।

यह रोचक है कि भारत में महिला आन्दोलन के प्रारंभिक प्रयास पुरुषों द्वारा ही किये गये जो विभिन्न सामाजिक धार्मिक सुधार आन्दोलनों का

नेतृत्व कर रहे थे। लेकिन घरेलू दायित्वों से महिलाओं की मुक्ति के प्रति बढ़ते शोरगुल के कारण अनेक महिलाएँ, मुख्य रूप से सामाजिक पद सोपान के उच्च वर्ग से, देश में महिलाओं के आन्दोलन को संचालित करने के लिए आईं। ऐसी महिलाओं के नेतृत्व का महत्वपूर्ण पक्ष घरेलू कार्यक्रम से मुक्ति या पारिवारिक जीवन के बंधनों से मुक्ति थी। भारतीय समाज में महिलाओं की पारिवारिक और घरेलू गतिविधियों से अत्यधिक जुड़ाव से उनकी स्वतंत्रता के हनन को देखते हुए वह महत्वपूर्ण स्पष्टीकरण लगता है। अतः देश में महिला आन्दोलन के शुरू होने का प्रारंभिक चरण कुछ लोगों के प्रयास तक सीमित रहा जिसमें पुरुष और महिलाएँ दोनों शामिल थे।

## महिला आन्दोलन की प्रगति और विकास

राष्ट्रीय आन्दोलन के दौरान बहुत से नेताओं ने बड़ी संख्या में महिलाओं के राष्ट्रीय आन्दोलन में भागीदारी के लिए प्रत्यक्ष प्रयास किये। उनके अनुसार राष्ट्रीय आन्दोलन में महिलाओं की व्यापक भागीदारी से न केवल अभी तक पुरुष प्रभुत्व वाले राष्ट्रीय संघर्ष का स्वरूप बदलेगा अपितु महिलाओं का अपने घर से बाहर निकलने तथा राष्ट्रीय आंदोलनों के मामलों में समान भागीदारी का अवसर मिलेगा। अतः गाँधी जी ने महिलाओं की राष्ट्रीय आन्दोलन में भागीदारी को प्रोत्साहित करने के लिए, उनके सामाजिक उत्तरदायित्वों को नुकसान पहुँचाये बिना राजनीति निर्धारित की, यह महिला आन्दोलन के लिए महत्वपूर्ण मोड़ सिद्ध हुआ क्योंकि अभी तक बहुत सारी महिलाएँ अपने सामाजिक तथा राजनीतिक उत्तरदायित्वों में सामंजस्य नहीं बैठा पा रहीं थीं। इस प्रकार गाँधी जी ने महिलाओं को रसोई से मुक्ति होने तथा देश के मुक्ति आन्दोलन में सक्रिय भागीदारी होने के लिए कहा। राष्ट्रीय आन्दोलन में महिलाओं को महत्वपूर्ण स्थान प्रदान करने में सुभाष चन्द्र बोस का योगदान प्रशंसनीय था। जब वे भारत में थे, उन्होंने राष्ट्रीय आन्दोलन में महिलाओं की और अधिक भागीदारी बढ़ाने के लिए महिला राष्ट्रीय संघ नामक संगठन की स्थापना की। बाद में जब उन्होंने भारतीय राष्ट्रीय सेना (आई.एन.ए.) का नेतृत्व किया तो उनके विश्वस्त साथियों जैसे कैप्टन लक्ष्मी सहगल ने देश से अंग्रेजों को बाहर खदेड़ने में महत्वपूर्ण भूमिका निभाई।

देश में मुख्यधारा के राष्ट्रीय आन्दोलन में प्रशंसनीय भूमिका निभाने के साथ महिलाओं ने अनेक जनजातियों, किसान तथा श्रमिक संघ आन्दोलन को सशक्त करने में पुरुषों का साथ दिया। उदाहरण के लिए बिहार के जनजातीय आन्दोलन में महिलाओं का विशिष्ट योगदान न केवल विद्रोहियों के उनके गुप्त स्थान पर आवश्यक वस्तुओं की आपूर्तिकर्ता तथा समय-समय पर उनका मनोबल बढ़ाने अपितु शक्तिशाली शोषक शक्तियों के विरुद्ध शस्त्र उठाने तथा अवर्णनीय प्रतिरोध के रूप में भी आया। विविध किसान संगठनों तथा आन्दोलनों द्वारा भी महिलाओं की भागीदारी चाही व प्रयोग की गई, यद्यपि यह जनजातीय तथा श्रमिक संघ आन्दोलनों जितनी नहीं थी।

## महिला आन्दोलन के मुद्दे

औपनिवेशिक काल में महिला आन्दोलन द्वारा उठाए गए राजनीतिक मुद्दों में मताधिकार की माँग सदैव प्रमुख रही। सर्वप्रथम सरोजनी नायडू तथा रानी बीसेंट जैसी अन्य नेताओं द्वारा 1917 में उठाया गया यह मुद्दा आने वाले समय में विविध महिला कार्यकर्ताओं, संगठनों तथा आन्दोलनों के लिए देश में महिलाओं की राजनीतिक मुक्ति के प्रतीक के रूप में प्रस्तुत करने का महत्वपूर्ण माध्यम बन गया। बाद में इस मुद्दे को राष्ट्रीय आन्दोलन के पुरुष नेताओं द्वारा भी औपनिवेशिक शासन द्वारा स्थापित वैधानिक सुधार आयोग के समक्ष उठाया गया लेकिन कानूनी व्यवस्था सहित ब्रिटिश सरकार के दृष्टिकोण ने महिलाओं को यह अधिकार देना स्वीकार नहीं किया तथा यह मुद्दा महिला आन्दोलनों के लिए प्रमुख बना रहा। राष्ट्रवादी पक्ष ने महिलाओं की राजनीतिक स्थिति काफी मजबूत दिखाई दी, क्योंकि राष्ट्रीय आन्दोलनों में महिलाओं की बढ़ती भागीदारी ने राजनीतिक दलों के संगठनों तथा निर्णय-निर्माण प्रक्रियाओं ने उनको पर्याप्त प्रतिनिधित्व देना सुनिश्चित कर दिया।

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