

BC-20-21



ISSN 2454-5503

Volume 197(1111)

CHRONICLE OF HUMANITIES AND CULTURAL STUDIES

SPECIAL ISSUE I

FEBRUARY 2021

Published twice a year (January and July)

Special Issue on

GENDER EQUITY IN HIGHER EDUCATION

Chief Editor

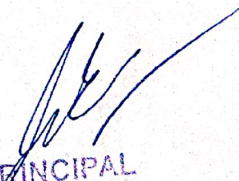
Dr. R. S. Fulle
(Principal)

Editors

A. G. Badne
Dr. A. G. Injegaokar



Chhatrapati Sambhaji Education and Welfare Society's
CENTRE FOR HUMANITIES AND
CULTURAL STUDIES, KALYAN (W)


PRINCIPAL
Nutan Mahavidyalaya
SELU, Dist. Parbhani



on the Occasion of One Day National Conference on
Equity in Higher Education, on 5th February, 2011

Full Journal Title: Centre for Historical & Cultural Studies
Print ISSN: 2454-5503
Impact Factor: 4.197 (11/11)
Frequency: Bimonthly / Language: Multi Language / Journal
Country/Territory: India
Publisher: Centre for Historical & Cultural Studies, Nutan Mahavidyalaya,
Shekhopur, Kalyan (W), Dist. Parbhani, Maharashtra

Regular Editorial Board:

- Chief Editor:**
Dr Kalyan Gangarde, Director, Centre for Historical & Cultural Studies, Kalyan (W)
- Executive Editor**
Dr Grishma Khobragade, Asst. Prof., Pimpri Chinchwad Education Trust, Pimpri
- Co-Editors**
Dr. Sadhana Agrawal, Asst. Professor, Maharashtra State University, Solapur, Solapur (M.P.) India
Dr Pandurang Barikade, Asst. Professor, D. Y. Patil Deemed to be University, Gardol, Mumbai
Bharat Gugane, Asst. Professor, Bharati Vastu Sangrahalaya, Mumbai
Dr Dashrath Kamble, Asst. Professor, B. P. J. Somaiya Institute of Technology, Maharashtra
Dr Sachin Bhumbe, Asst. Professor, P. N. T. College, Parbhani

EDITORIAL ADVISORY BOARD

- Am. Mukhopadhyay,
Dr R. T. Bedre,
Dr. Mrs. Smita R. Negam,
Dr. Arvind Nawale,
Dr. Ravi Kumar,
Dr. Karishma Nimbalkar,
T. Srinivas Yechu,
Dr. R. N. Gadgil,
Dr. Suman Prasad,
Dr. Pragna Anisha Joshi,
Dr. ...

Subscription Rates

Annual Membership (Individual)	₹ 1,500
Life Membership	₹ 3,500
Institutional Annual Membership	₹ 2,200
Corporate/Institutional Membership	₹ 4,200
Annual Membership (Corporate)	₹ 150

PRINCIPAL
Nutan Mahavidyalaya
SELU, Dist. Parbhani



CHRONICLE OF PROGRESS... 1974-75

44. Women Empowerment...	163
Dr. Parag P. Kadam	
45. The Role of...	176
Dr. Shashi M. A. Hatamani	
46. ...	177
A. H. Kadam & A. V. Kadam	
47. ...	181
Dr. Jashoda B.	
48. ...	191
Bhaup. Akandhale	
49. ...	195
Dr. Navin E. Kadam	
50. ...	198
Dr. Parag P. Kadam	
51. ...	204
Rakhe. Jyoti Bhavsahib	
52. ...	210
Dr. Santoshkumar M. Patil	
53. ...	216
Mr. Karale N. G. & Mr. Kalyankar A. S.	
54. ...	220
Unwani Sandipan A.	
55. ...	224
Sadhana Kallappa Patil	
56. ...	228
Dr. P. V. Aher	
57. ...	233
Dr. G. Renuka Reddy	
58. ...	237
Dr. Simala S. Padmayat	
59. ...	242
Dr. Marudkar. Bhabha	

PRINCIPAL
Nutan Mahavidyalaya
SELU, Dist. Parbhani



Women Movement in India: An Overview

Dr. Nirmala S. Padmavat

Asst. Prof. Dept. of English, Nutan Mahavidyalaya, Parbhani

Introduction:

"If I've killed one man, I've killed two
The vampire who said he was you
And drank my blood for a year,
Seven years, if you want to know,
Daddy, you can lie back now,
There's a stake in your fat black heart
And the villagers never liked you,
They are dancing and stamping on you.
They always knew it was you,
Daddy, daddy, you bastard, I'm through."¹⁴

The above stanzas are taken from the poem of Sylvia Plath entitled as "Daddy" in which she called her father as a vampire who had drunk her blood for more than seven years. She called him bastard; she called him as the black hearted man, this all because of giving her the worst treatment than animal. This was the scenario due to which European women started to fight against male dominating society through feminist movement. (<https://owlcation.com/humanities/Analysis-of-Poem-Daddy-by-Sylvia-Plath>) In India women work hard day and night to support their family in both areas i.e. Rural and Urban but they don't have the right umbrella over their head. Their lives have been hard. They do this for their children who are struggling to get a good education. They don't want that their children should do the domestic workers, garbage collectors and women construction workers are fighting for survival with many such problems. They are going to exercise their voting right to strengthen their faith in democracy, even if they have no idea what they will get out of the election. Even so, owning one is still beyond the reach of the average person. Also, women are victims of a great deal of social inequality, oppression, economic dependence and other social afflictions. From time immemorial, these restrictions on women have hampered their personal and professional development. Women empowerment programs will lead to self-esteem, inner strength and constructive development for women at different levels of society. These programs show that women are now overcoming all the challenges and taking the lead in terms of their skills, confidence and usefulness. Appeal



to represent peace and positive social change in your family, in your community, in your country, and in society.

Indian Feminist Voice: Indian society has remained predominantly patriarchal. Of course, Nair in Kerala, Shetty in Malabar, and Prakash in the north-east show feminism. But, in general, women have a secondary place in Indian society and some nomadic tribes show feminism. But, theoretically, many norms, traditions (of many religions) have led to injustice, exploitation, social segregation of women, and denied participation in public life. Against this backdrop, women's organizations based on the role of women, their conditions, and rights emerged in India.

Indian Women Movement: The women's movement in India is divided into three phases - the first phase (1830-1915); the second phase (1915-1947); and the third phase (from 1947 onwards).

The First Phase of Indian Feminism (1830-1915): Indian society was defined in a very wrong system which allowed women to die with her husband. She was burned in the funeral of her husband, a practice called as 'Sati.' The first of women movement raised a voice against this inhuman ritual of India 'Sati.' The first phase sees significant changes occur mainly due to the initiative of some progressive women.

They took objections for following inhuman activities:

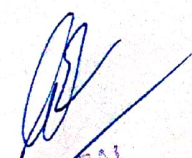
- a. The ban on sati (1829)
- b. Legal recognition of widow remarriage (1856)
- c. Prohibition of female feticide (1870)
- d. Recognition of inter-caste marriage (1872)
- e. Increase in consent age (1891).

In this regard, the work of Ishwar Chandra Vidyasagar, Veereshlingam Pantulu, Pandita Ramabai, Raja Ram Mohan Roy, Dhondo Keshav Karve, Subbalakshmi, Jyotsna Savitribai Phule is important.

The Second Phase of Indian Feminism: In the second phase, there were changes in the province about women rights. Bharat Mahila Parishad, Bharat Stri Mahamandal, Women's Indian Association (WIA), National Council of Women for India, All India Women's Conference (AIWC) etc. were organizations who fight for women rights. The organized movement brought about significant changes in the province such as:

- a. The right of women to vote (1921)
- b. The Prevention of Child Marriage Act (1929)
- c. The limited right of women to property (1937)

The Third Phase of Indian Feminism: The women's movement in the post-independence period can be repeated in three phases. It is the


PRINCIPAL
Nutan Mahavidyalaya
SELU, Dist. Parbhani



...building it with capacity of women in the foundation of
 ...in the Constitution and the public principles of the state
 ...justice to the rights and fulfillment of women. However,
 ...to implement these provisions in the framing of the
 ...phase of the women's movement in the post-independent period
 ... This phase focused on unequal wage, discrimination of
 ...unskilled workers, unpaid labour, and male dominance in the
 ...structure in several institutions (education, health, etc.)
 ...1st century phase of the post-independent era. The Indian
 ...women goes beyond gender equality and sheds light on the need
 ...women's empowerment and self-determination.
 ...view of the feminist movement in India: An overview of the
 ...movement in India is evident from the above review. There
 ...many serious women's issues are facing Indian society. The
 ...customs and traditions, religious laws governing private life in every
 ...religion (Dharmashastra, Sharia, etc.) as:

- a) It opposed to gender ratio (933:1000)
- b) lack of uniform civil law,
- c) A voice against the domestic violence, dowry, rape cases,
 issues of working women.

Problems still plague women. It is necessary to study the assessment of
 these problems and the solutions to them. There are other dimensions to
 women's issues in Indian society. The nature of women's issues is
 different in different classes, castes, tribes and regions. The problems of
 urban women, the problems of rural and agricultural women, the
 problems of nomadic and tribal women are different.

Farmer Women In India: Agriculture is the main source of Indian
 economy. Women farmers are always working hard and they are
 suffering from many chronic diseases. They have no right to land, or are
 not involved in the decision-making process. This gender discrimination
 should be changed at the policy level. Large number of women work in
 agriculture. The country is undergoing major changes in agriculture and
 a large number of rural men are moving to big cities for work. Behind
 the women, children and senior citizens who take care of agriculture and
 land. This puts an extra burden on women and leaves them with the
 responsibility of working outside the home.

According to the survey, 75 per cent of women are compared to 88 per
 cent of men. In India and in many parts of the world, women work in
 agriculture, working in the fields to increase their income.

...of the former, a human farmers are now engaged in agricultural
 ... Because of the stress on Indian agriculture which has made it
 ...family to make ends meet so that there is no substance
 ...from the job of farm labour, a man who farms and

[Signature]
 PRINCIPAL
 Nutan Mahavidyalaya
 SELU, Dist. Faridkot



earns wages on another's land, neither he nor she has the right to contract the farm land in which he works. 63% of women in India work in agriculture, which is dependent on the agriculture of others. In fact, of women who work on their own farms, they work on farms owned by the men of their household.

In rural areas, women's labor is of no value. From sowing, they are involved in important agricultural work. Apart from this, even if there is a supplementary industry like poultry or milk business, only women are working there. The following graph shows that women are more involved in this work than men. Women work 14-16 hours a day, and even then they have to work at home. They work as hard as they do at home. Even so, owning one is still beyond the reach of the average person. But even though the contribution of men is less, they get paid more.

Working Women in Cities: This is the scenario of women labour in Indian villages while the working women in the cities. The working women in cities are expected to work at work places and even do all the household tasks also as the daughter-in-law of the family. Apart from this, they suffer from harassment by male dominating society such as:

- a. Sexual harassment
- b. Mental harassment
- c. Promotion issues.
- d. Family care issues
- e. Discrimination based on gender,
- f. Workplace discrimination and prejudices, safety and security issues etc

Conclusion: Thus, the women either she is from India or abroad, either she from village or cities, she is either educated or uneducated she has to suffer from male dominating society. She is the victim of suffering. There are many cases of in Indian of dowry death, rape, gang rape, child abuse and so on. Male thinks he is the only superior soul on the earth while a woman is having the power of giving birth to human. She is stronger than man. She is emotionally strong, physically strong. Men take benefit of her motherly approach. [It is better to conclude this writing with the statement of Simon-de- Beauvoir who defined a woman with her opinion as- She says "when a woman tries to define herself, she starts by saying "I'm a woman, no man would do so".

References:

1. Bhattacharya, Kamala and Khan, Nighat Sadi, "Some Questions on Feminism and its Relevance in South Asia", Kali for Women, New Delhi, 1990.
2. Bhatt, Ela R. We are Poor but So Many: the Story of Self-Employed Women in India, New York, Oxford UP, 2005.

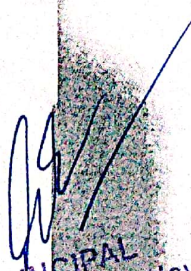
PRINCIPAL
Nutan Mahavidyalaya
SELU, Dist. Parbhani



DEPARTMENT OF HUMANITIES & CULTURAL STUDIES ISSN: 2454-5503

1. Bhowy, Souvik (27 September 2013). "Adultery no longer a crime in India". BBC News.
2. Esveer, Akshat, Beena (2011). "Women and the Labour Market in India: Some Background" (PDF). Gender Discrimination and Growth: Theories and Evidence in Asia. Archived (PDF) from the original on 2014-01-02.
3. Council, Government of India, Centre for Law, Patriarchy and Violence. "Bill Approved: 1 May 2013 at the Way Back Machine". The Law of the Publishing, Limited, 2013.
4. Yalgi, S. Chand, S. Sushila, Women's Empowerment and Gender Discrimination: Urban and Survival of Girls in Urban India, in Journal of Economic Surveys, vol. 19, no. 1, January, 2013 (doi:10.1080/1381-7012.2012.752312). 9.
5. Sankar, Sivaram, Mysore Narasimhaiah, The Collective Role of Sanskritization and Other Essays (Delhi: Oxford University Press, 1979).
6. & Agrawal, Rama. A Field of One's Own: Gender and Land Rights in South Asia (Cambridge: Cambridge Univ. Press, 1994).
7. Roy, Karish (21 March 2013). "India parliament clears tough rape law". The Wall Street Journal.
8. Sen, Ananya. "The Many Faces of Gender Inequality." The New Republic, 17 September 2011.

□□□


PRINCIPAL
Nutan Mahavidyalaya
SELU, Dist. Panchajani