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WOMEN AND RESEARCH

* THYAGARAJAN, S.P.

Gender equality has been rampant in all societies and eras, be it silent or loud. While gender equality is not a fundamental right, it is necessary for a sustainable world. History has seen women who have played vital roles in inscribing their unseen marks towards development in various fields. In their pursuit of elevating their status, be it towards climate change, health, education, research, equality and other sustainable development programmes, women have strongly intended to play central roles in addressing major aspects of the world's most urgent problems. Women have been in a continuous effort to promote health, educational, and environmental sustainability programs. In exchange, women face countless obstacles to ensure gender equality. Gender inequality hampers the development of women to their fullest potential.

On taking a deeper look, it has come to light that under the banner of discrimination, exclusion at home and the societal level and issues like violence, exploitation and social inclusion remain widespread. This socially and culturally structured gender stereotypes have to be done away with, in order to have a fair representation of women in all fields including education and research.

Women have been disproportionately marginalized. To work in a collaborative

manner irrespective of the various stereotypes in the society and the multiple responsibilities of women, representation of women in research is less. Investing in research is necessary for the development of women. According to the UNESCO Institute for Statistics (UIS), women represent only 28% of worldwide science researchers. Hence a fair share is needed.

“We cannot keep letting gender inequality get in the way of global progress,” said World Bank CEO Kristalina Georgieva at a press release by the World Bank on July 11, 2018; under the title “Not Educating Girls Costs Countries Trillions of Dollars”. “Inequality in education is yet another fixable issue that is costing the world trillions. It is time to close the gender gap in education and give girls and boys an equal chance to succeed, for the good of everyone.”, she added. Many states in the country have taken lead in educating girls at the school level with schemes like Sarva Siksha Abhiyan, Right to Education, Kasturba Gandhi Balika Vidyalaya Yojna, National Programme for Education of Girls at Elementary Level and many more. This is to ensure that more girls enroll themselves in school and higher education. Only if these programmes are successful, can research be successful too.

* Chancellor, Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore - 641 043

At the global level, there are few women researchers. While there are more women researchers in natural sciences, health and agriculture, it is less in the field of engineering and technology. In order to bridge this gulf and to ensure fairness in research, the Indian government has initiated certain schemes to enhance the research ability among them. To name a few:

1. Vigyan Jyoti Scheme- It is intended to create a level-playing field for the meritorious girls in high school to pursue Science, Technology, Engineering, and Mathematics (STEM) in their higher education
2. Gender Advancement for Transforming Institution (GATI) - Understanding the need for gender advancement in STEM, the Department of Science and Technology has launched the GATI Programme
3. Women Scientists Scheme (WOS) – It provides opportunities to women scientists and technologists between 27 and 57 years of age
4. Women Scientist Scheme-A(WOS-A): Research in Basic/Applied Science
5. Women Scientist Scheme-B (WOS-B): S&T interventions for Societal Benefit
6. Women Scientist Scheme-C (WOS-C): Internship in Intellectual Property Rights (IPRs) for the Self-Employment
7. CURIE initiative of DST enhancing research facilities in women's universities
8. One Stop Centre Scheme
9. Beti Bachao Beti Padhao Scheme
10. UJJAWALA: A Comprehensive Scheme for Prevention of trafficking and Rescue, Rehabilitation and Re-integration of Victims of Trafficking and Commercial Sexual Exploitation
11. Working Women Hostel
12. Ministry approves new projects under Ujjawala Scheme and continues existing projects
13. SWADHAR Greh (A Scheme for Women in Difficult Circumstances)
14. NARI SHAKTI PURASKAR
15. Awardees of Stree Shakti Puruskar, 2014 & Awardees of Nari Shakti Puruskar
16. Awardees of Rajya Mahila Samman & Zila Mahila Samman
17. Mahila police Volunteers
18. Mahila Shakti Kendras (MSK)
19. NIRBHAYA
20. SERB-POWER Scheme (Promoting Opportunities for Women in Exploratory Research)
21. SERB - POWER Research Grants
22. SERB - POWER Fellowship
23. Canadian Institutes of Health Research (CIHR)
24. Social Sciences and Humanities Research Council (SSHRC),
25. Knowledge Involvement in Research Advancement through Nurturing (KIRAN)

26. Indo-U.S. Fellowship for Women in STEM
27. Consolidation of University Research for Innovation and Excellence in Women (CURIE)
28. Biotechnology Career Advancement and Re-orientation Programme (Bio-CARe) for Women Scientists
29. Biotechnology Career Advancement & Re-orientation Programme (BioCARe)
30. Biotechnology based Programme for Women
31. Dr. K.S. Krishnan Research Associateship (KSKRA)
32. C.V. Raman Fellowship for African Researchers
33. Building Energy Efficiency Higher and Advanced Network (BHAVAN) Fellowships Department of Science & Technology (DST), Govt. of India; Indo U.S. Science & Technology Forum (IUSSTF)
34. Central Electronics Limited under the Department of Scientific and Industrial Research
35. Promoting Innovations in Individuals, Startups and MSMEs (PRISM) Scheme
36. Biotechnology Industry Research Assistance Programme
37. Core Research Grant (CRG) Scheme
38. E-Management of INSPIRE Award Scheme
39. Website of Controller of Accounts, Ministry of Science & Technology
40. Detailed Demands for Grants, Ministry of Science & Technology
41. Patent Facilitating Cell of Department of Biotechnology Science for Equity Empowerment and Development programme.
42. Inter-Sectoral Science and Technology Advisory Committee.
43. Bioinformatics National Certification Examination (BINC).
44. Bioinformatics Industrial Training Programme (BIITP).
45. ASEAN-India Research Training Fellowships (AI-RTF)

The compilation celebrating Indian Women in Science: An Incredible Journey published by the Department of Biotechnology, Ministry of Science and Technology is an eye opener on how women scientists have played exceptional roles in shaping the Nation. From Anandhi Gopal Joshi, who graduated in MD in 1885; Janaki Ammal, Director of the Botanical Survey of India who had developed a sweeter variety of sugarcane and Rajeshwari Chatterjee, the first woman engineer from the state of Karnataka, to the recent researchers like Sudipta Sengupta who works on Structural Geology, Vijayalakshmi Ravindranath on Neuroscience and Sowmya Swaminathan, Deputy Director General of Programmes at the World Health Organisation, India has seen women researchers and scientists down the decades.

Conclusion

Laudable efforts by women encourage and empower other women hence strides have to be taken further to uplift research environment and research centric teaching and learning. Women's role in research is imperative in this modern day and the seeds for innovation and research have to be instilled in the minds of women right from their school age which should expand in their higher education learning environment. Higher education institutions should be the

setters of milestones in research to nurture scientific progress for the country. In order to address these issues of inequalities, Government of India has launched a National Policy to provide preferential opportunities to women in STEM areas both in Research and Development as well as to provide senior administrator positions to women in all Government bodies. The onus now on women is to proactively take up the opportunities available across the country and play equal role in nation building.

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WOMEN EMPOWERMENT

* **SANTHI, P.**

Abstract

Women are the epitome of courage, strength, love and sacrifice. The role of women in today's world has changed. Women's Power plays a significant role in all facets of society. Education paves the way for women's empowerment since it facilitates them towards responding to the emerging challenges in their endeavours. Women have done an excellent performance in the workforce. The status of women in India differs in each sector. The Focus on the 3E's (Education, Employment and Entrepreneurship) and the Adoption of 3R's the Approaches (Recognising, Reducing, Redistributing unpaid work) can empower women and thereby contribute to the progress of the Nation.

Keywords: Women, Education, Empowerment, Entrepreneurship, labour

Introduction

Women's empowerment is an essential indicator that determines a nation's progress. For their phenomenal characteristics of power, devotion, sacrifice, humane and service-oriented nature, women are honoured as sakthi but empowerment in marginalized contexts remains deplorable, despite governmental women policies and rights in practice. Hence, awareness about

the approaches for social empowerment can remove the darkness and progress the nation towards a gender-empowered parity nation.

Women empowerment across all key sectors are possible with a focus on the 3 & E's Approach viz., Education, Employment and Entrepreneurship and by the adoption of 3R's approach of Recognising, Reducing and Redistributing unpaid work, states the global reports. On the contrary, the female (age 15+) labour workforce participation rate obtained from ILOSTAT predictable database showed a decline from 21% (2019) to 19 % (2022) which may have occurred during the pandemic. According to the Global Gender Gap Index, as per the Periodic Labour Force Survey (PLFS, 2020) data metrics declared by the Indian Government, the ratio of the female labour force aged 15-64 years employed in principal and subsidy or the usual status to the total labour force was found to be 29.8%. The number of female workforces deployed in the organized sector at a high position such as professionals was more or less equivalent with a female-to-male ratio of 50.4 % while the middle-level position such as legislators, senior officials and managers were only about 22.2% which is less than a quarter. This portrays that women's empowerment has not completely reached its targets despite

* Professor and Head, Department of Commerce, Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore - 641 043.

their employment in organized sectors of banking, education, entrepreneurship, trade, international forums, and multi-national careers.

Hence, to attain concrete insights into varied facets of women empowerment, the present study tends to ascertain the significance of education in women empowerment and to assess the role of women in Employment, as Entrepreneurs and in Self Help Groups and to highlight the Government acts and reforms exclusively for Women in India.

Methodology

The research design adopted in the study is qualitative in nature. The secondary data pertaining to the study were collected from the Mckinsey report, Periodic Labour Force Survey, Forbes India and women's workforce statistical table in the organised sector from state wise weekly surveys, Government acts and reforms from official Government websites. Newspapers, Books, working papers and Journals were collected for the study.

Results and Discussion

Education

Education is one of the indicators that determine the quality of human resource capital (Tanushree, 2019). With education, women share equal power and decision-making independence in society. Education plays an effective role in women's empowerment. India is currently a world leader in the area of women's education. Women take up a leading role in the education

sector as administrators of educational institutions, teaching faculties, scientists and researchers is becoming common. Educated women play a definite role in the overall development of the nation.

Several women-based government initiatives or interventional programmes, and schemes were adopted and implemented such as the NPGEL (National Programme of Education for Girls at Elementary Level, 2003, Swachh Vidyalaya Initiative campaigns (construction of separate clean toilets for boys and girls, Beti Bacho, Beti Padhao (protect/save and educate daughters) has increased the literacy rate of girls in recent years to about 70.3% and the gender parity is almost close to reaching with a gender gap difference of about 14.4%. National Scheme for Incentives to Girl Child for Secondary Education (NSIGSE) was established by the Indian Government with the prime focus of encouraging girl children from the ST/SC community towards higher education. Despite that, the prevalent sharp decline of female dropouts especially during high school level as indicated by the prominent gender gap in literacy rate is a concern that needs appropriate measures to be managed well. The surprising trend witnessed with a high percentage of participation of women force in higher education shows a positive attribute of the economic progression of the nation.

The All India Survey on Higher Education (AISHE) 2019-20 report released by the Ministry of Education indicates that 49 percent of women share in total higher education enrolment. Education paves the

way for women's empowerment since it facilitates them towards responding to the emerging challenges in their endeavours. Despite the exhaustion and stress faced by women in daily life, the women's workforce has increased to 16.9 percent all over the states of India. Besides education, even media literacy can play an effective key role in women's empowerment with their increased voice. It is one of the easiest accessible holistic and scholastic means that has been proven for women to develop self-control, independence and confidence against the odds of patriarchal Indian culture proclaiming Tamuli & Mishra (2022) in their evidential study from India. And that has been well acknowledged by the Indian society and the women as it gives them a flag bearer identity and financial independence (Kumar et al., 2022) to their families other women supportive governmental programmes such as One stop Centre Schemes, Women Helpline Scheme, UJJAWALA scheme (for Prevention of trafficking and Rescue, Rehabilitation and Re-integration of Victims of Trafficking and Commercial Sexual Exploitation), Working Women's Hostel, Swadhar Greh, Nari Shakti Puraskar, Mahila Police Volunteers, Mahila Shakti Kendras and Nirbhaya scheme

empowers women and girl children also provides helping hand in terms of safety and security at all times another important aspect required for their empowerment.

Employment

There are around 432 million women in the working age group, However, nearly 80 percent of them are into unorganized unpaid labour work that needs to be routed for women empowerment with transformation in their workforce. Women have engrossed their time and effort to perform the momentous amount of unpaid work within the household to enhance family members' health and wealth; however, a transformation of their work as payable would enrich mutually both families' standard of living the society and the economy of the country states Singh and Pattanaik, (2018). In the 20th century, women have significantly participated, and have transformed themselves into a better workforce. They have shifted from traditional female-oriented jobs to more non-traditional male-oriented jobs and careers (Ismail *et al.*, 2017). Women's role in expanding the market is very important because purchasing decisions are mainly taken by them as they are talented and in supporting economic growth.

Table 1. Country Wise Women Workforce in Organised Sector(values in percentage)

Country	2017	2018	2019	2020	2021
United States	46.17	46.19	46.29	46.29	46.26
United Arab Emirates	17.50	16.90	17.00	16.70	17.00
Australia	46.40	46.50	46.70	46.70	46.90
Japan	43.50	43.93	44.24	44.20	44.38
India	20.78	20.63	21.21	19.96	20.34

Source: Mckinsey report, 2021,

Mc. Kinsey Report 2021 (Table 1) showed that approximately an average of 45 percent of the women workforce are employed in the organised sector in developed countries while in developing countries like India the percentage of women in the organised sector was not beyond 20-21 percent.

The women's workforce has increased to 16.9 percent all over the states of India. Women's share in the labour force has increased which in return increased employment opportunities for women and shrunk gender gaps in the labour force (Motkuri and Naik, 2016).

Table 2. India- State Wise Women's Workforce in Organised Sector

State-Wise Female Labor Force Participation Rate (in percent) According to Current Weekly Status for the Different States (January 2020 – March 2021) (All Age Groups)

State	January - March 2020	April - June 2020	July - September 2020	October - December 2020	January - March 2021
Andhra Pradesh	21.6	18.3	20.2	20.7	23.1
Assam	15.1	13.8	13.7	14.2	14.2
Bihar	6.2	6.0	5.3	5.3	4.8
Chhattisgarh	18.5	16.6	16.4	17.5	17.2
Delhi	13.7	11.6	9.1	9.3	8.8
Gujarat	16.0	14.5	15.1	15.8	16.6
Haryana	15.9	13.5	14.3	15.8	14.4
Himachal Pradesh	22.7	27.9	28.3	26.7	29.6
Jammu and Kashmir	22.1	20.5	19.5	18.7	18.7
Jharkhand	12.8	10.4	10.4	10.6	11.3
Karnataka	18.5	18.1	19.2	19.0	19.7
Kerala	21.8	18.2	20.4	20.5	20.5
Madhya Pradesh	15.5	13.0	13.4	13.2	13.8
Maharashtra	19.5	17.3	18.3	18.2	18.5
Odisha	15.4	15.2	16.6	14.4	15.2
Punjab	17.5	14.8	12.0	14.6	15.8
Rajasthan	13.2	9.6	9.9	10.8	12.0
Tamil Nadu	25.2	22.4	23.3	23.7	24.2
Telangana	21.8	20.2	19.8	21.3	20.5
Uttarakhand	14.0	12.8	13.9	14.5	14.8
Uttar Pradesh	8.8	8.8	9.3	9.0	9.7
West Bengal	20.8	17.8	19.8	19.7	19.5
India	17.3	15.5	16.1	16.4	16.9

In southern states of India, the proportion of females in the labour force has increased to above 20 percent (Table 2). Women in southern states have high education backgrounds which result in high exposure to society. This helps them to move freely in their communities and socialise with friends (Panchanadeswaran and Koverola, 2005). Women take major decisions about their carrier and life partner. This independence has enriched more employment opportunities for women (Raj, 2014). In Western and Central states, the population of females in the labour force has increased to 17 percent (Table 2). In these states, women have high-quality relationships with their family members. This creates an environment in the family where women's choices about their education and carrier are respected. Nearly 16 percent of the female labour force population has increased in the northern states of India (Table 2). In northern states of India, women's workforce has increased as land cultivators and running the small-scale business. In Eastern states of India female population in the labour force has increased to 12.5 percent.

The status of women in India differs in each sector. The changes in attitudes and behaviour patterns that will contribute to modernisation and an increase in productivity may be the significant participation of women in large numbers in strategic areas (Nhamo and Mukonza, 2020).

Table 3. Sector-wise women workforce in India

Sector	Rural (%)	Urban (%)
Trade and Hospitality	3.7	22.3
Construction	5.6	4.9
Manufacturing	7.3	22.4
Agriculture	75.7	-

Source: Periodic Labour Force Survey 2019-20

Urban women having strong educational backgrounds and exposure to society have shined in the field of manufacturing, trade, hotel, and restaurant (Table 3). Their performance brings equal competition to men. This in turn outnumbers the employment opportunity for women more than for men. Among rural women, agriculture becomes a dominant economy. Women are actively participating as workers on family farms or enterprises, due to high fertility rates and low educational levels for women.

Table 4. Occupation wise women workforce in India

Occupation	Rural (%)	Urban (%)
Professionals	1.70	13.70
Self-employed	6.30	34.60
Salaried employed	9.50	54.20
Casual labour	27.50	11.10

Source: Periodic Labour Force Survey 2019-20

The majority of urban women are salaried as they look after the family and support their financial needs. Women who get support from their family members in the household work and taking care of their family are self-employed. The majority of rural women work as part-time employees in the agricultural, construction, brick-making, and coir industries or for their accounts in handloom weaving, basket weaving, and the sale of fish and vegetables (Table 4).

In recent days, women in Public Sector (WIPS) have increased in due course with many nation-leading administrative representatives. The forum of WIPS is established with the original notion of uniting women from the largest organised sector on a single platform referred to as Central

Public Sector Undertakings (CPSUs). The leading women giant CPSU representatives in the public sector are the President of India, the nominal head of the executive, the first citizen of the country, as well as the commander-in-chief of the Indian Armed Forces, Smt. Droupadi Murmu; the finance minister Smt. Nirmala Sitharaman, Minister of Women and Child Development Smt. Smriti Zubin Irani, Minister of State in the Ministry of Commerce and Industry is Smt. Anupriya Singh Patel, Minister of State in the Ministry of Textiles and Railways is Smt. Darshana Vikram Jardosh. Minister of State in the Ministry of External Affairs and Culture is Smt. Meenakshi Lekhi, Minister of State in the Ministry of Tribal Affairs; Smt. Renuka Singh Saruta. Extensive amicable women representatives in CPSUs could lead to the welfare of the society and economic extension and enlargement of the nation in an organized structured institutional democratic government.

The status of Indian women varies regionally and in different sectors. The change in behaviour and attitude patterns is a promotive factor that can increase their participation and contribution to contemporary technology-oriented sectors and increase in productivity of strategic areas with significant participation (Nhamo and Mukonza, 2020). More than 27 crore unorganised workers have been registered on the eSHRAM portal till March 2022. Out of which 53% are female workers and 47% are male workers. as notified by the Minister of State for Labour & Employment in the loksabha report.

Entrepreneurship

Empowerment of women begins with the establishment of a business affirms Kasiviswanathan *et al.*, (2022). A women is an important catalyst who has tremendous potential to enhance the transformation of the nation into a super socio-economic power by upliftment of them as entrepreneurs. A path-breaking means is possible with women becoming entrepreneurs. Women Entrepreneurs would aid in realising a gender-equitable society. Women entrepreneurs choose profitable business verticals such as payment ecosystems, travel, beauty, clothing and e-commerce.

Awareness of entrepreneurship among women can build new opportunities for them and their community, they can involve themselves in productive endeavours that meet their financial needs and also can become a contributor to the economic progress and sustainability of the nation. In this regard, the Government of India launched the Support to Training and Employment Programme (STEP). It aims to provide women with the chance to develop employable skills and assist them in improving their abilities to become self-employed or entrepreneurs.

Female entrepreneurs have proceeded a long way from being conventional food sales distributors to becoming an innovator or owning a Hitech firm or getting employed as one among the labour workforce. Goyal (2021) in sync with this has shown that they have progressed from making pappads and pickles, a home-based business to a technological Hitech business through

their involvement in the engineering and electronics sectors. According to Forbes India 2022 report, female entrepreneurs hold more than 20 percent of the Ministry of Micro, Small & Medium Enterprises (MSMEs). Despite, this India is the 3rd largest start-up ecosystem with an average estimated count of 10 percent per year, with about 1% led by women entrepreneurs either as founder or cofounders (Start-up lab report, 2022). However, it's gloomy to note that only 0.1% of women representation as the lead founder or cofounders of start-ups. The present scenario shows that India still needs to explore women's entrepreneurship potential and extensive future growth to reach the global women workforce distribution.

Women entrepreneurs mostly prefer to hire female employees over hiring male employees in their firms or agricultural fields as a pay-it-forward approach (Mulema, 2018). That is, they want to provide helping hands to other women present in society as they feel it can mutually progress and benefit society to succeed. Multinational corporations (MNCs) also prefer women's workforce in high profile jobs such as lead managers or entrepreneurs as they could compensate for the gender gap they have also proven themselves as constructive builders of the markets and also they do responsible multi-tasking work.

In India, currently, there are almost 15 million enterprises owned by women that have an employee base scope of more than 30 million people, satisfying evidence that states women entrepreneurs as key drivers in employing the future generation. As part

of the business the taxes, they pay to the government and their extensive charity activities are dual mutual economic progress milestones that contribute to the nation's GDP growth. In India, as per reports of the Indian School of Image and Management, the seven most successful women entrepreneurs have so far been noted to make history.

The record-breaking Indian women entrepreneurs have proven that entrepreneurship can boost the nation's economy towards growth with control and access to productive resources and at the same time can participate in economic decisions by raising their voice in the economic decision-making process. The leading women entrepreneurs are Hemalatha Annamalais, the Founder & CEO of Ampere Electric Pvt. Ltd, a company who have sold more than 20,000 vehicles so far and has the potential to produce 30,000 vehicles a year. Falguni Nayar, the Founder and CEO of Nykaa is another esteemed woman who created history in the entrepreneurial journey. Nykaa's Initial public offering (IPO) is almost 82.5-fold and its market valuation is about 1.05 lakh crore INR which helped Nayar to become a self-made billionaire. Vani Kola, the Founder of Kalaari Capital firm who manages over 200 assets and has raised USD 740 million of total capital referred to as the "Mother of Venture Capitalism in India" and a women legend listed in the Forbes and Fortune magazines' is another successful women entrepreneur or the most powerful Indian women in business. Kiran Mazumdar-Shaw, the founder of Biocon India with her initial public offering (IPO) has been oversubscribed by 33 times,

leading her to become the second Indian firm to surpass the \$1 billion threshold on the first day of listing. Radhika Ghai, the Founder and CEO of Kindle, a modern platform for a one-stop shop of beauty and wellness with its 150+ brands that range from beauty to nutrition, and home care is yet another woman-leading marketing entrepreneur in the e-commerce ecosystem. Another women business leader who joins the entrepreneurial list is Suchi Mukherjee, Founder, and CEO of Limeroad known for selling a wide range of fashion and lifestyle-related products on the e-commerce platform.

Women Self-Help-Groups (WSHG)

Women Self Help groups play an important role in empowering women by improving and contributing to the enhancement of public and private dimensional status. It's a reachable channel to enroute the women's human resource potential to recognise, reduce and redistribute the women workforce. As these SHGs are focused mainly on savings and credits. SHG help in the economic upliftment and self-sustenance of the women with an increase in household financial share. It, in turn, increases the autonomy and authority of women to get them involved in the decision-making process of the family and the community. In particular, economic attainment is associated with the maintenance of their health and their family members, especially their children. In 2015-2016, World Bank and National Rural Livelihoods Mission in India has joined together to support the self-help group to be employed as banking correspondents in

villages. This self-help group joined together to serve the rural people and help them in their financial emergency as a *Bank Sakhi* (female banker friend). As per February 2020 records, from 12 Indian states, about 6000 *Bank Sakhi's* have been approached by women and about 750,000 transactions worth \$40 million have been completed till-date via the female banker friend assistants. Under *Pradhan Mantri Jan DhanYojana* (PMJDY) scheme, about 400 million PMJDY bank accounts have been opened nationwide so far till May 2020 and are progressing further.

Especially for the development of rural women to the high economic order, on 29th October 2021, *Lakhpati* SHG women were launched by the Ministry of Rural Development. This scheme aims to enable rural SHG women to earn Rs 1lakh per annum. To achieve this ambition, Ministry has supported 25 million rural SHG women in the next 2 years. This effort is taken to yield transformation in the life of SHG women to have a dignified and sustainable livelihood. This *Lakhpati* scheme is an inspiration and aspiration for women.

National Livelihoods Mission (NLM) launched Deen Dayal Antyodaya Yojana on 1st April 2013. This scheme aims to create an efficient platform for the rural people and enable them to increase household income. Nearly 7 crores across 600 districts, 6000 blocks, 2.5 lakh Gram Panchayats and 6 lakh villages in the country through self-managed Self Help Groups (SHGs) and federated institutions to support women SHG for 8-10 years.

The Stand-Up India Scheme launched on 5th April 2016 is aiming to promote women entrepreneurs to setup green enterprises by facilitating bank loans between Rs.10 lakhs to Rs.1 crore along with a tribal person (SC/ST). Greenfield enterprises may be in the field of manufacturing, trading, or service and activities allied to agriculture.

Women Self Help group has faced extraordinary challenges during the pandemic period. They played a significant role in meeting the shortfall in masks, sanitizer, and hand wash and even providing banking and financial solutions to far-off communities. According to World Bank, in 27 states of India, 20,000 SHGs have produced more than 19 million masks, 1,00,000 litres of sanitiser and 50,000 litres of hand wash during the pandemic period. Without complex logistics and transportation production has decentralised and reached a wide population.

The importance of agriculture and how its SHG's membership could play an influential role in women's empowerment needs to be realized to flourish in rural India comparable to the progress of urban India. The Women's Empowerment in Agricultural Index (WEAI) is a survey-based emerging index that measures rural women's empowerment in five segments such as agriculture production, resources, income, community leadership and time use. The quantitative WEAI indicators are classified into three determinants as the power within, power to and power with factors in other words they are also called intrinsic, instrumental and collective agencies.

According to Malapit *et al.*, (2018), "they are Intrinsic agency (power within) - autonomy in income, self-efficacy and attitudes about domestic violence; instrumental agency (power to) - input in productive decisions, ownership of land and other assets, access to and decision on credit, control over the use of income, work balance and visiting important locations; and collective agency (power with) - group membership, respect among household members". The intentionality in designing women's empowerment agricultural interventional projects such as PRADHAN (Professional Assistance for Development Action) has promoted a positive impact on women empowerment during its implementation (Quisumbing *et al.*, 2022).

Indian Women Governmental Acts and Reforms

Gender equality is one of the prime principles in the preamble, fundamental rights, duties, and directive principles of the Indian constitution. The constitution in turn has empowered the regional states to adopt laws in favour of women by granting equality rights. Women are one of the strongest stakeholders in the nation-building process. To successfully implement the 2030 Agenda for Sustainable Development, gender equality is required. The goal is to realise the development of a world where every woman and girl may truly enjoy their socio-economic and political empowerment and sex equality, as well as a world where human dignity and rights are respected by everyone. Further, a bird's eye view of some of the laws passed in recent days for the benefit of women such as to increase women's participation in the

labour workforce with improved quality, the government has introduced many protective provision acts for equal and cognitive employment opportunities.

The Maternity Benefit (Amendment) Act, enacted in March 2017 is yet another act of importance in protecting the rights of women. The act applies to all the labour women workforce employed in factories, mines, plantations, government establishments, shops, and other organisations notified by the central government. It is a valid act for women who have been working in an organization for a minimum of 80 days to 12 months. Based on the amendment, women can avail maternity benefits together with payment for 26 weeks. Yet another minority religion-based protection act is the introduction of the Muslim Women (Protection of Rights on Marriage) Bill, which was passed in December 2017 that disapproved and abolished the triple talaq carried in the form of writing, spoken or electronic form that was in practice at the regional masjid. It is considered illegal and void as per government law.

The provision for mandatory creche facility in establishments having 50 or more employees, permitting women workers in the night shifts with adequate safety measures etc. The recent decision to allow the employment of women in the above ground mines including open cast workings between 7 pm and 6 am and in below-ground working between 6 am and 7 pm in technical, supervisory and managerial work without continuous presence is allowed required. The Equal Remuneration Act, 1976 now subsumed in the Code on Wages,

2019 prohibits gender wage discrimination. Render appropriate training to Women through their Industrial Training institutes National Vocational Training Institutes and Regional Vocational Training Institutes and other steps taken by the government to increase employment opportunities for women. Criminal Law Amendment Act, 2018, introduced by the Ministry of Law and Justice bill passed in the parliament. This act ensured the protection of the girl from the atrocious crime by sentencing the convicted to death.

Conclusion

Women's participation in economic activities is now emerging as a universal phenomenon. In the present scenario of women, education employment and entrepreneurship, facilitates the overall development of women and the nation to a great extent. Women Self Help groups and micro finance schemes are different platforms that can recognize, reduce and redistribute the unpaid work with co-responsibility and quality care added to the women oriented supportive governmental programmes and schemes intervention to build a care economy for them and their associated family members towards achieving the sustainable development goals. The development of women generates multifaceted socio-economic benefits for the country. It is an inborn quality of women to take up dual responsibility in both the family and work environment. Women are highly optimistic and shrewd which exhibits their entrepreneurial aptitude. Women are of vital necessity to achieve all rounds and socially balanced economic growth.

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தமிழ்ச் சமூகத்தில் பெண்ணியப் பின்னணி

* குருஞானாம்பிகா, ச.

முன்னுரை

மென்மையின் இலக்கணம் கூறி, உடல் ரீதியாக பலவீனத்தோடு அடையாளப்படுத்தி, காலந்தோறும் பெண்ணுக்கென்ற கடமைகளை வலியுறுத்தி, கல்வி, பணி வாய்ப்பை மறுத்து, நிகழ்காலத்தில் மட்டுமே அவளுக்கென்ற உரிமைகளை எடுத்துரைக்கும், தீர்வுகாணும் சமூகமாய் தமிழ்ச்சமூகம் அமைந்திருக்கிறது. “பெண்ணியம்” குறித்த மரபு ரீதியான சமூகப் பார்வையில் தொடங்கி நடப்புக்காலம் வரை அறிவது கட்டுரைப் பொருளாக அமைகிறது.

பெண்ணியம் - சொல் விளக்கம்

ஆங்கில அகராதிகள் “Feminism” என்ற ஆங்கிலச் சொல்லுக்கு “பெண்ணியம்” என்ற பொருளை வரையறுக்கிறது.

“தமிழில் பெண்ணியம், பெண்ணிலை வாதம், பெண்ணிலை ஏற்பு, மகளிரியல், பெண்ணலக்கொள்கை என்று பல சொற்கள் வழங்கப்படுகின்றன. இவற்றில், பெண்ணிலை வாதம் என்ற சொல் பொருத்தமாகவுள்ளது என்றாலும், இது சமூகவியல் நோக்கில் பெரிதும் எடுத்தாளப்படும். எனவே கல்வியாளர்கள் பெண்ணியம் என்ற சொல் வழக்கில் நிலை பெற்று விட்டது என்பதாலும், கருத்துக் குழப்பத்திற்கு இடம் தராமல் தெளிவாக உள்ளதாலும், பெண்ணியம் என்ற சொல்லையே “பெமினிசம்” என்ற ஆங்கிலச் சொல்லின் தமிழ் இணைச்சொல்லாக வழங்கலாம். எனவே, பெண்ணியம் என்பதே பொருத்தமான கலைச்சொல் ஆகும்”

(இரா.பிரேமா, பெண்ணியம் அணுகுமுறைகள், ப-18) என்கிறார் இரா.பிரேமா.

தாய்வழிச் சமூக அமைப்பு

தொடக்க காலச் சமூகம் தாய்வழிச் சமூகமாக விளங்கிய சமூகமாகும். அப்போது குடும்ப வளத்தின் தலைமை சக்தியாகக் கருதப்பட்டனர். ஆண் வேட்டையாடுதலையும், பெண் வீட்டுப்பணியையும், வேளாண்டணியையும் மேற்கொண்டிருக்கிறார்கள்.

“பெண்களே புராதனப் பண்பாட்டை உருவாக்குவதில் தலையாய பங்கு பெற்றனர். வேட்டை தலையாய தொழிலாக இருந்ததை மாறி பயிர்த்தொழில் முக்கியத் தொழில் ஆயிற்று. பயிர்த்தொழிலில் பங்கு பெற்ற பெண்கள் ஆண்களை விட உயர்வு பெற்றனர்”. (நா. வானமாமலை, தமிழ் வரலாறும் பண்பாடும், ப-71). பெண்கள் தமது இருப்பிடத்தில் இருந்து பயிர்த்தொழில் மட்டுமின்றி “வீட்டு விலங்குகளைப் பழக்குதல், மண்பாண்டம் செய்தல், நெசவு போன்ற பணிகளில் தங்களை ஈடுபடுத்திக் கொண்டனர். பெண்களின் இத்தகைய நெசவு போன்ற பணிகளில் தங்களை ஈடுபடுத்திக் கொண்டனர். பெண்களின் இத்தகைய பணிகளால் ஆண்களிடம் மிகுதியான மரியாதையினைப் பெற்றனர்” (கோ. சரோஜா, பெண் படைப்பாளர்களின் புதினங்களில் பெண்ணியப் பார்வை, ப-8).

குழந்தை பெற்றுப் பராமரித்தல் மட்டுமல்லாது, வாழ்வின் இன்றியமையாத

* Assistant Professor (SS), Department of Tamil, Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore - 641 043.

பல தேவைகளை நிறைவு செய்பவர்களாகத் திகழ்ந்தனர். சமூகத்திலும், குடும்பத்திலும் அனைத்தையும் தீர்மானிக்கிற இடத்தில் பெண்கள் இருந்ததால், பெண்களின் மீதான ஒடுக்கு முறை இல்லாத நிலையில் சமூக அமைப்பு காணப்பட்டது. தாய்வழிச்சமூக அமைப்பு நிறுவப்பட்டதற்கான காரணத்தை பிரடெரிக் எங்கல்ஸ் கீழ்க்கண்டவாறு குறிப்பிடுகிறார். “அப்பெண்ணையே பொதுவில் அனுபவித்து வந்தனர். இதன் விளைவு என்னவென்றால், குழந்தையின் தந்தை யார் என்பது தெரியவில்லை. எனவே ஆணை முற்றிலும் விலக்கிவிட்டுப் பெண் வழியில் மட்டுமே இரத்த உறவுகள் கணக்கிடப்பட்டன”. (பிரடெரிக் எங்கல்ஸ், குடும்பம் தனிச்சொத்து அரசு இவற்றின் தோற்றம், ப-22). காலம் செல்லச் செல்ல தாய்வழிச் சமூகம் தந்தைவழிச் சமூகமாக மாறத் தொடங்கியது. பயிர்த்தொழிலை தனக்குரியதாக செய்துக் கொண்டிருந்த பெண்கள், குழந்தைப்பேறு காலத்தில் இத்தொழிலில் ஈடுபட முடியாத காரணத்தினால் ஆண்கள் அத்தொழிலில் தன்னை நிலைநிறுத்திக் கொண்டு, குடும்பத்திலும், சமூகத்திலும் தங்களுக்குரிய உயர்ந்த இடத்தைத் தக்க வைத்துக் கொண்டனர்.

“வேட்டைத்தொழிலுடன்பயிர்த்தொழில் மேம்பட ஆண் உயர்வு பெறத் தொடங்கினான். நிலத்தைக் கீறி பயிர் செய்யும் உழவுமுறை உற்பத்தியைப் பெருக்கியதோடு, ஆணின் தராதரத்தையும், பெண்ணின் மேலாக உயர்த்தியது. அதன்பின் தனிச்சொத்து உடைமையுடன் பெண்ணினத்தின் வீழ்ச்சி ஏற்பட்டது” என்பார். (செ. கணேசலிங்கன், பெண்ணிய பார்வையில் திருக்குறள், பக். 22-23).

இலக்கியத்தின் வழி பெண்ணின் குணங்கள்

சங்க காலத்தில் பெண்ணுடைய இருப்பு அச்சம், மடம், நாணத்துடன் வீட்டில் இருத்தலை முதன்மையாகக் கொண்டிருந்தது. பெண்ணின் தனித்தியங்கும் ஆற்றலைக் கட்டுப்படுத்தி அவளை முழுக்க ஆணைச் சார்ந்து இயங்கும் சூழல் ஏற்படுத்தப்பட்டது. ஆணின் உடைமையானது பரம்பரையாக மகனுக்குச் சேர வேண்டும் என்ற ஆண்மையப் போக்கின் விளைவு, பெண்ணின் நிலையைத் தீர்மானித்தது (ந. முருகேசபாண்டியன், சங்கப் பெண்பாற்புலவர் பாடல்களில் மக்களும் வாழ்வும், பெண்ணியம் வலைதளம்).

அற இலக்கியங்களில் பெண்ணுக்கான ஒழுக்கமே அவளுக்கான பெருமை மிகு அடையாளமாகப் போற்றப்பட்டது. தவறாத ஒழுக்கம், தன் குடிப் பேணலும் தலையாயக் கடமைகளாக அறிவுறுத்தப்பட்டன.

“பெண்ணின் பெருந்தக்க யாவுள்
கற்பென்னும்
திண்மை உண்டாகப் பெறின்”

(திருக்குறள், வாழ்க்கைத் துணைநலம், குறள்-57)
என்ற குறளும்

“மனைத்தக்க மாண்புடையள் ஆகித்தற்
கொண்டான்
வளத்தக்காள் வாழ்க்கைத் துணை”
(மேலது, 54)

என்ற குறளும் மேற்கூறப்பட்ட கருத்துக்கு சன்றாகின்றன.

நீதி இலக்கியத்திற்குப் பின்னர்த் தோன்றிய பக்தி இலக்கியக் காலத்தில் பெண்கள் தங்கள் உரிமைகளை, தங்களுக்கான முக்கியத்துவத்தினை சமயத்தின் வழி நின்று தேட முனைந்தனர்.

“நிலவுடைமைச் சமூகக் காலகட்டத்தில் தான் பக்தி இயக்கம் தோன்றிச் செயல்பட்டது. நிலவுடைமைச் சமூக அமைப்பில் உருவாக்கப்

பட்ட அறங்கள், பண்பாடுகள், மதிப்பீடுகள், நடத்தை முறைகள், ஒழுக்க விதிகள் முதலியன பெண்களின் சமத்துவமின்மையை உறுதிப்படுத்தி வைத்திருந்தன. இந்நிலையில் ஆண்வழிச் சமூக முறைமைகளால் ஊனப்படுத்தப்பட்ட பெண்கள் தங்கள் சமத்துவத்தைப் பக்தி நிலையின் வழி தேட முற்பட்டனர். நடப்பியல் வாழ்வில் ஏற்பட்ட காயங்களுக்கும், வலிகளுக்கும், இழப்புகளுக்கும் பக்தி நிலையில் நின்று இளைப்பாறுதல் காண விழைந்தனர். பெண்களின் உளவியலுக்குள்ளும், வாழ்வியலுக்குள்ளும் பக்தியின் ஏற்பு இவ்வாறுதான் நிகழ்ந்திருக்க வேண்டும்”. (மகாராசன், பெண்மொழி இயங்கியல், ப-191) என்று அறியப்படுகிறது.

அச்சத்தையும், மடத்தையும், நாணத்தையும் பெண்ணுக்கான தலையாய இலக்கணத்தை உடைத்து ஞானம், நல்லறம், வீரம், சுதந்திரம் ஆகிய பண்புகளால் புதுமைப் பெண்ணை இலக்கியத்தின் வழி செதுக்கிய சிற்பியாக மகாகவி பாரதியார் திகழ்கிறார். பெண்ணை சக்தியின் அவதாரமாகக் கண்டு உயர்வு செய்த பெருமைக்குரியவர்.

“நீ கும்பிடுகிற தெய்வங்களில் பெண் தெய்வம் எல்லாம் உன் தாய், மனைவி, சகோதரி, மகள் முதலிய பெண்களிடத்தே வெளிப்படாமல் இதுவரை மறைந்து நிற்கும் பராசக்தியின் மகிமையைக் குறிப்பிடுகின்றன. அம்மன் தாய், அவளைப் போலவே நம்முடைய பெண்கள், மனைவி, சகோதரி, மாதா முதலியோர் ஒளிவீச நாம் பார்க்க வேண்டும் என்பது குறிப்பு” (பாரதியார் கட்டுரைகள், ப-10) என்று பாரதியார் கட்டுரையின் வழி அறிய முடிகிறது.

“மண்ணுக்குள் எவ்வயிரும் தெய்வம் என்றால் மனையாளும் தெய்வம் அன்றோ?”

(பாரதியார் கவிதைகள், ப-267)

“மற்றைக் கருமங்கள் செய்தே - மனை வாழ்ந்திடச் செய்பவள் அன்னை”

(மேலது, ப-204)

“போற்றி தாயென்று தாளங்கள் கொட்டடா? போற்றி தாயென்று பொற்குழல் ஊதடா”

(மேலது, ப-210)

என்ற பாரதியின் பாடலடிகள் பெண்மையை உயர்வு செய்து அழகுப் பார்க்கின்றன.

புறபாடல்களில் பெண்மன உணர்வு

புறப்பாடல்களில் பெண்களின் மன உணர்வுகள் கூறப்பட்டுள்ளன. இவற்றில் பெண்களின் கைம்மை நிலை, கையறு நிலை மற்றும் விதவை பெண்ணின் நிலை போன்றவை கூறப்பட்டுள்ளன. மேலும், ஒரு பெண் நாடாளும் அரசனின் மீது கொண்டுள்ள காதலும் வெளிப்படையாகக் கூறப்பட்டுள்ளது.

புறப்பாடல்கள் வழிக் காதல்

தலைவன் மீது கொண்ட காதலை தலைவி வெளிப்படுத்தியதை நக்கண்ணையார் பாடல் எடுத்தியம்புகின்றது.

“அடிபுனை தொடுகழல், மை அணல்

காளைக்கு என்

தொடி கழிந்திடுதல் யான்யாய் அஞ்சுவலே

அடுதோள் முயங்கல் அவை நாணுவலே”

(புறம் : 83)

எனும் பாடலடிகள், வீரகழல் அணிந்த மை போன்ற கரிய கால்களை உடைய காளை ஒருவனுக்காக தலைவியின் கை வளைகள் நெகிழ்ந்தன. எனினும், அவள் அன்னைக்காக அஞ்சுகிறாள். அவள் வாழும் ஊரோ அவள் பக்கம் சாராது. தலைவியின் அன்னையின் பக்கமும் சாராமல் அவள் மனம் மயங்குகின்றது என வெளிப்படையாகப் பாடியுள்ளார்.

தாய்மை உணர்வு

சங்ககால போர் சூழலில் ஆண் குழந்தைகளைப் பெற்று தருவது மட்டுமே பெண்ணின் கடமையாக புறநானூற்றுப் பாடல் குறிப்பிடுகின்றது. போர்க்களத்தில் மகன் இறந்தாலும் அதை எண்ணி பெருமிதம் கொள்வது தான் வீரத் தாயின் சிறப்பாகும். அதுவே அவளது அடையாளமும் ஆகும். சங்க காலத்தில் பெண்கள் வீட்டில் இருப்பதை மட்டுமே வாழ்க்கையின் நெறியாகக் கொண்டிருந்தனர். அச்சூழலே தொடர்ந்து நிலவி வந்ததையும் சங்க பாடல்களின் வழி அறியமுடிகின்றது. பெண்ணின் தனித்தியங்கும் ஆற்றலைக் கட்டுப்படுத்தி, அவளை முழுக்க ஆணைச் சார்ந்து இயங்கும் சூழல் ஏற்படுத்தப்பட்டுள்ளது. நரைத்த கூந்தலையுடைய வயதான தாயின் இளைய மகன் போரில் எதிர்த்து வந்த யானையினைக் கொன்று வீர மரணம் அடைந்தான் என்ற செய்தியைக் கேட்டவுடன் தன் மகனைப் பெற்ற போது இருந்த மகிழ்ச்சியை விட அவன் விழுப்புண் பட்டிறந்தான் என்ற செய்தியைக் கேட்ட பின் மகிழ்ச்சி அடைவதாக இப்பாடல் அமைந்துள்ளது.

“மீன் உண் கொக்கின் தூவி அன்ன வால் நரைக் கூந்தல் முதியோள் சிறுவன் ‘களிறுஎறிந்து பட்டனன்’ என்னும் உவகை ஈன்ற ஞான்றினும் பெரிதே, கண்ணீர் நோன்கழை துயல் வரும் வெதிரத்து வான் பெயத் தூங்கிய சிதரினும் பலவே”

(புறம் : 277)

இப்பாடலில் மகனை இழந்த தாயின் மனவேதனை என்பது கூறப்படாமல் மாறாக மன்னருக்காக நாட்டிற்காக உயிர் துறந்த மகனின் வீரத்தை கேட்டு மகிழ்தல் என்பது தாய்க்கும் மகனுக்குமான இரத்த உறவு மறக்கடிக்கப்பட்டு மன்னன் தொடர்பான அரசியல் உறவே முதன்மைபடுத்தப்பட்டுள்ளது தெரியவருகிறது. இதன் வழி எந்நிலையிலும் பெண் தன் பிள்ளையின் இறப்பைக் குறித்து

வருந்தாமல் பெருமைக் கொள்வதே வீரம் என்ற போதனை வெளிப்படுத்தப்பட்டுள்ளது.

மூதின் மகளிர்

போர்களில் ஒரு பெண்ணினுடைய தந்தை மற்றும் கணவன் வீரத்துடன் போரிட்டு மடிந்துவிட்டான். இன்றும் போர் முரசு ஒலிப்பதைக் கேட்டவுடன் தனது ஒரேமகனான சிறுவனைப் போருக்கு ஆயத்தமாக்கிக் கையில் வேலை கொடுத்து செருமுகம் நோக்கிச் செல்க என ஆணையிடுகிறாள். இதனை, “கெடுக சிந்தை, கடிது இவள் துணிவே மூதின் மகளிர் ஆதல் தகுமே”

(புறம் - 279)

இப்பாடல் உணர்த்துகின்றது. பெண் என்ற நிலையில் இழப்பின் வேதனையைப் பொருட்படுத்தாமல் சமுதாயத்திற்காக வாழ்கிற பெண்தான் மூதின் மகளிர் எனும் நிலையினை எட்ட முடியும் என்பதை பெண்களுக்கு கற்பித்துள்ளது.

குடும்ப கட்டுமானத்தில் பெண்கள் நிலை

குடும்பம் என்னும் அமைப்பு காலங் காலமாகப் பெண்களுக்கான கடமைகளையே அவர்களின் மீது திணித்து வருகிறது. இதனால் பெண் தன் நிலையை உணர்வதற்கான வாய்ப்பு அவர்களுக்கு வழங்கப்படவில்லை. சுயநலம் கருதி உளவியல் ரீதியாக தாக்கத்தைக் கொடுத்து பெண்களை அடிமைப்படுத்தியும் விட்டார்கள். இதனால் வீட்டுக்குள்ளேயே இருந்த இசைவாக்கம் பெற்ற மூளையிடமிருந்து விடுதலை பெற முடியாத பெண்கள் - தாம் வீட்டுக்குள் முடங்க வேண்டியர்வர்கள் தான் என்று நினைத்து விட்டார்கள். அடங்கி அடங்கியே வாழ்ந்ததால் தாம் அடங்க வேண்டியவர்கள் தான் என நினைத்து தமக்குத் தாமே விலங்கிட்டு அடங்கியும் விட்டார்கள்” என்ற நிர்மலாவின் கூற்று மூலம் தொடக்க காலத்தில் பெண்கள் வீட்டிற்குள் எவ்வாறு முடங்கினர் என்ற நிலையை அறிய முடிகிறது. ஆனால் இன்றைய பெண்மொழி பேசும் கவிஞர்கள் தன்னை முடக்கும்

அதிகாரவர்க்கத்தின் அடக்குமுறையினை உணரத் துவங்கிவிட்டனர். அதை தன் கவிதை மொழியிலும் பெண் மொழியை பதிவு செய்து வருகின்றனர்.

“நீ கொண்டுவந்த பூச்செடிகள்
தொட்டியில் நடப்பட்டு
நீருற்றிய பின்னும்
தலைசாய்த்துக் கொண்டிருக்கின்றன
எப்பொழுதும் அது
தன் தோட்டத்து வெளியை விட்டு
வருவதில்லை
தன்னை இங்கு
ஊன்றி கொள்கறி ஒருவேரை
வெளிப்படுத்துவதுமில்லை”

(பச்சை தேவவை.ப.15)

என்ற இக்கவிதையானது குடும்பநிலையில் பெண்ணை ஒடுக்கும் தன்மையினை வெளிப்படுத்தியுள்ளது.

முடிவுரை

கருத்து, பேச்சு, எழுத்து உரிமைகளை பெண்ணுக்கு மறுத்திருந்த கடந்த கால இருண்ட சமூகத்தில் விளக்குச்சுடர் ஏற்றிய மகாகவி பாரதியின் காலம் தொடங்கி இன்று வரை பெண்ணுக்கானப் பின்னடைவுகள் இருப்பினும், பற்பலத் தடைகளைக் கடந்து முன்னேற்றப்பாதையில் பயணித்து, வெற்றிச் சிகரத்தை நோக்கியவர்களாக ஏட்டையும், எழுதுகோலையும் பற்றியிருக்கிறார்கள் என்பதே மறுக்க முடியாத உண்மையாகும்.

மேற்கோள்கள்

புத்தகங்கள்

1. முனைவர். இராம குருநாதன், திருமதி தேவிப்பிரியா, தொகுப்பாசிரியர்கள், பெண்ணியம் - கலைஞன் பதிப்பகம், 2001, கண்ணதாசன் சாலை, திருமலை நகர், சென்னை.
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GEM VIOLINIST AMONG WOMEN ARTISTS- A. KANYAKUMARI

* SRUTHY, K.

** JANAKAMAYADEVI, V.

Abstract

Music is a soul-touching art. Not only Vocal Music but also instruments are taking part to promote Music. Among these instruments, Violin takes a predominant place in concerts. It is used as an accompaniment and as the main performing instrument. Though male performing Violin artists are numerous, there are many female violinists, ranking at the higher level. It is proud to denote that on par with male instrumentalists, women instrumentalists also made a milestone in the history of Indian Music. One of the female Violinists, A. Kanyakumari, who is dedicating her full life, only to the field of Carnatic Music is remarkable. There is no doubt that Kanyakumari carved her footprint in the history of Carnatic Music. Her ability, subject knowledge, dedication, creativity and mingling with others, humbleness, morality, contribution to the needy, and simplicity are noteworthy.

Keywords: Kanyakumari, Empowerment, Playing techniques, Contributions, Innovations

**“Her Music glitters like the nose ring of Goddess Kanyakumari”
Shri.Subbudu
(Music and dance critics)¹**



Introduction

In India, women faced a lot of gender-based inequalities and discrimination in different fields. Like the other fields, Classical music also remained a male-dominated space. Women were not allowed to give stage performances for several years.

A few years later many groups of women artists emerged in this field. "M.S. Subalakshmi", "D.K. Pattammal, and M.L. Vasanthakumari overcome those issues and became world-renowned musicians and gave many contributions to Carnatic Music. But their journey in this field as women artists is not that much easier. Female artists at that time faced many problems, prescriptions, and rejection in this field. Many prominent Sabas and stages were forbidden for women artists and they were not considered for many prestigious awards also.

In the field of accompaniment also, female artists faced much discrimination. Earlier many male artists hesitated to provide accompaniment (play Mridangam and Violin) for women artists in their concerts. They said many reasons like women singing in very high pitch and they cannot reach that. In the same manner, many male artists had not interested in accompanying female accompanists in their concerts.

* Research Scholar, Department of Music,

** Professor and Head, Department of Music,

Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore - 641 043.

In such circumstances, some female Violin artists in Carnatic Music include, including "Abhirama Sundari" and "Dwaram Mangatayaru" overcome such situations. It was through these personalities that the women attained a unique status in accompanying the Carnatic Vocalists. In the 1st part of the 21st century emerged many great women Violinists also conducted solo performances like, "Lalgudi Rajalakshmi", "Lalgudi Srimathi Brahmanandam", "Avasarala Kanyakumari", "T Rukmani" etc.

Among them, Avasarala Kanyakumari who is known as A. Kanyakumari is the woman who changed the stature of female Violinists in Indian Classical Music. Kanyakumari is a prominent Violinist from South India who specializes in Carnatic Music. She is one of the female Violinists, who could accomplish herself as a successful soloist, accompanist, innovator, and a great guru among the other challenging male Carnatic Musicians. She became very popular through her style of playing and has been yet able to reach out to audiences in India and abroad also. She has been in the field for more than five decades. She is an iron lady who has contributed her whole life to Music.

Methodology

This article is going to showcase the life and contributions of A. Kanyakumari, a renowned Violinist in Carnatic Music through the following:

- Empowerment of women - in the Carnatic Music field
- Birth and Education of the artist

- As an accompanist
- As a soloist
- Jugalbandi performer
- As an innovator
- Teacher
- Achievements of the artist

Birth

Kanyakumari was born in Guntur, Andhra Pradesh, in 1951, in a Musical family. Her mother Smt. Jayalakshmi was a Veena player and a radio artist and her father Sri Avasarala Ramarathnam was a police constable and encouraged her more to seek music. In her childhood days, her family moved to Vijayanagaram, Andhra Pradesh.

Education

Kanyakumari did her schooling in M R High School, Vijayanagaram. After passing her PUC examinations in 1969, she shifted to Chennai to pursue her Musical career and also finished her Bachelor's degree in the subjects - Music, Psychology and Philosophy from Queen Mary's college.

Violin

Kanyakumari started learning Violin at the age of eight from the legendary 'Ivaturi Vijayeswara Rao' and trained for six years under his able guidance. He was an exponent in Vocal and Violin and a student of Dwaram Narasinga Naidu, who belongs to the famous Dwaram School. Because of the advice of her Guru, Kanyakumari did a rigid practicing in the early morning and after her school hours too. She started performing at a young age

in small concerts at Vijayanagaram. Her Guru started a Music school, the Dwaram Venkataswamy School, to teach Violin and Vocal Music, just for her cause and she passed the Diploma in Music (Violin) with distinction from there.

After shifting to Chennai, she continues her tutelage under the guidance of well-known Violinist 'Sangeetha Kalanidhi M.Chandrashekarani'.

A blissful turning point

In 1971 Kanyakumari met 'M L Vasanthakumari' the great Carnatic vocalist and that was a terrific turning point in her Musical carrier. MLV heard one of her concerts with the Violin and took an instant liking to her. After that performance, for the next two decades, MLV firstly preferred Kanyakumari to all her concerts for the Violin accompaniment. MLV was like a real mentor, guide and Guru in Kanya's life. She received proper training and guidance from MLV and that helped her to achieve heights in the field of Music.

The true dedication and practice along with the able guidance of her gurus, Kanyakumari became a top-ranking Violinist in India.

As an Accompanist

Kanyakumari started performing even as a child artist in small concerts in Vijayanagaram. After shifting to Chennai, she started accompanying leading Musicians like D.K Pattammal, Bombay sisters, Charumathi Ramachandran, Balamuralikrishna and M L Vasanthakumari etc. She accompanied MLV

at her concerts from 1971 to 1991, till her death and that long association gave Kanyakumari much experience in accompaniment. Those were the days when women accompanists were not accepted by some male Musicians. But Kanyakumari's talent and skill made her a much-demanded accompanist and she performed also with the maestros like N. Ramani, T.V Gopalakrishnan, Flute Mali, O.S Thyagarajan, Yesudas, Kalayana Raman, Sikkil Sisters and the stars like Dr. Kadri Gopalanath, U. Srinivas etc.

As a Soloist

As a successful accompanying artist, Kanyakumari also made her footprint in solo performances. For nearly two decades she has stopped accompanying artists and started focusing on solo performances. Because she believes that solo gives extreme exposure to the talent of an artist. Her performances are based on the audience's taste as she is flexible enough to perform popular and mainstream pieces to attract the mass audience. She has contributed prolific changes in solo instrumental concerts.

Jugalbandi Performer

Kanyakumari is open to experimenting with music fusions and Jugalbandi concerts. She has performed Jugalbanides with Kadri Gopalnath (Saxophone), U. Srinivas (Mandolin) and Janarthan Mitta (Sitar). She collaborates and performs with many other instruments like Veena, Nadhaswaram, Guitar and Keyboard and also implements percussion instruments like Taval and Tabala in her concerts.

Special association with Kadri Gopalanath

Kanyakumari's association with Kadri Gopalanath was amazing and it continued till his last performance. She accompanied Kadri to his concerts for 30 years. Their collaborations were like the coming together of two musical geniuses, who stole the hearts of the audiences with their rich and classy Music

Playing Techniques

Kanyakumari had to innovate within the boundaries of classicism to earn more acceptance for her Violin. She imbibed all of MLV's creativity and Melody brought it to the forefront through the Violin. She mixed her guru's styles and developed her style and techniques in Violin, now popularly known as the "Kanya Baani". 'Melody' and technical perfection are the central attraction in her concerts. Smooth bowing, fingering techniques and the Gamaka usage was unique in her style. When Kanyakumari gives a single bow then can the listeners easily identify her violin sound and it feels like honey flowing from it. She focused a lot on reflecting the Sahithya of the composition accurately. Kanyakumari gives more importance to the Gayaki (Vocal) style of playing. Her Violin sound reflects as if it is someone singing. Shining Brigas and complicated Sangatis are also some notable points. She is very much appreciated for her Musical creativity. Her raga elaboration, Tanam, Pallavi and Kalpana svaras playing the show, how she is knowledgeable in Music.

Stage appearance

Kanyakumari's simplicity in her stage appearance is also unique. She is always

wearing saffron-colored saris and chains with rudhraksha beads with the pedants of different gods on her neck. If she is seated like this on stage, an unknown person can easily mistake her for a hermit. Her subtle brighter eyes and always smiling face made more attractive her on stage. Her special white colored Violin also gives a very different experience to the audience.

The Innovator

Besides as a soloist and an accompanist, Kanyakumari has many successful creative innovations to her credit. In 1987 she creates a new record, playing the Violin nonstop for 29 hours, at Sri Anantha Padmanabaswami temple, Adayar, Chennai.

➤ **Vadhya Lahari**

It is a unique instrumental fusion, Kanyakumari takes up the challenge of blending the Music from Nadhaswaram with softer instruments like the Violin and Veena.

➤ **Thrithayi Sangamam**

This is one of the most innovative musical concepts by Kanyakumari. Playing Violin in different octaves is not generally used in Carnatic Music. Kanyakumari introduced this to Carnatic music without breaking its tradition and successfully did this programme with three Violins, playing at the same time in three octaves. It gives a new musical experience to the audiences that the compositions are played simultaneously in three different octaves at a time.

➤ Violin Ensembles

Kanyakumari commonly leads a large number of musicians or students, bringing a new auditory feel to Carnatic music. In this programme, she has assembled large musical teams with between 25 to 100 violins as well as 100 instruments and performed a musical piece "100 Ragamalika Svarams". It was 29 hours of continuous performance. She also conducted an ensemble with 3800 instrumentalists in Sri Sri Ravishankar's 50th birthday celebrations and the silver jubilee celebrations of The Art of Living in Bangalore.

➤ Sangeetha Sangam

It was a unique musical performance ensemble by all women artists led by Kanyakumari at Hyderabad in 2019. In this performance from the main instruments to all percussion instruments were fully handled by women artists.

➤ Ekaika

Ekaika is a series to bring out the Thyagaraja Swami's ekaika raga Compositions, (only one kriti thought to be exist in a raga). Kanyakumari started this series by playing Edari sancarinura in raga Srutiranjini in December 13th 2019. She covered 100 compositions.

As a Composer

Kanyakumari also occurs to be the first female Carnatic Violinist to create ragas. She created a three-note raga named "Barath" and composed composition in this raga for the 50th anniversary of Indian independence in 1997.

Kanyakumari created seven new ragas herself and tuned seven Annamacharya compositions in these ragas, dedicated to her favorite God Lord Venkateswara of Tirupathi. In this 'Vibgyor raga' concept, each raga is named after each of the seven hills of Thirumala.

Table 1. Seven Ragas – Seven Hills by Kanyakumari

Name of the Raga	Arohana & Avarohana	Starting word
Venkatadri (20 th janya)	s r ₂ m ₁ d ₁ ṣ́ - ṣ́ d ₁ m ₁ r ₂ s	Bhramayka undead
Narayanadri (29 th janya)	s r ₂ m ₁ p n ₃ ṣ́ - ṣ́ n ₃ d ₂ p m ₁ r ₂ s	Melu ledu teelu
Garudadri (16 th janya)	s r ₁ g ₃ m ₁ p d ₂ n ₂ ṣ́ - ṣ́ d ₂ p m ₁ g ₃ s	Kalashapuramu
Neeladri (19 th janya)	s r ₂ g ₂ p n ₁ ṣ́ - ṣ́ n ₁ d ₁ p g ₂ r ₂ s	Olapakshamu
Sheshadri (59 th janya)	s g ₂ m ₂ p n ₃ ṣ́ - ṣ́ n ₃ d ₂ p m ₂ g ₂ s	Emani talacha
Anjanadri (72 nd janya)	s g ₂ m ₂ p n ₃ ṣ́ - ṣ́ n ₃ d ₂ p m ₂ g ₂ s	Kali dosha mulala
Vrushadri (1 st janya)	s r ₁ m ₁ p d ₁ n ₁ ṣ́ - ṣ́ n ₁ d ₁ p m ₁ r ₁ s	Sharananna vibheshanu ⁶

She also composed a musical offering of 108 ragas to Lord Venkateshwara and performed by her team of musicians.

Kanyakumari created three other ragas in the name of rivers like the Ganga, Krishna, and the Godavari. She has composed several Instrumental pieces, Keerthans and Thillanas

and also composed "Cricmusic" a combination of three ragas Kadhanakuththalam, Shahana and Ahirbirav, inspired by the loud drumming in the cricket field where the sound is made when a player scores run.

The Teacher

Kanyakumari is well known for being a dedicated teacher and trained lots of students in India and abroad, without taking any fee. Many of them are very popular Violin artists now including Embar S. Kannan, Nishanth Chandran, L. Ramakrishnan, Vittal Rangan, M. Rajeev, and Vinjamuri Kamalakiran etc. She was an outstanding teacher and liberally inspires students to participate in full degrees. She is generous to accompany her students to her concerts in different places and create a platform for their careers. In her teaching style, she insists students that repeat on the Violin whatever she teaches through singing and also emphasized the importance of Tristhayi practice (playing in three octaves).

Kanyakumari also briefly worked as a visiting professor at the University of San Francisco, USA. She has released CDs and videos with basic violin lessons, to help those people who are interested in learning Violin but do not have access to a proper Guru.

Foreign performances

Kanyakumari has given concerts in almost all well-known musical festivals and reputed Sabas extensively in India as well as abroad, regularly touring nations like the USA, Canada, UK, Australia, Mexico, Switzerland, Dubai, Singapore, Sri Lanka, Malaysia; etc.

Awards and Honors

Kanyakumari received many prestigious awards, a few are below:

- “Kalaimamani” by the Tamil Nadu Eyal Isai Nataka Manram – 1991
 - State “Sangeetha Nataka Academy” award in 2003
 - Limca Book of Records -2004 (Contributions to Indian Classical Music as a versatile female Violinist)
 - “Padma Shri” by Indian Government - 2005 (First female Carnatic Violinist to receive this award)
 - “Sangeetha Kalanidhi” by Madras Music Academy - 2006 (Created a new history that she is the first female Violinist in Carnatic music to receive this prestigious title)
 - TTK Award from the Madras Music Academy–2006
 - Central “Sangeetha Nataka Academy” award in 2015 was received from the former president of India APJ Abdul Kalam.
 - Top rank in Violin by All India Radio
 - Mentioned in the congressional record of the US congress for the various contributions by Kanyakumari to Music. It was a written record and rarely given to an Indian musician.
- Kanyakumari also received many awards and honors from different leading Sangeetha sabas like
- Sangeetha Kala Nipuna award by the Mylapore fine arts society in 2002
 - Sangeetha Chudamani award presented by Krishna Gana Saba in 2012
 - Sangeetha Vidwamani award by Thyaraja festival committee, Tirupati.

Albums and CD's

Kanyakumari has released several albums and CDs like, 'Melodic Therapy', 'Dance Melodies', 'Prashantham', 'Pranamamyaham', 'Shiva Shakthi', 'Satararagamalika', 'Vadhya Lahari', 'Nadha Tarangam', 'String of Harmony', 'Sacred Gems', 'Violin Trio' and 27 Violins etc. Most of her albums were produced by the top musical brands in India.

Donations for the noble causes

Kanyakumari is a very simple and kind-hearted person and her humanity and concern for others are appreciable. She did many charity fund raising programmes and welfare activities like financial assistance to 92 needy musicians on the 92nd birth anniversary of her guru M.L.Vasanthakumari.

She also organized a concert series virtually named 'Nagasvara Vibhavam', to help Nadaswaram and Taval artists, who struggled more in corona pandemic situations, are noteworthy to mention.

Conclusion

Kanyakumari is a shining star in the world of Carnatic Music. Her journey as an accompanist, soloist, jugalbandi performer, innovator and teacher is a real inspiration to all musicians in this field. Music and God is only the agenda of her life.

Kanyakumari is a real woman empowered by Carnatic Classical Music. She empowered herself and also other female artists with a male-dominated status. She achieved the name- "Top ranking renowned female violinist". She inspired many female artists who have proven their mettle in not just singing but also playing instruments.

Kanyakumari's contribution to Carnatic Music is a lesson for all Music lovers, students and scholars. All should follow her hard work, dedication and simplicity of her and should try to achieve at least a little bit in their life. She is a real gem violinist in the world.

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DIETARY CALCIUM INTAKE AND BONE HEALTH AMONG YOUNG WOMEN

* THILAGAMANI, S.

** CHINGNUNKIM

Abstract

Increasing calcium intake is often recommended for bone health. The most common disease affecting bone is osteoporosis, which is characterized by low bone mineral density (BMD). Osteoporosis primarily affects older women, but prevention begins at a younger age. A healthy lifestyle can reduce risk of osteoporosis. These include getting enough calcium and vitamin D in the diet, regular exercise, reducing alcohol consumption and smoking. The study was conducted with the aim of evaluating the dietary pattern and lifestyle of the selected women and to determine the adequacy of calcium intake in young women. The present study was conducted in Coimbatore among 180 young adult women between the ages of 20 and 30 based on purposive sampling technique. Data was collected from the young women using a well-structured questionnaire prepared by the investigator. Descriptive statistical tests including frequency, percentage, mean and standard deviation, Spearman rank correlation were used to plot the data. Overweight and obesity were more common among young women. Consumption of non-vegetarian food was 79.4%, 75.6% consumed three meals a day, 10.6% of respondents have a food

allergy, 8.3% of respondents have lactose intolerance and 5.6% of respondents take health supplements. Average calcium intake was deficient by 346 mg and vitamin D intake by 17 mcg. An association was found between health supplement intake and calcium intake with a p-value of 0.05. Fifty percent of the respondents did not exercise, 65.5% did not play any sport, 67.2% did not dance, 82.8% did not swim, 51.7% of them are constantly exposed to sunlight, 3.3% have the habit of eating tobacco products, 6.7% of them have smoked cigarettes and 21.1% of them consume alcohol. Forty-two percent of respondent experience muscle pain while engaging in activities. Poor eating habits and an unhealthy lifestyle are high risk factors for deficiency diseases such as osteoporosis. Healthy eating habits with micronutrients such as calcium, iron and vitamin D combined with good lifestyle practices can improve the quality of health of the younger generation, especially young women.

Keywords: bone health, bone mineral density, osteoporosis.

Introduction

Health is an important factor that contributes to human wellbeing and economic growth. Healthy lifestyle and high

* Assistant Professor (SG), Department of Food Service Management and Dietetics,

** Post Graduate Student, Department of Food Service Management and Dietetics,

Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore- 641 043.

intake of nutritious foods can provide good health throughout life. Adequate nutrition for women would help to function productive members of the society to develop the resultant health generations (Kowsalya and Manoharan, 2017).

Bone health is important at every age and stage of life and the attainment of a high peak bone density in growing years has an important role in the prevention of osteoporosis later in life. Bone health may be optimized by creating an environment to achieve peak bone mass during adolescence and maintenance of healthy bone throughout life cycle (Khadilkar and Mandlik, 2015).

Calcium is an essential nutrient for skeletal health. The recommended amount for dietary calcium is 600 milligrams per day for both adult men and women. However, calcium intakes are commonly lower than the recommended levels and increasing calcium intake is often recommended for bone health. Insufficient calcium intake and insufficient sun exposure were reported to be the factors to cause low bone mineral density in young Saudi women. Sun exposure has become a less viable source of vitamin D due to widespread use of sunscreen and a more sedentary indoor lifestyle and for certain populations with limited sunlight exposure, such as veiled women (Tahani, 2015).

Sports training and nutrition played a significant impact on bone mineral density in sports women. Low physical activity and sedentary lifestyle have been assessed as risk factors which are significantly associated with low mineral density resulting

in osteopenia and osteoporosis. Peak bone mass is achieved at its 90 percent by late adolescence. Therefore, prevention of osteopenia and osteoporosis should begin at young adult age which is considered as the most adequate time to invest in bone health. In addition, they are considered as lifestyle diseases. This means that adopting healthy lifestyles such as adequate diet, sun exposure and exercising might help prevent the development and progress of Osteopenia and osteoporosis (Soomro, 2017).

Methodology

Selection of study participants

A total of 180 study participants were selected through a simple random sampling technique in the selected areas. Young adult women in the age group 20 to 30 years were selected purposely as limited studies were conducted among this age group related to this research area and also this would help the young women in the primordial prevention of bone health diseases. The area selected for the study was Coimbatore, Tamil Nadu being owing to the ease of approachability and dearth of research information on the status of bone health among young women.

Designing of Research Tools

A well-structured questionnaire was prepared by the investigator as a research tool and the questionnaire comprise of five major sections such as General information of the respondents, socio-economic status, anthropometric measurements, dietary pattern and lifestyle practices.

Collection of Data

A well-designed Questionnaire were randomly administered among women in the age group 20 to 30 years. General information includes name of the respondent, age, address, mobile number and email id. Socio-economic status includes type of family, educational status and marital status, were elicited to understand background details of the respondents.

Anthropometric parameters were used for assessing the nutritional status of the respondents, which includes Weight in kilograms, Height in centimeters and Body Mass Index (BMI). Body Mass Index (BMI) was recorded for standard procedures according to the Asian-Pacific BMI Classification, 2014.

Dietary pattern related to food habit, meal pattern, food allergy, lactose intolerance and intake of health supplement, were elicited from the respondents with the help of questionnaire and apart from this Twenty-Four-hour dietary recall method for three consecutive days were collected to and the mean intake was calculated to assess the dietary intake of the respondents.

Lifestyle practices such as activity pattern, activity with exposure to sunlight, tobacco and alcohol consumption were elicited to know the lifestyle practices of the respondents.

Statistical Analysis and Interpretation of Data

The data collected were consolidated, coded, and presented in tabulation and diagrammatic representation. Descriptive statistical tests including frequency, percentage, mean and standard deviation and spearman rank correlation were used to represent the data. Consolidated data

were analysed using SPSS statistic software version 22 and Microsoft excel, 2013 and the interpretation of the result were done under result and discussion.

Results and Discussion

Demographic Characteristic of the Young Women

Of the 180 young female respondents, 166 respondents (92%) were in the 20-25 age group and 14 respondents (8%) were in the 26-30 age group. The majority of respondents came from a nuclear family (82.8%), 11.7% of respondents were pursuing an undergraduate degree, 77.2% were pursuing postgraduate studies, 11.1% were research scholars, 1.7% of respondents were married, while 98.3% of respondents were single. The details are depicted in Table 1.

Table 1. Demographic characteristic of the young women

Demographic variables	Frequency	Percentage
Age in years		
20-25	166	92
26-30	14	8
Type of family		
Nuclear family	149	82.8
Joint family	31	17.2
Educational Status		
Under-graduate	21	11.7
Post-graduate	139	77.2
Research-scholar	20	11.1
Marital Status		
Married	3	1.7
Unmarried	177	98.3

Note: N = 180

Nutritional Status of the Young Women

The Nutritional Status of the young women were assessed by Anthropometric Measurements comprising of Height, Weight and Body Mass Index (BMI).

Body Mass Index

Body Mass Index (BMI) classification of the selected young women shows that among 180 respondents in the 20-25 age group, 18.7 percent of respondents were overweight and 9.6 percent of respondents were obese. In the age group of years, 26 to 30, 21.4 percent of respondents were overweight and 7.1 percent of respondents were obese.

Descriptions of the Dietary Pattern of the Young Women

The dietary pattern of the young women shows that the majority of them were not vegetarian (79.4%). The majority of them consume three meals a day (75.6%), 10.6% of respondents have a food allergy, 8.3% of respondents have lactose intolerance and 5.6% of respondents take health supplements.

Table 2. Dietary Pattern of the Young Women

Demographic variables	Frequency	Percentage
Food habits		
Vegetarian	25	13.9
Non-vegetarian	143	79.4
Ova-vegetarian	12	6.7
Meal pattern		
Three meals	136	75.6
Two meals	34	18.9
One meal	10	5.6
Food allergy (FA)		
Have FA	19	10.6
Does not have FA	161	89.4
Lactose Intolerance (LC)		
Have LC	15	8.3
Does not have LC	165	91.7
Health Supplement (HS)		
Take HS	10	5.6
Does not take HS	170	94.4

Note: N = 180

Mean Nutrient intake of the Young Women

The mean nutrient intakes and standard deviation of the selected young women show that all of the immediate principles energy, carbohydrate, protein, fiber, calcium, iron, vitamin D, phosphorus, magnesium and vitamin C were below the ICMR recommended daily allowance (2010) except fat. Average calcium and vitamin D intake was very low and found to be below the ICMR recommendation at 346 mg and 17 mcg, clearly showing that calcium deficiency can occur in young women, leading to cause osteoporosis. Average fat intake was very high compared to all other nutrients, exceeding the ICMR Recommended Dietary Allowance and the details are depicted in Table 3.

Table 3. Mean nutrients intake of the young women

Nutrients	Recommended Dietary Allowance (ICMR, 2010)	Mean intake \pm Standard Deviation	Excess/ Deficit
Energy (Kcal)	1900	1003 \pm 246	-897
Carbohydrate(g)	950	145 \pm 37	-805
Protein(g)	55	24 \pm 7	-31
Fat(g)	20	32 \pm 11	+12
Fibre(g)	25	15 \pm 19	-10
Calcium(mg)	600	254 \pm 116	-346
Iron(mg)	21	4 \pm 2	-17
Vitamin-D (mcg)	10	1 \pm 1	-9
Phosphorous (mg)	600	254 \pm 83	-346
Magnesium (mg)	310	68 \pm 27	-242
Vitamin-C (mg)	40	15 \pm 12	-25

Note: N = 180

Association between intake of health supplements and calcium intake level of the selected young women

There was a negative and significant correlation between the intake of health supplements and calcium intake levels with a rank of -0.142 and p-value of 0.05. The details are depicted in Table 4.

Table 4. Association between intake of health supplements and calcium intake level of the selected young women

Health Supplement (HS)	Calcium Intake level		Spearman Correlation	p-value
	Inadequate	Adequate		
Take HS	10	Nil	-0.142**	0.05
Does not take HS	165	5		

**Significant at 5% level.

Note: N = 180

Lifestyle practices of the Young Women

Lifestyle habits of the young women include activity patterns, sun exposure, tobacco and alcohol use. The activity pattern shows that 50% of the respondents did not exercise, 65.5% did not play any sport, 67.2% did not dance and 82.8% did not swim for a healthy lifestyle. 51.7% of respondents are constantly exposed to sunlight. 3.3% have the habit of eating tobacco products, 6.7% of them have smoked cigarettes and 21.1% of them consume alcohol. The details are depicted in Table 5.

It was evident that the young adult women do not have adequate intakes of calcium and other essential nutrients for healthy bones, while not maintaining a healthy lifestyle, as it was found that their physical activity levels are very low.

Conclusion

This study evinces a bird's-eye view of the importance of balanced diet and healthy lifestyle for bone health. Poor dietary habits with a lack of essential micronutrients such as calcium, phosphorus, iron, vitamin D, magnesium and excess of fats, as well as unhealthy lifestyle habits such as smoking, alcohol consumption, lack of exercise are high risk factors for deficiency diseases

Table 5. Lifestyle practices of the young women

Lifestyle practices	Frequency	Percentage
Exercise		
Perform	23	12.8
Not perform	90	50.0
Perform sometimes	67	37.2
Sports		
Perform	17	9.4
Not perform	118	65.5
Perform sometimes	45	25.0
Dancing		
Perform	59	32.8
Not perform	121	67.2
Swimming		
Perform	31	17.2
Not perform	149	82.8
Exposure to sunlight		
Always	93	51.7
Never	2	1.1
Sometimes	85.4	7.2
Duration of sun exposure per day		
Less than 10 mins	41	22.8
10-30 mins	95	52.8
More than 30 mins	44	24.4
Habits of eating tobacco		
Eat tobacco	6	3.3
Does not eat tobacco	174	93.3
Cigarette smoking		
Smoke cigarette	12	6.7
Does not smoke cigarette	168	93.3
Alcohol Consumption		
Consume alcohol	38	21.1
Do not consume alcohol	142	78.9

Note: N = 180

such as osteoporosis. Healthy eating habits with micronutrients such as calcium, iron and vitamin D combined with good lifestyle practices can improve the quality of health of the younger generation especially young women.

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THE FEMININE, THE FIERCE OR THE FEMME FATALE: WOMEN IN MEDIA AND THEIR SOCIETAL REFLECTIONS

*JAYASHREE VENKATADURAI

Abstract

The question of representation of women in modern public sphere has been one of the central themes of feminist scholarship in general and feminist art history in particular. Kathleen Jones tells us “The menstruating body, the body-with-a-womb, the birthing fecund body, the lactating body, the menopausal body, the more docile and more specular or to be looked at body – it is difficult to imagine such bodies being in authority” (Preminda Jacob:1993).

Women represented in the big screen are stereo typically characterized in to three: The feminine - thereby merciful, motherly and sacrificing, The fierce - divine, ferocious and angry to evils with extraordinary power, The Femme fatale - The seductive, endangering and exploitative.

This paper critically engages with women in the media and their reflections in the society that operates through politics, social media and print media that carry stereotypical representation of the above three categories and the compulsive visual and representations of gender as a “scopophilic engagement” as advocated by Laura Mulvey in normal life.

Keywords: Women and media, Gender and representation, Gender stereotypes

Introduction

Griselda Pollock quotes in her book *Vision and Difference*, “Foucault introduced the notion of discursive formation to deal with the systematic interconnections between an array of related statements which define a field of knowledge, its possibilities and its occlusions. Thus on the agenda for analysis is not just the history of art, i.e. the art of the past, but also art history, the discursive formation which invented that entity to study it” (Griselda Pollock: 1993). While art history of a given region may pay attention to proliferation of popular icons the nuances of its implications with the cultural history of the region may suffer from the limits imposed by constituting the objects of study. The attempt to read the representation of women art historically in the field of cinema would help us understand the changing paradigms of representation of women in Tamil Cinema over the time.

As Pollock says woman as a sign signifies social order; if the sign is misused it can threaten disorder. The category woman is of profound importance to the order of the society. It is therefore to be understood as having to be produced ceaselessly across a range of social practices and institutions and the meaning for it are constantly being

* Assistant Professor, Department of Visual Communication, Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore - 641 043.

negotiated in those signifying systems of culture, for instant film or painting (Pollock: 1993). All bodily functions, attires and embellishments signify her location in social hierarchy. Mainly caste and class constitute the matrix of the hierarchy with caste assuming overarching importance in cultural politics in Tamil Nadu. Westernization, often coded by the use of lipstick, cutting off the long hair and western attires are represented as the corruption of the ideal of womanhood by both national/Brahmin discourses and Tamil-identity-forming non-Brahmin discourses. As we shall see, in Tamil Nadu Saree marks the quintessential Tamil/Indian femineity.

It can be seen the pattern of this regional cultural history finding echoes in the debates about erotic female figures in temples in art history. Tapati Guha Takurta has shown how strategies were developed at different points of time to negotiate the erotica in temple art. The sexuality of female body continues to be a site of multiple contestations. The link such of the still existing temple sculptures in Tamil Nadu to the anxiety ridden concept of chastity is the public depiction of sexualized body. Often covered up in Tamil discourses as sublime art or as coded spirituality they do nevertheless get sited as traditional sanction for depiction of explicit sexuality in contemporary discourses and artistic representations. Needless to say arguments on both sides often are self-serving in so far as they either seek to exploit female body as object of pleasure or transcend it by techniques of sublimation. Keeping such contestations in mind I will now discuss a few icons and representative schema.

I am reminded of Kathleen Jones words “What we construe as being in authority, and acting authoritatively, has depended upon representations of authoritativeness that privilege masculinity male bodies and masculinized knowledge and practices. The menstruating body, the body-with-a- womb, the birthing fecund body, the lactating body, the menopausal body, the more docile and more specular or to be looked at body – it is difficult to imagine such bodies being in authority” (Kathleen Jones:1993). As much as this quote can explain the need to desexualize Avvai to offer her canonical status, Preminda Jacob has used this to explain the contemporary iconography of Jayalalitha (Preminda Jacob: 1998). Let us now consider the instance of Jayalalitha’s deification.

Preminda Jacob rightly notes the transformation of Jayalalitha’s image from that of the glamorous actress to a political leader then on to the contemporary iconography of her as a de-sexualised deified figure of authority. However, I would like to add two modifications to her analysis. Instead of seeing this process of transformation as something that had been completed in a linear fashion it will be more helpful to see her contemporary image as in dialogue with her past image as an object of desire. As Preminda notes her films are still in circulation. Her political opponents often point to her past as disreputable both in terms of a glamorous film persona as well as her alleged links with stars other than MGR. To some extent her past as a film actress is still a liability. In the extent of her characterization as Amma a mother figure, her de-sexualised contemporary

iconisation and deification is also a response to the circulation of her past images. It is important to note this to understand sexual difference in popular representations. While MGR or any other male actor can seamlessly connect his heroic film image to that of his real life persona in the case of women, acting-as-a-profession is widely construed as compromising with regard to the demands of chastity. It remains a common practice to speak derogatorily of film actresses as much of the recent controversies are shown. The second modification I would propose to Preminda's analysis is the need to take in to account the intra-textual transformation of the image of the heroine in most Tamil films. While such transformations may not redress the problem of ultimate interiorization of female stars, it nevertheless intones assimilation of threatening female sexuality into the cultural order. Let me explain the dynamics of such an intra-textual transformation.

Realizing the Ideal Woman in Cinema

Initially in most films the heroin will be introduced as an object of gaze. Her falling in love with the hero and the unavoidable song and dance numbers would emphasis her sexuality. As the film approaches its narrative closure the heroine will have a serious movement in which she will have to signify cultural order, domestication and her preparedness to assume gendered location. Frequently such a transformation will be signified by her appearing in saree. In films where native heroes confront westernized heroines it will also mark her transition to native culture. I would like to mention here

the discussion of nativity films by Sundar Kali in this regard (Sundar Kali, 2000). In a 1992 movie classed as a comedy with the touch of self-parody in it. The hero is a rich peasant who is sent to Madras to seek out and marry the daughter of the long estranged maternal uncle. He locates the rich westernized urban heroine and begins to aggressively tease her and ultimately wins her heart and accomplishes the task. The protagonist in the film declares that the heroine is unfit for marriage since she doesn't know how to wear saree, adorn herself with kumkum and flowers or even feel shy. The insulted heroine is haunted by his words in solitude. We then see her transforming herself with the said markers. Her foster mother is delightfully surprised to find her wearing saree and even being able to feel shy.

Both popular media, state machinery and various establishments have resorted to the acts of moral policing and cultural norm setting in various instances. The ban on western attires and cell phones in educational institutions, the policing of dance halls in star hotels and the violation of privacy by media entering in to the public parks appear to be setting over-arching surveillance and fresh anxieties about female sexualities.

The futures of the prevailing icons and iconographies-in-the-making will have to negotiate the twin strategies for deployment and control of female sexuality. The question of representation of women in modern public sphere has been one of the central themes of feminist scholarship in general and feminist and women's studies history in particular.

Women represented in the big screen are stereo typically characterized in to three: The feminine -thereby merciful, motherly and sacrificing, The fierce – divine, ferocious and angry to evils with extraordinary power, The Femme fatale – The seductive, endangering and exploitative.

Women in Television

The Television, the drawing room media of each household carries a set of values that is being imbibed in the viewer's mind.

The national telecast of television was started in India in the year 1982. It was seen as a means of broadcasting public information and educational materials and of producing citizens, whereas television had completely changed its sphere after the introduction of private television channels in the nineties. The discourses of national growth were being tested by globalization, on the one hand, and traditionalism, on the other. The viewer's and their lifestyle had an influence of globalization. Their styles of consumption and engagement with the leisure were completely different as they were adopting to the globalized society. The springing Information and Technology industry replaced or in other words exchanged the role of men and women in the domestic space. More women ventured in to the IT field where they worked in shifts and ate junk food provided by the employer. Whereas men working during the day shift cooked their own food. The joint families collapsed while the nuclear family system was nurtured. The role of women as home makers was shared equally in most households between men and women. In several houses women earned a higher salary than the men.

At this juncture, the television soaps and serials are still clinging on to the traditional patriarchal systems where women were seen as the secondary sex. The soaps produce and portray a value system that existed during the fifties and sixties in India where women were not given the independence to take decisions regarding home making. The prudent atmosphere that exists outside the idiot-box was completely different from that of the “n” number of soaps that are broadcasted in the prime time television. The stereotypical humbled oppressed women were being portrayed and represented in every soap. On one hand where the nuclear families are being nurtured in reality the joint families were shown as the reality in television serials.

Nadia Abu El-Haj has argued that “particular domains become profoundly salient sites for the production of specific national cultures.” (Abu El-Haj, Nadia: 2002)

There should be a wider engagement while construing women as just a birth fecund body, a mandatorily sacrificing person or a seductress. As women had started to step out of their houses and compete with men in various arenas of education, career and sports they need esteem on par with men. The media which supposes to be the mirror of the society should change its portrayal and stereotyping of women with the changing society.

Nation-states can be looked at both as cultural artifacts whose technologies of production and imagination can be analyzed and as modes of ordering everyday life that can be ethnographically investigated. (Lila Abu Lughod:2005). The television in its

global format follows the models of developed countries. Programs like Jerry Springer are converted to its regional form and followed in Tamil as a talk show. This can only bring to lime light the domestic and intimate quarrels of the lower middle-class houses. These programs create a “scopophilic” pleasure in the mind of the audience when it peeps in to the personal and intimate space of lower middle class couples in the name of moral policing.

The real life of the middle-class woman seems to be quiet different than that of the

women on the television. As it becomes mandatory for the regional and national identity to uphold women as safekeepers of the cultural edifice woman are still shown as oppressed, reliant and bound to the domestic space. As per a small survey conducted on the basis of the content analysis of these soaps in Sun and Vijay TV, there had been four serials that were analyzed. The elements such as a) independence of women b) Oppression on women c) Portrayal of women as villainous d) traditional boundaries drawn on women e) Misogynistic approaches on women were measured in terms of percentage.

Name of the serials	Independence of women	Oppression on women	Portrayal of women as villainous	Traditional boundaries drawn on women	Misogynistic approaches on women
Vanathai Pole (Sun TV)	15%	70%	50%	90%	70%
Sundari (Sun TV)	30%	40%	-	80%	30%
Kayal (Sun TV)	52%	60%	50%	75%	70%
Mounaragam (Vijay TV)	25%	40%	75%	20%	30%
Total	122	210	175	265	200
Average Percentage	31	52	44	66	50

Content Analysis

As per the total analysis the traditional boundaries on women in the series proved high. It is to establish the character of a Tamil/ Indian woman bound to and fearing customs under all circumstances. The second in order is the oppression on woman. Women being subjugated as the norm of the society is being

established in every series. It is interesting to note that the misogynistic approaches on women and portrayal of women as villainous characters fall at most on par with each other. The femme fatale or the dangerous women falls closer with treating women as subordinates. This explains that the fear of women domination drives one towards the misogynistic approaches on women.

One of the great philosophers Antonio Gramsci's special concern was the intellectual and how the producer had contributed to "the process by which power is produced and reproduced or transformed." (Antonio

Gramsci: 2007) This is a concern that must be at the heart of any study of the mediatic interpretation and representation of gender. This could become more and more possible only by women occupying the pedestals of media.

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A STUDY ON “PROBLEMS FACED BY WOMEN WORKERS IN UNORGANIZED SECTOR IN AGRI-ALIED AREA”

* PARBOTI P. RAOUT

** KESELO TAYANG

Abstract

Women make essential contributions to the agricultural and rural economies in all developing countries. Their roles vary considerably between and within regions and are changing rapidly in many parts of the world, where economic and social forces are transforming the agricultural sector. Rural women often manage complex households and pursue multiple livelihood strategies. Their activities typically include producing agricultural crops, tending animals, processing and preparing food, working for wages in agricultural or other rural enterprises, collecting fuel and water, engaging in trade and marketing, caring for family members and maintaining their homes. Many of these activities are not defined as “economically active employment” in national accounts but they are essential to the well-being of rural households. The term ‘unorganised’ is often used in the Indian context to refer to the vast numbers of women and men engaged in different forms of employment. These forms include home-based work, self-employment, and employment in household enterprises, small units, on land as agricultural workers, labour on construction sites, domestic work, and many other forms of casual or

temporary employment. Through the study the researcher can conclude that the data collected have helped to raise the awareness for women from their childhood about their rights and the facilities available for them in the society.

Keywords: Agri-Alied, problems, Unorganized & Women workers

Introduction

The condition of women was far better in ancient India. In early period Aryans treated men and women alike in all religious rituals and social functions. But condition of women has declined gradually. Over the years, there is a gradual realization of the key role of women in agricultural development and their vital contribution in the field of agriculture. Women form the most important productive work force in the economy of majority of the developing nations including India. Women often manage complex households and pursue multiple livelihood strategies. The condition of women agriculture labour in rural areas is no better. Most of them do not have year round employment. They suffer vital disadvantages compared to men in their search for employment opportunities, lower real wages, increased uncertainties

* Assistant Professor, Department of Home Science Extension Education,

** Postgraduate student, Department of Home Science Extension Education,

Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore - 641 043.

and irregularities of employment. There are legal provisions to protect their rights. Such working conditions are a hurdle in their overall development leading to under performance and not allowing them to raise their productive capacity in that very profession also.

Objectives

1. To assess the profile of the respondents
2. To assess about the working conditions of the respondents
3. To identify the problems in the working area of the respondents

Methodology

The methodology taken for the study with the topic “Problems Faced by the Women Workers in Unorganized Sector in Agri-Allied Area” is discussed below:

1. Selection of the sample
2. Development of tools for collection of data
3. Method of data collection
4. Selection of methods for analysing the collected data

Selection of sample

The selection of the sample is the 60 numbers who are the women working in different unorganized sector.

Development of tools for collection of data

The tool which was developed for collection of data was a self developed questionnaire which consists of their responses regarding their nature of work,

working time, is salary sufficient for them, is working condition comfortable for them, type of family and are they staying with their family, schemes they are receiving and problems they are facing in the working area.

Method of data collection

The data was collected by random distribution of questionnaires among the working women in different unorganized sectors which they are being requested to fill the answers and return it back to the researcher after they are done.

Selection of methods for analysing the collected data

After collection of data, the data are then entered in MS Excel after which the results provided are reliable and accurate.

Results and Discussion

After analyzing the data collected, the data is then interpreted in the tables below:

Profile of the respondents

Table 1 shows the profile of the respondents. The data collected came exclusively from female respondents.

The age of the respondents was divided into four groups: 20-30, 31-40, 41-50 and over 50 years. The number of respondents in the 20-30 age group is 30, 14 in the 31-40 age group and 16 in the 41-50 age group. Married women 40 in number and unmarried women 20 in number. The family type of the respondents was divided into joint family, extended family and nuclear family. Of 60 people, 22 live in a common family

Table 1. Background details of the respondents

Variable	Range	Response / Frequency
Age	20-30	30
	31-40	14
	41-50	16
Marital Status	Yes	40
	No	20
Type of Family	Joint family	22
	Extended family	2
	Nuclear family	36
Education Qualification	Primary education	12
	Higher education	42
	Illiterate	6

Note: (N = 60)

system, 2 respondents belong to a large or extended family and 36 live in a nuclear family. Nowadays almost everyone lives in a nuclear family. The number of people living in extended and communal families will be reduced. Respondents’ education was categorized into primary education, secondary education and illiterate. 12 had primary education, 6 were illiterate and 42 had completed their tertiary education.

Details of responds work related aspects

Respondents were asked for various information about their workplace during data collection.

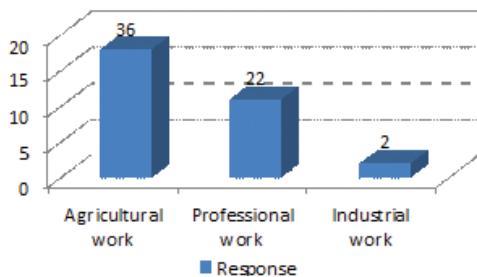


Fig 1. Respondents nature of Work

Figure 1 shows the work of the respondents. These were categorized into agricultural work, professional work, and industrial work. Out of 60, 36 worked in agriculture, 22 in a trade and 2 in industry.

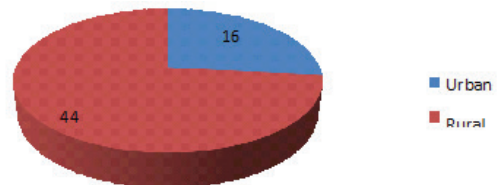


Fig 2. Respondents Area of Work

Figure 2 shows the workplace of the respondents. Out of 60, 16 work in urban areas and 44 in rural areas. Most people work in rural areas.

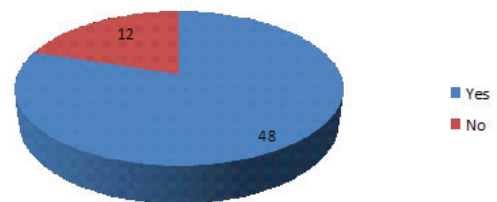


Fig 3. About respondents working condition

Figure 3 shows that the respondents feel comfortable in their work situation. The majority of 48 respondents said they had comfortable working conditions and 12 did not have comfortable working conditions. This is because many respondents go to rural areas to work, outside of the city, so they have to travel more and also have to incur travel expenses.

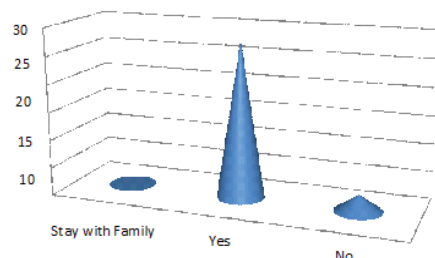


Fig 4. Status of Migrant Workers Stay

Figure 4 shows whether respondents live with their family or not. Out of 60 people, 48 live with their families and only 12 respondents stayed away from their families.

Table 2. Respondents belong or kind of workers, Facilities in work place

Variable	Response	Frequency
Kind of Worker	Native worker	40
	Migrant worker	16
	Emigrant worker	4
Number of Working Hours	Below 5 hours	6
	6-8 hours	32
	9-10 hours	22
Type of Work	Part time worker	16
	Full time worker	44
Satisfaction level of Income	Yes	40
	No	20
Avail medical services in workplace	Yes	26
	No	34
Schemes accessible for respondents	Schemes related to farming and 100 days work	38
	Govt. Sponsored farm	4
	No schemes	18

Note: (N = 60)

Table 2 shows the type of work, number of hours, whether the respondents' monthly income is sufficient to support their family, whether medical facilities are available at the work place, what systems are available at the respondents work place. Respondents were categorized into domestic workers, foreign workers and migrant workers. The majority of the 40 respondents worked in their hometown, 16 were migrant workers and 4 were migrant workers. Respondents are categorized as working less than 5 hours, working 6-8 hours, working 9-10 hours, and not working. The majority of respondents (32) worked 6-8 hours a day, 22 respondents

worked 9-10 hours a day, followed by 6 workers who worked less than 5 hours. Respondents were divided into part-time employees and full-time employees. Sixteen were part-time employees and 44 full-time employees. Nearly 40 respondents indicated that their monthly income is sufficient to support the family and 20 indicated that the income is insufficient to cover family expenses. Twenty-six respondents had medical facilities at their workplace for all types of emergencies, but 34 respondents indicated that they had no medical facilities at their workplace. They are categorized as agricultural and 100-day labor-related

systems, people doing their own work and making a profit, and no systems. The results show that 38 respondents participated in the farming program and worked 100 days, 4 worked on other government-sponsored farms, and 9 respondents had no program.

The problems faced by women in unorganized sector especially in agricultural sector are listed below based on conversation with women workers in agri –allied area are mainly -

- Lack of deserved ownership
- Lack of financial supports
- Lack of awareness about the schemes available
- Less availability for needs of farming
- Less market opportunities
- Discrimination at Workplace

Conclusion

The researcher conducted a study on the topic “Problems Faced by the Women in Unorganized Sector in Agri-allied Areas”. In this paper, the agricultural sector is considered as the first priority and the problems faced by women in agriculture. Agriculture is the most important sector in our country. Through the study, the researcher concluded that the data collected helped raise respondents’ awareness of the schemes available to women in the agricultural field, offering agricultural training and basic education, raising awareness in society in relation on rights and regulations and to create equal work opportunities and ensure the equal pay mechanism. In addition, education must be provided for women of younger age so that they understand society. The nuclear family is increasing these days; this can also be a reason for the decrease in awareness of women since childhood.

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REVIEW OF SHAKUNTALA SIROTHIA'S NOVEL "GANDHARAJ"

* SRIVIDYA, P.V.

** SHANTI, G.

Abstract

There are many genres of children's literature, among them the children's novel is a popular genre. A large number of adventure novels have been written in Hindi. Novels of this class are very useful in awakening the spirit of courage and strength in the reader. Shakuntala Sirothia has an important role in the women writers of children's literature. Champa, the heroine of Sirothia's novel Gandharaj, is a good daughter, a good mother, a good sister, and a good wife.

Keywords: Gandharaj, Champa, sanmarga, novel

Introduction

Shakuntala Sirothia ji is an indelible signature of children's literature. She is a lucky writer. Whose Samagra Bharat Sahitya has been published from Hindi Pracharak Sansthan, Varanasi. Sirothia ji started writing in 1928. His first work was published in Shishu Masika in 1929 under the name Shakuntala Sharma. She continued to write throughout her life. The heroine of this novel named 'Gandharaja' is Champa and the protagonist is Gandharaja. Gopi, Radha and Champa Nanu had three daughters. All three are beautiful, but Champa was the most beautiful and sweet-natured among them. She

was naive and cheerful to look at. Nanu used to earn some money by making beautiful gajras and selling them in the market with the help of Champa, who took the flowers home by picking flowers from the Gandharaja tree in the king's garden before sunrise. Gopi and Radha always used to tell Nanu's mother a lot. Little sister Champa used to do nothing.

One day Nanu did not find a single flower that had fallen, there were many flowers on the tree. He also promised to marry her to one of his daughters in return for begging him to drop flowers from the black snake lying on the branch. He got the basket full. Then he was afraid that on the basis of the promise given to the serpent, he might not follow him. He talked to the people on the way not to tell their way. But after frightening everyone, Nagai traced Nanu's house and reached home.

The first and second daughter did not agree to marry Nag. Younger daughter Champa got ready. Champa gave the snake milk and rice to eat. Puts her to sleep in a basket full of flowers and at night keeps the basket near her bed and falls asleep. On the same day in a dream a handsome young man came and requested to marry Champa and told that I will keep like a queen and fill her with gems. This went on every night. Said

* Research scholar, Department of Hindi,

** Associate Professor, Department of Hindi,

Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore- 641 043.

the dream to the mother, that mother saw the beautiful young man coming from the snake's crate. To see the snake always in human form, she picks up the sludge from the crate and throws it in the fire. Then Gandhraj started shouting from the room. Champa pours water over Gandharaja in agony and applies sandalwood paste on her body. His anger subsided.

The next day Champa and Gandhraj got married with pomp. On this Champa's sisters insist on Nanu to bring Naag for both of them. Champa started living with her husband in a house like the palace of the kings with all the amenities. But Gandhraj always asked Champa - what do you want? But she always says that she doesn't want anything except him. Once Champa asks Gandhraj to eradicate the poverty of his mother and sisters. Even after Gandhraj did not want, for Champa, the poverty of those people was eradicated. Gandhraj had asked Champa to be careful with the sisters.

When Champa's sisters heard Nanu getting burnt, Nanu went towards the forest to find the snake. He was hankering near the bush and bathing in the sun. He brought the dragon. Both of them started arguing as to who would marry the dragon. In the end, Nanu decides that Gopi is older so she should get married first. Gopi kept the python in his room. In the middle of the night, Ajgar Maharaj took his limbs and started swallowing the sleeping gopi with his feet.

Nanu goes to Gandharaj in the morning and asks him to save him by cutting the dragon with his sword. Doing so puts Gandharaj in danger. But on the insistence of Nanu and

Radha, he started tearing the stomach of the dragon. When the blood splattered on Gandharaja's body, he turned into a snake, Champa shouted loudly and went out of the house.

After several hours of treatment, he regained consciousness. This news spread everywhere. Both started making fun of the girls. Both were jealous and irritable. That's why everyone was jealous of him. Champa was loved by all the elders and children. Everyone went out to find him. Nobody saw him. Champa reached the forest following Nagraj. After walking for some time, suddenly Nagraj disappeared from his eyes. She fell unconscious. Champa felt that in a dream Gandhraj was standing on the bank of the river smiling and calling Champa by his hand. Waking up from the dream, she fell towards the mad river saying Gandhraj Gandhraj. In the dream, Gandhraj saw a standing place, brought water from the river and lit the ground and brought wild fragrant flowers from the surroundings and kept them near the bills. Champa decided that she would not return home from the forest except her husband Gandhraj.

Gandhraj used to come every day in Champa's dream. Champa's misery could not see her. One day in a dream Gandharaja told Champa that "pray to Nagraj for my attainment". Champa also worshiped Nagraj as per the orders of Gandhraj and Nagraj appeared. Where to return her husband while bowing to Nagraj. Nagraj told Gandhraj that you have committed a heavy crime. Has broken the tradition of true serpents and also hurt his wife. But I forgive all these offenses because of this sati woman. Go and make

your home. Daughter Champa, I bless you, stay happy, whenever there is any trouble, I also ask you to remember him.

Champa apologizes to Gandhraj for the pain he has to bear due to his mother and sisters. On receiving the news of Gandharaj and Champa coming back, both the sisters started burning in the fire of jealousy. Gandhraj and Champa to have a beautiful son like the moon. Hearing the description of the child's birth and its beauty, Radha and Gopi cursed their fate.

Gandhraj went out for business in another country with the aim of earning money for the convenience of his son. He made him aware of all the good and bad situations. Bought all kinds of food and drink items in the house so that he would not have to take any help from anyone. Many days passed, Champa did not have any kind of trouble. Knowing all this, Champa's two sisters started conspiring. For the first and second time, Champa did not even go out with them by making some excuse and did not even let the child go. For the third time in Sawan, while going to swing on the river bank, Champa was called, then there was a desire to swing outside in Sawan and went with the sisters.

Both the sisters took the opportunity and threw Champa and the child into the middle of the river. After that both of them went to Nanu and pretended to cry, Champa told about drowning in the river with the child. Nanu had doubts about both the girls, but both of them created a ruckus in the house by crying themselves. Both the sisters went to Champa's house and came to their house

with all the belongings and eagerly waited for Gandhraj to return.

Champa reached the edge of the island inhabited by the wild caste people. The chieftain Chikmik picked up both of them and brought them to his hut. Champa and the child regained consciousness. Picking up both of them, Chikmik took them to his hut and lit a fire and smelled the herbs. Champa and her child regained consciousness. Chik Mick would give all the comfort to Champa, seeing her child as his own. After a few days, they started understanding each other's language. Sardar Chikmik asked Champa several times to get married. But Champa is ill or will ever get married after celebrating the second anniversary of the child. Saying this she started refusing to marry.

One day in the night, Champa was singing a lullaby to make her child stop crying. At that time, Gandharaja, who came back after earning wealth, was passing on a ship from the edge of the island. He reached there after hearing Champa's lullaby in the night. To know all, Gandhraj gestures for friendship and, happy with some shiny gems, brings him to the hut. There Champa and sees his child. Champa hugs Gandhraj. He was surprised to see both of them in the hut wearing wild clothes. Chikmik did not agree to send Champa with Gandhraj. Champa tells Gandhraj about the betrayal of her sisters. In the end, Gandhraj requests Chikmik that he does not want to take away Champa and the child after making him sad. They are ready to give everything except Champa and the child. They give things brought from far away countries. Like many diamonds and emeralds were also given, as well as many

skins of lions and bears to lay and wear, a strong shining sword, beautiful clothes to wear Chikmik and a large mirror to see the face. Thus Gandhraj will take both of them while going to the city, ask Chikmik to come with them for a few days stay and bring them back here by the same ship. Another younger chieftain Kuhi was brought along. On the way, they talked about giving a life-long punishment for Radha and Gopi.

Gopi and Radha were very happy after pushing Champa and her child into the river. Both were waiting that if Gandhraj came, he would marry either of them. Hearing the news of Gandhraj's arrival from the ship, both of them come running to the river bank. On asking Gandhraj about Champa and the child, both pretend to be sad that both of them have jumped in the river and are no longer in this world. She also requests to marry the one she likes.

After listening to all, Gandhraj started telling both of them that after Champa, they have no one other than them. All the goods that you have earned are for you. Both Radha and Gopi reached home carrying them on their shoulders. Apart from the trunk, there were many other things. Seeing all this, many people from around came there. Gandhraj said in front of everyone that the box was full of very valuable goods. Clapping the box and asking both the sisters to open it themselves. In the box, Champa was lying with her child on her chest. The people standing there were surprised. Gandhraj took both of them out of the trunk, and said in front of everyone that the box was full of very valuable goods. What can be more precious to me in the world than my wife and child. People were glad

to see the plight of both the sisters. He also got an opportunity to laugh at both of them. After that Gandhraj told everyone the story of Champa drowning in the river. Everyone standing there started shouting at Radha and Gopi. Gopi and Radha remained locked in the house for several days after being humiliated in front of everyone. The act of wickedness that they both did was in vain because of the desire to get Gandhraj. Now he started regretting his actions that whatever he had done to the sister, the sisters started feeling very sad. Champa did no good and bad to both of them. Both regret their actions. Go on to end your own life. He did not inquire Maa Nanu even after leaving food and drinking for several days. Nanu reached Champa's house with her belongings. Chikmik and Kuhi were overjoyed to stay in Champa's house. Both don't feel wild anymore. Gave me good clothes to wear, learned a lot of language too. On his way back, Gandharaj prepared the ship. Plenty of food and drink kept. Good valuables were also given. Gandhraj along with both of them left with him to drop her. Radha and Gopi tried to commit suicide. They started seeing the bodies of these two from the ship. Both were unconscious. Both were taken to the island and treated and they came to their senses. Both thanked for saving themselves. Regrets doing so much evil to Champa and her child. Gandhraj said that a person who accepts it by making a mistake is not considered bad. Served Radha and Gopi a lot in the island.

Dutiful, courageous and virtuous, Champa: Champa is portrayed as a female character who fulfills the responsibility of a daughter in the house. Champa used

to help her mother. Every day she used to make gajras from flowers brought from the Gandharaja tree. Nanu used to earn money by sending the same Gajra to the market. Always used to help Nanu. Champa used to do all the household chores. Never had any complaints with anyone. Champa used to fulfill every wish of her sisters and mother. She always considered it her duty to keep them happy. She also agrees to marry Nag to fulfill her mother's promise. Even while living with many amenities, she begs Gandhraj to eradicate the poverty of sisters and mother. In the end she and her sisters who try to end her son have done no good to their sisters and are ready to forgive them.

Chamba daringly follows her alone into the thick and scary forest to find her husband Gandhraj. Champa decided that she would not return home from the forest except her husband Gandhraj. By eating wild fruits, she satisfies her hunger and drinks the water of the river. She fearlessly pleads with Nagraj to bring back her husband with courage. When Gandhraj went to another country to earn money, she prays to God regularly for Gandhraj to return from abroad soon. She used to sing a lullaby to her son like

‘Gandhraj ka beta so ja’ even while living with the caretaker who saved his life.

Shakuntala Sirothia ji portrays Champa's sisters as positive characters as well as negative characters, Gandhraj has been portrayed as a miracle character. These characters have a great impact on children.

Chikmik is also a positive character. He saves Champa and his son who are found by the river. Simultaneously, he takes care of that child like his own child.

Conclusion

Through the novel Shakuntala Sirothia ji has presented exciting adventures and impossible tasks in a very beautiful way. In this, the theme of women's courage, valor and victory, to face the opponents of life, has got prominence. Champa is considered a symbol of positivity. Good qualities can be acquired through characters like Champa. Such novels inspire for truth or dharma and also towards sanmarga. In short, through this novel, the readers get the lesson of not to be jealous, to preserve culture, to be chaste religion, to repent of misdeeds, to victory of religion, to tolerance and to stay away from hypocrites, etc.

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RESEARCH ABSTRACT

BALANCING THE IMBALANCE ECOSYSTEM: AN EXPLORATION OF REASONS THROUGH K.V. DOMINIC'S "NATURE WEEPS"

* RAMYA KALAIVANI, K.

** RAICHEL, M. SYLUS

Abstract

From time immemorial, nature has been inseparable from human life. Every individual depends on it for food and shelter. However, in recent times, the ecological system has lost its balance. An ecosystem is a community of living organisms, their physical environment and their interrelationships. If the ecosystem is disturbed, it results in ecological imbalance. Ecological imbalance could be natural or man made. Recovery of the balance in ecosystem is not easy if the disorder is severe or continuous. As a result of ecological imbalance, humans and other living organisms face several environmental issues. Various writers have raised their voices about environmental problems. K.V. Dominic is one such writer, editor and critic from Kerala. He picturises the reality in his poems and censures the injustice done to any creature on this planet. He condemns and satirises the anthropocentric view. "Nature Weeps" is a poem in his Write Son, Write (2011), highlighting contemporary issues such as deforestation, soil erosion, drought, flood, environmental pollution, and materialism. This poem has 25 stanzas

in the form of a haiku having three phrases in each stanza. In this poem, K.V. Dominic states various disturbances made by humans and their hazardous effects upon other living organisms. He laments over the broken balance of the essential elements of nature.

Keywords: ecology, environment, nature, non-human, urbanisation

Few stanzas of the poem deals with the agony of human beings due to the ecological imbalance. The other picturises the sufferings of the natural world such as flowers, fruits, animals, insects and birds. In the first group, the poet cites various instances to point out the sufferings of the human world. He metaphorically represents the rise in global temperature with a baby's temperature. He condemns the behaviour of people who cling to their houses and do not communicate with the outside world. In other few stanzas, the poet highlights the sufferings of the natural world and animals. He represents how acid rain affects lilies, and insecticides spoil the roses. The poet also discusses the problem of habitat loss for the tigers. He specifies the change in the calf's behaviour due to artificial cattle feed.

* Research Scholar, Department of English,

** Associate Professor, Department of English,

Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore - 641 043.

Furthermore, the poet points out several instances to show the impact of urbanisation on birds. The change in natural and the loss of ecological balance are due to human activities that are against the environment. Ecological imbalance also occurs as a result of the shift from the natural to artificial one. Being one with the environment and following the

naturalness may balance the ecosystem. This paper entitled “Mending the Broken Balance: Exploring the Reasons through K.V. Dominic’s ‘Nature Weeps’” examines the reasons for ecological imbalance and suggests some measures to be taken. It attempts to voice out the need to protect the environment for a balanced ecosystem.

NEWS MAKER

VEGAN FOODS – GROWING TRENDS AND REGULATIONS

* HARIPRIYA, A.

There is a huge demand for vegan foods due to the increasing awareness among people about the benefits of vegan food compared to animal-based food products. The surge in prevalence of chronic diseases, along with the growing health consciousness among individuals, represents one of the key factors influencing the vegan market positively in India. The global vegan food market is expected to grow at a CAGR of 9% in the forecast period of 2021-2026 to reach a value of approximately USD 26.1 billion by 2026.

With consumers increasingly opting for more healthy and humane food options, plant-based foods have huge market potential. One of the world's largest makers of conventional cheese, Bel Group has laid out plans to tackle "the new plant-based challenge". This France-based company aims to provide a plant-based option for each of its core brands and already sells a plant-based version of Boursin in the US, via Amazon Fresh. In south-east Asia, one of the earliest and most recognised Growth well's seafood alternatives are on sale in Singapore's foodservice channel. Nick Cooney at Lever VC has appreciated, The Good Spoon as "the best plant-based mayo and Condiments Company in Europe. Good Spoon has developed a vegan mayonnaise

product, swapping eggs for chlorella and is now sold in supermarkets in France and Belgium. Largest players in animal-based meat industry, including Tyson Foods and Cargill are investing in alternative proteins.

In India, several plant-based food companies such as GoodDot, Vezlay, Unived and Ahimsa Food have provided alternate protein options to consumers and these have been well received in the market. Shraddha Bhansali of Evo Foods say that "vegan curious market is really growing". In Evo foods, protein isolates from chickpeas and moong beans are processed in a proprietary way to form an egg liquid. Abhishek Sinha, Co-Founder, GoodDot, who has innovated food products that taste like meat but are made from 100% plant-based ingredients, says "consumers who are looking for plant-based products are swayed more by health and environmental reasons".

Food Safety and Standards Authority of India (FSSAI) has established a strict regulatory framework for vegan foods in the country. After coming out with the draft regulations for public comments in September 2021, the FSSAI issued the Food Safety and Standards (Vegan Foods) Regulations 2022, in the month of June 2022.

In these regulations “Vegan food” means the food or food ingredient, including additives, flavourings, enzymes and carriers, or processing aids that are not products of animal origin and in which, at no stage of production and processing, ingredients, including additives, flavourings, enzymes and carriers, or processing aids that are of animal origin has been used.



The seller of vegan food either exclusively or as part of retail merchandise shall store and display such food in a manner distinguishable from non-vegan food. Every package of vegan foods, after the approval, shall carry the logo as specified.

The FSSAI has said that no person can manufacture, pack, sell, offer for sale, market or otherwise distribute or import any food as vegan food unless they comply with the requirements laid down under the regulations. The food products to be called vegan, shall not have involved animal testing for any purpose including safety evaluation, unless provided by any Regulatory Authority. Every packaging material used for vegan foods shall comply with the provisions of the packaging regulations. The Food Business Operator shall ensure that all stages of production, processing and distribution shall be designed to take the appropriate precautions in conformity with the Good Manufacturing Practices in such a way to avoid the unintended presence of non-vegan substances. No vegan food products shall be imported except with a certificate issued by the recognised authorities of the exporting countries in the format as specified by the Authority is accepted.

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SHORT COMMUNICATION

STRENGTHENING WOMEN EMPOWERMENT: THE BEGINNING OF A NEW SOCIETY

* SHOBHANA KOKKADAN

Empowerment' refers to that ability of a person by which this ability comes in him or her in which she/ he can take all the decisions related to her life on her own. In women empowerment women are free from all the shackles and shambles of family and society and the maker of their own decisions. Empowerment is a process that enables a woman to gain access to and control, of materials, intellectual and human resources. Empowerment is the re-distribution of power that challenges patriarchal ideology and male dominance.

It is believed that the condition of Indian women in ancient times was better than in modern times. In ancient times, women used to work shoulder to shoulder with men in the society. Then, it was even said that where women are worshipped, gods reside there. The contemporary society is considering women empowerment and efforts are being made to improve the condition of women. If India has to become a developed country in the near future it is very important and imperative that the Indian women are empowered by the society.

Women empowerment means making women equal partners in political, social, educational and economic fields. The empowerment of Indian women largely depends on the geographical (urban and

rural), educational qualifications, and social integration. Following are the obstacles in the way of women empowerment.

Decision Making: Indian women are not allowed to make decisions in family and matters pertaining to social wellbeing. In some family women earn more money and credentials than men, even in such families women do not have the right partner in decision making.

Freedom of Mobility: Indian women are not allowed to go outside the four walls of the house. Even in today's Indian society, especially in the middle class families, girls are not given the freedom to go out of the house alone.

Freedom of Education: Women are not given equal rights to education as men. Fewer girls go to school than boys. Many Indian women have never seen schools. Out of those women who have been able to go to school, very few are able to study beyond the basic education or schooling.

Employment Opportunities: Less number of women are able to work in India than men. The reason for some women to go to work is because of the very poor financial condition of the family. It is also true that women have to undergo difficulties of relationships in marriage and employment.

* Professor and Head, Department of Hindi,
Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore - 641 043.

After marriage in many of the cases women are not allowed to go to work. Most of the women who are able to work in the agriculture sector is seen in which they work with their husband, father or brothers. Very few women are employed in technical, managerial and financially sound sectors.

Freedom of Expression: Indian media is keeping women away from the main stream. In modern India, the contribution of the media cannot be ignored. Media also has an important contribution in women empowerment. It is a matter of great regret that Indian women have not been able to connect with the media at its fullest possibility.

Domestic Violence: Domestic violence is the biggest obstacle in the way of women empowerment. According to an estimate, in India, two out of every five women are victims of domestic violence.

Women should be given freedom to take decisions in all kinds of subjects and women should also have complete access to all kinds of resources. Apart from this, the government should make strict laws and enact the same against domestic violence and harassment on women at all levels.

In the modern era many rights have been given to women in the constitution of India. Today, women contribute a lot for the development of India, still they are often harassed and ridiculed in different forms and their rights are violated. In the modern times every year women equally appear and qualify in all top ranking examinations and many a time they score top ranks in comparison with men. But somewhere, due to the paternal and political power of the society, only men are given privilege and respect. Even

today there are many such provinces where disappointment is expressed on having daughters. In recent times, many women like Kiran Bedi, Sushmita Sen, Padmavati Bandopadhyay, Sucheta Kripalani and many such women are empowered create awareness popularise the importance of respecting, educating and saluting women.

Aim of Women Empowerment: Empowerment aims at holistic development of womanhood. Today, the patterns of social and financial status of women are changing rapidly at the international level. The contribution of women in every field of development is being given importance. Women are getting more attention than ever in all walks of life across the world. For their empowerment, many projects and programs have been implemented at different policy and administrative levels.

Women empowerment does not mean only social up-liftment of women, rather it includes the entire female population, who for some reason did not get the opportunity for their development - even if they have been backward compared to men due to discriminatory policies or polity have been biased in their development opportunities. Social progress is possible only with the gross progress of all neglected girls and women. The background of such a massive progress can be prepared only by strengthening the educational sector, in which the society, family and related units have a strong role to play. Only these opportunities of progress can provide direction to their development.

Empowerment for a literate and urban woman may mean struggle for progress of her rights and realization of her rights, but for

an illiterate woman it may mean revolution and 'greenery of the mind'. Such an act and authority, in which she is free to perform, and through which she can realize her existence and power and feel self-satisfaction and self-realisation.

Women Empowerment: A Step towards Gender Equality Gender inequality is the main social issue in India in which women are falling behind in the male dominated social setup. There is a need to accelerate women empowerment to bring women on par with men. The upliftment and parity of women in each and every field should be included as a priority of the nation. Inequality between women and men gives rise to many socio political problems which can come in the form of strong obstacles in the development of the nation. It is the birthright of women that they should get equal importance and opportunities in the society. In order to truly bring about empowerment, women should be aware of their rights. Not only domestic and family responsibilities but women should play an active and positive role in every walk of their life. They should also know the happenings around them and in the society, country and the world.

Prioritizing gender equality has promoted women empowerment across India. To achieve the goal of women empowerment, it should be promoted and disseminated in every family from childhood. It is necessary that women should be physically, mentally and socially strong. A better awareness and education can start at home from childhood. A healthy family is needed for the upliftment of women that would essentially focus on the all- round development of the nation. Even today, in many backward areas, due to

illiteracy, insecurity and poverty of parents, there is a practice of early marriage and child birth. Experience, awareness, education and competence, willingness, confidence, self-motivation, encouragement from family and society contribute to empowerment of rural women. In order to strengthen women, the government is taking many steps to prevent abuse, gender discrimination, social segregation and violence against women. Time, power, money governance and administration have all been changing, but it is still in search of its existence and supremacy.

Strengthening Indian Women: In India, many provisions have been made under the Fundamental Rights and Directive Principles for Women's Empowerment. Apart from this, many programs and schemes like Beti Padhao Beti Bachao, one-stop center, women helpline, Nari Shakti purushkar, Mahila-e-haat, etc have been implemented for the welfare of women. A women's Commission, Women's Court, Family Court etc has been set up at the national level, which performs many tasks related to the welfare and progress of women.

Women empowerment has this in-built power to change a lot of perspectives in the society and the country. She can deal with any problem in the society better than men. She can very well understand the cause of overpopulation for the country and the family. With good family planning, she is fully capable of managing the economic condition of the family and the country. Compared to men, women are capable of handling any effective violence whether it is domestic or social in nature.

Through women empowerment, it is possible that a country with a strong economy, gender equality, can be replaced by a country with male influence. With the help of women empowerment, development of every member of the family can be achieved easily without much effort. A woman is considered extremely responsible for all happenings in the family, so she can solve all the problems as well. With the empowerment of women, the whole society will automatically become enthused and empowered.

Women empowerment is a better solution to all minor or major problems related to human, whether it is economic or environment related. In the last few years, we are getting the benefit of women empowerment. Women are more conscious about their health, education, job, and responsibility towards family, society and country. She participates prominently in every field and shows her interest and capability. Finally, after many years of struggle, they are getting their right to walk on the right path.

Women's leadership is restricted by various social, cultural and political unwritten norms which need to be understood and stopped. Initially, to change the status of women in society as well as in the nation, we need to stop all those social inequalities which are obstacles in the way of women's progress. Women need to be empowered so

that the poor reproductive and sexual health caused by power imbalances and gender inequalities are improved. In order to remove the barriers that women face each day of their lives, there is a need to empower women in all aspects of their lives. As such, initiatives should work towards changing the power imbalances and gender inequalities that encourage neglect of women's health, restrict their choices and autonomy and, ultimately endanger their lives.

Conclusion

The famous quote by Pandit Jawaharlal Nehru, "To awaken the people", it is necessary for women to be awakened. Once she takes her step forward the family moves forward, the village moves ahead and the nation moves towards drastic development. In India, to empower women, first of all it is necessary to kill all those evil and wild thinking that kills their rights and values in the society like dowry system, illiteracy, sexual violence, inequality, feticide, domestic violence against women, rape, prostitution, human trafficking and other such subjects of inequality. Gender discrimination brings cultural, social, economic and educational differences in the nation which definitely push the country backwards. Empowering women is the most effective way to eradicate such evils to ensure the right to equality as enshrined in the Constitution of India.

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BOOK REVIEW

GENDER MAINSTREAMING IN DEVELOPING WORLD

Author : Robert Antoinette
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Gender Mainstreaming is the means to achieve gender equality. The issues of inequalities between women and men could be overcome by mainstreaming women in society. Many Countries and the UN started deliberate initiatives for gender mainstreaming in the mid-20th century itself. The UN declaration of International Women's Year (1975) and a Decade for Women' (1975 - 85) are examples. In the early period, a women's year and Decade for Women (1975-85) are examples. In the early period, a women's component was simply integrated with policies and programmes of governments in the name of women's empowerment. But later, a much wider perspective with regard to gender was brought into the policies and systems. The Beijing Platform for Action triggered the idea of gender mainstreaming as a strategy for achieving the goal of gender equality. The paradigm shift in approach leverage women's access, to political power and decision making bodies to education, to resources inside and outside domestic spaces and to lead a violence free life.

The first two chapters of this book explain the concept, relevance and principles of gender mainstreaming and how the concept could be incorporated in policies and practices. The author reminds the readers many a time that gender mainstreaming in government policies and programmes should not merely be an add-on element, but rather a 'critical strategy for gender equality'. He critically evaluates the challenges in implementing gender mainstreaming by international and national bodies. He also explains the concept in the Indian context in the second chapter. In the third chapter the author describes the importance of gender mainstreaming in planning, based on the concept that women and men experience life differently, therefore their needs and priorities are different. He emphasized that the policies and development programmes must be need based and address the strategic gender needs of women.

The fourth chapter examines how gender influences women's economic development. Women are economically exploited in areas such as the export sector, agriculture, home industries, large factories and in a modern urban sectors like clerical posts in private offices. He cites a World Bank Study (1994) to highlight the need to intervene in five priority areas namely, education, healthcare, wage labour, agriculture and financial services.

* Director, Women's Studies Centre,
Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore - 641 043.

The fifth chapter is about the economic empowerment of women through entrepreneurship, which discusses the scope and challenges of microfinance especially through women's self-help groups. He also suggests some 11 points for the effective development of women entrepreneurs. The sixth chapter is used to analyze prevailing protective legislations for workers in the country, including the equal remuneration Act, Maternity Benefit Act, Employment Guarantee Scheme and issues in the informal economy such as abuse in special economic zones and sexual harassment at the workplace. Before discussing the concept of sustainable livelihood, the author gives several gender suggestions related to employment in this chapter.

Chapters 7 and 8 discuss gender and work. Some of the important concepts like work, paid and unpaid work, gender division of labour, feminization of labour, consequences of gender segregation of work etc. are explained in detail in chapter seven. The next chapter is on work-life balance, in which the author suggests some strategies to achieve work-life balance after explaining the concept thoroughly. He also explains the concept of quality of Life and physical, Emotional and Mental Well-being.

Chapter 9 is fully dedicated to explaining sexual harassment in the

workplace. Definition, nature of harassment, international / national policies / treaties, legal provisions in India, etc are described in detail.

The last chapter is about gender in the area of occupational safety, health and well-being. The author suggests research, implementation of policies, programmes and projects on Occupational Safety and Health (OSH) with a gender lens to reduce risks at workplaces. He also emphasizes the role of gender on the health and well-being of workers such as access to health care, the need for a life span approach, sensitivity towards women's specific health needs etc.

The book is no doubt, a rich source of information on gender mainstreaming especially in the area of work. This would be more comprehensive if the author includes the idea of gender mainstreaming from the point of view of the LGBTQAI+ (Lesbian, Gay, Bisexual).

Transgender, Queer, Asexual, Intersex and other) community also as the title of the book as that scope. Another omission found is the information regarding sexual harassment of women in the workplace (prevention, Prohibition and Redressal) Act-2013 in Chapter 9. The details of the Act could be included as the book is published six years after the passing of the Act.

* Geetha, T.

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