

SUBJECT : WOMEN STUDIES

SUBJECT CODE : 18MH123C

PRESENTED BY:

DR. K. ELIZABETH LAVANYA PAPPY

PH NO : 9894875117

DEPARTMENT OF HISTORY

GOVERNMENT ARTS COLLEGE, (AUTONOMOUS), CBE - 18

UNIT - V

1. Women's organizations in Independent India

Introduction:

In the ancient and medieval periods women were largely connected only to the family and most of the other women that they met were primarily through family functions at time of marriages, deaths etc. For the first time in India now women began to communicate with women outside their families and local communities. As a result of this various women's organisations developed from the

19th century onwards.

We can divide the women's organisations into three phases:

1. First phase (1850 - 1915)
2. second phase (1915 - 1947)
3. Third phase (1947 & Present)

The third phase can further be classified into

three sub-phases

- The period of Accommodation (1947 & late 1960s)
- The period of crisis (late 1960s & 1975)
- 1975 & To date

1. First phase (1850 - 1915):

The 19th century social Reforms Movement was the first organised all India response to the challenges posed by the colonial Rule.

Womens status became central to all reform.

The reformers took up the issues of polygamy, Parda, widow remarriage and womens education.

Many reformers such as Raja Ram Mohan Roy,

Ishwar Chandra vidyasagar, Jyoti Rao phule fought for the upliftment of women in the early 19th century. Though Ram Mohan Roy was the first Indian to campaign against sati (widow immolation) the U.S. and British missionaries had cited it from the start of the 18th century as an act of Hindu barbarism. The first organisations that came up during this time were initiated by men to uproot the social evils of sati, forbidding of widow remarriage, child marriage and illiteracy. Ishwar Chandra vidyasagar crusade for the improvement in the condition of widow remarriage act of 1856.

Mahadev Govinda Ranade, founded the widow Re-marriage Association and the Deccan Education society. Pandita Ramabai is considered as the first Indian Feminist to address other women directly about emancipation. Born in 1858 in western Maharashtra. Her father Ananta Yastri was a learned brahmin and a social reformer.

2. second phase (1915-1947):

The second phase saw the birth of three major organizations, women's India Association (WIA), National Council of Women in India (NCWI) and All India Women's Conference (AIWC).

a) Women's India Association:

Women's India Association (WIA) in 1917 was the first purely feminist organisation to arise in India. Annie Besant was chosen as the first WIA President.

b) The National Council of Women in India (NCWI)

The National Council of Women in India (NCWI), was formally founded in 1925 when the women of Bombay, Calcutta and Madras made use of the networks developed for war work to forge their different clubs and associations into a new council.

c) All India Women's Conference:

The conference drew up a memorandum on women's franchise along with the WIA and

NCR which refused to let votes for women to subject to the communal award.

3. Third Phase (1947 - Present)

After Independence there was a felt need for women's organisations, women oppression & atrocities against them.

a) The period of accommodation (1947 - late 1960s)

Women's participation in the freedom struggle developed their critical consciousness about their role and rights in Independent India.

b) The period of crisis (late 1960s - 1975)

This period from the late sixties has been marked by economic crisis and stagnation, rising prices, increasing landlessness and generalised discontent both in rural and urban areas.

c) 1975 - To date:

Since the late 1970s there have

been a steady increase in the number of women's welfare organizations in India.

There are over 100 major organisations working in India. self Employed women's association (SEWA) the aim and goal of this organisation was to provide full employment and reliance to women. association was founded by the civil rights leaders Ela Bhatt. Its aim is to provide full employment and self-reliance to women.

2. Women Social Activists - Mother Theresa, Medhapatkar, Menaka Gandhi.

Introduction:

Women are the jans of the our culture. when women enters to dedicate her life for the social activities, she does it by heart and when heart comes we can say that activity does not remain activity but it becomes a prayer and with lots of wishes and deeds.

i) Mother Theresa :

Mother Theresa, also known as 'saint Mother Teresa of Calcutta' was an Albanian Roman Catholic nun who established the Missionaries of Charity in Kolkata in the year 1950, to help the sick and the poor.

Early life of Mother Teresa.

* Mother Theresa was born as Agnes Gonxha Bojaxhiu in Skopje, Macedonia (then Yugoslavia) on 26th August, 1910.

* She was the youngest of the 3 siblings.

Social services of Mother Teresa

Mother Teresa soon became engaged with her charity work and received training on the basics of medicine from the Holy Family Hospital. She went to render service to the hungry in Ethiopia, radiation victims at Chernobyl, and earthquake victims in Armenia.

Awards and Recognitions of Mother Teresa:

* The Jawaharlal Nehru Award for International Understanding in 1969.

* In 1980 she received India's highest civilian award by the Government of India, the Bharat Ratna award. etc.,

ii) Medha Patkar

Medha Patkar is a social activist and social reformer. She is the founder member of Narmada Bachao Andolan and National Alliance of People's Movements.

Patkar is an alumna of TISS, a premier institute of social science research in India.

Life of Medha Patkar:

Medha Patkar was born on 1 December 1954 in Mumbai, Maharashtra to Indu and Vasant Khanolkar. She took active interest in social works since her childhood. She later became immersed in the tribal and Peasant communities in Maharashtra, Madhya

Pradesh and Gujarat.

Works of Medha Patkar:

Medha Patkar is a social activist working for the uplift of lives of people. Patkar is the founder member of Narmada Bachao Andolan. She is still working with Narmada Bachao Andolan with a mass base in tribal and peasant communities in Gujarat, Maharashtra and Madhya Pradesh. She is also the founder of National Alliance of People's Movements.

Awards and honours to Medha Patkar:

* Medha Patkar received several awards for her social works. In 1991 she received the Right Livelihood Award. In 1992 Patkar received the Goldman Environment Award.

1999: Kundal Lal Award for peace.

1999: Mahatma Phule Award.

2001: Basarashree Award.

2013: Matoshree Bhimabai Ambedkar Award

2014: Mother Teresa Award for social justice.

ii) Menaka Gandhi:

Menaka Sanjay Gandhi is an Indian politician, animal rights activist, and environmentalist. She is a member of the Lok Sabha, the lower house of the Indian parliament and a member of the Bharatiya Janata Party. She is the widow of Indian politician Sanjay Gandhi. She has been a minister in four governments, most recently in Narendra Modi's government from May 2014 to May 2019.

Personal Life:

Menaka Anand was born on 26 August 1956 in Delhi, India into a Sikh family. Her father was Indian Army officer Lt. Col. Tarlochan Singh Anand and her mother was Ambteshwar Anand, daughter of Sir Datar Singh. She went to Lawrence School and later Lady Shri Ram College for Women.

Awards:

- * Lord Erskine Award from the RSPCA, 1992.
- * Environmentalist and vegetarian of the year 1994
- * Prani Mitra Award, 1996
- * Maharana Mewar Foundation Award, 1996 for environmental work
- * Marching Animal welfare and selling Prize, Switzerland, 1997. etc.,

3. Women and Mass media

Introduction:

The term mass media is normally concerned with communications, television, radio, newspapers, magazines, advertisements, computers, internet and so forth. The main purpose of this research paper is to focus upon the role of women in mass media.

The Image of Women in Mass Media:

Research on women and mass media has focused mainly on the interpretation of the practices and the operations carried out in various mass media and various forms of messages publicized by the mass media.

Significance of Women and Media

During the past decade, progress in information technology have made possible a global communication network that exceeds national boundaries and has an impact on public policy, private policy, private approaches and activities, especially of children and young adults.

Stereotypes of Girls and Women in the Media.

Representation of girls and women in the media are loaded with stereotypes about who women are and what kinds of contributions should they render within

In the society. These stereotypes can be unconstructive, preventive and demeaning and impact both how women recognize themselves and how others perceive them within the community. Stereotype is termed as the oversimplified generalization about a person or a group of people without any regard for the individual differentiations.

4. Women and Fine Arts

* Although women artists have been involved in the making of art throughout history, their work, when compared to that of their male counterparts, has been often obscured, overlooked and undervalued. Many of their works have been wrongly attributed to men artists.

* Women in art have been faced with challenges due to gender biases in the mainstream fine art world.

* They have often encountered difficulties in training, travelling and trading their work, as well as gaining recognition.

* Beginning in the late 1960s and 1970s, feminist artists and art historians created a feminist art movement that overtly addresses the role of women especially in the western art world, how world art is perceived, evaluated or appropriated according to gender.

Women in Outsider Art:

* The concept of outsider art arose in the 20th-century when mainstream practitioners, collectors and critics began to consider the artistic expression of people without a conventional training.

* Among them would be, the self-taught, children, folk artists from around the world and inmates of mental institutions.

some of the noted women considered as exponents of "art brut", the French expression for outsider art, are:

* Holly Farrell, 21st century Canadian self taught artist whose paintings include the Barbie & Ken series is considered an outsider artist.

* Hodge Gill (1882 - 1961) was an English mediumistic artist who made thousands of drawings "guided" by a spirit she called "Myrinerest" (my inner rest).

* Annie Hooper (1897 - 1986), a sculptor of visionary religious art from Burton, North Carolina, who created nearly 5,000 sculptures depicting biblical scenes. Her work is now in the permanent collection of North Carolina State University.